

THE SAINTS' HERALD.

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RISE OF THE ENGLISH LANGUAGE.

WE all know, says the *St. Louis Globe-Democrat*, that the English language has been growing at a remarkable rate during this century, and that it has been spreading over the whole globe. But few, however, really comprehend how rapid this growth has been. At the opening of the century French was spoken by 31,000,000 people, German by 30,000,000, Russian by 30,000,000, Spanish by 27,000,000, English by 21,000,000, and Italian by 16,000,000. To-day English is the language of 130,000,000, French of 45,000,000, German of 70,000,000, Russian of 75,000,000, Spanish of 35,000,000, and Italian of 35,000,000. In other words, during the present century English has not only risen from the fifth place to the first but has gained enormously on the rest in relative magnitude, expanding from about 13 per cent of the total to over 30 per cent. With this increase of the English speaking people the language itself has kept pace. Concurrent with this growth of the language there has been an equal, if not greater, increase in knowledge. Three hundred years ago one man could know all there was to be known. To-day one man can know thoroughly only one small branch of one science. This increase of knowledge has been most rapid during the last part of the present century. More than any other cause, the progress of modern invention and science has brought about an enormous extension of the language. Thousands of technical words and expressions now in com-

mon use would never have been coined but for the innumerable parts of the never ending list of new inventions in mechanics and discoveries in science. In no better way can this rapid increase in knowledge, and thereby in the number of words used, be realized than by a comparison of the first reference works with those of the present day.

FINDING PLENTY OF WATER IN THE AFRICAN DESERT.

ARTESIAN wells sunk in the African desert appear to find an abundant supply of water without going very deep for it, and this fact may in time put a new face on desert conditions, involving important political, climatic, and economical consequences. The English have begun sinking them along the Berber-Suakim road, finding water there as abundant as it was in the regions near the Nile when their first experimental wells were put down. Flowing under the Saharan sands there may be water enough to fertilize oases all over its sterile expanse and rescue it in a measure from its historic barrenness and desolation. Some years ago a French engineer proposed to cut a canal from the Mediterranean to the lower desert levels, thus creating a new inland sea, or rather, restoring an old one; but for some reason the project was abandoned. Local irrigation by means of artesian borings is a more judicious expedient, and, the English having pointed the way in this direction, the French are quite likely to follow it. Only a narrow desert belt separates their possessions in north and middle Africa, reaching from the Mediterranean to the Niger, and it is quite worth their while to fertilize it and plant it with palm groves and date orchards, if possible, at any rate to provide water enough to supply their present caravans and perhaps their future locomotives.

LIKENS CHICAGO TO ROME.

THE Rev. Dr. W. J. Chichester, formerly of Los Angeles, California, the new pastor of the First Presbyterian

church, preached his initial sermon yesterday, taking for his text the words of Paul in his epistle to the Romans: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ."

"I am ready to preach the gospel to you that are in Chicago, also," he declared, and a moment later he added:

"Paul knew all the pride of Rome, the insolence of Rome, the heathenism of Rome, and yet he declared his readiness to go there and preach this gospel. Chicago is going to be the Rome of America, the typical metropolitan city, and it will exceed all other cities of the continent in numbers, wealth, enterprise, and culture. Here the battles of the coming century will be fought out. Here questions of politics, government, theology, and church extension will seek their solution first and most urgently. For all these reasons Chicago needs a pure gospel simply preached."

Again he said: "There is no church so grand, no city so cultured, as to have outgrown the necessity of a gospel faithfully preached. I am told that not for a decade has Chicago been so hungry for the gospel of Jesus Christ. You know my record. I am not a moral reformer. My strongest conviction is that God has called me to preach the gospel."

Explaining, the new pastor said he had no intention of falling into the opposite error of thinking the duty of a church ends when it has erected its edifice, called a pastor, and inserted the weekly notice in the newspaper. In his view the gospel is related intimately to everything in human experience.

"Christ's gospel stands in closest touch with business, politics, reform of all kinds, the elevation of womanhood and the deliverance of childhood," he said. "Still the question of supreme importance is, 'What shall I do to be saved?'"

"Too much modern preaching deals with abstractions. A certain liberal

preacher now spells God with two vowels and devil without a 'D.' I preach to you a divine personality, the incarnate son of God.

"Now, I do not want you to think I shall narrow the field too closely. Paul in this same epistle gives instruction about the conduct of a Christian in business, politics, and society. But the preacher must take his stand close by the cross of Christ."

Dr. Chichester declared the most pressing practical problem of the church was how to reach the 3,400,000 people in Illinois who are not connected with any church.—*Chicago Tribune.*

POPULATION OF MIGHTY RUSSIA.

THE first census of the Russian Empire ever taken occurred nominally on February 9 of the present year, but all the details of the information procured are not yet forthcoming.

While the present enumeration is the first comprehensive, scientific, and trustworthy census ever carried out in Russia, there have been, of course, periodical attempts to guess at the number of the Czar's subjects. Once in about fifteen years an inquiry would be made as to the names, ages, and dwelling places of that portion of the male population which paid personal taxes. The object of the statistics thus secured was exclusively fiscal, the area of investigation was partial, and the method of collecting data was inadequate and clumsy.

This year, however, the utmost pains were taken to obtain exhaustive and accurate returns. The work was distributed among ninety-six provincial and 757 district committees, again each of the districts being split up into cantons. The cantonal sections were themselves divided, every rural division comprising 2,000 souls, and every urban division 750. To each of these smallest divisions a registrar was appointed.

The entire population of the Russian Empire is 129,211,114 souls, of whom 94,188,750 inhabit European Russia; 9,442,590, Poland; 9,723,553, the Caucasus; 2,527,801, Finland; 5,731,732, Siberia; 3,415,174, the Steppe regions; and 4,175,101, the Provinces of Transcaspia and of Turkestan. There are, also, 6,413 subjects of the Czar now residing in Khiva and Bokhara.

[Which is more than three times that of Great Britain or France and nearly twice that of the United States.]

The average density of the population is 8.8 persons to the square verst, a Russian verst being about .44 of a square mile. The density varies a great deal in different regions; it is 84.6 to the square verst in Poland, and only 0.5 in Siberia. As regards the distribution of the sexes, we find that in European Russia there are 102 females to 100 males, but in the Polish provinces only 98.6 females to 100 males. Elsewhere the proportion of women is still smaller; in Siberia there are but 93.7 females to 100 males; in the Steppe country, 89.4 females to 100 males; in the Caucasus, 89.5 females to 100 males; and in Turkestan, 83.6 females to 100 males.

There are, it seems, nineteen cities in Russia which have in each case a population of more than 100,000 souls and thirty-five more which have from 50,000 to 100,000 each.—*Ex.*

TOBACCO IMPAIRS SIGHT.

DR. FRANCIS DOWLING has given a sensible paper before the Mississippi Valley Medical association, showing, as the careful result of the investigation by himself and others, that impaired vision is the common result of the habitual use of tobacco, either by chewing or smoking, rather more by the chewing, on account of the greater absorption of the nicotine.

He conducted a personal examination of 150 male employees in a large tobacco factory, all of whom used tobacco in one or both of these ways. Of these he found that in forty-five cases the normal acuteness of vision was much diminished. In thirty cases the impairment was very serious, the subjects mistaking red for brown or black, green for blue or orange, and sometimes black, when the tests were made. They were also unable to make out the white spot in the center of a black card.

More than half of the 150 showed persistent contraction of both pupils, and this was the invariable accompaniment of some form of defective vision. In most cases the failure of vision is very slow and becomes well advanced before the patient discovers it. This slowness of action is the

reason why the users of tobacco do not notice its effects.

It is with them as with the frog—put one of these animals into water of ordinary temperature and by means of heat raise it about one degree Fahrenheit every five minutes and you may bring the water to a degree of heat which kills the frog, and he never knows it. Its action has been so gradual that the animal did not feel the change. So it is with many who use tobacco. Injury goes on slowly and it is not perceived.—*Journal of Hygiene.*

The pastor of a London church, in order to popularize his services, permits the male members of his congregation to smoke, and furnishes the tobacco. He also supplies the women with tea, cakes, and marmalade. New Jersey is bound to keep pace, Rector Stoddard, of Jersey City, having started a dancing class in his church.

The Russian government is moving in the matter of making the Siberian rivers accessible to merchant vessels. The Trans-siberian road, now in process of construction, runs only through the extreme southern part of that vast territory and the railroad freight will consist largely of grain. For the bulkier freight, lumber, coal, and minerals, there can be cheap transportation by waterway, as the Lena, the Yenesei, and the Obi and their tributaries traverse all that country that is of commercial importance. It is claimed that the 14,000 miles of river in Siberia are easily navigable if the Kara Sea can be kept open, and with that open the way would be clear to Western Europe and Russia White Sea ports. To keep the sea free from ice is the problem the Russians are now studying and with every prospect of success.—*Tribune.*

PRINCIPLES RATHER THAN RULES.

Rules are good, but principles are better. Rules may contradict, confuse; principles are constant, consistent. To live by rule is too often to miss the nobler mastery, the mental and moral developing of principle. To live by principle is to be led to the best rules. When Jesus spoke of going two miles with the one who asked for one mile's companionship, of giving the extra cloak, of turning the other cheek, he was not laying down rules, but lifting up principles.

The greater involves the less. Principle is prophetic, genetic, dynamic. Love will take care of politeness, for it is its heart, and the heart vitalizes the hands; but rules of etiquette and deportment are no guarantee of love.—*Sunday School Times.*

The following is on the authority of *The British Weekly*: "Next to the Bible, the last book that might be expected to go out of print in Scotland is the 'Westminster Confession of Faith.' This has actually happened."

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
R. S. SALYARDS - - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JAN. 5, 1898.

THE SITUATION.

THERE are crises in all movements, religious as well as political. One has been approaching the church, and is either upon us or very near. Are we prepared for it in sentiment.

Judging from those portions of the field which we have been permitted to visit during the present conference year, a very healthy tone of morality is obtaining. A more careful observance of the rules of propriety in the personal conduct of both eldership and laity is being insisted upon; and the injunction to "avoid even the appearance of evil," is being understood and heeded.

The long contest with the heresies of dogma and practice which there are good reasons to believe were demoralizing, has had the effect to emphasize the desire for personal purity; and the very forceful argument, that if we denounce a system of marriage which contemplates more than one companion in wedlock at the same time, then every word and act which may be either a disregard of the marriage bond in fact, or be properly construed to be one, should be avoided; and thoughts which may lead to such words, or acts should be suppressed; for thought is but the forerunner of both word and deed; right deeds follow right thoughts, wrong deeds wrong thoughts.

In some places, the freedom that characterizes the family intercourse and is almost universal among the saints obtains between members of the church, as members of the common family, the household of faith, and has been somewhat abused, leading to unfortunate complications injurious to the ministry and hurtful to the work; the adverse claim being made, that while the church is insist-

ing upon purity in dogma, members were denying the profession in practice. In these places there is an awakening to the situation, and the conclusion being forced that although there are no strangers in the covenant of grace, there must be no foolish crossing the lines of just propriety; that laxity of morals is far more reprehensible in the elder of the Church of Christ than in any other class of men alive—and the conclusion is very just, and must be insisted upon.

In the two fields of labor in which our time has been spent since October 2, under the missionary charge of Brn. R. C. Evans and Gomer T. Griffiths, two of the younger members of the Apostolic Quorum, we have observed a marked tendency to improve the situation by occupying the places outside of the immediate branches, so far as opportunity and men will permit. The result is visible in the direction that a wider acquaintance with the views of the church is being had, and also a wider experience is being obtained by the local laboring forces, both of which are desirable.

In this connection we notice with regret that there is still a hesitancy in some quarters to the permitting the lesser officers to occupy in the preaching of the word. We suppose this hesitancy arises from a failure to understand the scope of the language found in section 17, paragraph 11, of the Doctrine and Covenants.

In paragraph 10 of this section 17, the priest's duty is prescribed, and at the close the statement is made: "In all these duties [those named in the paragraph itself] the priest is to assist the elder if occasion requires." In this there is nothing which directly affirms that the elder is to visit the houses of the members and exhort them to perform their duties; but a liberal and proper rendition of the paragraph clearly makes it the duty of the elder to do that thing.

In a similar way at the close of the eleventh paragraph, there is a restriction which provides that "neither teachers nor deacons may baptize,

administer the sacrament, or lay on hands; they [teachers and deacons] are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

The restriction does not include preaching, and we believe very properly. Inviting *all* to come unto Christ does not mean that the deacons and teachers are to confine their warning, expounding, exhorting, and teaching to the membership, for these have already come to Christ. Neither could a teacher or deacon teach, expound, exhort, and invite men to come to Christ if his ministrations were confined strictly to ministering in the presence of the elder or priest in the general meetings of the church, in which he is usually no more than any other attendant present. The fact is these officers are largely ignored, while the elders or priests are the ones put forward to occupy the attention of the people in and out of the church. And in far too many places an undue jealousy for the prestige of authority offers no opportunity for either the growth of these officers, in a knowledge of public duties, or for the exercise of the legitimate and acknowledged duties of their offices. Whence this jealousy, or on what founded we may not state, or know; but that it exists we have reasons to believe.

In section 104, paragraph 43, in Doctrine and Covenants, is found the following:—

And these seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the twelve neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

This clause provides that "other officers" of the church may travel and preach, and there is no restriction defining that these "other officers" referred to are high priests and elders only. It may therefore include both teachers and deacons.

There is in nearly all the reports of

the missionaries in charge an item of complaint that their fields are deficient in the element qualified to take charge and preside. If a different policy was adopted, which would give these lesser officers opportunity to develop, there might be an increase of "the standing ministers to the church," that would help in this emergency and educate men to preside; but as it is, no inducement is offered for advancement, hence no effort.

A humorous definition given of the word "Mormon" is "a two legged animal endowed with the power of thought, which thinks best when standing up."

This may have been intended as a burlesque, but it is fortunately correct. If we want the thinker put him on his feet and let him think.

There is, also, a tendency in certain quarters among some who have heretofore been Latter Day Saints in beliefs more or less pronounced, to relinquish some of the peculiarities of doctrine and accept the general theories of the Reorganized Church, holding the right to private opinion in regard to some things taught by some of the eldership in reserve. There should be no extreme hesitancy upon the part of the church to receive such and give them an opportunity to develop and grow.

The attitude of the general religions is peculiar; and a sort of hedging in spiritual controversies is going on. What is held by some to be a more advanced and liberal idea is prevailing to a great extent. Under its influence church obligations are assuming lax proportions, and the tendency to relieve the church of the care of the consciences of the membership is developing. To such an extent is this obtaining that there is an open advocacy of such auxiliaries to the churches proper as women missionaries for local work as advocated by Mr. D. L. Moody in his work at Pittsburg; the establishing of reading rooms, gymnasiums, and other adjuncts to athletics and the culture of the human animal, as are already rife in the world; musical concerts, and solo singing advertized in connection with Sunday services; and several other things that would make the bones of Calvin and Wesley rattle in protest if they could take cognizance of these departures from

straight, old time orthodox ways of worship.

Mr. Moody's effort in Pittsburg was barren of great results one of the reasons for which is probably this, that the church in which he held services was crowded with those already ostensibly converted; hence, the sinners, the class on whom the evangelist delights to exercise his powers, were absent—could not get in—crowded out by those nominally Christian, but lovers of excitement, who thought more of hearing the platitudes of the celebrated preacher than of the saving of the souls of those needing the preacher's work.

The past and present difficulties in the labor world are also a factor that enhances the gravity of the situation; voiced in the suggestive question of a tin worker in one of the mills, "Will there be a chance in Zion for such workers as I?"

The need for employment in many branches of human industry is an urgent one. Nor is it to be easily solved. The primitive field of labor for man is the soil; but segregation, the gathering into communities, makes the tilling of the soil exclusively impracticable. And notwithstanding several of the so-called communities of the United States, such as the Shakers, Economites, Amanaites, have shown that it is possible for men to associate, and with soil-tilling as the basis, to exist for a time prosperously, the outcome of all of them has demonstrated that there must be mechanical and industrial enterprises fostered, the returns from which may be counted to the laborer in dollars and cents, over and above the daily modicum of food to sustain the life of the body. While life has been sustained at an astonishingly cheap rate in some of these various societies, inequalities unprovided for in the constitutions and by-laws of them have occurred, and, becoming irreconcilable, have resulted in a sloughing off of membership, until in instances, there are many acres of good soil lying idle, owned by the societies, uncultivated except by hired help for lack of members. Existence alone is not a sufficient guerdon of reward for the continued self-abnegation and consecration of effort demanded by these communistic efforts.

If any of the HERALD readers doubt this, let them hunt up the statistical histories of these societies and see.

The Economites, near Pittsburg, have about eight members left. The Amanaites, the foundation of which society was laid by a body of German Perfectionists back in the seventeenth century, has a nominal membership now of some 1800, only about 500 of whom are producers, the remainder being women, children, and indigent persons dependent on the general funds for support. The average estimate of yearly production for the society is something like \$250, the result of communal labor, while the average production of the State of Iowa, in which the community is located is \$272, a balance in favor of the competitive, or non-communal system.

The Shakers are slowly going to decay as a society, and while many are living to a ripe old age, there is no accretion of younger element to replace the element ripening to departure. Here, too, lands are idle, or are cultivated by hired labor from the outside world. Industries once the admiration of the world are passing away. The competition of individually conducted institutions have underbought and undersold them, until they can no longer compete with the world. The flesh, too, has come in for its share of the work of disintegration; and marriage, or the natural affinity of man and woman for each other, has taken away the younger forces and left the impress of decay.

The Icarian community that settled first in Texas, then at Nauvoo, then at Icaria, in Iowa, and Cheltenham, in Missouri, under Cabet and Gerard, has come to financial grief and been wound up in the courts, to set its membership free from their obligations, notwithstanding their watchword— "Fidelity, Fraternity, Equality."

All these teach a lesson if we can only learn it; but who shall help us to determine it? Who is to answer the tin plate worker's question, "Will there be work for such as me in Zion?" Who is to answer the toiler in the coal mine, the iron mine, the coke ovens, the steel and iron mills, the tile and pipe and brick workers along the valleys of the rivers, "Will there

be work for such as we are in Zion?"

Set aside the principles of self-government and noble self-sacrifice which have characterized nearly all the communal societies in the United States in the persons of those in whose minds they took shape and were projected upon the world, and so far as we have been able to study them each has had individual direction and a personal control vested in one, or a few to which the general members had to submit, even appointing the laborer and allotting his task by arbitrary decision. Is such a condition possible for us?

We see, all of us see, that something is wrong, so we say. But it seems to be much easier to say things are wrong than to point to the adequate remedy.

About every society had at its founding an enterprising head, having some funds; some of them large sums. In one instance the founder put in one half the whole. And so far as the schemes we have as yet heard suggested have started with the formula, ten, fifteen, twenty, fifty, a hundred thousand dollars must be raised; then lands can be located, lots laid out, houses erected, towns builded, farms cultivated, etc.

A celebrated recipe for cooking a rabbit begins: "First catch your rabbit, then," etc.

Now, if there is anyone to whom the appellation, "one mighty and strong, who shall set the house of God in order, and apportion by lot the inheritances of his people," who has at his disposal, even the moderate sum first named above, to invest in such a communal system as some are clamoring for, he is not known to the HERALD. Several are known who have aspired to the role of Enoch, Elijah, Prince Michael, the Messiah, the "one mighty and strong;" but no visible adequate results to the mass have followed their claims or their administrations, so far as known to us. For one without means, sufficient even to "provide things honest in the sight of all men," and keep out of debt to do such a work, calls for something of which no one with less power than that which fed the multitude is possessed.

We wrote on this topic some time since, but have not heard of much results. And we are still waiting,

NOTES FROM ENGLAND.

THE chief feature of this country just now can be described in three words, namely, *entombed in fog*. We seem to be in some subterranean region, and one is occasionally seized with an impulse to climb out; but alas, though too solid to breathe with comfort, it is hardly solid enough to climb upon, and so we continue to grope our way along the passages of our prison house. Railroad trains can only be operated by means of torpedo signals placed upon the track; while all kinds of travel in the crowded street is performed with danger, as it is impossible to see a moving vehicle until it is almost upon you. Last night's papers reported several deaths occasioned by persons walking into canals and rivers while blinded by the fog. Lights are kept burning all day, but unfortunately you cannot see them when a few yards away. We never before could appreciate the statement made in the Book of Mormon: "And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapor of darkness." It has always seemed peculiar to us that a man could feel darkness, but now we could not describe our experience more accurately than to say, we "feel the vapor of darkness."

Fortunately it is not so bad as it was with the Nephites, for we can still have fire and light, yet as one observes the pale flickering of the light, he can but be impressed with the conviction that a sufficient increase of density in the atmosphere would entirely exclude it; and thus to our satisfaction this wonderful event is rendered quite feasible. But we are reminded that the Book of Mormon not only tells of this extreme darkness, but also goes to the other extreme and relates that there was a night of light: "For behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came. . . . And it came to pass that there was no darkness in all that night, but it was as light as though it was midday."

We have not yet seen anything even in old England to demonstrate the feasibility of this phenomenon, nor do

we know that such a possibility can be explained from a scientific standpoint; yet, fortunately for the credit of the story, such a phenomenon has been witnessed since the publication of the Book of Mormon; though so far as we know, never explained.

Alexander Von Humboldt writes: "The extraordinary lightness of whole nights in the year 1831, during which small print might be read at midnight in the latitudes of Italy and north of Germany, is a fact directly at variance with all that we know, according to the most recent and acute researches on the corpuscular theory, and the height of the atmosphere."

Mr. Von Humboldt also quotes a letter from Dr. Olbers to himself, dated from Bremen, March 26, 1833, in which the Doctor says: "Whether what you saw on the Orinoco, not at intervals of seconds but of minutes, were actual coruscations of the zodiacal light, or whether they belonged exclusively to the upper strata of our atmosphere, I will not attempt to decide. Neither can I explain the remarkable *lightness of whole nights*, nor the anomalous augmentation and prolongation of the twilight in the year 1831, particularly if, as has been remarked, the lightest part of these singular twilights did not coincide with the sun's place below the horizon."—Humboldt's *Cosmos*, vol. 1, pages 133-4.

If the Book of Mormon was written either for pastime or for the purpose of deception, is it not very strange that the author, whoever he was, would record an account of something so "directly at variance" with all that was then known on the subject? And on this supposition is it not more wonderful still, that this exact phenomenon should occur so soon after the record was published. If this is fiction, then the old maxim that "truth is stranger than fiction" is not correct. For when in the annals of truth did it make a stranger score than this?

We are told that November is the worst month in the year for fogs. May it prove to be so. During the seventeen days that we sojourned in Leeds we had the pleasure of seeing the sun but once, yet we frequently hear the boast that the sun never sets on the Queen's dominions. We would like to

know how an Englishman determines what the sun is doing at such a time as this; when the billows of fog, like the waves of sound (according to the wave theory), are rolling along the ground in condensations and rarefactions. However, we had a satisfactory time in Leeds, so far as our ministerial work is concerned. Though the saints are reported to be, to some extent, at war with each other about local questions, we have not been anywhere in this field where we were given a better hearing, or heard more attentively, or where we were treated more kindly, or our needs more fully anticipated. We shall long remember the saints at Leeds, and we wish right here to say that if they will treat each other with the same consideration with which they treated us, all local dissensions will melt away.

We are now sojourning at Birmingham, and are quite well pleased with the saints, so far as we have had opportunity to judge, but have not been around much. If you ask why, just imagine a Nephite in a strange city, during the three days darkness, trying to find a given locality.

Bro. F. G. Pitt writes more hopefully from Wales of late, and from his reports we judge that his own and Bro. J. D. Jenkins' labors are being well received, and prospects are growing brighter. As before stated, we have some promising young people in this mission, and the prospects are fair to persuade them in some places to organize Religios, and thus get in line with the general movements in that direction. We have not had the pleasure of meeting Elder Pitt since he left us at Manchester, two days after our landing. We hope to get together and compare notes in time to make an annual report of the mission, and to talk over some matters which we have had under consideration for some time.

The recent great fire in London, though hard on insurance companies, destroyed thousands of dollars worth of goods, which will create a demand for more, and some will be benefited. So it is in this warring world. What is one's loss is another's gain. Wonder if the *Dingley bill* did it, eh?

The Hamilton (Scotland) *Advertiser* treated us nicely, publishing an article in full which we wrote in reply to a

controversy between the Utah elder and a Mr. McCullough, in which we conceived that they were both wrong to some extent, though the latter was much the fairer in his methods. Mr. McCullough has since published a card thanking us, but the Utah men have neither replied nor made any concessions, so far as we know. We have learned to expect nothing from that source, however, but contemptible contempt.

The Church Recorder's report states that there are in Scotland fifteen members. Can anyone tell us who they are, and where they reside? We have been able to locate but two. Quite recently, however, one of our enterprising and energetic young Englishmen has so far forgotten the prejudices and traditions of his countrymen as to find a Queen among the Scots, and has removed there to do her homage, taking up his residence with her at Hamilton. This will increase the number known to three. Would be pleased to find others.

We are now very near to where Bro. Charles Derry first raised the standard of the Reorganization in England. The fire he kindled, which has since been fed by so many noble brethren, has not yet been extinguished.

Word has just reached us of the new accessions to the Quorum of the Twelve in Utah. This will no doubt be a surprise to many who have expected that certain men among them would be elevated as a reward for service rendered; but it is exactly in harmony with their recent policy to establish a line of *lineal descent* in the chief offices of the priesthood. This may sound strange to those who have been acquainted with their strenuous opposition to this principle, as applied to the Presidency; but those who have closely watched the movements there of late years cannot fail to see a tendency to drift in that direction, until now it seems to be the rule rather than the exception. When they first began filling vacancies, after the death of the Martyrs, they did not regard this principle, and they have now in the Quorum of the Twelve two of those chosen in an early day, namely, Lorenzo Snow and F. D. Richards; but note how it has been in more recent times. Joseph F. Smith, son of Hyrum Smith, in the presi-

dency; John Smith, son of Hyrum, presiding patriarch. In the Quorum of the Twelve, Brigham Young, son of Brigham Young; J. H. Smith, son of G. A. Smith; F. M. Lyman, son of Amasa Lyman; H. J. Grant, son of Jedediah Grant; J. W. Taylor, son of John Taylor; Abram Cannon (deceased), son of George Q. Cannon; and now comes A. O. Woodruff, son of Wilford Woodruff. So the exceptions, since the Reorganization has brought the principle of *lineal descent* into prominence, seem to be Thatcher, Merrell, Lund, and Teasdale, to which may possibly be added the new accession M. T. Cowley; but we hardly know in which list to place him, as he is said to be a relative of President Woodruff's. With this record made, with what consistency can they object to the principle of *lineal descent* being applied to the Presidency of the church? When in Utah we mentioned this tendency to a representative of the Utah Church, and he scoffingly replied:—

“O you fellows catch at such little things. These men were not chosen because they were the sons of their fathers, but because they were called of God.”

“O,” replied we, “if God is responsible for the recognition of the principle of *lineal descent*, let the good work go on; but see that you no longer contend against it. We cannot see that it makes any material difference, so far as the controversy is concerned, whether God is, or yourselves are responsible for this recognition, so long as you are committed to it.”

REFUGE IN LIES.

BRO. HUBERT CASE, writing from the Society Islands mission, of a late date, states that he met on the Islands, at Hao, two of the elders of the Utah Church, Messrs. Smith and Neff, of whose methods he says:—

1. That they are telling the natives, among whom their mission takes them, that Oliver Cowdery went with his children to Utah; was there baptized, and died there.

Why would not it have been better for Elders Smith and Neff to have told the truth about Elder Cowdery? That is sufficiently favorable to the Utah idea; as Elder Cowdery evi-

dently intended to give an adherence to what he deemed the church when he waited on the elders at Council Bluffs, Iowa, and was there baptized. But, as he did not move to Utah, nor die there, but at Richmond, Missouri, and left no children, except Mrs. Maria Johnson, of South West City, Missouri, and who passed out of life there, it seems to be a pity that resort should be had to such a tale to make way with the Society Islanders for their own cause.

2. These men, Smith and Neff, further state to the natives that David Smith was much impressed with the views entertained in the Utah Church, and was about to join that institution.

This we have heard before; but have never heard it verified. Certain it is that David Smith returned from Utah an adherent to the faith of his father, as held and promulgated by the Reorganized Church, and never gave any indication of a change of opinion up to the time of his becoming demented by melancholia.

The HERALD is very sure that had there been any change in the religious views of David H. Smith, and he had chosen to express them, he would have been left quite free to exercise his liberty in following the dictates of his opinions. No restriction was put upon him in this particular, nor would there ever have been, under any circumstances while he remained of sane mind.

Messrs. Smith and Neff are also circulating the story that Joseph Smith, the president of the Reorganized Church, is not the son of his father, the Prophet and Martyr.

This is slightly remarkable; that a man is not "the son of his father." Pray whose son is he then?

But, what these men desire to do is to cast suspicion upon the honesty and virtue of Emma Smith, the wife of the Martyr. And the story they tell is a direct imputation upon the reputation of that woman, of whom the Spirit stated to the church years ago that she was an Elect Lady.

Such course of procedure is very contemptible. And had some one wrote that way aside from such a careful man as Bro. Hubert Case we should be inclined to accept it with more than a grain of salt. But, certain it is that these men, if making

any such statement, are resorting to worse than questionable measures to impose upon the Society Islanders. Not a breath of suspicion had ever assailed the virtue and honor of Emma Hale Smith, until after the death of her martyred husband, and her subsequent opposition to the doctrinal heresies of Pres. Brigham Young; when it seemed good to him to cast suspicion upon her; by first starting the tale that she was never in sympathy with the prophet, was always wayward and tantalizing toward him, frequently thwarting his views and finally attempting to poison him. Further than this, Pres. Young thought it advisable to censure the widow of the Prophet publicly from the pulpit, in Utah, by making the declaration that she was a bad woman; was a liar, and had taught her children to lie. If proof of this is challenged it will be furnished from public records made in Utah, by Mormon hands.

4. These men further state, that the present Joseph Smith, of the Reorganized Church, was only a tiny infant at the death of his father.

This is rather significant; first, Joseph Smith, of Lamoni, is not the son of his father; and then he was but a tiny infant when his father died. Lies never travel singly, but always in company, bad company at that.

The present Joseph Smith, of Lamoni, Iowa, was born at Kirtland, Ohio, November 6, 1832, and therefore was at the death of his father, June 27, 1844, in the closing half of his twelfth year; was a rather robust lad, quite capable of taking care of himself among his fellows; was by no means a tiny infant; unless a lusty boy of that age may be called a tiny infant.

In the face of a constant challenge to these Utah plural marriage teachers, who claim, or did claim that Joseph Smith the Martyr was a polygamist, to produce from their ranks sons or daughters, the fruit of such polygamous or plural marriages, or a son; which challenge though oft repeated has never been accepted, claim made and proof presented, it comes a little late for Messrs. Smith (whatever Smith this may be) and Neff to make an assertion casting a stain upon the parentage of Joseph Smith, of La-

moni, and blackening the name of his mother. Such work as that marks the cause as failing in the defense of which the assertion is made; and gives no uncertain clue to the measurement of the men who make it.

5. Messrs. Smith and Neff, also assert that the present Joseph Smith was from his father's death a spiritualist.

This is also traceable to a statement made a good while ago by Pres. B. Young, who deemed it expedient to fortify himself and his people against any possible influence that the son of the Prophet might have, by asserting that he was a lawyer and a spiritualist.

The son of the Prophet did study the law, is in some sense a lawyer, one somewhat acquainted with law; but was not admitted to the bar, and did not practice the law. The statement that he was or is a spiritualist, in the sense that he has now, or ever had any affiliation or connection with modern spiritualism as a believer, adherent, or devotee, is absolutely untrue, having no foundation. Joseph Smith made himself acquainted with the theories advanced by Andrew Jackson Davis, the putative founder of spiritualism in its theories, did read the Divine Revelations and the Harmonia, published by Mr. Davis; and investigated some of the phenomena of spirit rapping, table tipping, medium writing, rife through the country about the years 1848-49-50 and 51; but ceased his inquiries upon discovering that there was no good in the theories or the phenomena for him; all of which he has stated over and over again. And for Messrs. Smith and Neff now to revive that time-worn, splenetic charge of President Brigham Young, made by him because he might fear what the son of Joseph Smith, the Prophet, might accomplish, is decidedly inconsistent and lacking in honesty.

We hope that these sayings of these missionaries on the Society Islands have no other basis than the weak refuge of the minds of the men themselves and are not traceable to the present leading authorities of the church in Utah. We should dislike to think that the leading minds of the Mormon Church directed or sanctioned such an appeal to lies in efforts

to offset the progressive work of the Josephite elders. "Truth is mighty and will prevail," has too long been a watchword and rallying cry of the advocates of the angel's message delivered to Joseph Smith, Oliver Cowdery, David Whitmer, and others, so many years ago, to be lightly set aside now.

If these men have taken any message given by or through any so-called living oracle now existing for the things asserted by them, then such oracle has been actuated by a deceptive spirit and uttered false messages and "do not the truth." All of which Joseph Smith, of Lamoni, Iowa, and his brethren, advocates and defenders of the original faith are ready to aver and verify.

THE Pacific, Missouri, *Transcript*, of December 24, devotes about one half of its first page to an account of work being done by Bro. J. S. Parrish and others of the church in Franklin County, that State. In addition it also publishes the following excellent editorial item:—

Doubtless some will be surprised at the statement that Mormons are gaining a foothold in Franklin County. Many may deny it; even some who are associated with them may not know it; and very likely the Franklin County papers that ridiculed the only local item for years that was important enough to be remembered a century hence will try to make fun of this; but it is a fact. Of course, this is not the polygamous branch of Mormonism, and it professes Christianity, but it also believes in the Book of Mormon. Yet, let us remember that at the basis of American institutions is the spirit of religious tolerance. These people have as much right to their belief as we have to ours, and if they are moral and sincere—and no doubt most of them are—should not be ostracized for it.

ANOTHER WORKER.

BRO. J. J. BAILY, of Coleman, Michigan, sends ten new subscriptions for the HERALD, accompanied by a cash remittance of fifteen dollars. Bro. Bailey is the second one to take advantage of the opportunity offered to secure one of our late up to date Self-pronouncing Bibles.

Who will be the next? It ought not to be difficult to obtain the premium Bible on the terms offered. Anyone sending us ten new subscribers at \$1.50 each, with the cash, will receive the Bible.

We now begin a new volume of the HERALD. Subscriptions beginning with the year are solicited.

EXTRACTS FROM LETTERS.

BRO. M. R. SHOEMAKER, Beardstown, Illinois, December 27:—

We are rejoicing in the loving kindness bestowed upon us by our heavenly Father; our hearts are also made glad by the progress of the cause. I have four names now for baptism and as many more have almost as much as given their names, and such material as I believe to be essential to the permanency of the work and its attainment to a high degree of prestige in the community. We will soon have Bro. Bond or some other elder here again. We are all enjoying the spirit of peace and unity, working hand in hand. We hope to be guided into greater ability and usefulness.

EDITORIAL ITEMS.

BRO. F. P. SCARCLIFF writes, in this issue, further particulars concerning the trials of those who waylaid Bro. T. C. Kelley while engaged in tent work near Scranton, Mississippi. Public sentiment in the South has been considerably stirred of late against acts of open violence by mobbers and similar characters, and we may hope to share in the better conditions to result from an agitation of the question. Though all has not been done that our people had hoped for, much good seems likely to result in favor of the cause from the prosecution of the offenders.

Bro. W. J. Vaughan secured insertion of David Whitmer's testimony to the Book of Mormon, in the Huntsville, Missouri, *Herald* of recent date; to offset the efforts of Rev. Briney who had lectured against the faith at Moberly, declaring that the three witnesses to the Book of Mormon had denied their testimony. Other matter will also appear in favor of the faith, in the same paper, by arrangement between Bro. Vaughan and the Editors.

Bro. A. J. Kenison, of Catlin, Colorado, an aged brother, would gladly receive numbers of the HERALD that anyone may be pleased to send him.

"Christianity is a gospel of cheer, hope, sunshine, and love-light. Gloom and morbidity are of the Devil."

Sr. Mina L. De Frater, of Wisner, Nebraska, writes of her growing faith

in God and his work. Though a constant sufferer, she rejoices in the blessings of peace and receives comfort from the Master.

Sr. Anna Nielson, of Nebraska City, reports progress in branch work at that point. Bro. J. W. Waldsmith presides over the branch, being assisted in his labors by Bro. M. H. Forscutt, also by the traveling ministry at times. Sunday school work is also prosecuted.

Sr. G. H. Parker, of Fagundus, Warren County, Pennsylvania, writes of her efforts to continue a Sunday school organized in that city by Brn. I. M. Smith and G. W. Robley. The scholars need books to form a library, and the school would be greatly aided if contributions of books suitable for such purpose could be obtained. Those who could contribute reading matter are requested to forward to the sister, addressing as above.

The present mission address of Bro. Joseph Luff, is No. 647 South Spring Street, Los Angeles, California; care H. L. Tilton.

"Rev. Dr. James M. Farrar, a Brooklyn pastor, has just given up his charge in the First Reformed church, where for seven years he has drawn a salary of \$6,000 a year, and leaves to conduct a ministry at Idlewild, Pennsylvania, without pay. Peculiar man, this. There are not many like him."—*New York Journal*, December 21.

Severe storms at sea and along the English coast were reported on the 29th. Many steamers report great damage caused by the unusual severity of the waves of late.

Port au Prince, Hayti, Dec. 29.—Last night a fire, which assumed considerable proportions on account of lack of water to supply the pumps, broke out and destroyed 800 houses, including a number of warehouses, a hotel, the Church of St. Joseph, and its parsonage. About 3,000 people were rendered homeless. This morning at 6:40 o'clock there was an earthquake, the disturbance running from north to south, lasting half a minute, and causing slight cracks in the earth. There were no accidents, but the populace was greatly alarmed.

Bombay, Dec. 29.—There has been a fresh outbreak of the plague, especially in the Mandvie district, where

the inhabitants are seeking safety in flight. There were fifty-four new cases of plague and thirty-seven deaths from that disease to-day. The total plague returns from Bombay up to date are 14,257 cases and 11,882 deaths.

Cincinnati, O., Dec. 27. — Yakob Sargis of Ooramiah, Persia, now in this city giving talks on Persia and Armenia, has just received a letter from friends in his Persian home informing him that a band of raiders from Koordestan had massacred all the inhabitants of a Persian Christian town, 800 souls, near Salmas, Persia.

Washington advices through the Navy department indicate that Great Britain is modernizing the great fortifications at Gibraltar, with all speed. No less than 5,000 Spanish workmen are employed. A large number of the heaviest pieces of artillery are being put in place, a great dock is under construction, and the plan of defense permits of the absolute protection of a vast British fleet under the guns of the fortress.

Various rumors are afloat concerning the condition of affairs in China and Corea. Washington advices of the 27th quote the Chinese minister as stating that Russia is pledged to protect China and to guarantee her against dismemberment. St. Petersburg dispatches same date report Russian occupation of Kin-Chau, north of Port Arthur, and an important walled city commanding the mouth of the Yaloo River, where the great naval battle was fought between Japan and China. It also commands the recently constructed railway system from Tien Tsin to the capital of Manchuria, and is of preëminent importance as a strategic position. "The seizure of the port shows that Russia has practically taken possession of Corea, Manchuria, and the Gulf of Lau Tung, and possesses a significance which will cause consternation among the diplomats in the old world. Its situation is such that its possession practically places Russia in a position to defy the world."

London Shanghai dispatches of the 29th: It is reported that Japan has a fleet of twenty war ships waiting near Goto Island, outside Nagasaki, fully equipped for war. The fleet, it is un-

derstood, is acting in close touch with the British squadron. A dispatch from Kobe, Japan, says the military party is eager for war. Reports state that the British fleet has arrived at Port Hamilton. Peking advices state that Germany's withdrawal from Kiao Chau is conditioned upon her finding a suitable naval station elsewhere. Japan's cabinet has resigned. The newspapers demand a ministry capable of coping with the situation in the East.

London and Shanghai cablegrams of the 30th report that a French fleet has seized Hai-Nan Island, off the south coast of China and which separates the Gulf of Tonquin from the China Sea. It has an estimated area of 12,000 square miles, with 1,000,000 Chinese, exclusive of wild tribes in the interior.

A London news agency has announced that the British naval reserves will be mobilized. Canadian railway officials deny existence of an arrangement to transport large bodies of troops for shipment to China via Vancouver.

Paris, Dec. 30.—The French marine officials regard the report of the occupation of the Island of Hai-Nan, off the south coast of China, by the French fleet in those waters as being an invention.

During the day there was issued a semiofficial contradiction of the report that the French flag had been hoisted over the island.

Pekin, Dec. 30.—The supercession of J. McLeavy Brown, the British Superintendent of the Korean Customs, is at present engaging the attention of the British government with the view of upholding his rights. Four British war vessels are understood to be off Chemulpo.

London, Dec. 31.—The *Daily Graphic* asserts "on authority" that the British squadron was definitely instructed to assemble off Chemulpo to support a strong British expostulation with Corea on the dismissal of McLeavy Brown (British Superintendent of Korean Customs), who, under the advice of the British Consul, has twice returned the notice of dismissal served upon him.

With regard to Port Arthur, the *Daily Graphic* asserts that there is

every reason to believe the Russians will adhere to their pledge to evacuate at the end of the winter and there is, therefore, no ground for complaint on the part of England. Neither does the government regard the occupation of Kiao-Chou as calling for action, because British interests are not threatened. According to the *Daily Graphic* both the Foreign Office and the admiralty agreed upon this point.

Another revolution in San Salvador.

San Francisco, Cal., Dec. 30.—The officers of the steamer Acapulco, which has arrived here from Central America, say that a general uprising in that country may be anticipated next year. General Fuentes, who led the recent uprising against President Barrios, is now in San Francisco.

The following has been received from the headquarters of the Cuban republic at Camaguey: "Upon the question of autonomy the republican government can only hold one opinion. We hold ourselves an independent nation, unrecognized though we may be by the civilized world. Autonomy is not for one moment considered by us. We absolutely reject it."

Emperor Francis Joseph has addressed an autograph letter to the Austrian Premier, ordering the session of the Reichsrath to be closed.

The representatives of the powers have refused to permit the Turkish government to replace 4,500 time-expired troops of the Island of Crete.

Bombay, Dec. 30.—The Indian National Congress came to a conclusion to-day, amid much enthusiasm and cheers for the Queen Empress.

Resolutions were adopted thanking the people of the United Kingdom, the British colonies, and the United States for generous aid during the famine. It was decided to erect, at the cost of \$5,000, a memorial of gratitude in London. Other resolutions were adopted, criticising the government's recent measures regarding sedition.

Calcutta, Dec. 30.—It is officially announced that the recent famine cost the Treasury £800,000, while loans to agriculturists and the suspension of taxes mainly repayable absorbed another £4,000,000 irrespective of charitable contributions approaching £1,750,000.

Bread riots in Sicily; troops called out. Severe earthquake shocks at San Jose, California, on the 1st; also at New Hampshire points on the 2d inst.

Havana, January 2.—It is reported from Santiago de Cuba that General Pando is greatly disheartened on account of the obstacles which prevented a successful campaign against the insurgents in that province. He states that he has no base of operations, insurgent control being so complete that it is impossible to convey supplies to Spanish columns operating in the interior of the province. It is stated that Spain has found it impossible now to furnish more soldiers for Cuba.

Pekin advices of the 31st from Seoul say that a compromise has been effected according to which Mr. Brown, the British customs agent, and M. Alexieff, the Russian agent, to make room for whom Mr. Brown was removed, will work the Corean customs together. The arrangement, however, appears to be favorable to Russia's interests. The Japanese war spirit runs high.

Original Poetry.

OUT OF THE WILDERNESS.

BY ELBERT A. SMITH.

Forty the years that Moses wandered,
Tracking the sands of the wilderness;
Forty the years; have you ever pondered
The number of years from that to this?
And mankind still, as then, is seeking,
But fears to enter the promised land;
And still his camps with sin are reeking,
And still might a Moses pleading stand.
They will not enter—they are afraid,
Ah! wisdom of age, and strength of youth.
They turn their backs and they are dismayed,
For giants dwell in the land of truth.
The grapes of Esheol may fill and darken,
Like purple wine in the sunshine hot;
They stop their ears, they will not hearken—
God bids them enter, but they will not.
O sons of darkness! idly weeping,
Bowing your heads in the dust and slime;
Look up! Look up! the light is creeping
Downward through the crevices of time.
Are any here with gift of pleading,
To call them back to the land of truth?
Thine is the duty, God is leading
The wisdom of age and strength and youth.
Bend thy hand to the task of reaching
The souls that would perish as they fly;
Thine is the duty, if prayer or preaching
Will stay their footsteps ere yet they die.

Mothers' Home Column.

EDITED BY FRANCES.

"Beyond the night, the eternal soul awakes
To other, brighter day,
Death is but sleep, that gently takes
Life's l ad away,
And fits our powers renewed, new parts to play."

MOTHER'S DARLING.

Little arms are clinging, clinging
Close to mother dear,
While the hours go winging, winging,
Soon 'twill be a year

Since you came to bless our household,
Fill our hearts with love,
Since the Father sent you to us
From your home above.

May the years be many, darling,
Many, long, and bright,
That you fill our hearts with gladness,
Fill our home with light.

May you never, never falter]
On life's weary road;
May the Lord your Savior help you
Bear each heavy load,—

Which the years may place upon you
As they come and go,
May his holy angels watch you,
Guard from every foe.

That would seek your life to burden
Fill your heart with care;
May these angels keep you, loved one,
From temptation's snare.

May your life be pure and holy,
Useful to the end;
May you make the Lord and Master
E'er your dearest friend.

So when life at last is over,
Heaven's portals fair
May be open for you, darling,
Is your mother's prayer.

MINA PERKINS KEARNEY.

October 6, 1897.

COALGATE, I. T.

Dear Sisters:—I will endeavor to write a few lines from this part of the Lord's vineyard. We have been having some splendid meetings here this summer through the instrumentality of Brn. Montague, Simmons, and Tony. We had some spiritual feasts when Bro. Simmons was here. God has certainly endowed him with his Holy Spirit. He scarcely ever rises to speak in prayer meeting without delivering a prophecy. The Lord has promised us as saints if we would live faithful we should be greatly blessed, a church should be reared, and our sick should be healed. Bro. Montague organized a Sunday school when he was here and we are progressing very nicely. Of course we are all as children and need some one to instruct us even as we instruct the little ones. Pray for us, brothers and sisters, that we may ever move onward and upward, and true to the right. We are very weak and need God to help us at all times.

I enjoy reading the *Herald*, *Ensign*, and *Autumn Leaves*. I think them a great help

to members of the church. I think the instructions in the *Herald* in regard to home and care and duty towards children are very beneficial to young mothers. I had a tender little bud intrusted to my care for four short weeks, then God in his infinite love and mercy took it again to himself. I trust that I may live so as to meet it in the sweet by and by where there will be no more parting. Ever praying for the welfare of Zion, I am,

Your sister,

MAGGIE ERWIN.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. JANE BOYD, Hill City, Kansas, earnestly requests the prayers of the church in general, and especially of the Prayer Unions, in behalf of her husband, that if the Lord so wills, he may be healed of a sore affliction.

Bro. C. M. Fulks, who is afflicted with a very bad cough and dullness of hearing, desires the prayers of saints and Prayer Union, that if it is the Lord's will he may be healed.

Will the Prayer Unions please fast January 13, 1898, for Elder George W. Eaton, of Stonington, Maine, who is greatly afflicted.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE INSTITUTE.

THE Interstate Sunday School Institute closed its session at St. Joseph, Missouri, Wednesday evening, December 29, 1897. Early in the afternoon of the previous Saturday, the workers of both the Sabbath school and Zion's Religio-Literary Society began to arrive, and by the time for the organization at two-thirty p. m., Sunday, a goodly number had gathered to enjoy the hearty hand-shaking so expressive of brotherly love and enjoyment, and to participate in the event of organization. After the selecting of a superintendent and secretary, the General Superintendent made a short talk, expressive of the aim of the Institute, of his interest therein, and of the blessings experienced while preparing the program of work for the same.

Bro. J. M. Terry's "address of welcome" was full of good thoughts on the work of the societies in Institute, and of words that made all feel the earnest welcome he expressed.

The first assistant superintendent, Bro. F. E. Cochran, responded on behalf of the General Sunday School Association, and Bro. J. A. Gunsolley, President of the Zion's Religio-Literary Society, on behalf of the society whose welfare he has in charge. He too testified to having been guided in his work of preparation. Several other responses were made by workers, representing ten church districts.

The testimonies given revealed the love for the work and the earnestness that impelled the bearer to make the sacrifice to attend. One brother had borrowed the means to come on, that he might better qualify

himself for his work and that others, too, might be benefited thereby. While this is truly a work of sacrifice, we are happy in the thought that there are those who are willing to make the necessary sacrifice to keep the work moving.

At six p. m. a Sunday school prayer and testimony meeting was held—a season both strengthening and enjoyable.

At the seven-thirty hour Bro. T. A. Hougas gave a temperance lecture, which was illustrated with stereopticon views by Bro. F. E. Cochran.

The work done the three succeeding days will be reported in detail in subsequent issues, and will probably be put into pamphlet form, too, that all who wish may derive some of the benefits of the meeting.

The Institute was characterized throughout by the unity and thoroughness of the work; and when you consider that the three sessions, daily, included seven hours of solid work, we are led to think that earnestness and patience were present too.

It will be remembered that the Religio and Sunday school workers united in the Institute for work in both departments. Not only were they united in work, but a feeling of brotherly love was inaugurated such as has not been felt before, and which we trust will never grow less. This is as it should be. The two organizations work in different departments, but have the same desires and the same end in view—the conversion and perfecting of all whom they can reach, and their eternal salvation. May they ever be ready and willing to join hands in this great warfare of life.

Bro. Gunsolley in a short address represented the interests of Graceland College, placing it before the saints for their earnest consideration. Many received a better understanding of it and its aims than they before possessed.

As a refreshing and fitting climax to all the work came the exercises of the last evening. After the usual devotional exercises the "Sunday school newspaper," edited by Sr. T. A. Hougas and Bro. Joseph Roberts, was read by Sr. Roxanna Gaylord and Bro. F. E. Cochran. Both the editors being absent, all felt entirely free to express themselves as highly pleased, entertained, and instructed by what they had listened to.

Sr. Louise Palfrey made a short address, appealing to the people of the church for a higher standard socially, morally, intellectually, and spiritually. The effort was timely and well received.

Bro. F. E. Cochran made a direct appeal in behalf of the *Autumn Leaves*. He urged that the magazine should be in every family of the saints, especially where there are young people.

Bro. J. F. Mintun presented the Christmas offering work for consideration, and commended it to all schools and families.

A few short words of comfort and farewell were spoken by each of the instructors, "God will take care of you" was sung, and the benediction received.

Immediately after the close Sr. J. M. Terry expressed a desire to speak to those

present what she had through a feeling of timidity failed to give them. Order was again resumed, and it was again given her what she should say to the workers. It was in substance that the work there done was pleasing and acceptable to the Father; that some had made sacrifice to come there to do work, and that all should be blessed therefor. Bro. J. M. Terry bore a confirming testimony, and spoke other words of cheer. "God be with you" was then sung and the session ended. Yes: the Institute was then a thing of history. But the work there done and the hallowed influences felt throughout, especially those of the last evening, will not soon be forgotten.

Letter Department.

Island of AMANU, Tuamotu Group,
Oceanica, Sept. 18.

Editors Herald:—On the 13th of this month we were gladdened by the receipt of a quantity of mail—the first for over three months. While the conference of April is so long past, and other incidents of interest occupying the attention of those more fortunate, we are now perusing the minutes of conference and *Heralds* of same date. Well, it is "better late than never," and our hearts rejoice with yours at the good news.

As our force in the islands is so small, we have tried to be as active as possible, and have made no long stay at any island. Our longest visit was at Raroia, where they had had no missionary for a long time. The interest was so good there that we remained five weeks, baptized six, and roused up the entire branch, but more especially the young men and women, to a great interest in the work. The Sabbath school work is a great factor for good. It attracts the young to the church, and gives the preacher a chance to reach their ears. I preached twenty-two times while there; the greatest number of sermons in that length of time that I have ever attempted in the native tongue.

We went from Raroia to Taenga in a small boat. The branch at Taenga seemed to be too soundly asleep to be readily awakened. I ordained a young elder while there, who may assist in rousing them, and left Bro. Poaitu, one of our native missionaries there with them. Our stay was but short; having opportunity to leave on a small schooner we thought best to go, as ships do not call frequently there. The schooner took us to Hikueru again, and though it was going direct to Hao, where we were anxious to go, the Captain refused to take us, as he was very heavily loaded. So we were obliged to remain in Hikueru three weeks, waiting for a ship going to Hao. None came, and we grew restive, for there was nothing to be done at that place, and the time was rapidly nearing when the people of the upper islands would scatter again to their diving.

So we chartered a boat belonging to one of our brethren, a little thing of perhaps four tons burden, for the trip of one hundred miles. After a week of trifling, and vexa-

tious delays, we got started, and the Devil fired his parting shot, just as we were passing through the surf. When the brethren on shore cast off the lines that had secured the boat, fore and aft, they neglected to untie the loops in the ends of the ropes. These dragging over the jagged coral, caught firmly again, and held the boat right in the surf, while the great waves broke over her half mast high, and bumped her on the reef till we thought she would go to pieces before they could cut the ropes. Of course there was no knife nor ax at hand, to be used speedily. However we escaped with a drenching, and some severe bruises from being thrown about so violently. The boat was broken pretty badly—that is the house was stove in; she leaked some too, but not to cause alarm, and we set off for Hao. The wind was so light we thought we were not moving at all. But after thirty hours' sailing we found ourselves at the pass at Hao, a matter of surprise to all on board.

At Hao I met two of the Mormon missionaries, Elders Smith and Neff. I had some private talk with them, but they would not talk publicly. They had circulated a pamphlet among our people there, in which they gave a number of quotations from their Doctrine and Covenants, and asserted that they were also in ours; also, that Oliver Cowdery (who they claim received equal blessing with Joseph) went to Utah with his children and died there. They assert to the natives that Bro. David Smith was very favorably impressed with Utahism, and likely at any time to embrace their religious views. Elder Neff was the chief instigator of all their actions, and he declared his entire belief in all the doctrines ever taught by B. Young & Co. He advocated the Adam-God doctrine, also the blood atonement theory in private conversation, but would not come out and talk upon those topics before the people. Polygamy the natives can swallow as an abstract theory; but do not practice it. We have heard it taught from the pulpit here in the islands, and we know they advocate it privately. But the other doctrines mentioned would be rather "strong meat" for these people. Very few would accept them. I baptized eight at Hao—chiefly children of the saints.

Took boat again for Amanu; here I found the Mormons had also preceded me. They have no congregation here, but three or four members, and came of course to try to secure our flock. Our people had them to support of course. They asked for our church to hold their meetings in. It was given them for one service, but they so occupied their time in vilifying the present Joseph that all our people were very angry and would not allow them to use the house again. Among the many fables they try to foist upon the natives are these: 1. That Joseph is not the son of his father—that is not the true son of Joseph the Martyr. 2. That he was only a tiny infant when his father died. 3. That from the death of his father to his accession to the presidency, *that he was a Spiritualist*. Even a native can see the confliction and absurdity of such statements.

We are soon to leave here by boat for the isles further down the group. My wife's health is poor, and we are planning, if we gain the consent of those in authority, to return to the States early in 1898. We have not met Bro. Burton since April, and probably will not until December, when we think to go to Papeete. At last account from them they were well. I fear I have an unpardonably long letter, but as I don't come very often, please overlook it this time.

Your brother and coworker,
HUBERT CASE.

WOODBINE, Iowa, Dec. 17.

Editors Herald:—Seeing your suggestion in this week's *Herald* for some one in Michigan to reply to the *Gospel Trumpet's* attack upon the church, I send you the original of a reply made by me while in Auburn, several weeks ago, a copy of which, with some little changes I forwarded to the *Gospel Trumpet* promptly, but which they have neither published nor returned, although I respectfully requested them to do the one or the other; and I know it arrived at the Trumpet Office, because I inclosed ten cents for the *Trumpet* until February 1, 1898, and I have received some copies of the paper.

If you think the inclosed worthy of publication, it may meet the eye of some reader of the *Trumpet*, and they may be thereby enabled to detect the uncertain sound of that bogus gospel trumpet.

CHARLES DERRY.

ALTURAS, Cal., Dec. 22.

Editors Herald:—My last communication was when I came to this part of the State. I have done a great deal of work, the results of which the judgment only will reveal. I assisted Bro. Newton in regulating the Look-out branch. He has now returned home.

Most of my labor has been performed in Big, Round, and Surprise valleys. While the most of this country is mountainous and sage brush land, yet these valleys are very fertile. The one last named is new in gospel work. It contains about two thousand five hundred inhabitants, and was first entered by the writer October 11. He has labored at Ft. Bidwell, Lake City, Soldier Creek schoolhouse, and Cedarville.

At the last named place I only delivered a temperance lecture. I could not get any building to preach in, but was permitted to lecture in the M. E. church. There are some elders who wouldn't have done so after being refused the privilege of preaching there, but I have resolved to labor for the common good of men when I can't work in the especial interests of the church. If I can't convert a man to this latter-day work, I aim to do all I can to make him a better man as a Methodist or Baptist. I do not understand that our object is to convert people to our church theories as much as to elevate them in their general conduct. And besides, a lecture upon temperance or some similar topic will often remove prejudice, and thus pave the way for the presentation of the entire word. This also, we believe as much in temperance as baptism or the laying

on of hands. The Lord's advice—"Say nothing but repentance to this generation," "of tenets thou shalt not talk"—is especially significant in this connection.

Repentance is a very comprehensive term. It means to break off sin by righteousness, and therefore includes the cessation of all wrongdoing, and the doing of all things which are right. The entire life conduct of a converted man is fruit meet for repentance, and bears constant testimony to his transformation.

I was very much instructed and entertained by the reading of the *Herald's* recent editorial articles on conversion. The statement that we, in our anxiety to present the doctrine of Christ in contrast with the doctrines of men had given prominence to some themes to the neglect of others, struck me with great force. In some places the saints have been injured by the teaching of doctrine—not too much, but too exclusively. Many of the saints are tired of this way of doing. They do not feel and say as the children of Israel did about the manna, "Our souls abhorreth this light bread," for they know such instruction is good in its place; but nevertheless they are certain "the mill will never grind with the water that is past."

We should ever remember that scripture is profitable for reproof, correction, and instruction in right doing as well as for doctrine.

Yours in bonds,

ALMA C. BARMORE.

McGraw, Pa., Dec. 22.

Editors Herald:—Bro. Robley and I have been in this vicinity the past two months laboring for the cause. Fagundus, McGraw, Excelsior U. B. church, Excelsior union church, Gossville, and Grand Valley, are the places at which we have preached. I consider this one of the best, if not *the best*, openings I know anything of in the entire mission. The people, as a rule, seem to be more liberal minded than in many places. True, sectarianism is the same here that it is elsewhere; but, thank the Lord, there isn't so much of it.

Last evening the people of McGraw and vicinity gave a supper, the proceeds of which (nineteen dollars) went to the preachers. And, by the way, those who saw Bro. Robley eat of that supper will hardly ever be able to again doubt the ability of Latter Day Saint elders to perform miracles. To see a preacher putting chunks of pie, cake, chicken, and baked beans, down his esophagus that couldn't be put through his shirt collar, if his neck was out of it, may be a common thing in Rhode Island; but, judging from the way people bugged out their eyes at Bro. Robley last night, I should say that people in Pennsylvania look upon such things as genuine curiosities, to say the least. We had no photographer present, so I am not able to furnish his photo, "Before taking" and "after taking."

Well, Bro. George left me this morning, for his home, and I am left to hold the fort, or move on, just as wisdom may direct. I feel that our labors have done much good here, and that many of the good people who have so nobly stood by us will, in time, accept

and obey the gospel. Bro. Robley has baptized six since we came here this time, all of whom, I think, will make good members. I do hope the Lord may bless them abundantly, and strengthen them for whatever trials they may be called to pass through, as much depends upon them, from this on, so far as the progress of the work here is concerned.

In gospel bonds,

ISAAC M. SMITH.

GALIEN, Mich., Dec. 22.

Editors Herald:—I arrived in this my field last week, and find plenty to do. I went from Lamoni where I saw you last to Andrew County, Missouri, and looked after a matter wherein a Holiness preacher desired to annihilate the Latter Day Saints after the two sermons I had preached there. I preached two more on my return, in an opera house crowded full. The preacher was still anxious for a controversy and we agreed upon the propositions, but he could not enter the discussion till after the holidays. Of course I could not remain there so long, but I promised him and the people that we would see that our side of the question would be looked after.

I soon met Bro. I. N. White, who was at St. Joseph, Missouri, at the time, and related the matter to him. Bro. I. N. manifested a willingness to have his theological hide taken off, and said he would wait upon the Holiness minister the first of the year.

I am of the opinion that after Bro. I. N.'s hide has no doubt been toughened and hardened by so much theological battering that Rev. Haynes will find it a difficult job to remove it. However we will wait results with no fears for the cause.

The locality is a splendid opening for the work, as it is an entirely new place so far as our work is concerned. And I am satisfied that good will result.

Yours in bonds,

H. C. BRONSON.

DAVENPORT, Iowa, Dec. 24.

Editors Herald:—It is with the greatest pleasure that we read your truth-laden pages from time to time. The cause you are trying to advance is somewhat represented at this place; but here, as in so many other places in the church, the work so nicely begun has died out to a great extent. At one time there was a branch here, but it has been in a disorganized condition for some time. The saints living in the three cities—Davenport, Rock Island, and Moline—meet in the Odd Fellows' hall, Eighteenth Street, near 2d Avenue; regular services being held there each Sabbath at 2:30. Bro. L. E. Hills, of the Eastern Iowa missionary force, has been doing a good work there.

I preached for them last Sabbath and expect to organize a Sabbath school there next Sunday. We hope to be able to make a report to our coming convention. We feel assured that the Sunday school, if properly conducted, will prove itself all it claims to be—a help to the church. In our next convention let us see to it that we have representatives and reports from every school in the

Kewanee district organization. And as our Savior has made us coworkers with him in the salvation of men, let us work to this end. We see no reason why there cannot be a good work done here. But here as in other places there is a warfare for each one. Why should we not be bold and aggressive, and let our light shine before men? If we would see the great work of God advance, let us as individuals cheerfully conform as best we can to the law of the Spirit of life in Christ Jesus, not taking one or two specified commandments as the only essentials to our spiritual welfare, but observe as did Israel of old, "All that the Lord hath spoken we will do," earnest, persistent effort on our part will insure success. As we are now engaged in the conflict, let us not shun the fight.

Yours confidently in the truth,

WM. E. LARUE.

JONESPORT, Maine, Dec. 24.

Editors Herald:—The year 1897 is nearly ended, its record made. Shall it be for weal or woe in the judgment day? As I retrospectively examine the year's work, am far from satisfied therewith.

My last letter was written from Madison. From there I visited Dixfield. This has been one of the hardest points in Maine. Srs. Taintor and Richardson had secured the church. What a change from past experiences! Formerly every effort was forced, now the liberty of the Holy Spirit was enjoyed. Nine sermons were delivered, audiences and interest increasing. Church and hall being engaged, we were compelled to close our services for the time being. I am satisfied that fruit will be gathered there in the near future.

Visiting Canton Point, we found the people still friendly, willing to hear us, but satisfied apparently as they are. By request of Bro. William H. Kelley I left that part of the State and joined him at Stonington. Services there largely attended, the spacious church being filled; interest excellent. It seems to be the dawning of a brighter day for the branch there. Bro. J. H. Robbins is presiding. Seven have been baptized there this month; one, formerly a Congregationalist, presented the following letter:—

The First Congregational church of Deer Isle. To the Latter Day Saints church of Stonington:—Greeting: This certifies that Mrs. Elvira Shepherd is a member in good and regular standing of the First Congregational church, of Deer Isle. As such, she is, at her own request, hereby dismissed, and affectionately recommended to the fellowship and care of the Latter Day Saints' church of Stonington, and when received by it, her membership with this church will cease. By vote of the church. S. W. Chapen clerk. November 6, A. D. 1897."

You see that other churches are beginning to recognize the saints as Christians. The pastor of another church said to me the other evening, "I recognize that you are doing a work for Christ in this town that is excellent and far-reaching." Surely the saints are growing in favor with the people and wherever they live faithful it tells for good.

Bro. Kelley proved to be a willing worker and we arranged so that but two evenings were lost during his stay. Lamoine, Gouldsboro, Jonesport, Indian River, South Addison, Beal's Isle, Machias, Little Deer Isle, and Mountainville were visited by him. The work was strengthened everywhere by his wise counsel and excellent preaching. Judged by a certain Massachusetts standard, he had splendid liberty: "You could hear him half a mile." Considerable labor has been expended in new openings the past season. As surely as harvest follows seedtime, so will such work result in precious souls being born again. Sadly the parting hand was given Bro. Kelley. His field is large, his stay necessarily brief. May God ever be with him in his work.

The winter campaign finds Brn. W. W. Blanchard and S. O. Foss in the central part of Maine, myself in Washington County. But little can be done till after the holiday festivities; then we hope to press the fight in the strength of the Holy Spirit.

Wishing you all a merry Christmas and a happy New Year,

In pleasant bonds,

U. W. GREENE.

XENIA, Ill., Dec. 27.

Editors Herald:—Since April I have been over nearly all the district, and am sorry to say the work is in a much worse condition than I expected to find it. I expected to find the work in a place or two badly crippled, because of the unwise conduct of some; but did not suppose it would have reached throughout the entire district. The Prophet Jeremiah's utterance, found in 17: 5, "Cursed is the man that trusteth in man," etc., was prophecy then, but history to some of the saints in this district now. Too much confidence is put in man, and not enough in God and his word. The way I view it, the saints, or some of them in this district, are like they were in the days of Paul—yet babes; some of them fifty years old, and have to be fed, or they will not develop. Our Savior understood this, and instructions were given to that effect when he told Peter to feed his lambs and sheep.

This is the condition the work is in here, and the district is badly in need of competent men to take charge of the branches and district, those who not only understand parliamentary usage, and the letter of the law, but are in possession of the spirit of the law, having the necessary discernment to discriminate between truth and error, bad and good; not too tenderfooted nor too sympathetic to do all that God has said in his law must be done for the good of his children.

If suffering is a prerequisite to perfection, it may be possible that some of the things we are suffering will result in good for us; but if we do suffer, it will be because we have been made to comprehend the situation. Learning what has been the cause, and seeing the effect, we ought to profit by these experiences.

Dear saints, let us not miss a lesson. Watch, as well as pray; keep out of the ruts we see others falling into, and get out of them our-

selves, if we should find we had fallen therein.

I found many good and kind saints in my field of labor, whose hospitable homes I have shared, and have not lacked for anything that was necessary for my comfort. May God bless them and prosper them, both temporally and spiritually, and put it in their hearts to do his whole will.

I am at home; will leave in a few days. Brn. Bond and Hilliard have visited our branch lately. It is hoped the saints will profit by their wise counsel.

Yours in gospel bonds,

J. D. STEAD.

KNOX, Ind., Dec. 27.

Editors Herald:—After a couple of weeks pleasantly and (we think) profitably spent with the Lansing saints, we drop down to Knox during the Christmastide. Arriving the 23d, we have preached five sermons, married two couples, and feasted sumptuously and visited largely, and otherwise celebrated the 1869th anniversary of the Bethlehem child. Have appointments during week. Crowds large and attentive. Saints faithful and hopeful. Weather beautiful. Nature dressed in snowy robes, shimmers with glistening glory. Merry Christmas.

In haste,

S. W. L. SCOTT.

MANCHESTER, Texas, Dec. 20.

Editors Herald:—As we are about to fold another year of time away, I thought I would give a few lines to the *Herald*. In viewing the year that is about to pass away, I wonder if I have done my duty in regard to serving our heavenly Father. I am trying to tell the beautiful story of the gospel of our Savior to the people. It seems we are met with many obstacles, but thank God he has remembered us in all our efforts to do good; and amid our weak efforts we find that God is forwarding his work. When we look back over years that have passed, and during that time it seemed as if all doors were closed against us, and we were often met with mobs, and at one time Brn. Heman C. Smith and George Montague were ordered out of the country, yet thank God things have changed. We are now welcomed in many places, and calls to come and preach are numerous. Every once and awhile a noble man or lady steps forward willingly to obey the gospel. So the work is moving along slowly in this country.

Bro. Baggerly has done some splendid preaching in Northeastern Texas this year.

We have been battling along for five years without having the pleasure of meeting with anything like a body of saints; but on the 5th of last October, in company with Bro. Baggerly, Bro. Goodman and wife, and Bro. Jenkins and wife, we started to Standley to attend a special conference called by Bro. Montague. We reached there on the 8th, and met with as kind and noble hearted people as it has ever been our lot to meet with. We will never forget the kindness we received at the hands of the Standley saints. May God bless them in their good works. At that meeting we realized that

many noble men and women were marching on to Zion. May it be our happy lot to get there. We returned home to face a cold and unfriendly world trying to do our duty to help carry the gospel to the nations of the earth.

My wife attended the debate at Kosoma, Indian Territory, between Bro. White and Mr. Chism. She enjoyed her trip, and thinks a grand victory was gained for the truth. She thinks Bro. White is a grand man of the Lord's. Bro. J. W. Kent returned home with those who went from this place, and we find him a willing worker. He has been doing some good preaching in this county. We have just returned from a trip some thirty miles away, where we preached and found several interested. We believe the time is not far distant when many good people will accept the gospel in this country if we will only let our light shine; and by the help of God we are going to try and let the gospel be our theme.

I want to say to the church that God has greatly blessed me, and though I spend the rest of my days in his service he has paid me for all I ever did in this life. And God being my helper, I am going to try to spend my days in the gospel, let them be few or many. I ask the prayers of the saints that I may fully discharge my duty, and when the warfare is over, be gathered home to Zion to meet with the pure and the good; and above all to hear the welcome plaudit from our Savior's lips, enter into thy rest; well done good and faithful servant.

Yours in bonds,

E. A. ERWIN.

SCRANTON, Miss., Dec. 27.

Editors Herald:—I send you clipping from the leading paper in the county. The spirit of lawlessness has by no means been crushed. After I sent you telegram, December 18, I was insulted on the streets of Scranton, and it would not be safe for Bro. Kelley to go to Escatawpa. The circuit court will sit the fourth Monday in April, when other cases will be brought to the attention of the grand jury, when we hope something will be done that will have a tendency to quell this spirit of lawlessness.

There was no drunken elder. Bro. Sherman was the only elder present at court besides myself, and we were both as far from being drunk as anyone could be who had not tasted liquor of any kind. The editor of the paper informed me last week that Bro. Sherman had been horsewhipped on his way home from court, but as I have not seen any of the brethren from Escatawpa, I cannot say whether this rumor is true or not; but as the Apostle Paul said they are still "breathing out threatenings." There are a goodly number of people in the county who do not approve of this lawlessness, but many others who would shield this mob from the just deserts that the law would give them were it enforced. Your brother in Christ,

FRANK P. SCARCLIFF.

"LET OFF LIGHTLY.

"The case of the State against Rev. G. W. Huff, John Jones, S. H. and Joe Shan-

non, Paul Smith, Craft Smith, E. H. Smith, John Dailey, James Dailey, W. P. Johnson, F. M. Johnson and Eugene Dickson, charged with tearing down the tent of Rev. W. H. [T. C.—Ed.] Kelley, evangelist of the Church of the Latter Day Saints at Escatawpa on September 2, 1897, came up for trial before Judge Chidsey last Saturday morning, the defendants demanding a jury, which was granted and the following jury was impanelled: F. E. Foster, H. G. Oliver, Emile Ladnier, W. Wordtman, S. C. Holley, and P. R. Jane. After hearing the evidence of the State, the defendants not introducing any evidence and argument of counsel, the jury retired and in a few minutes returned with the following verdict: "We, the jury find the defendants guilty as charged, and recommend them to the mercy of the court. They were then sentenced to pay a fine of \$5 each and all costs.

"The fine was afterwards reduced to a nominal sum at the request of the counsel. Hons. W. M. Denny and C. H. Wood represented the defense, and Mr. R. L. Bullard the State."

LENOX, Mich., Dec. 27.

Editors Herald:—The gospel tent visited us a few months ago and some seeds were sown which have sprung up and we hope may bear fruit for the Master. During a stay of about three weeks the six principles were set forth in a manner which did great credit to the work. Elders J. A. Grant, William Davis, and E. H. Durand were in charge of the work. How well they did it is not fully known as yet, for by their fruits we shall know them. This much we are assured of: The humble writer of this article, also his wife, were baptized in the beautiful river St. Clair, at St. Clair, December 12, 1897, by Elder E. H. Durand, of Detroit, Michigan.

The time is being improved by the holding of "cottage prayer meetings," and short sermons are given at times, Elder Durand being with us still at this writing. We hope the gospel in its fulness is being planted in our midst, and we are looking forward to the time when we will have a branch and an elder to lead us. God speed the day when the whole world shall know him whom to know aright is life everlasting, is the prayer of your humble servant and brother,

SAMUEL D. SPORE.

LUDINGTON, Mich., Dec. 22.

Editors Herald:—Some are alive in the work, and I believe if we could have steady preaching it would arouse those who have grown cold. We have had but few sermons in the past year. The teacher from Free Soil comes once in a while and talks to the saints but some do not heed it. I feel if there was a minister allowed to come much good would be done. We have a church building on our hands to pay for and there are only four of the brethren that are willing to help us (the Aid Society) to pay this honest debt, and there are only seven of us in the society. We have worked hard and struggled along to pay this debt. The one we owe is a widow sister, and all her money

is in the church, and she needs it very much. Perhaps it was wrong for us to go in debt for the church, but we did not know at the time that Bro. Joseph had counseled the saints not to get in debt. We have come to the conclusion to ask for a little help through the *Herald*; if each branch would help us a little, it would help us wonderful and they would hardly miss it. We have worked hard to pay what we have, and there still remains three hundred and forty dollars to pay, besides some interest. We have served meals down town, also suppers in the church parlors, sold quilts, and done all we could. If all would have taken hold, this debt might have been paid. When we have served meals in the church parlors and it so stormy that it almost seemed impossible for anyone to come, they would come and keep coming till we would do quite well. The Lord has always blessed us in our efforts so far, and I know he will as long as we try to do right, and now if you all will turn in and help us if not but a little we will be very glad. We would like it right away, direct Mrs. C. S. Barron, Ludington, Michigan.

From your sister in bonds,

LIBBIE VAN BRUNT.

COHOCTON, New York, Dec. 20.

Editors Herald:—I came to this place with Bro. Kent from Greene, New York, the 15th; we have our faces turned westward, but at present we are domiciled with Bro. Sylvester Campbell, who lives about four miles from Cohocton. He united with the church in the days of old Joseph, and has been a faithful advocate of the doctrines as set forth by the early church down to the present. His wife also accepted the angel's message before the death of the Prophet. They have never united with the Reorganization.

We had not been here long until we began to look around for a place to preach. After walking about thirteen miles in visiting trustees, I secured the use of the Brown Hill church and made an appointment for last Saturday night. Just before reaching the church Bro. Kent halted by the wayside to warm. On entering the man's house, he accused Bro. Kent of being a devil, and the doctrines that he taught emanated in the infernal regions. We had a good congregation, excellent attention, and a good degree of the Spirit in presenting the word. The trustees would not permit us to hold any more services, although the church was built for all denominations. This only enraged the congregation and made friends for us. One man opened up his house and said we could preach there. We have accepted the invitation and commence next Thursday evening. We held one preaching service last Lord's day in the South church; a small audience was present.

After closing our service we started for Haskenville, a distance of three miles, over the frozen ground to hear an exposition of "Mormonism" by Elder Burton of Salt Lake City, a representative of the Brighamite faith. In his remarks he said he was a polygamist child and was proud of it.

After their meeting was dismissed Bro. Kent secured the use of the hall and will lec-

ture on the subject of polygamy next Tuesday and Wednesday nights.

Last night I attended the preaching service of the Evangelist church. The church which they occupied was a union church and the trustees had consented for us to use it when not occupied. The minister preached about fifteen minutes. After his service was dismissed, I called the congregation to order and preached another sermon under the power of the Spirit. I am not discouraged, notwithstanding we meet with opposition everywhere; but we always find some friends.

Since coming into this eastern mission, I have met some of the meanest people on the earth and some of the best. There is one thing about missionary work I do not like; when we meet these "good people" we have to go to "new pastures," after getting acquainted. Ever praying for Zion's welfare,
In gospel bonds,

A. M. BAKER.

ELGIN, California, Dec. 14.

Editors Herald:—While meditating this morning on the gospel—our only hope of salvation—I feel it my duty to write a few thoughts, that perhaps others might be encouraged to struggle on in life's battles, looking forward with hope to that better land where toils, trials, and cares come no more; for it seems, in this life, go where we may, toil and trial await us, till at times they almost o'erwhelm us, and we are ready quite to sink into despair and are made to realize that "Every day hath toil and trouble, every heart hath care." But, dear saints, if we are ready and willing to "Freely bear our own full measure and our brother's share," we will be made to realize that we are being helped to bear our burdens by One who is ever ready and willing to help those who ask Him in time of need. This is one comfort the gospel brings, and a greater one still is, "He that endureth to the end shall be saved."

We have not the blessed privilege in these parts of hearing the gospel preached in its purity each Sabbath as we have been used to, and it is a sore trial to thus be deprived; yet I pray God we may be enabled to let our light shine, that we may prepare the way for the gospel to be presented in its purity by the ministry, should they come this way; and we earnestly invite all who can to come, and we will do the best we can to aid them—and not only be presented but *received* by the honest in heart, that we may rejoice together.

Some good sermons have been preached here during the last five years by able brethren, but people seem slow to accept, as it is new to most of them. We live in hopes of an ingathering in the Lord's own time, or that they shall have such an understanding of the gospel that they may be left without excuse—that it may be a witness for or against them in the day of judgment.

I crave an interest in the prayers of the saints, that we may move forward in the right direction for the greatest advancement of God's work, and especially invite brethren Luff and Daley, if at all possible, to give us a call, or at least to look after the interest of the few scattered sheep in this part of the

vineyard; and may God's richest blessings be and abide with his saints everywhere is the humble prayer of your sister in Christ,

SARAH J. ROSS.

WESTON, Nova Scotia, Dec. 17.

Editors Herald:—Through the intercession of Sr. Lawrence I have been opening up a new field, and it has proved one of the most interesting places that I have ever labored in. A fine class of prosperous farmers reside here. They rank well in intelligence and general information. Religiously inclined and chiefly Baptists. A better hearing I could not ask for, and their hospitality cannot be excelled, not even in Cumberland County. Of course there are some that talk against, and all that, but studying to see "whether these things are so" is the order of the day, in the majority of cases. I shall stay with them awhile longer, then return home for Christmas. I am hoping for great things from this quarter, but who can tell? There certainly is a hungering and thirsting after the truth, and there is also a rejoicing at the present, inasmuch they have received. May they continue is my prayer.

I wish to acknowledge, with much heartfelt gratitude, the receipt of a splendid fur coat, the gift of the saints and friends of Nova Scotia, I understand, although I have received no letter of explanation. I presume, though, that it is the work of Sr. Mary A. Taylor, of Williamsdale, Nova Scotia, and others who nobly assisted her, of which more will be known later. I wish all could know the comfort I have already taken in it on two or three occasions. Then they could understand how I appreciate it. The coming cold winter has lost all its terrors for me, and now it can storm if it wants to, so far as I am concerned. May every dear soul that contributed to that present be kept warm and comfortable the remaining portion of the r existence, and Heaven's best blessings be showered upon them continually.

Dear saints and friends, I shall prize your gift for its intrinsic value, but much more so when I am enveloped in its warm embrace shall I feel to be surrounded by a host of warm-hearted friends, who love the cause and are manifesting it by sustaining your unworthy colaborer.

Now, dear *Herald*, and all your readers, with the happy greetings of Christmastide and a hope for prosperity in our grand cause,
I remain yours in the faith,

H. J. DAVISON.

XENIA, Ill., Dec. 20.

Editors Herald:—My last letter was written I believe at Beardstown, Illinois. Before leaving there we ordained Bro. Shoemaker to the office of teacher; gave the little band such instruction, caution, and warning in regard to the dangers that now beset them; that our work, so pleasant and satisfactory to date, was also a challenge to not only men's hostility, but that subtle Satanic powers would not only press them and try them from without, but unlooked for—perhaps unexpected—dangers from within their own circle might assail them; hinder, if not destroy

not only future progress, but the work already done.

The work in the city of St. Louis is in fair condition, much better than in the past; but a deal of bad leaven is yet to be worked out; constant need of watchmen, and wise and faithful instruction and warning to keep from falling back into old ruts and poor gospel showing.

Have visited Belleville and Cheltenham; was called to Alton and found Sr. Crowson very sick. Faith in God through ordinances of administration of his own appointment resulted in immediate relief.

Have essayed to visit both Taylorville and Sorento, but was hindered, or circumstances made it impracticable. Bro. Barraclough has a monthly appointment at the latter place. Brethren Archibald and Hitchcock are doing all that secular duties permit, as well as other faithful workers. An effort has been made to organize a Sunday school, and inaugurate regular preaching services in one of the large public school rooms in East St. Louis. The board of trustees seem to be willing, but the superintendent of school, with his sixteenth century religious proclivities, may bar us.

The spiritual status and working force of the St. Louis district, as a whole, is not in a flattering condition. The "letting alone" process—no labor with, no warning of, no *attempt* even for years to weed out slothful, unruly, wicked members, deadens all interest on the part of strangers, renders the few meetings of saints lifeless, unattractive, unspiritual; going, going down toward—at—and some *inside* already of—death's door. What can the missionary, anyone else, or even God himself do for such? The all prevailing want is for somebody to live their religion for them—too slothful or worldly to live it themselves.

"To be carnally minded, is *death*." How easy to see that this is so, and to answer the inquiry as to why so many of us are *dead* spiritually—bringing forth little or no visible gospel fruit. Thus are we a stumbling block to spiritually minded people who, sick of creeds, are coming toward us, only to be repelled by our inconsistencies.

Our trip into this district (Southern Illinois) has not been successful as we could wish—but some good has been done. The ice storm falling upon muddy roads last Thursday made travel either on foot or with team, especially at nightfall, of peril and almost an impossibility. We expected to have gone over to Orchardville, from Brush Creek, but for this storm. We also wanted to visit down as far as Springerton, but a team could not be got there with the present state of roads, as you can hardly stand up without falling down (that's Irish), let alone locomotion.

I also learned after coming here that Bro. Hilliard is south of us touring the district. He couldn't be in better business, and if he can prove himself a resurrectionist, and bring to pass the vision which Ezekiel saw, he will be entitled to the gratitude of us all and a rest (which he will need) hereafter, in the "sweet by and by."

St. Louis will be busy holiday time. Christmas concert and entertainment by Sunday school, Monday eve following. Public dinner on New Year's day to raise fund for debt and current church expenses, by the sisters—we place them first—and brethren of the St. Louis branch of the church. Wishing a "merry Christmas" and "happy new year" to the Herald Office and attachés.

I am, in bonds, yours,
M. H. BOND.

Original Articles.

"REPLY TO GOSPEL TRUMPET."

If the trumpet give an uncertain sound, who shall prepare himself to the battle?—1 Cor. 14:8.

Editor of the Gospel Trumpet; Dear Sir:—I find in your paper of November 4, 1897, an article headed "Mormonism." I take it for granted the writer refers to the doctrine of the Church of Jesus Christ of Latter Day Saints, and being a member of that much misrepresented people, I am always ready to "prove all things, and hold fast that which is good." Hence I have carefully read and compared his article with the word of God; and I find he has made the *Gospel Trumpet* give forth very uncertain sounds, which please permit me to point out. First he says:—

A great error of this sect is regarding the office of the apostles. They teach a perpetuation of apostles as well as of high priests—that the twelve apostles were succeeded by twelve others, and a succession of the same continued until the great apostasy, which they say took place in the sixth century.

Latter Day Saints do not teach that there was a succession of the twelve apostles until the sixth century; but we do claim that so long as the ancient church of Christ maintained its integrity and fidelity to God, that it also maintained its original form of organization, and hence had apostles and prophets as a part of its membership on the earth. Let us see if this claim is warranted by the word of God. Paul, in 1 Corinthians 12:27, 28, speaking to the church, says:—

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Webster defines the word *set*, "to place," "to establish," etc. From the fourteenth to the twenty-sixth verse of this chapter, Paul compares the

church to the body of a man, and in the eighteenth verse he says:—

But now hath God set the members every one of them in the body, as it hath pleased him.

Here we find the word "set" again. Let me ask, Did he place the members in the human body permanently? Has he ever changed the organism of man? No! Man is the same in his organization as when God pronounced his work *very good*. Hence, to carry out the parallel the apostle shows that "God set" the members in the body of Christ, and they, too, must remain, or it is not the same body. You may read in Genesis 9:9, 11, 17, that God made a covenant with Noah, and the earth, and with all flesh, that he would no more destroy all flesh with a flood of waters; and he said:—

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

That bow is always seen in the cloud as an evidence of God's faithfulness to his covenant, because it was *set, fixed, established*. Paul declares God hath set some in the church, "first apostles, secondarily prophets," etc., hence they were established there so long as the church of Christ remained in its purity; but an apostasy took place in fulfillment of prophecy. (See the following, Acts 20:28; Rom. 11:13-24; 2 Thes. 2; 1 Tim. 4; 2 Tim. 3; 2 Tim. 4; 2 Pet. 2.)

Please notice, Christ's church was organized upon the earth, its work was to be done on the earth. The gifts that he gave were *given to men on the earth*, hence it must remain on the earth until its work is done. The apostolic calling is a function, occupation, or office, unto which those men were called. It did not die out when the persons who held such office died, and as Christ organized his church for all time, it follows that this office must remain for all time; or so long as the church existed on the earth and maintained its integrity and faithfulness to God. If the other offices, namely, evangelists, pastors, and teachers were to remain in the church upon the earth, certainly the equally important offices of apostles and prophets must remain. You have no more warrant in God's word for doing away with these latter offices than

you have for the former ones; in fact you have no intimation in God's word that either shall be done away until the purpose for which God placed them there is accomplished. (See Eph. 4:11-16.)

You say:—

The day of healing and miracles is not passed away.

Yet these were placed in the church at the same time as these different offices, and there is just as much evidence that the one should cease with the apostolic age as there is for the other. When and where has God said these offices shall be taken from the church militant? Was not that church militant to remain on the earth until Christ came? Could it be a perfect church if any part was taken from it? If the human body lost an arm, or leg, or any other member, would it be a perfect body? Think you Christ will receive an imperfect bride or church? (See Eph. 5:27.) God says in Ephesians 4:11-13:—

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Are the saints perfect yet? Is the work of the ministry all done? Does the church of Christ need edifying now? Can it be edified without the means that God ordained for that work? Are we all come in the unity of the faith? If so what means your frequent denunciation of all "sectism"? Have all attained to the knowledge of the Son of God? Are the children of God all perfect? Have they attained unto the measure of the stature of the fullness of Christ?

Stand erect, ye professed saints! ye men of assumed holiness! and measure yourselves by the infinitely high, and immaculate personage and character of the spotless and glorious being, our great exemplar, Christ Jesus. Lay your hands upon your mouths and cry, Unclean! Unclean!! and confess that "our righteousness is as filthy rags" compared with his all glorious character. Then humble yourselves before God and accept the means of grace which he has *set* in his church for your perfection; then you will throw away that uncertain

"trumpet," and cease to boast of your holiness; repent of your sins and be baptized for the remission of them by those whom God has called and authorized to preach and administer in the gospel to all men; and then continue in God's way of holiness, and you shall be saved, for God has decreed, "He that endureth unto the end shall be saved." Your *Trumpet* gives another very uncertain sound when it says:—

If there were a succession of the Twelve, God would have to increase the number of thrones for each one to sit on to judge the Twelve tribes of Israel. (See 1 Cor. 6: 2.)

Do ye not know that the saints shall judge the world?—1 Cor. 6: 2.

Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5: 9, 10.

And I saw thrones, and they sat upon them, and judgment was given unto them.—Rev. 20: 4.

From these scriptures we learn that the ancient Twelve are not the only ones that shall participate in the great judgment, and more than twelve thrones will be provided when the saints judge the world.

Another very uncertain sound which the *Gospel Trumpet* gives is found in your claim that "God set the apostles in (the church) as a part of the foundation of the church."

Roman Catholics tell us it was built upon Peter, and you tell us "the apostles and prophets has become a part of our foundation." Christ said he would build his church upon a rock, and Paul tell us,

Other foundation can no man lay than that is laid, which is Christ Jesus.—1 Cor. 3: 11.

Christ said it was a foolish man who built his house upon the sand. God said, "I have laid help upon one that is mighty." He also said, "Cursed be the man that trusteth in man and maketh flesh his arm." Read Mark 8: 33, also chapter 14, also Acts 15; Gal. 2: 11; James 5: 17; Ps. 51; Isa. 6. Compare the confessions of these men with the spotless life of the Son of God. David the prophet says, "My sins are more than the hairs of my head;" Isaiah says, "Woe is me, I am a man of unclean lips." Christ rebukes Peter saying, "Get thee behind me Satan, for thou savorest not the things that be of God, but the things that be of men." Peter denied his Master. Paul boasts that he

withstood Peter to his face. Paul and Barnabas had sharp contention and separated in their ministry. James, speaking of Elijah says, "Elias was a man subject to like passions as we are" (Italics mine), thereby acknowledging his own weakness, as also that of Elijah and the rest of the apostles. God does not build upon frail humanity! that would indeed be building upon the sand.

Your uncertain *Trumpet* tries to bolster up its theory by quoting Ephesians 2: 20. It does not read, "And are built upon the foundation of apostles," etc., as it would have to if your theory was right. It reads, "And are built upon the foundation of the apostles and prophets [Italics mine], Jesus Christ himself being the chief corner stone," which literally means built upon the same foundation that the apostles and prophets were built upon. Was the *Trumpet* afraid to quote that scripture lest its uncertain sound should be detected? Your attempt to prove that Paul was not one of the original Twelve, and hence not a part of the foundation, was labor in vain.

Latter Day Saints, whom you contemptuously call "*Mormons*," never made any such claim. In conclusion, Mr. Editor, will you kindly publish this article in the *Gospel Trumpet* in full, and give your people the opportunity to see both sides of the question, and if you do not see fit to publish it, will you kindly return it to C. Derry, Box 354, Woodbine, Harrison County, Iowa, and I will return postage to you.

Very respectfully, your wellwisher,
CHARLES DERRY.

Sunday School Associations.

CONVENTION NOTICES.

Philadelphia association will convene Saturday, January 22, at No. 199 Saratoga Avenue, Brooklyn, New York, at 2:30 p. m. Those coming via New York, should cross Brooklyn bridge, then take the Kings County elevated railroad to Saratoga Avenue, and walk north one block. Send reports, credentials, etc., to the secretary.

E. B. HULL, Sec.

2818 North 11th St., PHILADELPHIA, Pa.

INSTITUTE AND RELIGIO.

Inter-State Sunday School Institute was organized at 2:30 p. m. December 26, in the chapel at St. Joseph, Missouri, by selecting T. A. Hougas superintendent, he selecting

F. E. Cochran, J. A. Gunsolley, J. F. Mintun, and W. N. Robinson to assist. W. N. Robinson secretary, he selecting J. F. Mintun to assist. Sr. Ida Pearson chorister, she selecting Sr. Amy Winning as organist. The local janitor, ushers, and librarian of St. Joseph Sunday school were selected to act for the Institute.

T. A. Hougas then spoke of the object for which we had met, saying: We have met to work and be benefited thereby. The Institute was instituted as a necessity growing out of the necessity for improvement in the line of Sunday school work. We must grade up our Sunday school workers before we can consistently talk up the grading of our Sunday schools. Good had resulted from the work of the Institute previously held. Best results come from knowledge associated with zeal. We are here not only to receive added knowledge but added zeal, also that the knowledge already acquired, and that may be acquired, may be more effectually utilized. We are here to carry out what I believe God directed to be done in the formulating of the program—the more completely unify the Sunday school and Religio in its work.

The address of welcome by J. M. Terry was hearty and complete, and replied to on the part of the Sunday school and Religio workers: Frank E. Cochran, J. A. Gunsolley, W. N. Robinson, J. F. Mintun, Louise Palfrey, William Clow, Bro. Hodson, of Kansas, Sr. Marjorie Wright, W. B. Torrance, and Emma Beebe.

At six p. m. an excellent and very spiritual social meeting was held, in charge of J. F. Mintun and D. J. Krahl.

At 7: 30 a temperance lecture was delivered by T. A. Hougas, assisted by F. E. Cochran with his stereopticon, which was very impressive, and showed the evil effects of alcohol upon the human system in very strong terms. This was followed by an excellent recitation by Sr. John McBirnie, entitled "The Light from over the Range," which closed the sessions of the day.

Miscellaneous Department.

IOWA MISSION.

In the division of territory between Bro. Caffall and me, Iowa only is left in my charge. I call attention to the "Important notice" of the Church Historian, Heman C. Smith, of 17 Dawson Street, Manchester, England, as contained in *Herald* for November 10, page 724. Each general missionary is requested to report directly to him as set forth in the notice referred to above. Read the notice carefully, and then make out and send your report.

The last ministerial reports for the conference year will come due, as per rule, on or about March 1, from those not in charge, and on or about March 10 from my assistants who are in charge of "fields of labor." In these reports please give a clear, but brief account of your labors for the *entire year*, so that the general missionary in charge can make up his report therefrom as per resolution of last conference. In addition to this, those who

are in charge will please furnish me with a report of the number of sermons preached, and baptisms performed, by the local ministry in their respective fields. Will the local ministry please take notice and report in due time to the one having missionary charge in the district in which they have labored.

My assistants in charge will also please remember that, as heretofore, in these last reports they are required to furnish me with a full list of those who desire and are willing to labor as general missionaries for the coming year, together with all necessary items, such as number of dependents, ages of the children, amount of support asked, etc. Also such other information, explanations, or recommendations as may be needed.

Please be prompt. If the reports can all reach me by March 5, it will be all the better

J. R. LAMBERT,

Missionary in Charge.

LAMONI, Iowa, Dec. 30, 1897.

NOTICES.

To enable me to comply with the request of the Church Historian, I ask of every priesthood bearing member of the St. Louis district who has done any labor within the limits of the district during 1897, to report the same to me immediately upon the reading of this notice. Also all visiting ministers who may have done labor during 1897, will they likewise, please be kind enough to report at once. So far as practicable I would like to make a complete report of all that has been done for the good of the cause in this division of the vineyard.

JOHN S. PARRISH, Dist. Pres.

SPECIAL NOTICE.

To whom it may concern: Those having matter to present to the Quorum of the Twelve to be considered at its annual sitting, will please see that such matter reaches the assistant quorum secretary, J. W. Wight, Box 156, Lamoni, Iowa, not later than March 15, 1898.

WM. H. KELLEY,

2c Pres. of Quorum.

CONFERENCE RESOLUTION OF 1886.

Because of misunderstanding on the part of some, and incorrect statements which have been made in public, I furnish herewith the full account of the action had on the following resolution, on April 13, 1886:—

"The following was moved:

"Resolved, That in organized districts, no one be ordained to the office of an elder, without the voice of the district or conference be had ordering such ordination, or by sanction of the missionary in charge.

"Brethren Roth, W. H. Kelley, J. T. Kinnaman and R. Etzenhouser favored it, and brethren E. C. Brand, N. A. Baker and J. A. McIntosh opposed it. It was then moved to amend by striking out the words, 'missionary in charge,' and inserting the words 'president of the district,' therefor. This was opposed by brethren Banta and Griffiths, and favored by Bro. Bronson. It was then moved to strike out both these provisions, or all after the word 'ordination,'

in the original. Brethren J. R. Lambert, R. M. Elvin, John Pett and E. Etzenhouser opposed both amendments and favored the original. Previous question moved, and, following, both amendments were put before the house in their order and both were rejected. The original was adopted."—*Herald* for April 24, 1886, p. 253.

J. R. LAMBERT.

CONFERENCE NOTICES.

Conference of Southern Illinois district will convene with the Parish branch, near Parish, Illinois, February 5 and 6, 1898. Clerks of branches, please have all reports ready in time, and forward same to J. D. Stead, Parish, Illinois. We would like to have all of the local ministry report. It is desired that a full attendance with correct reports of all branches will be had. We hope that Bro. Bond can be with us.

J. D. STEAD, Sec.

A conference of the Kewanee district will convene at Kewanee, Illinois, February 5 and 6, per resolution of last adjournment. A large delegation is expected, as it will be the first convention in the new saints' church, on North Fremont Street. A good time is expected.

S. A. WHITEHOUSE, Sec.

The Northeastern Kansas district will convene in conference, February 5, 1898, at Scranton, Kansas, at ten a. m. We hope to have reports from all the branches, and the ministry, both traveling and local, that we may know the condition of the work. We hope to have a good attendance and the Spirit of the Master to help and encourage us. Send all reports to James W. Burns, 219 North Fifth Street, Atchison, Kansas.

PHINEAS CADWELL, Pres.

JAMES W. BURNS, Clerk.

A CURE FOR DROPSY.

Put two heaping tablespoonfuls of cream of tartar into a bowl, pour a pint of boiling water on it, then stir it, and let it settle until it is cold. Drink all the water when going to bed, but leave the sediment in the bottom, and pour more hot water on it to drink the next night. Take a dose of jalap in the morning. It will carry all the water off from the body. Repeat the dose of jalap the second morning.

Republished by request from *Herald* of July 25, 1891.

BORN.

WRIGHT.—The following named, children of Mr. Matthew and Mrs. Louisa Wright, were blessed December 19, 1897, at Muchakinoch, Iowa, by Elders W. H. Kephart and E. B. Morgan: Mary Ann, born at Muchakinoch, Iowa, August 17, 1897; Amelia, born at Carbonado, Iowa, September 9, 1895. At Park Gate, Yorkshire, England, December 3, 1893, a daughter. (Name not given.—Ed.) Lillyam, born at Park Gate, England, April 22, 1891.

MATHEWS.—To Bro. William T. and Sr.

Phoebe Mathews, a son; born November 13, 1897, at Centerville, Iowa. Blessed December 12, by Elder H. N. Snively, and named Cyril William.

ALLEN.—To Mr. Montgomery and Sr. Harriet Allen nee Robinson, at Milton, Florida, October 24, 1897, a girl, and named Harriet Permilla. Blessed December 9, 1897, by Elders D. E. Tucker and S. D. Allen.

BARKER.—At Lucas, Iowa, January 14, 1892, to Mr. Richard and Mrs. Nettie Barker, a daughter, named Stella. Also at Forbush, Iowa, July 7, 1895, a son, named Floyd. Blessed at Hiteman, Iowa, December 26, 1897, by Elder R. M. Elvin.

MARRIED.

KEMP—GREEN.—December 15, 1897, at the bride's home, near Tabor, Iowa, Bro. Robert Kemp, of Independence, Missouri, to Sr. Nettie Green, of Tabor, Iowa. A good social time was enjoyed by the many friends present, and quite a number of useful articles presented. May they live long to enjoy the sweets of life, and have power to battle with all opposing powers, and work for truth and righteousness, and obtain a crown of life, is the earnest prayer of their many friends. Elder H. Kemp officiated, as Elder T. W. Williams, because of sickness in his family, could not be present.

HALLER—JOHNSON.—At Canton, Iowa, November 25, 1897, at six p. m., by Elder J. S. Roth, Mr. Charles T. Haller to Sr. Lottie B. Johnson.

MULLINS—KENNELL.—At Grinnell, Iowa, December 21, 1897, by Elder J. S. Roth, Mr. William R. Mullins to Sr. Maud Kennell.

DIED.

REES.—At Kewanee, Illinois, December 13, 1897, Sr. Elizabeth Rees nee Evans. She was born in Carmarthenshire, South Wales, November 5, 1821. Came to America in 1858, intending to move to Utah, but discovered that that church had left the gospel landmarks. She moved with her family to Kewanee in 1861, and when the voice of the true Shepherd was heard through the instrumentality of Brn. Blakeslee, Gillen, Shippy, and Gurley, she gladly accepted the message. She was baptized by her brother-in-law, John D. Jones, March 14, 1864, and the home of herself and husband became a refreshing asylum to the hungry, weary, foot and heart-sore servants of Christ who toiled for the spiritual building of the Kewanee branch and district. She was mother of six children, grandmother of twenty-six, and great-grandmother of five. Two daughters and one sister mourn. She was laid away to await the Master's call December 16, Elder John Chisnall being the consoling speaker, at the home of J. D. Jones.

Sleep, sleep, fond heart, and take thy rest;
Death ends thy pilgrim mission;
Fair paradise, thy soul's request,
Re-joicing, gained admission.
There to abide in peace awhile,
From care, pain, grief, and sorrow,
Until Idumea, cleansed from guile,
The antedated morrow;
When, from thy grave immortal rise,
Thy final gospel story,
By grace through Christ procured the prize,
With saints in endless glory.

J. D. J.

Royal makes the food pure,
wholesome and delicious.



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NEW REVISED EDITION.

The manuscript of this edition was carefully compared with the original authorized edition of 1835, which was adopted by a General Assembly of the church at Kirtland, and known as the Kirtland edition. Some typographical errors that crept into and passed through later editions have been corrected, and some omissions supplied.

The revelation on the late Civil War, the "Minutes of the General Assembly" of 1835, the minutes of the "Joint Council" of 1894, and the revelations given to the Reorganized Church to date, are all included in the volume. The "Lectures on Faith" are omitted, but may be published later in pamphlet form, or for those who may want them.

The concordance has been revised and enlarged, greatly aiding study and general use of the book. The concordance, and lists of names of persons and places mentioned in the revelations, are included in the volume.

Ready reference to the book is greatly facilitated by the substitution of figures for the old style Roman letters in section and page headings. The figures can be read at a glance.

This edition is issued from new brevier type. Prices same as the former edition, according to bindings:—

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(Established 1860.)

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

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

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

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THE SAINTS' HERALD
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Recognizing the closeness of the times and with a desire to place the church paper within the reach of every member, the Board of Publication has decided to offer THE SAINTS' HERALD at a reduced price for one year from the date named, as follows:—

On July 12, 1897, the price of the HERALD was fixed at \$1.50 per year, payable in advance.

This reduction applies to both old and new subscribers, on the following conditions:— Cash must accompany all orders for new subscriptions, as stated.

Former subscribers who are in arrears, who pay up on old subscriptions and renew one year in advance, will receive the benefit of the reduction in price from the date named— July 12, 1897.

Those who have already paid in advance will receive the benefit of the reduction in price at the dates of expiration of present subscriptions, and for the year following said dates, if renewing in advance.

This is a reduction of twenty-five per cent, both in the price of the church paper, and of the revenue derived from it. It is therefore necessary that all avail themselves of the new departure and greatly enlarge the list of new subscribers; and also that those indebted pay up all past due accounts.

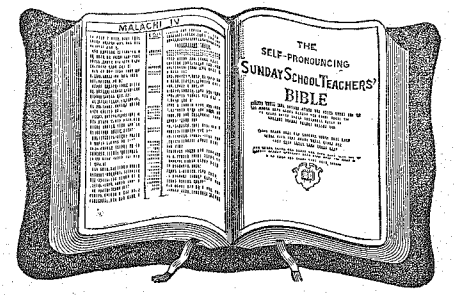
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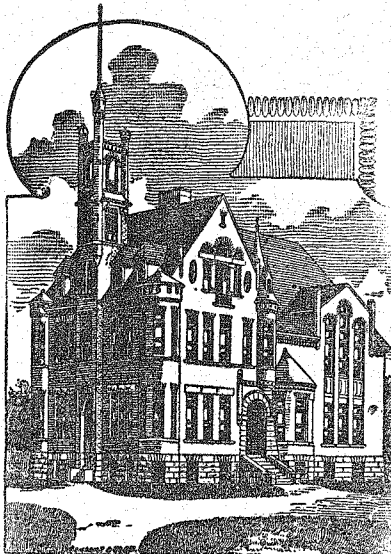
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, January 12, 1898.

No. 2.

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SOME STATISTICS OF THE YEAR 1897.

FIRE LOSSES.

THE losses by fire in the United States in 1897 aggregated \$129,001,737, as compared with \$111,856,067 in 1896 and \$131,578,206 in 1895. Of these fires those with losses of \$100,000 and upwards contributed \$56,786,500 of the total and smaller fires \$72,215,237.

The aggregate losses by fire for a series of years are as follows:—

Year.	Aggregate property loss.	Year.	Aggregate property loss.
1875	\$ 78,102,285	1887	\$120,283,055
1876	64,630,800	1888	110,885,665
1877	68,265,800	1889	123,046,833
1878	64,315,900	1890	108,993,792
1879	77,703,700	1891	143,764,967
1880	74,643,400	1892	151,516,098
1881	81,280,900	1893	167,544,370
1882	84,505,024	1894	140,006,484
1883	100,149,228	1895	131,578,206
1884	110,008,611	1896	111,856,067
1885	102,818,796	1897	128,841,737
1886	104,924,750		

RAILWAY CONSTRUCTION.

Railway construction in 1897 was but little greater than that for the preceding year. From the record kept by the Railway Age of this city it appears that during the year 1,864.52 miles of road were added to the railway system of this country. Tracklaying was in progress last year upon 153 lines in 38 of the 49 States and Territories.

In New England steam railway construction continues practically suspended, as has been the case for

several years. On the other hand a surprising number of electric lines has been built for country as well as city service, and this is true also of every other State. In the middle Atlantic group of States 170 miles were added, on the central Southern group 348, in the south Atlantic group 241, in the gulf and Mississippi Valley States 375, in the southwestern group 341, in the Northwest only 64, and in the Pacific coast country 287 miles, the greater part in California. At the commencement of 1898 the United States will have 184,464 miles of completed railway.

HANGINGS IN 1897.

The number of legal executions in 1897 was 128, as compared with 122 in 1896, 132 in 1895, 132 in 1894, 126 in 1893, and 107 in 1892. The executions in the several States and Territories were as follows:

Georgia	15	Florida	3
Virginia	6	Delaware	3
Kentucky	4	California	5
Missouri	8	New York	7
North Carolina	4	Illinois	5
Alabama	5	Minnesota	1
Arkansas	2	New Jersey	5
Maryland	2	Ohio	4
Louisiana	5	Washington	2
New Mexico	5	Idaho	2
Texas	5	Indiana	1
Mississippi	2	Oregon	2
Oklahoma	1	Connecticut	3
Indian Territory	2	South Dakota	1
Tennessee	5	Pennsylvania	4
South Carolina	2	Nebraska	1
West Virginia	4		

There were 82 hanged in the South and 46 in the North, of whom 72 were whites, 51 negroes, 3 Indians, and 2 Chinese. The crimes for which they were executed were murder 117, rape 10, burglary 1.

LYNCHINGS IN 1897.

The criminal work of the mob-murderers is again on the increase. Judge Lynch has executed 166 persons during 1897, 162 men and 4 women. As the question of lynching is now quite generally agitated and has engaged the attention of several legislative bodies, the following table showing the number of lynchings through a series of years will be of interest:—

1885	184	1892	335
1886	138	1893	200
1887	122	1894	190

1888	142	1895	171
1889	176	1896	131
1890	127	1897	166
1891	192		

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

Alabama	19	Texas	25
Arizona	2	Virginia	5
Arkansas	11	North Carolina	1
Florida	12	Alaska	3
Georgia	14	California	1
Kentucky	7	Illinois	1
Louisiana	14	Indiana	5
Oklahoma	2	Nevada	2
Maryland	1	Ohio	1
Mississippi	16	South Dakota	2
Missouri	4	North Dakota	3
South Carolina	6	Washington	2
Tennessee	7		

Of these lynchings 146 occurred in the South and 20 in the North. Of the total number 122 were negroes, 39 whites, and 5 Indians. The alleged crimes for which the victims were lynched were as follows: Race prejudice, 4; arson, 5; murder, 69; robbery, 18; assaults, 7; attempted rape, 9; rape, 23; writing insulting letters, 1; outlawry, 3; by white caps, 4; burglary, 6; elopement, 2; furnishing information, 3; unknown offenses, 5; train wrecking, 1; mistaken identity, 1; refusing to give evidence, 1; insults, 1; concealing a murder, 1; disobedience of regulations, 1; running quarantine, 1.

SUICIDES.

The total number of persons who have committed suicide in the United States during 1897, as reported by mail and telegraph of the *Tribune* is 6,600, as compared with 6,520 in 1896, 5,759 in 1895, 4,912 in 1894, 4,436 in 1893, 3,860 in 1892, 3,531 in 1891, and 2,010 in 1890, the figures showing a steady increase in the crime of self-murder. Of this number 5,186 were males and 1,414 females, the proportion of about 4 to 1 being steadily kept up from year to year. Among professional men physicians still lead the mournful list, 41 having taken their own lives, as compared with 47 in 1896, 59 in 1895, and 45 in 1894. During the year also 2 actors, 18 prominent lawyers, 1 college professor, 10 clergymen, 2 editors, 1 artist, and 20 persons connected with banks in vari-

ous capacities took their lives. The causes of suicide were as follows:—

Despondency	2,889	Ill-health	356
Unknown	1,922	Domestic infelicity	301
Insanity	467	Disappointed love	271
Liquor	270	Business losses	124

In these cases of suicide 2,384 persons poisoned themselves, 2,136 shot themselves, 879 hanged themselves, 596 drowned themselves, 357 cut their throats, 86 threw themselves in front of locomotives, 84 threw themselves from windows or roofs, 56 stabbed themselves, 25 burned themselves, 4 starved themselves, and 2 killed themselves with dynamite. The figures show that poison is still the favorite route from this to the unseen world.

MURDERS.

The total number of murders committed in 1897 shows a decrease over 1896, being 9,520, as compared with 10,652 in 1896, 10,500 in 1895, 9,800 in 1894, 6,615 in 1893, 6,742 in 1892, 5,106 in 1891, and 4,290 in 1890. The causes of these murders may be classified as follows:—

Quarrels	4,638	Highwaymen killed	128
Unknown	2,655	Insanity	93
Jealousy	376	Self-defense	97
Liquor	518	Strikes	49
By highwaymen	387	Outrages	42
Infanticide	321	Riots	21
Resisting arrest	195		

CHARITIES OF 1897.

It is certainly an optimistic and encouraging outlook for the best that is in man and for the outreachings of charity and humanity that the dark record of embezzlements in 1897, shown elsewhere, is magnificently offset by the generous sums contributed by bequest or personal gift to churches, colleges, charities, museums, art galleries, libraries, amounting to \$33,612,914, as compared with \$33,670,129 in 1896, \$28,943,549 in 1895, and \$19,967,116 in 1894. In preparing these statistics no record has been kept of small donations, since to collect them all would be a manifest impossibility. Of the total amount stated above there has been given to colleges the large sum of \$10,203,450; to charities the still larger sum of \$14,785,626; to churches and religious societies, \$5,023,738; to museums and art galleries, \$1,218,000.

Of this magnificent total \$20,233,378 has been contributed by men and \$13,379,436 by women.

DISASTERS OF 1897.

The following is a list of the promi-

nent disasters in 1897, both at home and abroad:—

In January 13 persons lost their lives by a mine disaster at Pacheco, Mexico; 2,500 by an earthquake on the Island of Kishan, 17 by a fire at the Dallas (Texas) orphan asylum, and 9 by an explosion in Buenos Ayres.

In February 12 were killed by the falling of a bridge in Cornwall, 17 by floods in the Ohio Valley, 175 by a mine disaster at Zacatecas, Mexico, and 10 by a railroad accident at Moscow.

In March 180 lives were lost by the fall of a building in Tangiers, 18 by the explosion of a Russian war vessel, 60 by flood in the Mississippi Valley, 14 by a cyclone at Arlington, Alabama, 21 by drowning at Ferrol, Spain, and 25 by a cyclone at Chandler, Oklahoma.

In April 24 persons were killed by an explosion of fireworks at Lisbon, 17 by a fire in Knoxville, Tennessee; 10 by an explosion in Buenos Ayres, 40 by floods in South Dakota, 200 by earthquake in Formosa, 10 by drowning at Patras, Greece; 10 by a mine disaster at Essen, Germany; 34 by a mine explosion in the Transvaal, 12 by flood in New Zealand, 20 by flood in Oklahoma, and 41 by a storm in the Rio Verde Valley, Mexico.

In May 159 were killed by the burning of the Charity Bazaar in Paris, 209 by an earthquake in the Leeward Islands, 11 in a mine at Durham, England; 31 by an avalanche in India, 20 in a mine in the Isle of Man, 102 by a railroad accident in Russia, 14 in a mine at Pinckney, Tenn.; and 50 by a fire at Hochioji, Japan.

In June 20 were killed by a boiler explosion at Pueblo, Mexico; 500 by a storm on the Chinese coast, 100 by a fire at Tien-Tsin, China; 12 by floods in New England, 12 in a mine at Moesteg, Wales; 20 by a storm in Paris; 6,000 by an earthquake at Assam, India; 150 by a storm on the Belgian coast, 19 by a flood at Tiflis, 20 by a flood in Galicia, 26 in a mine at Atecama, Chile; 10 by the fall of a church at Solano, Spain; and 100 by a flood in Roumania.

In July 120 lost their lives by a volcanic explosion in the Philippines, 92 by a fire at Tantah, Egypt; 330 by floods in France, 14 by a cyclone in Minnesota, 11 by a boiler explosion at

Hartsville, Tenn.; 13 by a storm at Wurtemberg, 40 by a railroad accident at Gijentofft, Denmark; and 295 by floods in Austria and Russia.

In August 1,000 were killed by volcanic explosion in the Philippines, 200 by floods in Russia, 38 by the fall of a bridge in the Crimea, 130 by an explosion at Rustchuk, Bulgaria; 60 by a tidal wave in India, 15 by an explosion at Kief, Russia; 20 by drowning at Moncado, Spain; and 200 by a tidal wave in Japan.

In September 12 lost their lives in a mine at Glenwood, Colo.; 11 by a boiler explosion at Huenstadt, Austria; 30 in a mine in Johannesburg, 10 by flood on Texas coast, 40 in a mine in Madras, 24 by a railroad accident at Panama, 130 by floods in Japan, 50 by an explosion at Kiang-Nan, China; 39 by drowning in the Yang-tse-Kiang River, 36 by a railroad accident in Austria, 50 by a cyclone in Italy, 20 by flood at Brindisi, 30 by a landslide at Alaska, 150 by a railroad accident at Maddur, India; 17 in a mine at Corralitos, Mexico; 16 by an explosion at Botfalu, Hungary; and 20 by flood in Cuba.

In October 20,000 persons lost their lives by floods in China, 10 by a forest fire in Manitoba, 16 by an explosion at Bangkok, Siam; 35 by a railroad accident in Japan, 6,400 by a cyclone in the Philippines, 20 in a mine at Campas, Mexico; 54 in a church panic at Knieleff, Russia; 30 by a storm in Japan, 13 in a mine at Torres, Mexico; and 300 by a typhoon in China.

In November 30 were killed in a railroad accident at Bielovstok, Russia; 15 in a railroad accident near Paris, and 11 in a railroad accident at Warsaw, Poland.

In December 37 were killed in a mine in Bavaria and 13 in a mine at Dortmund, Prussia.

VARIOUS DISASTERS IN THE UNITED STATES.

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

Fires	3,005	Falling buildings	
Drownings	3,275	etc	852
Explosions	780	Cyclones and storms	280
Mines	625	Lightning	298

RAILROAD DISASTERS.

The loss of life by railroad disasters of various kinds was 2,764 in 1897,

Continued on page three of cover.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, January 12, 1898.

No. 2.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
R. S. SALYARDS - - - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, JAN. 12, 1898.

PULPIT OFFENSES.

THE manner in which a thing is said sometimes adds to and sometimes takes from its efficacy for good in gospel work as in other pursuits.

If the preacher is coarse and bitter in his treatment of those differing from him in belief, and speaks of such differences in sneering or denunciatory speech, he will fail to reach his object—that of winning their attention and respect. For though the publicly stated or written declaration of the faith and doctrines held by a man or a people becomes by such published declaration the property of anyone who may choose to examine it for acceptance or rejection, there is nevertheless a personal claim upon it, held by the one offering it for consideration, which makes it dear to him; and courtesy, right feeling, and sound religious policy demand that those who essay to discuss it should treat it as fairly as themselves would ask for their own views.

It may be thought to be a mark of moral bravery for a man to emphasize his dissent to principle, doctrine, or dogma, by an arraignment of those holding to such in public, and in terms of harshness and ridicule, when those so arraigned are not present to represent themselves; but we do not think so. To our thinking he is the braver man, morally, who will give those thinking and teaching differently to himself the credit for honesty of thought and purpose he thinks himself entitled to; and then will in quietness of spirit, and in temperate terms, and respectful manner examine and weigh the dogma, doctrine, or principle dissented from upon its own merits from comparison with other things held to be good.

No minister for Christ can afford to detract from the dignity of his calling or the value of the message he is called and chosen to bear to the world by cheapening himself in using the weapons always employed by ignorance and dogmatism, personal abuse, ridicule, sarcasm, or coarse invective. Whoever employs these loses, whether he seems to gain his present point or not.

There is nothing in pulpit oratory so annoying to the sensitive inquirer after the truth, but who may have been raised in some one of the prevailing faiths, than to have those things which have become sacred to him by use and the sanction of age, roughly assailed by men whom he thinks ignorant and unlearned. To him such assault is not Christianlike, and he who is guilty of it loses opportunity for good impressions when he thus commits assaults of that kind.

It may be claimed that it is truth, and the truth ought not to hurt anybody. But the fact remains that the person is hurt, and if it shall be closely inquired into, the hurt has not been caused by the truth, but by the rough, unthinking, and reckless manner in which the truth has been stated. There are honest minded people everywhere, men who at heart love the truth, and who will gladly exchange their errors for truths. But tradition, the claims of prevailing opinions in regard to respectability, the notions men have imbibed regarding religion from the precepts of men, all combine to raise an almost adamantine wall against the truth. It has always been so, is so now, and must ever remain so, until the Christ idea has been universally disseminated; and the "Lamb that was slain," the "Lion of the tribe of Judah," shall permit his Spirit to prevail. Until the Master gives command for his servants to "seal up the law, and bind up the testimony," it is clearly the duty of those servants to make every effort commendable to help spread the truth in the spirit which prompted the Savior's declaration,

"And I, if I be lifted up, will draw all men unto me."

The gospel orator should seek to win the confidence of his hearers. He can do this by being affable, friendly, and sympathetic; he cannot do it by being harsh, dogmatic, or dictatorial. A friend to mankind must show that he has the interests of man at heart, and, while believing that himself is in the right, he must feel, also, infinite pity for the erring; and build for them the new house of faith before he destroys the old with ruthless hand.

Brethren, be gentle in your pulpit manners, so far as differing conditions will make compatible with the Master's written law.

CITY WORK.

THE late suggestions of a brother concerning city work, serve to show the necessity of devising ways and means to insure successful prosecution of labor in the cities, among the thousands of busy working people and other classes which it is the duty of the church to reach, with others in the villages and outlying districts. The cities are centers of population and influence that cannot be neglected without great loss and slower progress resulting.

The Apostle Paul, that master builder in missionary and general work, did not neglect such centers of population, trade, and influence as Corinth, Ephesus, Thessalonica, Rome, and other points. At those places he established churches from which the gospel message was spread abroad and carried along with the daily business and general life of the people. The apostle to the Gentiles was both a wise strategist and a capable executor in the campaigns of the church militant. He not only "preached the word," but planned his campaigns with a view to occupying and establishing in the most important localities of and keys to the enemy's country; though by no means neglecting the pastoral villages; like the Master who preceded him and who labored "at Jerusalem," the seat

of Jewish authority and influence, as well as in the country and villages of Samaria, Judea, and Galilee.

There is much to study in this city problem of work among the people—how to go about it that best and lasting results may be reached. Here is work for the most talented among both the general and the local ministry, and requiring the earnest complete coöperation of both, each acting in their spheres under the directions and within the provisions of the divine law, and in which there can be no conflict, but unity, where its letter and spirit are fully observed with an eye single to the good of the cause.

There is so much of folly and evil in the modern world, also so much that is visionary and unsubstantial in the preaching from the modern pulpit, that something more must be done than has been done, if the people are to be reached, as they should be reached, and the growing trend toward unbelief be stayed, or resisted to a greater degree.

Not long since we published the statement of a secretary of a prominent western religious association in which he averred that the modern Christian Church was a complete failure, including the Young Men's Christian Association, the Christian Endeavor, the W. C. T. U., and other organizations. He assigned various causes leading him to such conclusions, and added that a new organization must be perfected to take the place of the Christian churches with their auxiliary societies, in the interests of the people. This statement is the most sweeping one we have yet seen and, as noted, is destructive in its tendency. It serves to show the hopeless view that some Christian ministers are taking of the situation; for this minister is not the only one who has practically taken the same ground.

It is not strange that men become discouraged with the present condition of religious affairs. Catholicism with its history of departure from the truth, succeeded by the Reformation and its creed-forming epoch, followed by the multitudinous ideas that have grown out of the Reformation period, has been followed by religious reforms and counter-reforms, including the revision of creeds and efforts

toward church union. All these have signally failed to bring about the ideal church movement, and men are weary and sick at heart, moved by earnest longings, yet filled with forebodings. Something must be done; but what shall it be? The spirit of the age demands something new, but how shall it be realized? The conclusion seems to be that the best that can be done is to interpret religious ideas according to the so-called progressive spirit of the age, hence the present movement toward a new declaration of faith, based upon love and moral activities, in keeping with reason, and in harmony with modern science and criticism. But it does not seem to occur to the modern church organizer that the Almighty might be able or willing to say something to help out of the dilemma.

Surely the church has a great work to do to reach the people with the angel's message—the gospel of Christ, the power of God unto salvation. We have what the people need, the solution of the religious problem, and what the Lord designs to be preached in *all* the world.

May God add to the forces for good that shall send his truth abroad "as a lamp that burneth."

NEIGHBORLY COMMENT.

THE *Midland Monthly* of Des Moines, Iowa, contains in its January number a correction of a former article which appeared in the December number, under the caption of Anti-Polygamy Mormonism. The correction was written by President Joseph Smith and is thus referred to by the *Des Moines Register*.

The statement indicates the prevailing general sentiment of the Iowa press toward the Reorganized Church. It will prove both gratifying and useful to many:—

Joseph Smith, Jr., president of the church at Lamoni (Iowa) has written a series of corrections in regard to statements concerning his church. Among other things he says: "The church at Lamoni are not Mormons. They make no claim to the name. Their distinctive title is: The Reorganized Church of Jesus Christ of Latter Day Saints." We are also informed that the church "believes that Jesus Christ was and is the son of God, and has no successor; that Joseph Smith was and is a prophet, similar in character and mission to other prophets, named in Scripture." We need not add that the church at

Lamoni does not and never did believe in polygamy. The church at Lamoni is in fact not different from other Christian churches. The practical results of its teachings on its followers have shown that it is a good influence.—*Des Moines, Iowa, State Register*, December 26.

RELIGIOUS INDIFFERENCE.

THERE are three million four hundred thousand (3,400,000) people in the State of Illinois not connected with any church; so says the Rev. Dr. W. J. Chichester of the First Presbyterian Church, Chicago. Prominent ministers of London and New York, the metropolitan cities of the eastern and western continents, make statements of similar import concerning those cities.

If the statement of the Chicago minister is a correct one (and we have no reason to doubt its correctness, for it has not been challenged) a great portion of the population of one State, and exceeding in number the population of the thirteen colonies at the opening of the Revolutionary War, is without sufficient interest in religion to make a profession of faith.

Is the fault with the churches, is it the fault of the people, or of both?

If spiritual indifference is so widespread in a leading central State, including the second city on the Western continent, what must be the condition of the relative population of the whole country? If so many are without interest in church life and work, how much more will the rising generation be lacking in regard if not in respect for religious teaching? Is it difficult to discern that the growing tendency of the people is so strongly toward unbelief that it must ultimately culminate in the condition predicted or intimated by the Savior when he asked, "When the Son of Man cometh shall he find faith on the earth?"

"The harvest is the end of the world;" but, "What shall the harvest be?"

"ABSTRACT" FAITH APPLIED.

ELDER J. F. THOMAS, of the Utah Church, has a communication in the *Des Moines, Iowa, Capital*, of December 17, on the subject of faith. He says some good things, among them the following:—

There are various degrees of faith, both of the true and of the false. . . . But abstract faith can benefit no person—no being. The

scripture tells us that the devils believe that Jesus is the Son of God and tremble. (James 2:19.) Sinners may believe the same and yet be damned, through disobedience. Saints or Christians may believe the same—have the same faith, and yet, Judas-like, become the “sons of perdition.” The angels of heaven may have the same faith “in much assurance” and yet be thrust down to hell, (2 Peter 2, 4), so that faith alone, without obedience, will save neither devils, angels, nor men.

Is faith then necessary? Most certainly. It is absolutely essential. It is the very root of the tree of salvation, without it no one can be saved, without it none can repent. If a man does not believe in the existence of God he will not believe in his revealed laws; neither will he believe it is sinful to disregard those laws; he will not believe himself to be a sinner, neither will believe that he will be punished in a future state for transgressing laws which he does not believe emanated from God.

To repent it is necessary first to believe in God and his revealed laws, the laws he has given against doing evil. Believing those laws and comparing their own conduct with them, they will perceive that in many instances they have transgressed them and are therefore under the penalty of them. Then comes repentance. Resolutions of future rectitude are naturally accompanied by grief for past wrongdoing; but regret may, and often does, exist without reform, and such is not saving repentance, the virtue of which is in turning from and forsaking things that are evil, and doing things that are right. The sorrow of the world—regret without reform—fills our jails and prisons and is probably experienced as much within such institutions as outside of them. Repentance of the true character works wonders. . . .

Elder Thomas is sent out to represent the Utah Church officially—to speak for it and to act in its behalf. The Utah Church is therefore represented in the foregoing statements and committed to some extent to the conclusions reached by the logic of the elder; and with which conclusions, in the foregoing, we have no fault to find.

It seems to us a fair presumption that neither Elder Thomas nor the Utah Church could reasonably object to a direct application of the foregoing statements to himself; for surely they will not assume to be free from the application of general rules, which they apply as general rules; and it is a correct as well as a trite saying that a rule is a poor one that “won't work both ways.” Hence we proceed to permit some of Elder Thomas' tests to apply to himself and his church, taking the hint from his references to “abstract faith.”

We have the following among other

definitions of the word “abstract” in Webster's Unabridged International Dictionary:—

1. Withdrawn; separate.
“The more abstract we are from the body.”
2. Considered apart from any application to a particular object, separated from matter; existing in the mind only; . . .
- 3 (Logic) Expressing a particular property of an object viewed apart from the other properties which constitute it; . . .

Again, Webster says:—

- To withdraw; to separate; to take away.
To take secretly or dishonestly; to abstract, etc.

The Utah Church in its attitude has proved itself an abstraction in itself. According to its “logic” it has expressed “a particular property of an object” (by assuming the name Latter Day Saint) while in many respects it has placed itself “apart from the other properties which constitute that body.”

It began or had its inception in an abstraction and has dealt with abstractions since its beginning. It “withdrew,” “separated” itself, and was “taken away” from the body composing the original church, and was taken “secretly” and “dishonestly,” as we shall presently show. It has been true to its instincts as an abstraction or departure from the true faith, hence is out of harmony with “the church,” and does not naturally assimilate with it.

The original “Church of Jesus Christ of Latter Day Saints” based its faith and practices upon the law of God revealed in the Bible, the Book of Mormon, and the Doctrine and Covenants. Those books taught obedience to the gospel of Jesus Christ, in which polygamy is condemned and forever prohibited, obedience to civil law enjoined, the permanent location of Zion as a gathering place pointed out, and succession in the presidency of the church provided for and restricted to legitimate lineal channels.

Departing from these plain provisions of the revealed law of God, the Utah Church cast aside the revealed word, the divine law, and substituted therefor human “living oracles”—the priesthood, by whose dictation it has ever since been governed, and contrary to the provisions of the divine word. The legitimate fruits of this withdrawal or separation from the truth continued to manifest themselves right in the beginning of

the Brighamite apostasy; for under it polygamy was introduced and practiced, Brigham Young usurped the presidency of the church, and led the people out of the land of Zion to Utah. Thus the whole spirit and policy and movements of that body have been in direct opposition to the spirit and policy of the word as adhered to and executed by the church under the administration of Joseph Smith the Martyr.

In harmony with the policy of abstraction or withdrawal, Brigham Young and his followers rebaptized themselves out of the gospel covenant received under the law of Christ, and into another covenant—a covenant of polygamy, of secrecy, of secret oaths and secret endowments, under Brigham's leadership—when they were rebaptized at Winter Quarters, by Brigham's direction.

The law of God declared that Zion was composed of “the pure in heart,” and that Zion as a location should “not be moved out of her place.” It also declared that “the rebellious” should “be sent away” “out of the land of Zion.” The “abstraction” the “withdrawal” under Brigham was thus foreseen. It was described in another revelation as a “mystery” concocted in “secret chambers” seeking the “destruction” of the church.

It will thus be seen that Elder Thomas and his associates in Utah might add to his statement the quotation under definition No. 1 in Webster, “The more abstract we are from the body,” and thus prove their separation from it.

While the church in Utah has been and is an abstraction, it has continued to be Latter Day Saint in name only. It professes to be such, but in works has denied the name. It has also been active as an “abstractor,” for in the issuance of the Brighamite edition of the Book of Doctrine and Covenants, it left out, omitted, and abstracted the article on marriage. It continued true to its nature and instincts as an abstraction and abstractor.

One would expect since the issuance of President Woodruff's manifesto and the claim that polygamy has been abandoned in practice that said section on marriage would be restored to a place in their Book of Covenants.

However, we suppose polygamy has been abandoned in the abstract—not actually; and that being fully believed in principle, the church leaders have no intention of replacing the article on marriage, which provides for monogamic marriage only—that two persons shall keep themselves “wholly for each other and from all others during your lives;” also that “all marriages in this church of Latter Day Saints should be solemnized in a public meeting;” not in a secret endowment house. Is the belief of the Utah Church in polygamy merely “abstract” or actual—practical? Results so far do not justify the former conclusion, but if it now is an abstract mere belief or item of purely theoretical faith, will not condemnation follow such an attitude? And, if practical, will not the law of the land be violated? Which horn of the dilemma will Elder Thomas seize? Is not the body he represents placed, between the upper and nether millstone? Or, are its leaders so abstracted in kingdom building in Utah as to forget that watchful sentinels of the Reorganized Church, and others interested in the public welfare, are keeping an eye upon their movements throughout the country, prepared to expose their folly and unmask their designs?

As Elder Thomas has pointed out the effects of an abstract faith—the results to follow such a profession, it is unnecessary to add much additional comment concerning it. “Out of his own mouth” let the rule be applied and he and his church be judged. It is well, however, that he suggests “repentance” and pictures the results that follow actual obedience to that principle. We have long believed that repentance would benefit his church, especially its priesthood. We commend to them an application of what Elder Thomas, though a lesser light, has suggested. We wish them nothing worse than that repentance may prompt them to reform, not in the abstract, but actually.

A WORD TO PATRONS.

THE Herald Office force in the business department has been kept busy from early morning until late at night with extra orders, since some time before the holidays.

Patrons are requested to be patient; their letters will be answered in due time. Orders are first being filled; correspondence will follow.

Let the good work go on; and don't forget that the HERALD should have five thousand more subscribers to adjust its subscription list in proportion to the membership of the church.

IN a column article in the Norfolk, Nebraska, *Times*, of December 25, Bro. J. F. Mintun recites in brief the history, doctrines, and something of the present status of Utah Mormonism; a timely and readable article. Many of our brethren are wielding the pen to good advantage. So far, however, the army of Utah missionaries does not appear upon the scene to defend its positions. From generals to privates in the ranks that organization seems to have departed from long-established and scientific modes of warfare. General Roberts did put in an appearance at St. Louis, and delivered a wordy volley in a sermon advocating polygamy as a tenet of faith (we suppose in order to show that the church in Utah had abandoned (?) the practice of it), but declined even to answer questions in public, let alone engage in combat in a fair and open field. Generals Lyman and Cowley, apostles of the church militant (!) in Utah, also appeared on the scene at Chicago and elsewhere; but all decline the offer of battle from the forces of the Reorganization in the field. The latter are sent out with the three books in their hands and relying upon the Spirit of truth. The Utah ministry claim special endowments and privileges of a spiritual character, in addition to “counsel” received from “living oracles,” and other extras, including help derived from theological training of some in their academies and institutions; yet they decline to meet the issue, in the face of all the points claimed in their favor. Offers have been made to meet them right in Salt Lake City, their supposed stronghold. The Gentile is met in politics (and vanquished too, for the watchmen of Israel see eye to eye almost without exception when the word of counsel goes forth in behalf of certain candidates); but what is the matter in Israel that no one is found to defend her doctrines and history in the arena

of public examination and criticism? Alas! Israel declines to “produce” her “cause,” to “bring forth” her “strong reasons.” Evidently she has neither cause nor reasons that would bear inspection. How are the mighty fallen!

BRO. A. S. COCHRAN REMOVED TO LEON.

BRO. ASA S. COCHRAN, Secretary of the Board of Publication, removed from Lamoni to Leon, Iowa, with his family on Monday the 3d inst., to assume the duties of Treasurer of Decatur County, to which office he was elected in November last.

Bro. Cochran has served the Herald Office as its secretary for the past fifteen years, during which time he has endeared himself to all connected with the publishing department, also to the saints at home and abroad, who have found in social relations and business transactions with him an accommodating and kindly spirit. Sister Cochran also is known for her spirit and deeds of charity among the sick and poor, and for her hospitality.

Bro. Cochran has at various times been honored with several positions of trust by his brethren, and by other citizens of Lamoni; among them president of the Lamoni branch, justice of the peace, mayor, member of the city council, treasurer of the school district, etc., and he goes from the city of the saints to assume other duties with the good will and best wishes of his former associates.

The Board of Publication presented him with a handsome arm chair in evidence of appreciation of his services and as an expression of good will.

Bro. Cochran expects to do what local labor he can for the cause at the county seat.

OUTSIDE CHURCH NEWS.

WE take the following items from telegraphic correspondence to the *Chicago Tribune* of the 4th inst., that our readers may be posted on some phases of up to date methods in church work, according to modern ideas:—

Milwaukee Wis., Jan. 3.—The Board of Trustees of the Congregational Church in Wauwatosa on Saturday, at its annual meeting, decided to cut the salaries of the members of the choir fifty per cent. The choir was not consulted in the matter, but the members were informed yesterday.

Last night the choir struck. The members refused to sing unless wages were restored to the union scale.

The organist was on hand. He knew nothing of the strike and played the usual prelude to the service. The choir failing to put in an appearance, he played it again and repeated it several times.

The Rev. Henry Hames then announced that a strike was in progress, and the Talmage method of congregational singing was adopted for the time. The strikers believe they can bring the trustees to time, but the board is also firm in its position.

Denver, Colo., Jan. 3.—The Ministers' Alliance of Denver initiated action this morning by which interdenominational cooperation can be effected to prevent the overchurched of Colorado. A committee was appointed consisting of one representative each from the Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, Congregational, and Christian Churches, to arrange a feasible plan of cooperation to prevent the planting of new churches in communities already sufficiently supplied.

This action is the outcome of the agitation begun by Dr. James H. Ecob of the First Congregational Church, which called forth a national controversy.

Dr. Ecob said the ideal of the future was church union. The point on which he hoped the churches of Colorado might federate at this time was to prevent the overchurched of the State; the useless expenditure of money and effort to support several weak, small churches in places where sufficient church privileges were already in existence to accommodate the people.

From the first it appears that union does not prevail in one particular church without choir wages being kept up to a union scale; that the singers do not sing at all, let alone "with the understanding," without a clear understanding as to terms. We are left in the dark concerning extra compensation to the organist, for his added labor. How the strike will terminate can only be conjectured. The item, in view of oft-repeated tales of church troubles caused by differences over the creeds, is a change as church news. However, it too savors of the confusions of Babylon, and smacks of the mercenary spirit. It is apparent that much of the round of service in the costly popular church is cold and formal, because rendered as service "for value received" in the coin of the realm. "'Tis true 'tis pity," etc.

The Denver item represents a new theory advocated of late by several clergymen hunting for ideas new and novel. Hobbies of one kind and another are not new, even among eccle-

siastical statesman, and we note this one in passing. It will hardly succeed more than have other late movements toward church cooperation with a view to unity in doctrinal belief. Inasmuch as the new reformers and unionists have not succeeded in bringing the people nearer to Bible standards, nor to any other particular basis of unity, but have added to the prevailing confusion and distress of mind that troubles the realm of Christendom, they will hardly succeed in this later movement.

Its success might benefit the people in a material sense by shutting off the enormous outlay for costly sanctuaries. It might at the same time tend to religious and intellectual stagnation in present forms of faith—could such be possible in Protestantism in this busy, speculative, and fluctuating age.

However, it seems improbable that men will cease to exercise their inventive faculties in lines of religious effort, but rather that man—that audacious and irrepressible creature—will continue, as from the beginning, to suggest improvements in the government designed and revealed by the Creator, and that he will build as many temples as he has ideas to express.

It is apparent that confusion and uncertainty prevail and that the people sorely need the solid anchorage that truth affords.

THE *Farm and Home*, of Chicago, contains the following in its issue for January 1; concerning Mormon emigration to Mexico:—

Mormons go to Mexico.—Not wholly satisfied with the facilities afforded in Utah, the Mormons are branching out into Mexico, having purchased 3,000,000 acres of land in that country. They intend to send out 40,000 colonists to develop this land. These Mormon colonists are masters of the art of irrigation and are usually successful as farmers.

AUTUMN LEAVES.

THE Herald Office placed forty new subscribers on the subscription list of *Autumn Leaves* on Saturday the 7th. This is a good indication for the new year. Let the good work go on in behalf of the *Leaves* and its clientage, the young people.

EXTRACTS FROM LETTERS.

BRO. J. F. MINTUN, Magnolia, Iowa, January 3:—

We had a very spiritual day of exercises in this place yesterday, God giving evidence of his work by the gifts of the Spirit. I expect to be at home for two or three weeks, but shall occupy my time in preaching in the near vicinity most of the time. Please to insert my address in *Herald* for two or three weeks: Box A, Magnolia, Iowa.

EDITORIAL ITEMS.

THE Sisters' Sewing Society of Des Moines, Iowa, is now fully organized and pushing the work in their department. Sr. Allie Cook president, Sr. Etta Vice secretary, Sr. Fanny Chandler treasurer. The society forwards \$10 Christmas offering in aid of the church, as a part of the work of its members.

Elder T. S. Hayton writes that he succeeded in organizing a Sunday School at Galena, Kansas, with about thirty members, among them quite a number very friendly to the cause. He hopes for continuing results for good to follow the work of the school.

Mrs. A. B. Hawley, of Gladwin, Michigan, writes of her recovery from illness, also an account of a vision, in answer to prayer. In the vision she was shown the true way and the means by which she should enter the church; also one of the elders, whom she has since met. She hopes to soon be permitted to obey the gospel.

Bishop E. L. Kelley went to St. Louis on the 6th inst., expecting to return during the present week.

A statement has passed current among the elders that William Miller, the originator of the Advent movement, obtained the leading or basic ideas of the second advent theory from Elder Jared Carter, during the early days of the church, while the latter was preaching in New York State. Some have stated that Carter held a discussion with Mr. Miller. Who can furnish definite information on the subject? The HERALD is asked for such information, but has nothing but the statements made in Joseph Smith's History, which shows that Jared Carter was sent east from Kirtland to perform missionary labor, during the early years of the church's seat at Kirtland. (See volume 1, Church History; index, Carter.)

Bro. P. W. Surbrook, of Lexington,

Michigan, reports the branch at that place as active in the good work and thriving. The membership is about forty. They meet from house to house and enjoy the Spirit of the Lord and the fellowship of one another. A number of outsiders also meet with them. Bro. S. expects to visit and labor with other branches.

The writer of this paragraph received in one mail during the past week letters addressed with the following titles: "Dr.," "Rev.," "Editor," "Esq.," besides those in his own name. Some of such are the ways of men in current business and professional relations. A partial "analysis" of this flood of titilative or cognomic address is interesting:

1. It proves the old maxim to be true at times, that "it never rains but it pours." 2. The right of an editor to make use of the plural form of the personal pronoun will certainly not again be called in question; no one would now be so audacious. "We" shall continue so to exercise the right, as we have heretofore. 3. Our remarks in this connection will prove that we don't mean "We Us and Company." 4. The experience reminds us of an address to his bishop of a devout Catholic with a full share of Hibernian fervor and flattery in his composition: "Right Reverend Doctor Father Bishop Domenec." Remembering this, and our own littleness as one and only one of God's creatures, we think it dangerous to permit any suggestions of artificial expansion; we are also hopeful in the thought that a head bandage seems unnecessary. P. S.—In this case "Elder" will do and is good enough for us. While the term "Dr." did not come from one of our own people, we think well hereby "to point a moral and adorn a tale," and suggest that it is well to go slow, and "not pile it on too thick" on anybody. It often proves dangerous; and "we" for "one" don't care to be exposed to unnecessary danger. And, sometimes things grow so rapidly that they become hollow and burst—from mere inside "air pressure." However, there is no danger if one lives in and breathes a pure gospel atmosphere. It promotes soundness of head and heart and is discouraging to any form of great swelling words

or characters. Its climate is conducive to spiritual soundness; and while noxious insects are permitted to hover around, they are not permitted to deposit the seeds of ambition, flattery, pride, vanity, etc., unless plant personalities receive such elements and give them room for growth. May such influences be rejected from within and lessened from without.

Bro. Michael Lade, Uxbridge, Massachusetts, writes and remits for the HERALD. Isolated from saints, he wishes to read of their experiences and of the general condition and progress of the work. If you do not take the HERALD, Go thou and do likewise.

General Weyler has refused the proffer of direction of the new Conservative party at Madrid, and says he wants no other leadership than that which the country may offer him in a critical moment.

The New York and Cuba Mail Steamship company had completed a contract with the Cramp company of Philadelphia for five 5,000 ton sixteen-knot, twin-screw steamers.

Madrid advices of the 3d. Spain will send 5,000 troops to Cuba at the end of January, and further troops, to 14,000, will be sent if needed.

Biarritz, Jan. 3.—The number of dinners attended jointly by General Weyler and other officers of high rank is much commented upon and is regarded as intended to show that the former Captain General of Cuba is strongly supported by the military. It is even said that on the day he presented to the Queen Regent his protest against the wording of President McKinley's message to Congress eighteen of the officers of Madrid visited General Weyler and congratulated him.

London, Jan. 3.—A special dispatch from Madrid says: "General Weyler has defied the government to take proceedings against him. As he is a Senator, a special vote is necessary to deprive him of immunity from prosecution, and the Cabinet is embarrassed, as the army appears to side with Weyler in his attacks on the United States."

General Garcia of the Cuban army sees signs of Spain's weakening power in her policy of autonomy and

predicts early independence for the Cubans.

General William Booth, head of the Salvation Army in Great Britain, has sailed for America to aid in colonization and other work of the Army in this country.

Turkey is contracting for ships and guns for her navy.

It is reported from Kuram that the Afridis are assembling in tribal council with a view of concluding peace with the British.

Washington advices of the 3d: The complete consolidation of Nicaragua, Salvador, and Honduras into a sovereign republic is progressing steadily, according to advices received by Senor Correa, representing the Greater Republic of Central America.

Violent weather prevailed of late in the South of France and Spain accompanied by a cloudburst near Toulon; much damage to shore property and shipping.

The Swedish press openly advocates intervention in Norway, and appeals to Germany for assistance.

A strong German syndicate is announced to establish electric lighting and power plants in South America and the United States.

Manchester, Jan. 3.—The Manchester *Guardian* to-day says: "The government has categorically stated that Great Britain will refuse to recognize any special rights granted at any Chinese port to any particular power. Any port opened to one power must be opened to all or open to none. If Russia has been granted the right to winter ships at Port Arthur Great Britain will enforce her rights to the same privileges, and her ships will winter there, whether China concedes or does not concede the right. If Germany obtains a naval station at Kiao-Chou, Great Britain insists upon having a lease of ground for a naval station at the same port, and she will support every other power making the same claim.

"The contention of the government is that the most favored nation clause in the British and all other treaties with China forbids any special concessions of the nature contemplated by Germany at Kiao-Chou, and prevents nations from acquiring special benefits in which the others have not a share.

"The government has also declared that the same principle applies to such transactions as railway and mine monopolies. Taking her stand on the treaties, Great Britain refuses to acknowledge such concessions, and will insist upon similar railway and mine rights, and will use such force to secure or defend them as may be necessary.

"This declaration does not apply to cessions of territory to which the existing treaties do not refer, but relative to this contingency the dispatch of Great Britain to China says that when it occurs graver questions will arise. The government will then consider the manner in which British interests can best be safeguarded, and the form which the compensation to Great Britain for the special advantages of other nations must take.

"It is reported that a similar declaration has been delivered to the Chinese and other governments by Japan."

London, the 4th.—The *Times* says:—"England's policy, on the contrary, aims at maintaining the Chinese Empire as a growing concern and a vast field for the extension of trade. In pursuing this policy we are glad to note that England enjoys the powerful support of the United States government, as well as the public opinion of that portion of the American people which is not swayed by blind jingo denunciations."

Rome, Jan. 4.—It appears that Mgr. Anzer, Bishop of the Province of Shan-Tung, China, in his recent visit to the Pope, not only discussed the developments in China, but had an unofficial mission from Emperor William, to enlist the aid of the Pope on behalf of the naval bill, and it is affirmed that the Pope, while refusing to intervene directly in German politics, promised to use his influence indirectly with the Center (Catholic) party in the Reichstag in support of the naval bill, having in view the interests of German Catholics in China.

Pekin and Berlin advices of the 5th state that China has ceded Kiao-Chou Bay to Germany for an indefinite time, with sovereign rights over the ceded territory.

London, Jan. 5.—Special dispatches from Shanghai to-day say that J. McLevy Brown, the British Korean cus-

toms agent at Seoul, maintains a firm hold of his post, and that M. Alexieff, the Russian agent, who has been endeavoring to supplant him, has been unable to obtain control of the finances, owing to the fact that all the funds are vested in Mr. Brown's name in the Hongkong Bank at Shanghai, which institution honors Mr. Brown's signature only.

The London *Mail* and other papers claim that the United States and other commercial nations openly favor England in the China affair. The idea of an Anglo-Japanese alliance has excited intense enthusiasm in Japan.

Tokio, Dec. 13.—Terrible accounts come to hand concerning the Mohammedan rebellion in Kansu. It is estimated that 10,000 Mohammedans, chiefly women, children, and old men, have died of hunger, or been frozen to death in the hills and mountains. Those that have submitted number 18,000, women and children for the most part. Thirty or forty thousand remained under arms among the hills in the southeastern district in the middle summer. The business of beheading the insurgents was conducted with wholesale vigor as soon as their strength had been broken in any district. An average of 1,600 were decapitated daily for two weeks in Si Ning in June and 3,000 heads remained to come off. Crowds of people watched the executions.

A severe shock of earthquake at Malone, New York, January 7; buildings trembled, startling the inhabitants.

China has rejected the proposals for a Russian guaranteed loan. Kiao-Chou has been ceded for fifty years; Germany demanded ninety-nine.

The German naval department has ordered that a translation of Captain Mahan's "Influence of the Sea Power in History" be supplied to all the public libraries, schools, and government institutions.

Clark Braden, Jr., whoever he may be, an absconding clerk in the American Express Office of New York, is accused of robbing that office of valuable securities.

A rumor prevails in Washington that the Sagasta government is now considering the making of a formal request to the United States to use its good offices to end the Cuban war.

The Cubans will insist upon recognition before they will treat with American commissioners.

It is said that Europe finds in China a foeman worthy of her steel, and that China is wondering why she ever invented gunpowder.

Hamburg, Jan. 3.—In view of the prospect for business in the far East the Hamburg-American line will establish a regular monthly service between this port and Penango, Singapore, Shanghai, Yokohama, and Hiogo, commencing on January 25.

A Shanghai dispatch says a Japanese fleet has been placed at the disposal of the British commander of the China station. This step is taken in case Russia persists in ignoring the joint interests of England and Japan.

Secretary Sherman of the State department, has issued an appeal to the American people for donations to relieve the suffering Cubans.

Three bishops, three ministers, and three laymen from each branch of the church are in session at Washington, for the purpose of effecting a union between the M. E. Church "North," and "South."

English forces are expected soon to deal the Mahdists a crushing blow, near Khartoum.

Cyclone at Morganfield, Kentucky, the 9th; one man killed, property loss \$30,000.

Mother's Home Column.

EDITED BY FRANCES.

"The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs.
Come good or ill,
Whate'er to-day, to-morrow brings,
It is His will."

SELECT READING FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

A STORY OF TWO HOMES.

BECAUSE the influence of home is a factor so powerful in the formation of character, we give entire the author's description of two homes. At first it may seem that there is little of special interest in these, but a careful study will show that the germ of true home influence is deeply planted in just such things as we often deem of minor importance.

"Once there came to my school a beautiful young girl from Tennessee. You might not have called her beautiful, but she always seemed so to me because her heart shone in her face, a pure, true, loving heart that always seemed 'at leisure from itself to soothe and sympathize.' It was easy to see that she was a real 'home girl.' She had never

been away from home before, and she grew so homesick in the great boarding school that I took her to my own home, and there tried in some measure to supply the loss of her own friends. She grew very fond of me, and confided to me much of her past life. She loved to talk of her father and mother, her brothers and sisters, and I soon grew to feel acquainted with them, every one. Some things in this home life so well illustrate many points in the preceding chapter—what things I leave for you to say—that I am going to give you the story, framing into one continuous narrative the many incidents she told me one by one. If this book ever meets her eye, I am sure she will excuse the liberty I thus take for the sake of the good the story of her home may work for others:—

"Our home is in the country, on a farm. There's more to it than just the sitting-room, but somehow all the others seem to cluster round this one and center in it. It is in the southwest corner of the house, the pleasantest corner, we think. It has two windows 'looking toward sunset,' and one large one, a sort of bay-window of my own planning toward the south. I should like to say the floor is covered with a bright-colored carpet, with roses running all over it, as that would sound better, and look better, too; but the truth is, the carpet is a rag one mother and I made last summer. We put in all the gay-colored bits we could find and altogether it looks quite bright and cheery, ever so much better than a cottony sale carpet, and we could not afford an expensive one. The walls are a light straw-color; I learned how to color them from the man who was calcimining the big house on the hill; round the top runs a paper border of green leaves. On the walls are the few fine engravings we have and two beautiful chromos. But the room is so large they do not fill up enough. So we girls gathered autumn leaves and ferns from the woods, pressed them, and arranged them as daintily as we knew how on cardboard, and then framed them with pine cones and hung them between the pictures. The boys gathered mosses for us in the woods, some fine and delicate as Mechlin lace; others long, trailing, and the beautiful ground-pine which makes such pretty wreaths. With these we festooned the picture-frames and the windows; the effect was real pretty. 'Quite artistic,' our city visitor, Maude, said.

"In the south window is our plants. We hadn't any money to buy a stand for them, so the boys made a bench just long enough to fit into the window, and another, smaller, on top of it; on these our plants stand. We haven't any very rare, expensive ones, but the good old-fashioned kind that will grow and make no fuss about it—a few hardy geraniums which we cut back in the summer, so they are in full bloom now; a white rose and red one just budding; a calla, now opening; a deutzia, covered with sprays of milk-white blossoms; a rose-geranium that scents the whole room, especially after it has been sprinkled; a pot of mignonette and some sweet-scented violets; then the ivies, we think most of them of anything. The German ivy has run to the top of the window,

clear across it, and hangs in festoons over every sash; of course we give it string to run over. The English ivy don't grow as fast, but the leaves are such a rich, dark green they repay us for waiting. In the hanging basket—we made it out of wire and lined it with moss—is the dear little Kennelworth ivy. It has completely covered the basket, so you cannot see anything of top, bottom, or side but the dainty leaves of green.

"In front of this window, between it and the stove, is the lounge. The boys made the frame, under mother's direction, and we girls stuffed and covered it. When it is very cold, the lounge is drawn up to the fire, but usually it is turned round toward the window; we all, especially father, love to look at the plants.

"There is a fire-place at the other end of the room, and whenever we can heat the room with that we have the fire in it; an open, crackling, blazing fire brightens up the room so much; but such cold weather as this we must have a fire in the stove, which stands in the middle of the room. On either side of the fire-place stand father's and mother's big chairs. Mother's is a Boston rocker, covered with turkey-red calico; father's is made out of an old barrel. Rob sawed it out in shape of a chair, and put in the bottom; then we girls cushioned it like mother's and gave it to him on his sixtieth birthday. He would have laughed at the idea of sitting in a rocking-chair, but he never laughs at this, and takes a deal of comfort sitting in it. We made little stands to set beside each chair, for mother's work-basket and father's book or paper; the old family Bible, too, is there most often. This is how we made them: we picked out a straight, round stick, about four inches through, from the wood-pile, and the boys sawed off two pieces, three feet long, from it, and nailed round boards to both ends of each of them—solid oak plank for the bottom, to steady them, light pine boards at the top. We covered the tops, and plaited and tacked round the edges calico to match the chairs, one end of it being fastened to the top board, the other end at the bottom; then we tied cords tight round the middle of the standard, and we had as nice hour-glass stands as could be.

"Most of the chairs in the room are old-fashioned, rush-bottomed chairs; several have had their legs sawed off to make them more comfortable for the children, and mine has rockers on it, Rob did that.

"In the southwest corner is an old secretary, with drawers beneath, book-shelves above, and father's writing-desk sandwiched in between. This desk is never locked, and we children go to it whenever we want to write, only we must leave it in as good order as we find it. The drawers below hold pamphlets, magazines, and newspapers, so they shall not be scattered about the room, and on the shelves above are our books. We haven't a large library, but the books are all good, such as we enjoy reading. It is growing, too. Father adds a book now and then, and Rob and I have resolved to buy at least one new book a year with our own earnings. So far he has done ever so much better than that.—*Childhood: its Care and Culture.*

PROGRAM FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION LOCALS.

Opening hymn, No. 168. Prayer. Scripture reading Ephesians 2: 1-10. Reading from Home Column. Supplementary reading from Occupations for Boys, in Home Column. (It will appear next week.) General remarks on Mothers' Work. Roll call. Minutes. Business. Hymn No. 31. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. RUTH MOODY, of Excelsior, Minnesota, earnestly requests the prayers of the Union in behalf of an old soldier who has suffered nearly a year from sciatic rheumatism. He was administered to December 20, 1897, by request, and although at first he received no marked benefit, since Saturday, January 1, he has been better than for months. Pray that he may be permanently healed.

Bro. David Williams, of St. Davids, Illinois, asks that saints will earnestly pray for the recovery of his daughter Alice, who is seriously ill.

Letter Department.

208 Austin Street,
WORCESTER, Mass., Dec. 31.

Editors Herald:—Arrived here last evening. I got through "courting" (serving as a juror) last week. Spent Christmas at Wheeling, West Virginia. Ate turkey with Brn. Smith and Tary. The Sunday school had a pleasant entertainment. The church was too small for all those who wished to attend, as many were obliged to go away.

On Sunday the 26th, Bro. James Craig and two others were baptized in the Ohio River by Bro. F. Ebeling, and confirmed in the afternoon; Bro. Craig was ordained to the office of an elder. The Spirit of God was present in great power both in the ordination and confirmation. The writer, with all others of the saints were pleased to witness Bro. Craig's return to the fold, and felt assured he would yet do a good work for the Master. We pray that the Spirit of the Lord may be with him to assist him to win souls to Christ. He also has my consent to labor wherever opportunity presents.

Bro. Joseph Smith's visit to Wheeling resulted in much good to the cause, as the saints were much cheered and strengthened by his timely advice and counsel. Bro. and Sr. Smith's little boy Roy was quite ill when I left, but we hope and pray he is better ere this.

On the evening of the 29th I had the pleasure of uniting in the bonds of holy matrimony Bro. Edwin H. Garrett to Sr. Anna W. Hanna, of Cleveland, Ohio, at the home of the bride's mother. A concourse of relatives and friends thronged the house, which had been beautifully decorated for the occasion; gay holly, graceful ferns, lovely palms, and tropical plants made one forget the chilling blasts of winter and dream of the warm sunny days of June. The bride was tastefully robed.

in snowy white, and looked very beautiful indeed. The groom looked serene and happy, and was attired in the regulation suit of black. To the strains of the wedding march came the bridal procession into the parlor; first the groom and the best man, followed by the bride on the arm of her brother who gave her away, and ring and flower girls, and two bridesmaids (Sr. Warnock and the bride's niece, Lillie). At the conclusion of the ceremony a quartet rendered an appropriate selection, and the orchestra played some fine compositions. A sumptuous repast was served. While the guests were making merry at the festive board, sweet music pleased the ear and thrilled the heart. Every one was happy, and enjoyed themselves to their fullest capacity. They were the recipients of many costly and useful presents. Bro. Edwin and Sr. Anna are worthy young people, who have taken a very active part in both Sunday school and church work, and are held in high esteem by the saints and their numerous friends out of the church. We wish this young couple a pleasant and peaceful voyage. And may heaven be propitious, and amid all the trials incident to this life, may the hope of a higher and better life aid them; that as together they share life's joys and sorrows, so together they may be purified and fitted for the Master's service here and earn their eternal reward in the glorious beyond.

Expect to be in the East for about three weeks. Brethren will please address me at the above address.

Hastily yours,

G. T. GRIFFITHS.

GLIDDEN, Iowa, Dec. 27.

Editors Herald:—A week ago to-day I was in Perry, expecting to go south to preach; that night I dreamed I went north on train. In this dream I saw a man who *seemed* to be a Catholic priest, who offered me intoxicating drink. In this dream I thought my train was late; and now while I am writing, it comes to my mind that this was minutely fulfilled at Ogden, Iowa, where I changed cars. Other things were presented. Next morning I started north, going as far as my money would carry me; which was the above-named place. You may judge my surprise, when a man at Angus sat down beside me and said: "I saw you presented a clergy credential with ticket; suppose you're a minister."

"Yes," was the reply.

"My name is O'Connor," continued he, "I represent the Baptist Church; was once a Catholic priest."

I was very glad to meet him, as I wanted to learn all I could about Catholicism. After some talk along this line, argument was started on baptism for the remission of sins.

"Now," says he, "after 'repent' (Acts 2:38) is a comma; then after 'sins' is another. Now, what is in between these two commas can be taken out."

Indeed! thought I; at the risk of what? And "water" (John 3:5; 1 John 5:8) was "the word of God," according to this man's profound logic (?). And notwithstanding this,

baptism in water was a command of God. I am foolish enough to believe, that the Lord told me that the doctrine of this man would make one spiritually drunk.

When interrogated about "apostles, gifts," etc., he confessed he "didn't know whether they were to continue or not." He admitted that he didn't "know everything."

Have spoke in schoolhouse near here three nights already; so far house has been well filled with attentive hearers.

Four years ago I had a dream of preaching in home schoolhouse on the gifts of the Spirit. It was so plain that I couldn't help but ask myself, Does that really mean preach? No! came the answer, I am not good enough for that. Two weeks passed away, and I dreamed again. This time I saw myself preaching, and on the wall hung a map of the western hemisphere. With pointer in hand, I pointed to it and said, "This is the land that was given to Joseph, who was sold into Egypt." This was convincing; but O, how hard it was to humble myself before God and say, here I am!

Two years ago, I consented to satisfy the curiosity of neighbors in hearing me preach. Without a text or word in mind I got up before a crowded house to tell them what I understood to be the way of life. My friends sat before me as I had before seen in a dream—the very subject was presented, and with it intelligence to make it plain. It made me feel happy, and how I desired that they might realize that God himself by his own power was speaking, using mortal clay in human form to warn them. I was only a farmer and my doctrine was too unpopular, so it didn't convict. When I think of God's goodness, I ask myself, What have I done to merit it?

"We thank thee, O God, for a prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays."

C. JOSEPH CARLSON.

SOUTH GOULDSBORO, Me., Dec. 30.

Editors Herald:—I came to Bar Harbor some few days since, and being booked for this section during the winter, I tried to get a place to preach in that noted place of wealth and refinement. After several days' effort by Bro. Moses McCaleb, who is living there, we failed to secure the mission room of the ministers, on the plea that it would have a tendency of breaking them up. During this time I was at Town Hill, eight miles away, preaching. This is a new place, where our work had not been heralded before. What the outcome may be I am unable to say.

After learning I could not get the mission room in Bar Harbor, I went to Lawyer Lineman's office, who is the supervisor of schools in the place, and tried to get a schoolhouse in the west side of the city; and after asking me a great many questions about our faith, and thus giving me a chance to present to him the epitome of faith and to talk with him for a long time, he informed me that he would do all he could with the committee towards getting the house for me, inviting me to call later for an answer. I did so, to be informed by the gentleman that my case was hopeless, as the Unitarians had previ-

ously tried to get the house and being denied its use, the committee, although they did not find a word of fault with our religion, concluded it would not be right to let me in.

Believing it would be useless to stay in that place longer, I came to South Gouldsboro. Shall hold a series of meetings here, thence to Prospect and Birch Harbors, where I was the last of the fall and occupied the Union church for a while. I shall try to hold a series of meetings in each of these places, thence to North and West Hancock, and so on to various places as the Spirit may direct. Snow is holding back, and it is pleasant getting about.

Hopefully,

S. O. FOSS.

ROXBURY, Virginia, Dec. 29.

Editors Herald:—We, the saints of Roxbury, are here to enter complaint against you. We know we are not rich, we fear we are not very wise, we acknowledge we may not be very intellectual, but we believe we are devoted to the Master's cause and to our Prophet; and we desire to ask why, when our president and head of the church was coming almost to our doors, why, if he *could* not come in, not let us know that *we* might come out?

We are almost starving for the sight of an elder's face and the sound of his voice in words of encouragement, and imagine our sorrow and disappointment, ye who can, when we learned through the *Herald* that Bro. Smith had been in Richmond, only eighteen miles away!

And we ask again, is our complaint not just? The work at Roxbury may be moving, but if so it is almost imperceptible. If persecution and looks of hate could kill, we would have been dead long ere this; but "thanks be to God who giveth us the victory," we are enabled to look beyond these petty cares and trials of life, to that crown of eternal life that shall be ours if we faint not. We ask the saints, all those who have faith in God's promises, to especially pray for a young man here, who is ill with what seems to be consumption. He is the son of two who have lately entered the work, and though not of the faith, is studying the church books and papers, and seems to be interested; and would, if he embraced the gospel, be an ornament to the church.

In gospel bonds,

THE SAINTS OF ROXBURY, VIRGINIA.

PORCUPINE, Wisconsin, Jan. 1.

Editors Herald:—Not having seen any news from this part for some time, I write to say the work is onward here. Since Bro. C. H. Burr and I packed up the district tent, because of cold weather, I have been laboring in Chippewa, Pierce, and Pepin Counties, while Bro. Burr went to Southern Wisconsin district to labor. I made two trips to Twin Lakes, Chippewa County, one in October and one in November, to look after the work; and I can truly say the saints there are like sheep without a shepherd, meeting only when some elder comes there. They have a branch of forty members, yet no one to preside. How I long for the time when there will be

High Priests enough in the church to be sent to take the oversight of such branches.

Our district conference at Porcupine, December 4 and 5, was a good one. The weather was somewhat cold, so that the district was not very well represented; yet the Lord was with us. Two young priests came up from the southern district, Brn. J. B. Wildermuth and Frank Sanford; they remained with me after the conference, and we have held meetings here and at West Frankfort, three miles from here, almost every night since then, with good attendance and interest. December 18, one was baptized, and yesterday two more came into the fold, and others say they will be baptized soon. Bro. J. B. Wildermuth has gone up to Ono, Pierce County, to hold meetings over Sunday, while Bro. Sanford and I hold the fort here until sometime next week when we expect to join Bro. Wildermuth at Ono, where we expect to continue for a time.

In gospel bonds,
A. V. CLOSSON.

BASALT, Idaho, Jan. 1.

Editors Herald.—Though silent for some time, we have not been entirely inactive, notwithstanding there is ample excuse in this field for rusting out. Bro. Davis and the writer parted company at Pocatello some two months ago. He took train for Montpelier, and I drove to Blackfoot and held a series of meetings at Riverside, eight miles from Blackfoot, assisted by my Bro. John. Quite an interest was awakened, and arrangements made for a discussion with two Brighamite elders on the question of "succession." They wanted a few weeks to prepare in, so set the time for January 9.

From there I came to this place, where I found Bro. Anthony laboring as opportunities and physical strength admitted of. We enjoyed a visit and sacrament service with the saints at the home of Bro. George Heaton. Here I left my single horse rig, and in company with Bro. Anthony with his conveyance we spent the month of December traveling and visiting saints and places west. Our first objective point was Malta, which we reached the third day out, going via Pocatello. We held three meetings at Malta, and being more warmly clothed from Bro. Leonard Condit's store, and needed means furnished us by Bro. C. L. Albertson, of Albion, we concluded to continue our journey to Hagerman, which we reached after two rather hard days' drive, going via the Great Shoshone Falls. Owing to the rainy time in which we reached the Falls we were not able to get to a good point of observation, and had to be content with a less perfect view of these yet to be more renowned natural wonders. We crossed on the ferry at a point just above the falls, so dangerously near in fact that the possibilities of the cables breaking comes unpleasantly to one's mind as he realizes that only a miracle could save him from taking the 210 feet perpendicular plunge just a few yards below. However, we were safely landed on the opposite side of the Snake River, and congratulated ourselves on getting across on half fare, because

of clerical appearance. We had to be satisfied after a week's stay at Hagerman to leave without having accomplished anything, so far as we could discern. Held one meeting only, and but few of the members were able to attend then.

Considering our limited finances we thought best to return by way of Malta, where we could find friends to stop with. We were cared for at Albion by Bro. Fuller's family, old friends from Little Sioux, and accorded the free use of the courthouse one night while Bro. Anthony broke the bread of life to an interested congregation of some forty or fifty.

Sr. B. F. Mahoney kindly remembered the needs of the traveling missionary also, and we reached Malta in time to enjoy the Christmas festivities with kind folks there, and the Sunday following held a couple of services in the new and commodious hall of Condit and Sons.

Bishop Taylor, of Elba, kindly proffered us their house for Monday evening, "provided we would confine ourselves to the Scriptures, and not abuse them," we accepted, and held forth there, Bro. Anthony giving them a clear and convincing discourse on the "successor." They would not venture any reply or remarks; but we were told afterwards that it was to be replied to the following Sunday. However, we were not invited to come and hear, and while the weather was favorable, thought best to finish our journey, and be on hand to report ready for battle when the time for the proposed discussion should come off. Though we did not accomplish as much as we would have liked, we had a rather pleasant four or five hundred mile journey—the expenses of which were met by the saints en route.

On our return here, December 30, we learned that the fire kindled at Riverside, in Bro. Anthony's field of labor, had not wholly become extinguished, we hope to renew efforts with the New Year, and that some honest souls may be reached in these regions.

If the discussion as agreed upon materializes, we will report. Though agreements were entered into and witnessed, we will feel more sure when the contest begins.

In bonds,
S. D. CONDIT.

BLAIRSTOWN, Mo., Jan. 5.

Editors Herald.—The debate between Elder H. T. Alexander of the Christian Church and Bro. Philemon Pement closed last Saturday. I must say I enjoyed it very much.

Alexander said he was there to affirm a church with a visible body, but not a spiritual body, and that the kingdom spoken of in Daniel 2: 44 was set up by the apostles at Jerusalem, A. D. 33, and was to stand for ever; and that the Christian Church now was a continuation of the same.

Brother Pement showed that the Church of Christ, Senior, was born at Jerusalem, but that the Church of Christ (?), Jr., was born at Brush Run, Pennsylvania; quite a difference in the time of their birth. That the Jerusalem Church of Christ was founded by

the direct command of God, and the "Brush Run" Church of Christ was founded on an "if;" not much difference, you know.

The last proposition was on the divine origin of the Book of Mormon. I never saw the time that its divine origin was more fully sustained than it was at this discussion. Alexander first claimed that the Book of Mormon was translated by "Joe Smith" from the Kinderhook plates, because he had a history that said so. After he had been exposed on this position, he then said Joseph Smith got a bag of white sand and made the fools believe he had a gold Bible. But Bro. Alexander failed to sustain this. Next he said that one Solomon Spalding had written such a book and "Joe and Rigdon" stole the manuscript and that we now palm it off on the people for a "golden Bible." But thanks be to God the "stick of Joseph" stood the test and the saints were confirmed that the word of God abideth forever.

Bro. Pement was greatly blessed of God and made one of the most able defenses for the latter-day work I ever heard.

Yours in bonds,
D. C. WHITE.

MARSHFIELD, Mo., Jan. 3.

Editors Herald.—Since our district conference at Mt. Grove, I have labored as health and circumstances would permit, in Oregon, Douglas, Wright, and Webster Counties. A part of this time has been devoted in looking after the Sunday school work. I think every missionary should look after the Sunday school work. I certainly think every branch should have a Sunday school. At Cain Hill, in Oregon County, the few saints by their untiring zeal have run a Sunday school near two years now, although they have no branch and no one holding the priesthood. Let other saints take notice of this and follow their example. Although there has been but little preaching there during that time, the latter-day work is kept before the people by the little band of Sunday school workers. It does not fall to my lot to baptize very many, but by a Godly walk and by plain preaching I try to get the truth clearly before the people. I like to see people converted before baptism, so that the standing ministry can begin with them where the missionary leaves off, and teach them to pray in secret and in public, and thus grow in favor with God and the saints; and by so doing become both a useful and permanent addition to the church. Brethren and sisters, far and near, let us all strive to be useful in our day. The year 1898 is now here; so let us form new resolutions for good, and then see that we do not fail to carry them out by the help of God. The different departments of church work must be looked after. The *Herald*, *Autumn Leaves*, *Ensign*, and our tithing and freewill offerings must be looked after. One department cannot say to the others, we have no need of you, but all are honorable and necessary. Onward and upward let us march.

C. J. SPURLOCK.

Inmates of English prisons who cannot read or write receive compulsory education.

Original Articles.

IS IT CHARITY?

IN the revelation of April 11, 1897, it is said:—

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.—D. C. 119:2.

And that they must be without blame in word or in deed; and they must not be boisterous in speech, or in the relating of coarse and vulgar stories; and in Doctrine and Covenants a command is given:—

Contend against *no church*, save it be the church of the Devil.—Sec. 16:4.

And we are instructed to “speak the truth in soberness,” and if we have not faith, hope, and *charity*, we can do nothing. And we are to speak evil of no man, but in meekness instruct those who oppose their own interests; and we are commanded to “preach the word”—the gospel of peace and its saving graces. Can any man that is called to represent *Christ* candidly consider the above, and then indulge in berating, treating lightly and sportively the weaknesses of humanity, as is developed in the various creeds of modern religionists of the day? Can he call them hypocrites? dupes of the Devil? their preachers not having horse sense? consummate fools? that any man with common sense can see their errors? and that their religion is all bosh? that their converts are scared to heaven through fear of hell? etc., etc. Is he supposed to be in line of duty when he switches from the main line, and side-tracks for the purpose of pouring hot shot into the already tottering walls of babylon? Is it *charity* to tear a man's house down over his head before a better one (at least) is builded by the side of it, in which he can find shelter? or is it not enough to place the beauties and grandeur of this everlasting gospel, scientifically and philosophically, before the minds of

intelligent people in a clear, earnest, humble way, and let them strike their own contrast and berate and reflect upon themselves if they choose? would it not be more likely to strike the silver chord in the hearts of the children of promise, to be gentle, kind of heart, candid, and courteous in demeanor, free from sarcasm in word and gesture; but charitably presenting the benefits derived by embracing the truth, carefully soliciting their most tender sympathies in behalf of the author of truth? And would it in anywise outrage the dignity of said representative to concede the point—or condition of religious liberty now enjoyed by us—that it has been brought about by a series of reformations from whose individual efforts the numerous sects and factions have sprung, and that those individuals are entitled to credit and honor in the sight of our heavenly Father for doing the work assigned them as we are for doing our respective duties?

It seems to the writer that it would be ungentlemanly, discourteous, and very unkind, after receiving the benefits of our progenitors' spilled blood and roasted flesh, to turn our guns vauntingly upon and riddle the ship because of its defects, and point the finger jeeringly at its crew because they cling to, revere, and worship the several planks used in her construction. It appears to the writer that much persecution is brought on by the unwise use of words and uncouth gestures by those called upon to represent us, and by so doing they misrepresent the spirit of the church and cater to the spirit of the world.

If I understand the spirit of the gospel it is to build up, not tear down; to heal, not wound; to comfort, not distress; and the missionary that faithfully performs the work intrusted to him will find use for all the talents he may possess in preaching the “principles of the doctrine of Christ.” Paul says:—

Now the end of the commandment is *charity* out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.—1 Tim. 1:5-7.

And if Michael the archangel durst not bring against the chief of enemies

a railing accusation, why, O, why, should we poor creatures presume to trespass on the feelings and rights of those who may choose to differ with us in opinion? and if we seek to win them to Christ, why should we anger them with unkind reflections? If we were trying to catch a wild horse, is it not more reasonable to introduce our friendship with a pan of oats instead of a club?

As stars upon the tranquil sea
In mimic beauty shine,
So, words of kindness from the heart,
Reflect their source divine.
Oh, then, be kind who e'er thou art
That breatheth mortal breath,
And it shall cheer thee all thy days,
And comfort thee in death.
In hope of better conditions,

HENRY C. SMITH.

FLORA VISTA, New Mex., Nov. 5, 1897.

MALACHI, AND OTHERS.

THE Latter Day Saint of to-day should rejoice, living as we do in the “dispensation of the fulness of times;” and with recent revelations given, the Lord showing his will in complete church organization; and to speed the fulfillment of

this gospel of the kingdom shall be preached in all the world for a witness, unto all nations, and then shall the end come.

How much there is to be done. How shall it be accomplished? By the willingness of God's people, and the power of God. Our gospel offers temporal, physical, and spiritual salvation; but only by obedience to the laws governing.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven

is as applicable to saint to continue in the gospel as for a sinner to obey first principles. It is evident to all, that no man can keep a law without being blessed, nor break a law without coming under curse. Tithing is a doctrine—gospel principle—a just law for systematic giving, and if obeyed the church would not languish; greater spiritual blessings would be obtained, for the reason your faith would be increased; in fact a compliance with it shows faith beyond that of the individual who does not “prove the Lord.”

Get your Bible, and follow Malachi, third chapter. In first verse we have Behold, I will send my messenger [angel], and he shall prepare the way before me.

As a people we delight in quoting this to show "gospel restored." All well; that is fulfilled in nineteenth century. Then reading on to close of verse 5, we say that means second coming of our Lord. All right; that is a Latter Day Saint doctrine. Now we drive another wedge into the log of orthodoxy. In verse 6:—

I am the Lord, I change not.

We say that proves he will send angels and minister, as he used to do. All well. Then it means that verses 8 to 13 are for us, as it used to be for others; more especially to us, as it is a chapter for latter days. "Will a man rob God? Yet ye have robbed me." In what? "Tithes and offerings." If you are guilty, make restitution, showing a repentant spirit. Now an offer is made:—

Prove me . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it. I will rebuke the devourer for your sake.

Do we believe it?

If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.—Doc. and Cov. 38:9.

Here we have a spiritual and temporal combination enough to satisfy all. Or now, Are you a grumbler? fulfilling verse 14, saying:—

It is vain to serve God, and what profit is it that we have kept his ordinance.

But to those who are, "not forgetful hearers, but doers of the word," in verse 16 we have:—

They that feared the Lord spake often one to another: the Lord hearkened, and heard it, a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Now let us connect this with Deuteronomy 14:22, 23, to get a definition of the expression—"fear," in Malachi 16 verse. Moses, in the above, says verse 22:—

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

And in the latter part of verse 23:—

That thou mayest learn to fear the Lord thy God always.

So those that are to be heard, remembered, are those that observe the temporal law as a part of the celestial law. Continuing in verse 17, Malachi says:—

They shall be mine, . . . in that day when I make up my jewels; and I will spare them,

as a man spareth his only son that serveth him.

I am glad that tithing is strongest in this chapter of all others, because it begins with the establishment of the restored gospel, by an angel, and ends with the final reward of the saints. "There is something in the practice of virtue unless a man be a confirmed hypocrite, where the outward act has a tendency to compel corresponding inward virtue," and a compliance to temporal law invariably overcomes stinginess, etc. Jacob vowed a vow to God, saying:—

. . . I will surely give a tenth unto thee.—Gen. 28:20-22.

Or he entered into a partnership with God. The Lord is the great capitalist—Jacob the steward. Read the result. Who can read Leviticus 27:30; Deuteronomy 14:22 to end; 2 Chronicles 31:5-11; and seeing these promises and payments of the Lord, and "I change not," without being converted? We trusted God for remission of sins. Why; he promised it on obedience to law. We trust him for salvation. Why; he promised it. Now one promise of his is equal with another, or none are good.

He that believeth, and is baptized, shall be saved.

These signs shall follow them that believe, are no more the Lord's promise than that,

Prove me now, whether I will not pour out blessings upon you.

Whatsoever a man soweth, that shall he also reap.

Be a drouth-stricken crop for some.

We have heard good brethren pray: "Thy kingdom come;" "Speed thy work;" "Bless the ministry and their families;" "Establish Zion;" "Give us rain;" "Bless our crops." In these they asked the Lord to go into partnership—but they pocket the cash and keep it. And then sing: "Send forth the sowers;" "Shout the tidings;" "Savior, hasten thine appearing." And when the singing is done—all is done as far as they are concerned.

Show me your faith without works, and I will show you my faith by my works.

Or transpose it: Show me your love without your dollars, and I will show you my love by my cash. In the days of Christ, as now, the admonition was given to care for the widow—the poor, and condemnation in loss of spirituality has resulted where failure to comply is seen.

In Hebrews, fifth chapter, read: Christ is made a High Priest forever after the order of Melchisedek. Abraham, as a representative man of the people, paid tithes to Melchisedek; so we see we are to pay to "Christ" forever—long as the church lasts.

The Savior declares in Matthew 23:23, 24:—

For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other [tithing] undone.

Next verse:—

Ye blind guides, which strain at a gnat, and swallow a camel.

So when Christ says they paid tithes, it must be *that* is the camel, they swallowed it; but it is too much for our brethren. Unbelief hates literal and present tense promises. We see that is true in the religious world in general. They believe in God; and miracles was, and will be; but not now. So we may say—tithing was, and will be, but don't tear my heartstrings, as they are around my purse—*now*. Is your faith weak, your spirituality at a low ebb; if so—"prove me now;" put a "temporal plaster" over your heart, and note the "spiritual pulse beat;" or, make a hypodermic thrust of gold or silver solution into the Bishop's empty "box" and see how quickly the Lord will satisfy you on the question of what is the best money as a "standard."

Read Proverbs 3:5 to 10: It begins, "Trust in the Lord with all thine heart," and ends with

honor the Lord with thy substance, and with the firstfruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

It will soon show whether you trust the Lord or not.

Personally, I soon solved this financial problem. I took two brethren in comparison, both diligent, God-fearing, respected men; both well to do; one paid tithes, say \$500, the other none. "God shall reward every man according to his deeds." The giving was a good deed. Must not one gain, the other lose, in the day of rewards. Justice says, Yes. And whose prayer was consistent before God and man in asking for the "spread of gospel work." "He that will do my will shall know of the doctrine." That is a good offer to all; and it is

that you shall know of the doctrine of tithes and offerings, as well as doctrine in general.

We have been asked, Am I under the law? My father paying tithes of that which I inherited! Yes; your father paid on his capital. We are to pay as we are "increased"—prospered—hence what was father's capital became your income, or increase.

Ques.—Is my home to be tithed?
Ans.—Yes. Two saints may be worth \$5,000 each; one may have \$4,000 in a home, the other \$1,000; the only justice is, my all is tithed.

Ques.—Life insurance—is it to be tithed, and if so, what part? *Ans.*—If you are in a company you must have done so as an investment or business transaction; if the company is good, and we have a right to presume your being in it that it is, so for example you have a \$1,000 policy payable under various options on twenty years, you have paid in \$30 per year for five years, or \$150; you then have a deposit of that amount, and owe the Lord \$15. You may say as one brother said, the company may burst. Well, the brother with a bank deposit can crowd out of the same hole. One young brother purchased a musical instrument (guitar) for \$45, and asked shall I tithe it? Yes. Why? For the reason you were prospered \$45, and chose to spend it that way. I might buy a cow with my money, and there would be no question on tithing that.

One tenth is justice to rich and poor alike. You say you cannot afford it. You are commanded to rest one day in seven. You rest one day—or one seventh of your time, equally as much time as the rich man. Do you complain? No. Why? Because you like and wish to rest. Faith and love in the gospel sense will lead you to do all. Hoping that as we love the cause of Christ, we may serve him with might, mind, and strength,

ALMA FYRANDO.

MAGNOLIA, Iowa, August, 1897.

PERSECUTION.

AS LONG as water slakes thirst or quenches fire, the fraudulent and false, the base and abominable in the religious arena of the world will antagonize the unsullied gospel. This unhallowed opposition, when en-

throned in despotic power sweeps along the avenues of time, and the highways of progress, and the thoroughfares of mankind with bleeding innocence and expiring virtue chained to the fiery wheels of the cruel Juggernaut. The doctrine of Christ has no neutral grounds, for, indeed, the God-man stated plainly the pro and con, or for and against, as touching this all-important question of pure and undefiled religion. Himself, with his illustrious predecessors and successors, had deep-seated convictions, and courage to avow them. Their unswerving fidelity, their fixed and settled loyalty, their ardent zeal and aggressive demeanor crowned with success the blessings of God and the fruits of the Spirit, caused adverse elements to rage. Such things as derision, hate, calamitous tantalizing, bonds and imprisonment, confiscation and despoiling, torture and rack, faggot and stake, fire and sword, were souvenirs of their faith, and passports to glory.

This world contains a huge chapter of wrongs, and to chronicle in detail all the misery, woe, and premature death that man has brought to man would be an immense volume. When we bear in mind that the sad and sorrowful burden bearer was not only by times hungry and thirsty, but that he had to brook a world of opposition and traverse a sea of trouble, we ought not to faint in the following. To be a disciple surely means to tread in his footsteps come weal or come woe. In that he died that we might live, we must bear the cross of suffering and crucify the flesh, so that the crown will be forthcoming. To cope with and surmount temptation and trial; to meet, combat, and eventually vanquish the enemy requires fortitude, skill, and the grace of God. Over the mountain the sea is sleeping, beyond the cloud the sun is shining, and the darkest hour harbingers a bright dawn and a sunny day of peace and rest. The products of the ocean come through hardship and adventure, the precious metals of the eternal hills are stowed away in the deep recesses and lonely defiles, and the harvests of the fields are reaped by bone labor. The tiniest flower, the monarch of the forest, and in fine, all things of beauty and utility come up

through adversity. The blasts that sweep the plain but scatter the seed. The lightning flash that terrorizes, purifies. The rocks upon which the current dashes dispel the malaria. As in the laboratory of nature, so in the realm of grace we are to conquer, or become enslaved.

The illustrious martyrs from Abel to John the forerunner, and from the weeping One to the victims of Carthage, Illinois, are solemn reminders that the war is not yet over. It seems outrageous that the long flow of time and the annals of mankind are all crimsoned with the red hand of slaughter. If the wild tribes and savage clans of the earth were the leading factors in persecuting those that conscientiously differed from them it would be a blessing in favor of the civilized world. Enlightened nations have both prescribed and proscribed faith and morals; and, zounds! the extirpating of heretics followed in the wake of their unhallowed work. Woe betide both civil rights and spiritual liberty when beliefs are circumscribed to thirty-nine articles of faith. Knox's formula, the Augsburg confession, the shorter or longer catechism, the M. E. or any other discipline of human origin or arrangement, a prayer book, or any manual of devotion whatever, for, lo! and behold, "Where the Spirit of God is, there is liberty," as also saith the law.

Prodigious numbers, from the gray haired sire to the new born babe, have been swept from the earth like the leaves before the blast. The great trans-Atlantic poet tersely said,

Man's inhumanity to man,
Makes countless thousands mourn.

Imperial Rome was a vast engine where cruel tyrants and rapacious monsters in human form were enthroned in despotic authority and power. History chronicles ten virulent persecutions under the reign of as many monarchs; namely, Nero, A. D. 64-68; Domitian, 81; Trajan, 98; Marcus Aurelius, 161; Severus, 193; Maximianus, 236; Decius, 249; Valerius, 254; Aurelian, 270; Diocletian, 303. Authorities do not exactly agree on the very year these rulers issued orders and set in motion the governmental machinery against the poor victims of royal vengeance, and just how long they swayed their calamitous

scepters. Their reigns were generally of brief duration, and but few continued a double decade to fan the flames of intolerance.

At intervals, while humane and judicious men were on the throne, the unrepealed laws of previous tyrants, and the lying accusations of covetous pagans, jeopardized the property, liberty, and lives of the Christians. Some of the poor sufferers were not judicious in their conversation to, and about the idolatrous votaries; but were so very obstinate as to stir up hatred, and invite anger rather than through a wise use of the law of kindness and forbearance turn away wrath. Many even courted the martyr's cross, so that they might be sure of the martyr's crown. Dogmatic zeal was thought to be true piety, and physical suffering the passport to heaven. While a disciple of Christ should not engage with the rioters; but, the rather, shun the appearance of evil, and have no fellowship with evil doing and darkness, still he must come so close in touch with the world as to warm, cheer, enlighten, and save the savable. You gain the good will of your neighbor, then he will hear you at an opportune time, unless he is wedded to some hateful idol.

Julian, called "the apostate," ascended the throne 361 A. D., and reigned twenty months. He sought to revive polytheism, and the pagan worship, and authorized the captious Jews to return to, and strive to rebuild Jerusalem. Unparalleled zeal and fervid energy, backed up by the imperial treasure, and the art of man, and the wisdom of the age did not, and could not make the enterprise a success, for the prescience of God through his dearly beloved Son had forecast that the holy city should be trodden down of the heathen until the Gentile fullness was an assured fact. It was said that balls of fire burst from the ground, accompanied with excessive heat, drove the burnt workmen from the place, so that the affair was an abandoned failure. This unhappy monarch fell in death, on a distant battle field, against the Persians. He was the last ruler that sought to revive and keep up idolatrous superstitions, although all worship had more or less of questionable

rites, and ceremonies, and practices.

After pagan Rome became converted to popery, by degrees the ecclesiastical tempered, changed, and finally dictated and controlled the temporal. Her arrogance, oppression, pride, hypocrisy, and thirst for opulence and honor, ease and power, turned all Europe into a wide, deep, dark grave. For over a thousand years the eternal seven-hilled city of Rome kept all moral, mental, artistic, physical, and spiritual culture chained to the Vatican. When a man cannot breathe the air of political freedom and religious liberty, he can hardly say his soul is his own. The Christian (?) capital of the world (!) as the Italian city on the Tiber called herself, is on the wane, in both acknowledged power, and magnificence.

The cross of the imperial convert, Constantine the Great, and the crescent of Mohammed, the desert prophet of Mecca, and his wild tribes of mountain and plain, have clashed on many a gory field in days of old. Under the sway of the papacy the Albigenses, the Waldenses, the dwellers in the vales of Piedmont, the followers of Huss and Jerome, the Bohemian martyrs, the disciples of Luther and Calvin, the French Huguenots, and hosts of others suffered untold inconveniences. Spanish fanaticism and the inquisition swelled the tide of suffering and martyrdom. Every protestant country, too, where church and state are combined have displayed the red hand of war on all dissenters, evangelical movements; and powerful religious organizations tip the balance of power, and tinge, if not mold legislation. They may disavow political preferments and proclivities; but partisan leaders, and shrewd wire-pulling, mind manipulating demagogues will take off their hats and bow quite low all the same. It is strange that peace and war, pleasure and pain, prosperity and adversity, and even life and death are in such close, minute proximity, that it is quite difficult to tell where the one ends and the other begins; but we must discriminate.

How often you can hear the remark, "I am glad no single church is in universal power," etc. If left to themselves, and the spirit of the world, woe betide the soul that chanced to

see and act in a different manner. The theological whip would crack, the executioner's utensils would be called into requisition, as in the Dark Ages.

The saints are more or less ostracized; and occasionally violence and actual suffering are their heritage.

All things can and will be so turned and tempered that they are but mercies in disguise. The thing is to be faithful under trial and kind and patient while under the harrow. I could give a specimen or so of recent untoward experiences, but choose to forbear and pray for all. M. T. SHORT.

Conference Minutes.

WESTERN MAINE.

Conference met at Mountainville, Deer Isle, December 4, 1897; W. H. Kelley in the chair, W. W. Blanchard clerk pro tem. Branches reporting: Greens Landing; 2 baptized. Deer Isle; 1 baptized. Brays Mountain; no change. Elders U. W. Greene, W. W. Blanchard, W. G. Pert, S. S. Eaton, J. J. Billings; Priest J. E. Eaton; Teacher J. H. Robbins; Deacons H. B. Eaton, H. R. Eaton reported. Bishop's agent's report audited and approved. S. G. Cunningham sustained as president of district, E. H. Pert clerk. President of district authorized to execute the spirit and letter of the Greens Landing, September 11, 1897, resolutions relating to local ministers. U. W. Greene and W. W. Blanchard delegates to General Conference. Preaching by Elders W. H. Kelley, U. W. Greene, W. W. Blanchard. A vote of thanks tendered to saints and friends for kind entertainment. Adjourned to meet at Little Deer Isle, May 7, 1898.

NORTHERN WISCONSIN.

Conference convened with the Frankfort branch, December 4 and 5, 1897; A. L. Whiteaker president, A. V. Closson clerk. Branch reports: Reeds 40, Frankfort 71; 3 baptized. Evergreen 87. Elders reporting: A. L. Whiteaker baptized 1, A. V. Closson baptized 2; Priests, J. B. Wildermuth, F. Sanford, S. E. Livingston; Teacher, J. W. Hooker; Deacon, O. A. Warren. No report from the Bishop's agent. Voted that as Bro. Hayes, Bishop's agent, could not attend to the duties as Bishop's agent, that he be released, and that we recommend Wm. Hutchinson to the Bishop to be appointed as his agent for this district. A. V. Closson reported that he had purchased a tent for the district as ordered. Cost of tent \$35.23; collected from saints and friends \$23.43; due A. V. Closson \$11.80. Voted that Bro. Closson be released as tent committee, and that the treasurer of each branch endeavor to raise money to make up the balance due Bro. Closson. A. L. Whiteaker and A. V. Closson were elected delegates to the next Gen-

eral Conference. A. L. Whiteaker, J. B. Wildermuth, and Frank Sanford were the preachers. A. L. Whiteaker was sustained president and A. V. Closson clerk. Adjourned to meet with the Evergreen saints, Valley Junction, Monroe County, Wisconsin, for conference, June 4, 10:30 a. m., 1898.

Sunday School Associations.

INSTITUTE AND RELIGIO.

(Concluded from last week.)

The Institute began its work promptly at 9:30 a. m., December 27, occupying from the opening till 10:45 in illustrating what is Effective Teaching by T. A. Hougas. From 10:45 till noon intermission, the Duties of District Association officers were ably presented by W. N. Robinson.

The afternoon and evening sessions were occupied by the Religio work, in the presentation of suggestions, topics, and papers which were quite replete with information covering the subjects treated; the Spirit of God assisting the instructors in these as well as in the forenoon session.

The forenoon sessions of December 28 was occupied by Mrs. Louise Palfrey and Maggie Blair in giving instruction upon Primary and Intermediate Class work. Many good suggestions were presented, showing thought and an experience in this class of work by each.

The afternoon session was occupied by W. N. Robinson in giving instruction on the Duties of Sunday School Officers; followed by the subject of Teacher's Meetings, being treated by J. F. Mintun. Much favorable comment was heard as to the value and importance of the instruction given.

At 7:30 the subject of The Home Department was treated by J. F. Mintun, and because of its being comparatively a new subject, much interest was shown in it, and several concluded to introduce some of the features presented in their future work. Following this T. A. Hougas represented an outline, showing the difference between a profitable and an unprofitable servant. The following is the result of his work, and conclude it best to produce it in this connection:—

SERVANTS.

- | PROFITABLE. | UNPROFITABLE. |
|-------------------------------------|---|
| 1. One who loves his work. | 1. One who does nothing. |
| 2. One who is prompt. | 2. One who does not prepare. |
| 3. One who is persistent. | 3. One who does only what he is commanded. |
| 4. One who originates and executes. | 4. One who displays abroad but does not work at home. |
| 5. One who is willing. | 5. One who holds a place but does not fill it. |
| 6. One who is capable. | 6. One who does only that which is easy. |

The evening session was closed by a very interesting temperance talk by Mrs. Callie Howe, State Organizer of W. C. T. U.

Forenoon session of December 29 was occupied by review work, conducted by J. F. Mintun, followed by the treating of the subject, What Constitutes a Sunday School? by T. A. Hougas.

The afternoon session was occupied by giving

instructions in reference to a library, its benefits to officers and teachers, and to pupils. The object of a library, quality of books to be used, and how to obtain such books. Much of the Spirit of God was enjoyed. This was followed by J. F. Mintun treating upon the subject of Visiting Committee, in which it was shown that such a committee was very desirable, and efficacious where the work of such committee had been done.

While all the work previously done was good, and attested as such by the presence of the Holy Spirit, yet the evening session was the superior of all other sessions. A paper prepared by Sr. Emma Hougas and Joseph Roberts and called a Sunday School Newspaper was read, part by Sr. Roxanna Gaylord and part by Bro. F. E. Cochran; the contents of which was excellent, and the Spirit accompanying the reading was grand. Following this the *Autumn Leaves* was represented by Louise Palfrey and F. E. Cochran, with a few testimonies by some of the Instructors, and finally a prophecy by Sr. John M. Terry, in which the Lord expressed his approval of the work done and the sacrifices made to be present, and giving encouraging promises of what the future would be for the departments for good represented at this Institute. The Graceland College was ably represented during the Institute by Prof. J. A. Gunsolley, and some were favorably impressed to attend or to make effort to do so.

Thus closed the second annual Interstate Sunday School Institute, giving to the Sunday school and Religio workers the strongest encouragement that has ever been given as yet since the establishment of such departments of work as auxiliaries to the church. J. F. MINTUN, Reporter.

CONVENTION NOTICES.

The Mobile district Sunday school association will meet in convention at Three Rivers, Mississippi, at two o'clock on the eleventh of February, 1898. It is important that every school be fully reported and represented by delegates at this convention, as it is the end of the Sunday school year, and new officers are to be elected, and all old business should be cleaned up and disposed of. It is expected that an entertainment will be given at night by the Three Rivers and Escatawpa schools.

C. I. CARPENTER, Supt.
J. L. BOOKER, Sec.

Des Moines district convention will be held in Grinnell the Friday preceding the district conference to be held in February. The morning session will be devoted to the regular routine business. Sunday schools bear in mind that it is the regular time for election of district officers and delegates to the General Convention. What are the best means to use to advance the Sunday school work in the Des Moines district for 1898? Opened by Brn. Wm. Johnson, Sheldon Armstrong, C. B. Brown, H. A. McCoy, Joseph Young, Geo. Shimel, John Barnes, Frank Russell, Srs. Mattie Hughes, Anna Amos, Martha Young, also J. F. McDowell, J. S. Roth, E. B. Morgan, W. H. Kephart, C. Scott, and others. Every one is entreated to give the subject

earnest thought. Also every one that can attend is especially invited to come prepared to help with the evening program, either with essays, songs, vocal or instrumental music, recitations or select readings.

MRS. ETTA SPRINGER, Supt.

Convention of Decatur district will convene at Lamoni, Iowa, February 3 and 4, 1898. As this is the time for the annual election of officers, all the schools should elect delegates. We would like to see a good representation present from each school. Program next week.

W. B. PAUL, Supt.
W. A. BLAIR, Sec.

Kewanee district association will hold a convention at Kewanee, February 4, 1898. Anyone wishing to visit the convention will receive a hearty welcome. We expect to have a profitable convention in our new church. Sunday schools belonging to the association will please remember to send in their reports to district secretary as soon as accepted by the school, as per motion at last convention, also reports from any other Sunday school will be gladly received by the association.

MRS. ED. LAMB, Sec.
Kewanee, Illinois.

AMENDMENT TO CONSTITUTION AND BY-LAWS.

To Whom It May Concern:—By this means I give notice that at the next convention of the General Sunday School Association there will be presented an amendment to the Constitution and By-Laws in providing for District Librarians, with all necessary paragraphs to complete such amendment.

J. F. MINTUN.

ST. JOSEPH, Mo., Dec. 28, 1897.

[This notice was handed me at St. Joseph, Missouri, on date above written, but on my arrival home was overlooked. I beg pardon for the oversight, and hope the General Convention will consider the intention of the brother and the circumstances, and admit the amendment for consideration.—F. E. Cochran.]

Miscellaneous Department.

SPECIAL NOTICE.

To whom it may concern: Those having matter to present to the Quorum of the Twelve to be considered at its annual sitting, will please see that such matter reaches the assistant quorum secretary, J. W. Wight, Box 156, Lamoni, Iowa, not later than March 15, 1898.

WM. H. KELLEY,
2t Pres. of Quorum.

BISHOP'S AGENTS' NOTICES.

Bro. Oscar Anderson, of Lamoni, Iowa, has been appointed special agent for David Dancer, Bishop's agent of Decatur district. He will receive and receipt for tithes and offerings, also offerings for the Graceland College fund, of this district.

DAVID DANCER, Bishop's Agent,
LAMONI, Iowa, Jan. 4, 1898.

CONFERENCE NOTICES.

Conference of the Mobile district will convene at Three Rivers, Mississippi at ten a. m., February 12, 1898. It is expected that important business will come up for consideration, hence the necessity of a full representation. Any branch reports that cannot be sent by delegates should be mailed to the secretary at Escatawpa, Mississippi, immediately after the 31st of January, so as to be sure that they arrive in time. Come with the good Spirit and have a good time.

W. L. BOOKER, Pres.
C. I. CARPENTER, Sec.

Nodaway district conference will convene at Guilford, Nodaway County, Missouri, on the 12th of February, 1898. Elder I. N. White is expected to be present. Come all who can.

WM. WOODHEAD.

Decatur district conference will convene at Lamoni, February 4, at seven p. m. for business, and continue over the following Sabbath. Let all the branches send in statistical reports covering all changes from their last report till the time of holding their last business meeting prior to the sitting of the conference, also let all the ministers of every grade prepare and furnish a complete report of all labor performed since the date of last report. The important items of business to come before the conference will be the choosing of delegates to the General Conference, which will meet April 6, at Independence, Missouri, and the election of officers for the ensuing year. Let all who attend, come in the spirit of charity and wisdom, with no other desire than the advancement of the cause of righteousness.

Your fellow servants,

ROBT. M. ELVIN, Pres.
B. M. ANDERSON, Sec.

Conference of the Northwestern Kansas district will convene in the saints' chapel, Blue Rapids, Kansas, February 5, 1898, ten a. m. Presidents of branches will please see that business meetings are held and that full and correct reports are made out. Reporting of branches is made obligatory. See Book of Rules, pages 152-154. Promptness and carefulness in these matters insures success in the work in which we are engaged. Ministry and branch reports should be sent to Mrs. Ella Landers, secretary, Lenora, Kansas. Come all that can and let us have a joyful time.

L. F. JOHNSON, Pres.

BELOIT, Kan., Jan. 3, 1898.

Conference of the Northern Nebraska district will convene January 29 and 30, (instead of February 7 and 8, as was intended by the conference), at Omaha, Nebraska. Sunday school convention on the 28th at half past two o'clock.

RICHARD H. BROWN, Sec.

Conference of Northern Nebraska district will convene at Omaha at ten o'clock, January 29, and hold over Sunday. The conference will be preceded by the Sunday school convention on the 28th, as usual, with an entertainment in the evening. All are invited to attend and enjoy the meetings,

especially all the officials laboring in the branches or the district. We also extend the invitation to any of the general missionaries laboring outside of the district who may wish to attend. We expect Bro. Caffall to be present.

J. M. STUBBART, Pres.
J. F. MINTUN, Supt.

According to resolution of previous conference, the Eastern Iowa district conference will convene with Fulton branch, Saturday, February 5, 1898. Branches, please send reports to Elder J. R. Sutton, Box 13, Fulton, Iowa. As many of the priesthood come as can.

C. E. HAND, Pres.
J. R. SUTTON, Sec.

Conference of Kentucky and Tennessee district will convene February 5 and 6, 1898, with the Foundry Hill branch, Tennessee. It is greatly desired that a full representation will be present. Important business to transact. Come up, brethren, and assist in making this the grandest conference of the year. A full report from missionaries is demanded.

T. W. CHATBURN, Pres.
J. F. MYERS, Sec.

Des Moines district conference will convene Saturday, February 5, at Grinnell. Branches will send their reports to W. C. Nirk, Grinnell, in care of J. S. Roth. Let all the priesthood of the district try to be there, also let all the branches send delegates if possible, as we shall have to select delegates to the General Conference. Let us look forward to a spiritual feast.

W. C. NIRK, Pres.
WM. JOHNSON, Sec.

Conference of Central Nebraska district will convene with Clear Water branch, February 28, 1898, at ten a. m. Sunday school convention on the 27th, at 2:30 p. m. Branch presidents are requested to furnish reports of the spiritual condition of their several branches.

LEVI GAMET, Sec.

BORN.

SUTTON.—To Bro. J. R. and Sr. Libbie Sutton, October 10, 1897, at Fulton, Iowa, a daughter, and named Anna Rebecca. Blessed at Fulton, Iowa, December 26, 1897, by Elders J. R. Sutton, John Heide, and M. G. Maudsley.

DIED.

SKINNER.—At his residence, Auburn, Iowa, December 11, Thomas J. Skinner. Deceased was born in Cass County, Michigan, October 23, 1854; moved with his father to Calhoun County, Iowa, in the spring of 1865. Was married to Miss Olive E. Reynolds, April 16, 1876. Six children were born to them, two passing to the beyond before him, leaving four and a wife to mourn, besides numerous relatives and friends. His funeral took place from Cottonwood chapel, three and a half miles east of Auburn, December 14, 1897, and his remains were laid away in the cemetery adjacent to the church. Services in charge of Woodmen Lodge, of which he

was a member; sermon by Elder Hyrum O. Smith.

TARY.—December 20, 1897, Bro. G. B. Tary, at his home in Tyler County, West Virginia, in his seventy-second year, being born May 1, 1826. He was a member of the Christian Church for many years; but through the efforts of his son, O. J. Tary, he was led to an investigation of the Latter Day Saints' faith, and afterwards was fully convinced it was his duty to accept the same. He was baptized at Wheeling by Bro. G. T. Griffiths in May, 1896. For several months he had been in poor health and realized that his departure was near, but his hope for the future was bright, and he passed away peacefully, and was laid to rest to await the resurrection of the just. "Blessed are they who die in the Lord."

THOMPSON.—In Beaver, Utah, October 21, 1897, Elder William Thompson, aged 80 years. His death resulted from an accident. In 1853 he removed from England to Salt Lake City, where he was employed by B. Young as miller in the Liberty Park mill. Later he worked for J. E. Ames in the nineteenth ward mill. He located in Beaver in 1858, there he had a flour and feed store. He also acted as jailer, and was such during the time that John D. Lee was in prison. He united with the Reorganized Church in 1870, under the ministrations of Elder E. C. Brand, and continued with the church until death.

WINN.—At Manchester, Texas, December 18, 1897, Archie L., son of Bro. Nathan and Sr. Winn, aged 5 years and 5 days. Funeral services by Elder J. W. Kent.

WOODCOCK.—Sr. Mary Woodcock died at the home of Mr. Henry Urfer, Galland's Grove, Iowa, January 2, 1898, aged 80 years, 6 months, and 17 days. Sister Woodcock was born at Mason, Lawrence County, Ohio, June 16, 1817, and was baptized and confirmed by Elder Seymore Brunson, in 1833. She united with the Reorganization in an early day and has been a consistent member ever since. Funeral services were held at the saints' chapel in charge of Elder R. Wight, Elder Charles E. Butterworth delivering the discourse. Services were largely attended and the remains were laid to rest in the Doyle cemetery to wait the morn of the first resurrection.

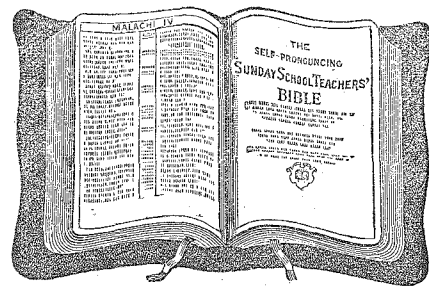
BROWN.—At her home, Centralia, Marion County, Illinois, December 28, 1897, Sr. Clara Brown, aged 18 years. Was married to William Brown, September 9, 1896. She was baptized July 21, 1897, and was strong in the faith of the saints. She was buried in the Johnsonville cemetery, Wayne County, Illinois. Funeral conducted by J. D. Stead; sermon preached by Elder I. A. Morris at the saints' chapel, near Johnsonville, after which she was laid to rest until the morning of the resurrection of the just, when we hope she will come forth. Husband and three step-children mourn.

BOWMAN.—At Wheeler, Iowa, December 28, 1897, Blanch Valora Bowman, aged 3 years, 11 months, 18 days; daughter of Bro. Sampson and Sr. Eva Bowman, loved by all who knew her. Funeral at the saints' church, conducted by Elder D. Hougas.

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Continued from page two of cover.

as compared with 3,076 in 1896, 3,600 in 1895, 3,648 in 1894, 4,603 in 1893, 4,428 in 1892, 3,261 in 1891, and 3,420 in 1890. The number of seriously injured was 2,428, as compared with 1,786 in 1896, 2,610 in 1895, 2,397 in 1894, 4,864 in 1893, 3,383 in 1892, 2,707 in 1891, and 2,740 in 1890.

EPIDEMICS AND FAMINE.

The principal epidemic of the year has been the plague in India, which swept away 18,037 victims; 14,236 persons have died in Japan of dysentery, and 446 in the Southern States of yellow fever. Famine in India has carried off 40,000 persons, and it is estimated that 150,000 persons have been its victims in the unfortunate island of Cuba. The total number of deaths from both causes in 1897 was 222,902, as compared with 22,676 in 1896, 79,461 in 1895, and 171,910 in 1894.

BATTLES.

The loss of life by battles is smaller than it was in 1896. The total roughly estimated is 103,451, as compared with 129,080 in 1896, 157,986 in 1895, and 82,750 in 1894. The loss was distributed as follows:—

Cuba	24,303	Turko-Grecian	
Africa	18,205	war	11,839
Brazil	10,859	Uruguay	2,600
Armenia	3,625	Formosa	108
Argentina	238	India	7,024
China	15,000	Persia	800
Philippines	7,750		

MARINE DISASTERS.

The following list of losses of life by wrecks upon the ocean and inland waters is approximately correct. It is not possible to make an absolutely accurate statement, as in some cases there was no record left of the number

of the crew or passengers. The list shows 2,426 lives were lost upon the ocean and 65 on inland waters, a total of 2,491, as compared with 3,912 in 1896, 4,250 in 1895, and 6,881 in 1894.

EMBEZZLEMENTS OF 1897.

The record of embezzling, forgery, defaulting, and bank wrecking for 1897 shows an increase, being \$11,248,084 as compared with \$9,465,921 in 1896 and \$10,423,205 in 1895; . . . being an average of about \$937,340 per month. . . .

Out of 411 cases of embezzling reported 19 persons stole over \$50,000 each, 22 over \$100,000 each, and 5 over \$500,000 each.

The losses are distributed as follows:—

Stolen by city and county officials	\$3,111,437
From banks	4,448,291
By agents	1,251,610
Forgeries	517,000
From loan associations	542,713
By postmasters	156,150
Miscellaneous stealings	1,220,883

The summary of defalcations by years from 1878 to 1897 is as follows:—

1878	\$2,784,000	1889	\$3,600,000
1879	2,754,000	1890	3,622,056
1880-'81	4,888,000	1891	10,720,249
1882	2,900,000	1892	3,837,547
1883	2,350,000	1893	19,029,602
1884	22,154,000	1894	25,234,112
1885	3,475,000	1895	10,423,205
1886	3,780,000	1896	9,465,921
1887	4,550,000	1897	11,248,084
1888	2,240,000		

In preparing these statistics the *Tribune* omits the individual items, though they have been carefully kept, for the obvious reason that an injustice might be done some person by publishing his name as an embezzler, even though he had been arrested. Now and then a person is acquitted of the charge months after his arrest, and to keep track of such an acquittal is difficult. These acquittals are so rare, however, that the figures are not materially affected. — Chicago *Tribune*, January 1, 1898.

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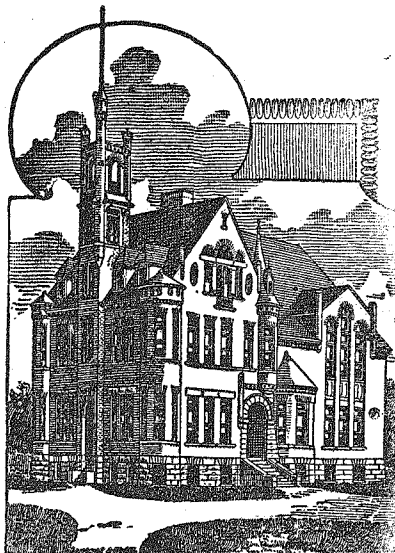
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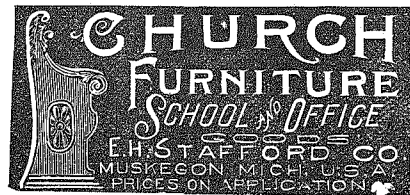
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, January 19, 1898.

No. 3.

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COURT RULES ON PURGATORY.

TOPEKA, Kan., Jan. 8.—Chief Justice Doster of the Supreme Court to-day, in an opinion, which is considered by lawyers an able document, stood squarely by the Catholic doctrine teaching the existence of a place or state of temporary punishment for souls after death. In other words, he upheld the Catholic theory of purgatory and decided accordingly. [The Judge simply decided the question of the validity of the gift and defined the attitude of the law in such cases, etc. He did not in any other sense uphold "the Catholic theory of purgatory."—**ED.**] It was the famous case known in the courts as "The Wandering Jew." This case has been going up and down the whole gamut of Kansas jurisprudence for several years and the final act was played only to-day.

In the town of Ottawa several years ago there lived a happy old Irish couple named Dennis and Mary Brophy. . . . In the course of time Dennis died and soon after Mary followed him. She lived, however, to see a grandson ordained a priest by the Catholic Church. . . . His name is Father Collins. . . . When Dennis was gathered to his fathers he left all his property to Mary, and when the latter was about to yield the spirit she was generous to her kin. . . . She gave them . . . money, lands, and tenements; but mindful of the future . . . she appropriated \$500 to her clerical grandson to say masses and offer prayers for her soul. It was in the nature of a trust.

GRANDDAUGHTER CONTESTS THE WILL.

One of her granddaughters, Abbie Harrison, was not as devoted to the old faith as other relatives, and, although she got her share of the fortune, she was still greedy and wanted more. She enjoined the trustee from paying the \$500 out for masses, holding that a disembodied spirit, from the very nature of things, could not be made the beneficiary of a bequest. Father Collins was perfectly frank and fair about the matter and let the law take its course. The judge of the District court settled the matter entirely on the ecclesiastical feature of the matter and decided according to "Lambert's Catholic Faith." When it came to the Supreme Court on appeal by Abbie Harrison, Judge Doster called to his aid the same authority, as well as other authorities on ecclesiastical law, and then, in connection with the constitution of the United States and the bill of rights, was enabled to write a very intelligent opinion on the subject. It is the first case of the kind in the history of Kansas jurisprudence. In accordance with the decision Father Collins can proceed at once to carry out the bequest, but there is nothing left to do but to pocket the money. He, being a more dutiful grandchild than Abbie Harrison, said the prayers and masses long ago, for he did not propose to allow the souls of his generous grandparents to suffer until the courts got around to their release. Judge Doster's opinion is, in part as follows:—

JUDGE DOSTER'S RULING.

"To properly interpret the will part of the will in question, and to determine whether effect can be given it, we must bear in mind the Catholic Church doctrine of purgatory. Purgatory is defined by an authoritative expositor of the church's creed to be: "A state of suffering after this life, in which those souls are for a time detained who depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due to them, but who have, on account of these

sins, still some debt of temporal punishment to pay, as also those souls which leave this world guilty only of venial sin. In purgatory these souls are purified and rendered fit to enter heaven, where nothing defiled enters.'

"Devotees of this church believe 'that souls in purgatory are relieved by the sacrifices of men, by prayer and pious works, and almsdeeds.' Scriptural authority, as it is recognized by Catholics, though by others regarded as apocryphal, exists for the practice of offering prayers for the dead and for contributions for the church to enable it to perform its offices in their behalf.

"And making a gathering he (Judas of Machabeus) sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. (For if he had not hoped that they that were slain should rise again it would have seemed superfluous to pray for the dead.) And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is, therefore, a holy and wholesome thought to pray for the dead that they may be loose from sin.'

"In the light of these beliefs, the act of Mary Brophy in making the bequest is reasonable and consistent, and should be upheld unless it be prohibited by some positive rule of law.

QUOTES THE BILL OF RIGHTS.

The opinion then quotes the bill of rights and the Kansas Constitution and the Constitution of the United States refers to English statutes favorable to religious toleration and continues:—

"Many other provisions illustrative of the degree of religious toleration allowed to the people of this country might be quoted. The bequest of Mary Brophy is valid by the letter of many of them and by the spirit of them all. We may question the sadness of her belief and may deride the same of efficacy of the service she desired to have performed, but the law has no care for contrariety of faith as to spiritual things and will, therefore, sanction the bequest she has made.

The law interferes with no mere religious opinions nor with religious practices except such as tend to subvert the foundation of public morals and order.

"A bequest of a sum of money made in the will of a member of the Roman Catholic Church for the celebration of mass for the souls of the testator and another will be construed as a gift direct to the donor with an injunction to the performance of the ceremonial name and not as made to him in trust for such purpose and therefore void because incapable of enforcement by beneficiaries in being.

"The English common law which avoided the bequests of the kind above stated, as being superstitious uses, never became a part of the law of this country, and the validity of the gift for the purpose named is therefore upheld."—*Kansas City Times*.

SKEPTICISM'S GROWING HOLD UPON EMINENT THINKERS IN THE CHRISTIAN RELIGION.

THE formal rejection of "all religions, including Christianity," as superstitions, in the will of the late Henry M. Tabor, suggests the inquiry how far this infidelity extends among men who give outward countenance to the Christian Church. It is probable that it is extensive at this time.

Even among the clergy themselves it appears very strikingly. The Rev. Dr. Rainsford, for instance, denies flatly the infallibility of the Bible, and treats the church as a mere association for moral and religious and political improvement. Dr. Briggs finds inaccuracy, positive misstatement, and downright fraud in the Bible. The Rev. Dr. Lyman Abbott believes only so much of the Bible as commends itself to his judgment; that is, he treats it like any other book. They all carry to its study a critical spirit, from which a devout belief is discarded.

The old-fashioned faith in the Bible seems to be stronger among lay Protestants than among the clergy. They go on in the old ways without troubling themselves with the questioning which has entered into the theological seminaries and into the professional ministry.

It appears from a review of the progress of the churches in this country during the last year, which

appears in the *Independent*, that there has been "a heathly gain" in churches and ministers of the various denominations. This gain extends to all the considerable denominations. The proportionate increase is especially large and particularly striking among the Mormons, or Latter Day Saints, being from 234,000 to 297,370, or 63,370. The Mormons, therefore, are nearly half as many as the Congregationalists, 630,000, or the Episcopalian communicants, 658,640.

The Roman Catholics comprise about one third of the 25,919,027 religious communicants enumerated in the union. The various bodies of Methodists have 5,735,898, and of Baptists 4,175,300. Next come in order the Lutherans, 1,507,466; Presbyterians, 1,490,162; Disciples of Christ, 1,051,079; Episcopalian, 658,640; Congregationalists, 630,000. The rest are scattered among a multiplicity of denominations.

The skepticism to which Mr. Taber's will gives expression has not benefited the skeptical denomination of the Unitarians, it containing, all told, the small number of 70,000. Nor has orthodox denial of hell helped the Universalists, who number only 51,025.—*New York Sun*.

EITHER MAY GO TO HEAVEN.

GALESBURG, Ill., Jan. 9.—A large congregation in the Universalist church was surprised this morning to hear the pastor, Dr. G. B. Stocking, announce that Robert Ingersoll has as good a chance for heaven as the Rev. W. H. Geistweit, the Baptist minister. Dr. Stocking was replying to a discourse by Mr. Geistweit upholding eternal punishment, and quoted from the judgment psalm in St. Matthew, in which Christ admits to bliss eternal those who have fed the hungry, given water to the thirsty, clothed the naked, and visited those in prison. These being the conditions of salvation, Dr. Stocking said Mr. Ingersoll has just as good a chance for entrance to the celestial city as the Rev. Mr. Geistweit. In speaking of the doctrine of eternal punishment as a cause of skepticism, Dr. Stocking said that the early teaching on this subject was what made Mr. Ingersoll an infidel. The congregation laughed when Dr. Stocking said Mr. Geistweit could sit by the eternal flame until he got warm.—*Tribune*.

RAINSFORD IN SKEPTIC MOOD.

BIBLE IS NOT INFALLIBLE; CHURCH AND CHURCHMEN NOT PERFECT. NEW YORK, Jan. 3.—In the course of his annual address to men last night the Rev. Dr. William S. Rainsford, rector of St. George's church, took occasion more than once to deny the infallibility of the Bible. He also as-

serted that the churches were not what they ought to be, and that clergymen were guilty of many shortcomings and weaknesses.

Dr. Rainsford said that for several years it had been his custom to have a plain talk with the men of his congregation and the men of New York on the first Sunday of the new year.

"To-night," said he, "I want to ask you men to associate, and I want to ask you to associate in the church. Outside the church men are judged for what they have.

"In the church, however, and in the church alone, you are judged for what you are. Your character is the only thing that counts. Come into the church, therefore, and then bring others in.

"We can't give you everything if you come, but we can give you something. We can't give you an infallible church, because the churches are far from what they ought to be. We can't give you infallible ministers, because ministers have many weaknesses and shortcomings. We cannot give you an infallible Bible, for the Bible is not an infallible book, but we can give you a light unto your feet and a hope for your lives."—*New York Sun*.

TASK OF THE CENTURY.

PHILADELPHIA, Pa., Jan. 2.—Professor Thomas Davidson, of New York, lectured before the members of the Ethical Culture society to-day in New Century Hall on the subject, "The Task of the Twentieth Century." Professor Davidson said in part:—

"The task of the ages—if, believing in evolution, we admit that they have any task—is the realization of self-conscious personalities, freely related to each other through the free attributes of knowledge, discriminating affection, and originative will. Such personalities alone can be true ends, since they alone have value on their own account.

"The first and most fundamental task of the coming century is the elaboration of a philosophy of the world in consciousness. Along with this philosophy must go an utter repudiation of everything that conflicts with it, no matter what authority it may claim. All pretended revelations, all supernaturalism, all unintelligible dogmas and mysteries, all religions that cannot make good their daring at the tribunal of reason, and romantic and sentimental views of life, all agnosticism, must be quickly but resolutely brushed aside.

"We must live by truth and truth alone. Even Christianity must give way and men and women must cease calling themselves Christians, since that implies the acceptance of supernatural revelation and authority."—*Chicago Tribune*.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 3.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, JAN. 19, 1898.

CHARACTER BUILDING.

ONE of the chief charms of the gospel, aside from the giving of life to hope for good in the world to come, is the influence accompanying by which the nature of the individual is brought into change and character built up. The gospel is essentially a character builder.

Obedience to the gospel is the result of an aroused conscience causing an effort in the man to shun the evil course which he has been made to see can only end in degradation and death. Sin has become hateful in his awakened spiritual vision, and virtue and honor have become lovely. Obedience has given a better and more correct understanding of the worth of his own soul, to himself and to his Creator. The ability to see has followed the act by which the spirit man brought the man of flesh into subjection to the new birth; and, the world and its multitude of things seen and known, begin to take on new forms; and like the figures in a stereoscopic picture, seen, at first in distorted fashion soon melt into oneness by adjustment to the sight, so do the things of the world, men, objects of supposed worth, scenes through which men are passing, questions of morality, of right, of wrong, in short, all those things which go to make up the life that now is begin to adjust themselves to the new power to see given to the man that is born again.

The man thus aroused, who will bow to the command, obedience to which will give life, is provided with a means of determining what his life shall be, and with so just and true powers to correctly discriminate between the things right and the things wrong, that if he shall fail the failure is directly the result of his own neg-

lect to use the powers confided to the exercise of his judgment and his will.

"If any man will," is the deliberate verdict of divine wisdom. Granted the will, all needful things are possible. The will lacking, there are lions in the way that will not be lightly removed from the pathway.

The man to whose newly created vision vice becomes unlovely and sin hateful, sees himself in conditions to be improved. Desire to become free—not only from the consequences of sin, degradation, and death—but from desire to sin, is born within him. His constant thought is, How shall this be done? Each succeeding day of his new life the question is more and more urgently pressed upon him. And, as a consequence, his mind re-awakened on each day of strife, sees new beauties in goodness, new hatefulness in wrong. The inevitable conclusion of this discipline can only be that the man will set himself resolutely to the task of schooling himself to do the things judgment and awakened conscience tell him are right, and to avoid those things shown to be evil and wrong.

All this has its effect upon the man. He is changed and changing; not from the moorings of every wind of doctrine, nor because of unstableness, but from conditions of subjection to sinful emotions and desires unto conditions of healthy spiritual emotions and new desires for good. At each renewal of the conflict—and there may be many of them before the final battle is fought and victory won—the man sees himself to better advantage, and comprehends the situation in which he is placed with a keener appreciation of the forces arrayed against him, and his own weakness or strength to cope with them. "If he will," he becomes inured to the conflict, and wins over his own weakness and the forces of evil, becoming stronger at each recurring struggle, until at length he is strong indeed.

This may be called gospel education. That does not matter, it is character building. The man who

has been the subject to habit, passion, or vice of any degree, small or great, whether the subjection has been willing and abject, or unwilling and terrified, when awakened to his condition by the gospel light, sets about his deliverance from thralldom at once; and though he may often fail, often become discouraged and inclined to cease the contention, will renew his effort after every attempt and failure, until he finally reaches the end desired, freedom from the disposition to sin.

So long as the ability to be foolish or to sin remains, no matter what the "besetting" sin or folly may be, the disposition will also remain, and man be liable to be overtaken and fall. To remove the ability is to take from the man his agency, to interfere with his will, to deprive him of the right to dispose of his powers and acts in accordance with his own judgment and determination. Nothing in the gospel economy, so far revealed, warrants the belief that God, through Jesus Christ and his revelation through which "life and immortality are [were] brought to light," intended that man should be thus affected or thus saved. The effort to save man is based upon the fact that he *may be*, if he *wills* to be; not otherwise. The ability to do wrong, to commit acts of folly, or to sin, must remain with man, not interfered with by Christ. It is the disposition to do wrong, to be foolish, or to sin against which the gospel effort is to be made. "Whosoever will," may commit folly, wrong, or wickedness; "whosoever will," may do things that are good, and wise, and righteous. This is the basis on which the work is to be done.

The desire to be good, be that desire faint or full of strength, sets the mind active to discover the ways in which it may be done. These are educational processes. The ways if discovered followed with tenacity of purpose, more or less persistent, will give partial or full results, and the ability to sin continuing to remain the disposition to so sin grows less and less, until finally it is overcome and

drops out of the elements of contention, the man being left quite able to see that he can sin, but equally able to say, "I will not!"

To such a man credit belongs; but to him who does not sin because he has not the ability, power, and opportunity, no credit for not sinning can possibly be given.

Let application be made. John and James start in life with equal opportunities. Both have similar natures. Both hear the gospel; John obeys, James does not. In the mind of one the conviction that wrong is unbecoming and sin hateful takes place. He recognized the ability in himself to do wrong, and feels the promptings of his disposition—his nature—to do such wrong. He has with wakened conscience decided that he must "cease to do evil and learn to do well." The gospel and its helps, spirit, and power, are his to use and enjoy. So he sets about his task to correct and overcome his disposition to do those things which the gospel teaching and his renewed spirit make him to see are unlovely and hateful; but does not attempt to destroy his ability, that given him of God to use for good or evil as his choice may be.

James obeys not; he pursues his way until, folly, wickedness, disease, the judgment of men or the decree of providence, interferes and takes from him the ability, power, and opportunity to sin, and of course he does no sin. His desire and disposition, will to commit sin remains, but he sins not.

Which of these men is in a safe or savable condition?

Thomas has been raised in rough surroundings. As a boy he learned to swear, play cards at unseasonable hours, chew and smoke, and drink, and to fight. He has constant ability to do these and other things not lovely and good. He hears the gospel story, feels the conviction that warns him to cease doing them. He hears the gospel, and learns that in it is "the power of God unto salvation." He brings himself to obedience, and when he has done so, those things he has hitherto done without restraint and without remorse, appear unlovely and become hateful. Does he cut off his tongue and paralyze his lips, so that he cannot swear? Does he manacle

his hands that he cannot play, nor drink, nor strike and fight? Does he make the attempt to save himself by any means by which his natural powers of body are broken or destroyed? No; he sees that the remedy is a spiritual one, and must be applied in correcting the disposition, bringing the will into subjection to right ways of thought. He does this by refraining from swearing, by putting away the tobacco and the cards, by refusing to drink either from suggestion of his own thirst or from invitation of comrades. This course resolutely pursued makes him, sooner or later, the master of himself under Christ; a man with the ability to sin, but with the will active not to sin, because the disposition to sin is gone—being overcome. "To him that overcometh," is the promise made.

Make this applicable to every man in the gospel bonds, and to every species of folly, vice, or wickedness, and the method of character building in Christ is made to appear. "Go thou and do likewise."

"THE REORGANIZED LATTER DAY SAINTS."

THE New York *Independent* publishes an annual statistical and general report of the status of every denomination in the United States, prepared by representatives of such organizations. At the risk of being credited or miscredited with a desire to call attention to our own work, we republish the following from the *Independent* of January 6, 1898. Our people are interested in all that pertains to the cause, and we present the following in evidence of the growing disposition to recognize us as a church and to treat us fairly.

The item appeared immediately following an article on "The Latter Day Saints, by F. D. Richards, Historian" of the Utah Church.

The statistics in paragraph 5 were mostly taken from reports of Bro. H. A. Stebbins, Church Recorder, and Bro. W. N. Robinson, Secretary of the General Sunday School Association:—

THE REORGANIZED LATTER DAY SAINTS.

BY R. S. SALYARDS, SECRETARY.

The Reorganized Church of Jesus Christ of Latter Day Saints claims to be the lawful continuation of the original Church of Latter Day Saints organized April 6, 1830, under

the ministry of Joseph Smith and others. It has been recognized as such by the courts.

"The chief events of the year 1897 in the Reorganized Church" are briefly stated as follows:—

1. At the General Conference, held April 6-16, Elder Alexander H. Smith was appointed Presiding Patriarch and Evangelical Minister; also Counselor to President Joseph Smith, his brother. Bishop Edmund L. Kelley was appointed to act temporarily as Counselor to the President. Elders Isaac N. White, John W. Wight, and Richard C. Evans were appointed to fill vacancies in the Quorum of the Twelve Apostles. Elder F. M. Sheehy was appointed one of the Seven Presidents of Seventy, and Elder Charles E. Butterworth a member of the Standing High Council. Additions were made to other quorums of the ministry.

2. Missionaries were sent to Europe, Australia, the Society Islands, Hawaii, Canada, and throughout the United States. Incidental to its mission work of proclaiming the principles of primitive Christianity, the Reorganized Church has specifically set forth the original faith of the Latter Day Saints, in contrast to the errors taught by the Utah Church. It has persistently maintained the pure faith, against the doctrine of polygamy and kindred evils, which were no part of the church teaching or belief from 1830-'44, during the lifetime of Joseph Smith and his co-workers.

3. Graceland College, erected in 1896, a nonsectarian educational institution, built and sustained under church auspices, was dedicated January 1, 1897. This institution is located at Lamoni, Decatur County, Iowa, the headquarters of the church, on a plot of about sixty acres of land. The building is a commodious one of modern style, and up to date in construction and arrangement throughout.

4. The Saints' Home, for worthy poor and aged people of the church, also located at Lamoni, Iowa, and on a farm adjoining the city, was completed during the year. It is an imposing structure, and well adapted to the purpose for which it was erected.

5. Statistics: March 31, 1897, total membership, actual enrollment, 38,370; net gain for the year, 3,556; statistics to December 15, 1897, estimates total membership, 40,000; local church organizations, 600; fragmentary local organizations, 220; active ministers of all grades, about 2,000; church edifices, 98; estimated membership, including families represented, 100,000.

Sunday school statistics, March 31, 1897: District associations, 40; schools, 233; total membership, 12,362.

LAMONI, IOWA.

THE BIBLE HIS AUTHORITY.

REV. MR. DETWEILER QUOTES FROM THE SCRIPTURES TO SUSTAIN THE THEORY OF DIVINE HEALING.

In the introductory to his sermon on "Divine Healing," preached by request, at the Gospel Witness, 1208 East Twelfth street yesterday morning, Rev. Mr. J. S. Detweiler said:—

"I want it to be understood that I have no

theory of my own to present, and no experience either of myself or my family to give. I want simply to lay before you the evidence of the divine word in this matter, and discuss the topic I have taken up, from a purely spiritual point of view. The solution of this much discussed question for every believer should be found in the teachings of the Bible. Do you accept the gospel as set forth in the Old and New Testaments? If you do, then all argument ceases with you when you have familiarized yourself with your authority. The Bible answers every perplexing question that can come up in the affairs of a human being during a lifetime and should be followed as explicitly and as confidently as one would obey the detailed instructions in a handbook on some special trade."

The text, from Exodus, 15: 12, was, "For I am the Lord, that healeth thee," and the whole discourse followed closely the lines laid down, being reference after reference, with specimen quotations, to verses and chapters in both the old and the new revelations, which cited examples of "healing through faith," and the many exemptions from famine and disease and the destroying forces of nature enjoyed by the Lord's chosen. More than fifty such passages were read, telling of the seeming miracles wrought by the apostles through their Christ-given power, of the health that came to believers by faith and prayer and of the direct promises of both the Father and the Son that all these things should be.

As illustrative of the purpose of Christ, Rev. Mr. Detweiler gave the language of Hebrews, 2: 14, 15: ". . . He also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Christ's practice, he said was in pursuance of this declaration, and he read from Matthew, 4: 23: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people."

Rev. Mr. Detweiler censured severely ministers of the gospel who failed to attach due significance to the many declarations of the word he had given and said: "I make the charge to-day that in many a place only a small part of the gospel is being preached in strict accordance with the Scriptures."

The foregoing from the *Kansas City Journal* of December 27, sent us by Bro. Lester Brackenbury, will be noted with appreciation by the HERALD readers. The tendency of many ministers who break away from creeds is to also leave the foundations of faith almost if not altogether. However, while adhering to and teaching the erroneous features of the creeds, they have been ignorant of and in opposition to "the truth;" hence in their new departures they but move out into new circles with other mov-

ings connected with the shaking and fall of Babylon.

Rev. Detweiler in the foregoing departure has succeeded in departing from an error, but has anchored to a truth. Where he stands upon other features of vital import we are not informed; but so far as reported he is certainly in harmony with the word of God. His remarks in reference to Bible teaching being "explicitly and confidently" followed, together with other good points, will be duly absorbed by the careful reader.

NOTES FROM ENGLAND.

OUR stay in the busy city of Birmingham was as pleasant as the condensed fog and other militating circumstances would allow. There are two branches in the city, presided over by the veterans, Elders Thomas Taylor and Charles Tyler. One branch has no place to hold meetings except on Sunday, and the other place, though always at their disposal, is approached by a back way, through a dark passage, not easily found by strangers. Yet we had some very good meetings, and we enjoyed our part in them quite well, and we hope that others also enjoyed their portion. We were treated with kindness and consideration calculated to make lasting impressions upon our memory.

Through the kindness of Bro. J. E. Meredith we had the pleasure of seeing the great annual "Cattle Show." Apparently nearly all parts of the United Kingdom were represented, and they certainly exhibited some fine live stock and poultry, as well as agricultural and dairy products. Of course we would naturally compare them with American products; but after making due allowance for our natural preference, we do not know that we have much to boast of except in quantity. The policy of conducting the show, however, indicates the condition of things here as regards the classes. The usual price for admission was one shilling, but on a certain day the price was raised to twenty or twenty-one shillings, to afford the aristocracy an opportunity to come when the common people could not afford to annoy them with their presence. One would think to observe the distinction, that they were made out of better dirt (or a superior

specie of tadpoles.) But we could not escape the reflection that they must sometime be resolved into the same elements with the poor and lowly ones. One end awaits us all, so far as our physical parts are concerned; and as to the final destiny of the inward man, that will depend upon merit, and not upon caste or class. So we thought, "Just go ahead if you think there is no hereafter—we will be even with you by and by, when you will have no more shillings in your pockets than we have."

But by the way, this fact that we are resolved into common dust after dissolution, together with the fact as asserted by science, that what is known as the inorganic crust of the earth contains exactly the same elements as found in animal and vegetable organisms is a strong point in favor of the Biblical claim that man was originally dust. Some have argued these facts as evidence that all forms of life are the result of "spontaneous generation" from original elements. But we could with just as much propriety argue that a building composed of the same kind of stone as that found in a neighboring quarry was spontaneously generated therefrom. Besides, if to one particle of inorganic matter, or to two or more in proximity, were given the innate power of generation, the same power must necessarily attach to all other particles in like conditions, and the result would be an overproduction of organism without sufficient original material left to dwell and subsist upon. So we conclude that God has reserved to himself the power to decide just what proportion of matter should be endowed with organic existence, and by special act formed the first specimens out of the dust, and endowed them with the power of procreation under certain conditions and restrictions. We sympathize with these aristocrats, but facts are stubborn things, and so we will have to claim relationship with them. Perhaps even our sympathy may be explained on the basis of common origin and common destiny; but for the life of us we cannot explain why we should not all attend a "Cattle Show" on the same day.

We are now sojourning in the little city of Stafford, and find here a small

but earnest band of saints struggling for the mastery, and we are trying as much as we can to encourage them. We have, however, met here, the first smoking elder that we have seen in this country. Though this habit is quite prevalent in England, our people generally, and especially the elder-ship, have risen above it.

Recent advices from Manchester indicate activity as the following circular will show:—

Reorganized Church of Jesus Christ of Latter Day Saints, North East Manchester branch, saints' meeting room, 20 Hawke Street, Bradford, Manchester.

Winter conferences every Wednesday evening, sessions 1897-8, commencing December 1.

SUBJECTS.

December 1, "Has there been an apostasy?" Elder Joseph Dawsnup, Senior.

December 8, "Baptism, is it essential?" S. F. Mather.

December 15, "The Holy Ghost, how is it imparted?" H. Greenwood.

December 22, "Should signs follow the Christian believer?" T. Taylor.

December 29, "The Christian Church, how organized?" W. H. Greenwood.

January 5, "Has there been a restoration of the gospel?" Joseph Dawsnup, Senior.

January 12, "Angelic communication, is it feasible?" G. Baty.

January 19, "The Book of Mormon, what is it?" W. R. Armstrong.

January 26, "The Latter Day Saints, what do they believe?" J. Baty.

February 2, "Was Joseph Smith a prophet of God?" Joseph Dawsnup, Senior.

February 9, "Immor[t?]ality of humanity," Mr. Corry.

February 16, "Christian socialism, from a scriptural standpoint," T. Brien.

February 23, "The Latter Day Saints vs. Utah Mormonism," Joseph Dawsnup, Senior.

The Bible to be the standard of evidence. Chair to be taken at 7:30 p. m. Discussion invited at the close of each lecture. Seekers after truth earnestly invited. Hymn books provided. Admission free. No collection.

We would like to earnestly commend this effort, and recommend it to the consideration of brethren in other places where it is possible to carry it into effect. Though these lectures are to be held in one of the four branches of the church in Manchester, the names of the speakers indicate that the membership of all the branches are to participate. The opposition, however, is not idle, as one of the Reverends of the Established Church has undertaken to deliver a course of four lectures on subjects indicated in the notice of reply which is as follows:—

The Reorganized Church of Jesus Christ of Latter Day Saints, the Rev. Fenwick Ward,

M. A. and "Mormonism exposed." "Yeshall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—St. Matt. 7:16. A course of four evening lectures in reply to those delivered by the Rev. Fenwick Ward, M. A., entitled "Mormonism exposed" will be delivered D. V., in the Latter Day Saints' chapel, 437 Collyhurst Road, by Elder Joseph Dawsnup, Senior, president of the Manchester district, on the following dates and subjects:—

Tuesday, January 4, "Was Joseph Smith an infamous impostor?"

January 11, "The origin of 'Mormonism,' was it fiction and fraud?"

January 18, "Is the character of 'Mormonism' unscriptural and anti Christian?"

January 25, "Is the influence of 'Mormonism' pernicious and immoral?"

Commencing at 7:45 p. m. prompt. Come and hear our side of the question. "Doth our law judge a man except it first hear from himself and know what he doeth?"—St. John 7:51. R. V. Hymn sheets provided. Bring your Bibles with you.

So it seems that the brethren by their activity have succeeded in drawing the enemy's fire; but they are in good hands, and if we are not mistaken, "they are ours." Of course many will hear the attack who will not hear the reply; but some will hear the reply who otherwise would not hear us at all. So "lay on, McDuff," we welcome the fray.

Bro. Pitt still reports prospective progress in Wales. He has recently suffered the bereavement of an aunt who had kindly received and befriended them. This may necessitate some change in their domestic arrangements.

OUR COVER ARTICLES.

OUR readers are furnished a rare variety in the cover articles of the present issue. The court decision is given as showing the disposition of the law to recognize denominational beliefs—the declared authentic faiths of churches as the bases of decisions involving dispositions of church property, or of bequests or conveyances based upon specific organizations and formulas of faith. The careful reader will of course discriminate in the utterances attributed to Reverends Rainsford, Briggs, Abbott, Stocking, *et al.* Our readers are doubtless acquainted with the difference between men's past and present conceptions of Bible infallibility and what the Bible has claimed for itself; between Christianity pure and simple and churchianity or "the precepts of men."

They are aware that Dr. Stocking is mistaken in his statement of "the conditions of salvation;" or, rather, that he fails to discriminate between a partial or "common" and a complete salvation. There are many features that might be pointed out with favorable or unfavorable comment, that are too numerous for the space at our disposal. The reader will see and ponder. Professor Davidson's statement might be headed, "Everything must go." He will learn, however, that the shaking of all things indicates the "remaining" of some that "cannot be shaken;" that truth will but deepen its hold with the passing of error.

CLASS RECORD—PRICE REDUCED.

THE Sunday School Class Record has been reduced from 8 cents to 5 cents per copy; from 75 cents to 50 cents per dozen; a reduction of 33½ per cent. It is the policy of the Herald Office to reduce prices of all publications so far as possible.

EDITORIAL ITEMS.

PRESIDENT JOSEPH SMITH and Sr. Ada R. Clark were married on Wednesday, January 12, 1898, at the home of Bro. Alexander Clark, father of the bride, at Waldemar, Ontario; Elder Richard C. Evans, of London, Ontario, officiating in the ceremony. They left Waldemar for Lamoni via Toronto and Chicago, arriving home on Saturday, the 15th inst., at noon, where they were welcomed by the immediate members of the family, who had gathered at the family residence to greet them at the home coming. They were greeted by the Lamoni saints at the Sunday morning service, when President Smith addressed the congregation and at the close of service presented Sr. Smith to the many who came forward to tender their expressions of good will. The HERALD joins with saints and friends in wishing President Smith and wife many years of happiness and continuing usefulness.

Bro. L. M. Sollenberger, of New Park, Pennsylvania, writes of efforts of himself and Bro. M. O. Matthews in behalf of truth. He desires additional power to present the word; admonishes unity of spirit and action. He also narrates his experiences in

temporal things, his losses incident to failure to observe the law of tithing.

Bishop Kelley returned home from St. Louis on Wednesday, the 12th inst.

Mr. Moody says: "There are forty millions of men and women in this country who never go to church."

In 1897 there were thirty trains "held up" in the United States. Since 1890, 218 trains have been held up, 78 passengers and trainmen killed, and 67 injured.

About 40 persons were killed and upward of \$1,000,000 worth of property was destroyed by a cyclone at Fort Smith, Arkansas, January 12. Men, women, and children peacefully sleeping in their homes met a horrible death without a moment's warning. Business blocks, mansions, and hotels were razed and scattered in shapeless masses.

The capital of Amboyna, one of the Molucca Islands, has been completely demolished by an earthquake; 50 people were killed, and 200 injured.

Bombay, the 12th: For the last forty-eight hours there have been 154 deaths from the plague and 167 fresh cases.

London, January 11.—The Chinese loan negotiations are progressing. Great Britain has informed China that she is willing to find the money required and the details are now being discussed. The amount will probably be £20,000,000. Great Britain will ask for certain changes in the administration of China, including the restoration of Li Hung Chang to power.

Dover, January 11.—The greatest enthusiasm and activity prevails at Shorncliffe, from which camp the Third Hussars has been ordered to proceed. Large drafts from other British regiments are also preparing for foreign service.

Balfour, government leader of the House of Commons: "The extent of our trade in China gives us a special claim to prevent her pursuing a policy that would discourage trade." "The deepest traditions of our policy preclude us from using our trading privilege as a weapon to exclude our rivals. If we ask freedom of trade, it is not for England alone, but the whole world."

The Russian embassy at Constantinople has been threatened with bomb outrages unless Russia withdraws op-

position to amelioration of the condition of the Armenians.

The engineers' strike in Great Britain is nearing the end. Large numbers of Glasgow engineers have asked reinstatement.

Sharp fighting in the Province of Santiago de Cuba, January 2, is reported, with heavy losses on both sides. The patriots are forcing the fighting.

The Western Union Telegraph Company will demand indemnity from Spain for loss of Cuban business, caused by authorities in Havana interfering with the workings of the Havana-Key West cable.

Of 12,000 troops left by General Weyler on the central trocha, only 2,000 are now available.

General Munoz, the new Captain General of Porto Rico, died immediately on his arrival there. Does his death presage the end of Spain's colonial rule?

Washington advices of the 12th state that private information has been sent to the State Department and to members of the Foreign Affairs committee to show that powerful influences are at work to secure independence of Cuba. It is said that the money power of Europe has become convinced that \$40,000,000 of Spanish bonds based on the resources of Cuba are about to become valueless unless the United States in some way guarantees their payment. Representations have been made, urging intervention; that if the American government would stop the war and agree to pay the \$40,000,000 the Sagasta government could show that the loss of Cuba had come about by the influence of England and France, rather than by the dictation of the Americans.

The ultra-Spanish element, opposed to autonomy, attacked and wrecked the offices of the Havana liberal newspapers on the 12th. The mob was headed by volunteer officers and the police did not interfere. The riot grew out of General Blanco's refusal to authorize the suppression of the liberal press, recently urged by local Conservative influences, which regarded autonomy as a farce. Its alleged supporters are said to be greatly lacking in loyalty to Spain, if not really insurgents in disguise.

Germany's demand on China: China

has agreed to the erection of a memorial church at the scene of the murder of the missionaries; to the payment of expenses of Germany incident to the occupation of Kiao-Chou, the dismissal of a Chinese official, and many special privileges to Germany in regard to coal mines and railways.

Earthquake in New Zealand, December 8.

Destructive bush fires in Victoria, Australia; hundreds of settlers rendered homeless.

Tax riot in the Gujarat district, India; troops sent.

The late rioting in Havana has quieted to some degree. It was a political uprising—against liberalism and autonomy—by some army officers and other malcontents. "Down with Blanco" was frequently heard during the disorder. Spanish power in Cuba now rests on her ability to maintain order in Havana. Military operations against the insurgents are forgotten; 5,000 or 6,000 troops are now collected in the city. Spanish merchants there have suggested American intervention to Consul General Lee. He does not recommend immediate intervention, yet does not take a hopeful view of ability of Spanish authorities to permanently restore public order. Government papers deplore the rioting and say it has done much for the insurgents. The question of sending American war ships to protect American interests will have to be determined definitely, soon. No anti-American demonstration has yet occurred, factions being busy with anti-autonomy demonstrations. If further rioting should break out it is possible a feeling would be aroused against Americans which would be hard to restrain.

Mothers' Home Column.

EDITED BY FRANCES.

"O God! I thank thee for each wish
Denied as well as granted,
Since oftentimes what I craved, if given
Had been what least I wanted.
His thoughts are wiser far than ours,
Who sees from the beginning,
And he who doubts the gracious end
Repays the grace by sinning."

SUPPLEMENTARY READING FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

SUGGESTIONS FOR MOTHERS IN TRAINING THEIR OLDER BOYS.

WHEN the children are little most mothers want to keep them near them, but as they

grow and their minds expand mothers are apt to think they need less attention. I think they need more. I used often to hear a neighbor of mine—whose kitchen was close to my own—tell her boys, "Go out and play, and don't bother me." Out—*where?* to play—*with whom?* On the street corners or in the alleys with other boys whose mothers hadn't time "to bother with" them, and so, most likely, boys of no training for good. Boys should not be sent to play, but rather have it as a reward for helpful service.

I once asked this neighbor why she didn't have the boys help her, and she said, "O, I can do the work myself in less time than I'm showing them how—I haven't got patience to be bothered;" and at another time she didn't see how I managed to keep my children in the yard—hers were always on the street. Well, I told her I got mine, to help me because, though I could do the work better maybe than they, I might not always be able to "do," and then it would come handy to have them know how; besides, since their bright little eyes first looked love up into mine I wanted them near me, and when they were out of my sight I wanted to know where they were and with whom.

If you are busy, all the more reason you should have them by to help. The house is never so small or the yard so cramped that a boy is in the road. Are you baking? well, don't you know a boy can beat a cake with a stronger and more even stroke than you can? The best cake I ever ate was made by a twelve-year-old boy. Are you cleaning house? well, a boy can climb on a chair or ladder and do the tops of doors and windows, dust pictures and take down cobwebs with less danger of falling than a woman; and boys like to climb.

One day I was sick and I said to one of my boys, "I just can't sweep those two front room carpets to-day. Won't you take the broom and give a 'lick and promise' to them?" Then he surprised me by asking, "Why can't I give them a good clean?" I said, "You don't know how, and I don't want to worry with you." Then he said, "Let me try." So I did, and he moved the smaller furniture out and gave the rooms the best sweeping they had for many a day—and raised lots of dust? Yes, but he dusted it all before he quit. I've noticed that boys (and this trait isn't confined to boys) like to show you that they are "smarter" than you think they are.

I wrote about cheap tools for little boys. Now as they get older let them have a good saw, hammer, etc. They can have lots of fun nailing up things—our boys made a chute in the cellar this summer, out of all the old boards, boxes, and rails they could get. The little car runs on wood rails so smoothly for thirty feet that nearly all the children of the neighborhood have "shot the chutes" in our cellar, and it is so strong that a party of young folks went down in safety. (He even sawed the wheels out of a big board).

Then supposing you don't want dirty rubbers and overshoes in the kitchen or on the back porch. Get a soap box from your grocer and let the boys nail strips in and fit shelves, make a door out of the lid, and nail

little blocks on for feet, then you have a place to put those unsightly articles of footwear, and yet have them handy outside the door. A coat of paint will help the looks of this shoe box, and what boy does not like to wield a paint brush? A few nickels spent in paint and your rain barrel, wash tubs, shelves, and kitchen chairs are soon made more durable and better looking, and the boys have "lots of fun" in the doing it, especially if you manage somewhat in the way "Tom Sawyer got the fence whitewashed."

There are so many things a boy can make and fix with a few tools that I would agree with the man who wrote, "Boys are the best product of the farm," only changing it to read, "the best product of the home."

Some boys take to chemistry, electricity, etc. Encourage them. I know a boy who put up an electric bell in the house, and his folks weren't afraid he would explode something. It's really no more dangerous than Fourth of July celebrations—maybe not as much so.

Boys like to snip and cut. One boy whose mother got him to cut out patch pieces while he was confined to the house with a sore throat, pieced a whole quilt and put it together. Another time he was laid up with a lame knee, and she got him to draw the threads of a large square of linen for a table cover; then he wanted to hem it, and after some showing he hemmed it, then drew sunflowers in the corner, and, after more showing, worked them, and the result was a very pretty table cover.

Now I don't mean by all this that boys mustn't have time to play. They need lots of recreation. But don't "turn them out" to play. Let them play at working 'till there is a game going on that they wish to join, then let them have time for fun and a time to return home to study or rest. Let them feel that they are always "wanted" at home, and that you like to have them there.

The highest priced dressmakers or milliners, and cooks or "chefs," are men, so why object to boys helping at "girls' work." Let them be useful at any work, and when the time comes they will find their vocation in life all the more readily from having been kept busy and happy. We none of us like lazy, worthless men. Then let us help the boys to be of some use, for

"Men don't change much, after all,
Men are only boys grown tall."

E. B.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. JOSEPH MCDUGAL, of Centralia, Kansas, is very sick, and he requests the prayers of the saints in his behalf.

PRAYER UNION SUBJECTS.

Thursday, Jan. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Thursday, Jan. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"I CONSIDER the Sunday school work nothing more than missionary work begun while the person is in earlier years."—Elder J. M. Terry, in his address of welcome to the late Sunday School Institute.

The old proverb, "Where there's a will there's a way," is true in far more instances that it is usually thought to be. If we should say that one should not miss a single session of Sunday school during the entire year, it would be thought extravagant to expect it; and in many cases it would be. However, there are many who can find their present mark in the record of every session during the year. There resides in St. Joseph, Missouri, a sister, Oma Kinder, who is but sixteen years of age, and who has not missed a session of Sunday school in the past nine years, or since she came to that city. Certainly this is an exceptional record for one so young in years to make. If anyone can excel it or even approach it, we would like to hear from them. Cannot each one of us make better records during the new year?

A sister asks, "Cannot we discuss the subject of a traveling Sunday school missionary through the department prior to the general convention in April." To this we answer, Yes. But as our space is limited, we suggest brevity as essential. In your letters cover briefly these phases: the necessity, benefits, and how to sustain him, etc. Who will be first?

On the 25th of November, 1897, we sent a blank to be filled out by one of the officers of every district Sunday school association. As these when properly filled out furnish us information which we very much need, we would urgently request all who have not done so to fill out and forward as soon as they can get the items necessary. It may be that some who receive the blanks are now *ex-officers*. If so, they will please to forward to present officers.

Bro. C. J. Clark of Peoria, Illinois, writes: "I much regret that I cannot attend the Interstate Sunday School Institute. . . . Cannot something be done that we who cannot attend may derive some benefit from the work done there?" This is simply representative of many requests we have received since the Institute was announced. And to meet these wants we are now trying to prepare a report of the Institute work complete, to be put out in pamphlet form. If we succeed in getting it in form sufficiently good to be of value to the Sunday school workers, it will be published and all may then read it. Wait and look for further mention thereof.

Institute work in district associations. The winter months are now on. Many of the workers have some time to devote to improving self. Can you not call a special meeting

for, say two or possibly three days, and in it discuss the various points pertaining to Sunday school work. Much may be learned in this way, and a new zeal for the work aroused. The work is already begun. What district will next fall in line? If necessary, the officers of the General Association will help you to prepare for it, and in any other way that may be found necessary. Let us hear from you.

Just how far reaching the work of the late Institute will be in the Sunday school and Religio no one can exactly know. Just how much each one may be able to use or disseminate of what they absorbed we cannot estimate. We are grateful that a few, at least, had imbibed what they expressed in their parting blessing, a new zeal for the work and a determination to do more for the Master's work, he being their helper.

Our register showed that a very large percentage of those in attendance were either officers of districts and schools or teachers. Workers were present from eleven church districts or district Sunday school associations. These were from Iowa, Nebraska, Kansas, and Missouri. And that each representative may be able to carry to the workers of his district or school some of the items obtained during the course of the work at St. Joseph is our sincere hope and belief.

"NO MAN CARED FOR MY SOUL."

AFTER reading an article on the above, I asked myself, "Are there any around me who are thinking that no one cares for their souls?" And I realized there were many who were thinking that very thing. "But how can I help?" is the question. And I know there are others trying to solve the same problem, and like myself may find there are some things they can do.

What a sad condition for one to be in, to feel that no one cares for him. Just put yourself in such a place for one moment. Would you under those conditions have as much courage to turn from your evil ways, as if you knew some one was hoping and praying for you?

I was talking with a friend a few days ago on Sabbath school work. She wondered why we did not have a larger attendance at our school. She said that a few months ago there were several who came and seemed to take an interest, but now are attending another school. "Why is it," she asked, "they can get more new scholars than we?"

"They work harder to get them, and to keep them after they get them," was the reply.

That is just it. If we would all work harder to get and keep the new scholars, what an increase the Sabbath school would have. And would we not all be proud of our school?

Let us try to do all we can—and this means much—so that none around us can truthfully say, "No man cares for my soul."

MINNIE TERRY.

MILLERSBURG, Illinois.

A severe paroxysm of coughing may be arrested by a teaspoonful of glycerine in a wineglass of hot milk.

Letter Department.

LOUISVILLE, Ky., Jan. 8.

Editors Herald:—We are still holding forth here. In this great city of 220,000 people gospel work is rather slow; but still some progress has been made. Baptized two on the 5th, Bro. and Sr. James Riggle; he is a very prominent man and has a good influence among his associates, non sectarian people; they have denounced sects of all kinds. Here are two hundred or more who have left the sects, and probably one thousand who are dissatisfied with sectarianism. They feel there is something wrong among the sects, and are moving away from them.

The people are beginning to believe in the manifestations of the Spirit. They practice the laying on of hands for the healing of the sick and anoint with oil, and they claim the blessings. It seems that Satan is mustering his forces to deceive if possible the very elect. Spiritual influences are felt among those people. I believe if there ever was a time for the saints to live their religion it is now. Spiritual powers of all kinds are manifested now, and will continue to deceive. The Apostle John says, "Many false spirits are gone out into the world, but try the spirits." We have a test. Isaiah the prophet says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—8:20. "The law of the Lord is perfect, converting the soul." Our safeguard then is standing by the law; the law converts the soul and makes wise the simple, and detects false systems of religion.

I am holding forth in South Louisville, at a schoolhouse. Have a very interesting congregation. Bro. T. W. Chatburn has been with me; he is at Byrneville, Indiana, at the present holding forth there. I hear they are having a good time. I expect to open another new place here in the near future. I have been hindered this year on account of financial aid. May the time soon come when there will be ample means to supply the missionary force; but this cannot be brought about unless by a compliance with law.

In bonds of the covenant,

JAMES M. SCOTT.

TULARE, California, Jan. 2.

Editors Herald:—Bro. Thomas Daley arrived here October 25; he is preaching in this county and some in Kern. Baptized six, and others are investigating. Our branch is steadily gaining in members. All the officers are doing their duty, and members seem more zealous in the work. But few outsiders attend the preaching meetings in this town. In the country more interest is taken. When I see our elders preaching to small congregations and the other churches crowded to hear a flimsy sermon (like one I heard this morning), it seems to me that it is almost a sacrilege. The minister's text this morning was, Be not carried about with diverse and strange doctrines, for it is a good thing that the heart be established with

grace. The only time he referred to his text in the sermon was making the statement. It is not fashionable in this day and age of the world to preach doctrine.

Two Utah elders that are traveling and preaching through this county attended one of Bro. Daley's meetings at Woodville. He had previously announced the subject would be, "Brigham Young in the light of prophecy." Some one invited the elders without telling them the subject of the sermon. At the close Bro. Daley offered them the hall to refute what he had said about Brigham and Utah. They would not accept it, stating they would like to preach on the first principles of the gospel. Bro. Daley told them he could do that as well as them. They left, and have kept clear of the saints. My heart is in this work. I do not want to sit idly by while others are bearing the burdens, but want to do something. When I see the elders leaving their homes, giving up earthly ambitions to battle against the wiles of Satan, I think, What am I doing for the cause of Christ?

Not long since I attended a Baptist church; the pastor's salary was deficient. After devoting most of his sermon in devising ways and means to raise the necessary amount, he said, "Well; if you would do like the Mormons, pay one tenth, we would have more money than we could use." Yes; if all of us would pay one tenth the church would be in a better condition financially, and more elders would be sent out. No one is too poor to help, either in a financial or influential way. If all of us would think that the success of the church depended on our help, we would do something. In gospel bonds,

MARY A. TWADDLE.

HITEMAN, Iowa, Jan. 11.

Editors Herald:—Your pages contain much of interest that cheers the heart and encourages the life of the gospel believer.

The opening year finds me a believer in the New Testament gospel, including all its associate principles, not "as we understand" them, but as Jesus Christ and his apostles clearly taught them. So far as the writer of this letter is concerned he has no opinion about Christ's religion, for the expression, "As I understand it," does not, and cannot figure in the case at all! What has God said? that is the question; and when man interpolates his idea, he weakens the force of God's statement.

No man has been sent of God to apologize for what is contained in gospel command, promise, or precept; nor to inform humanity that a portion thereof was to be universally applicable for all time—and another portion universally applicable for a few years! The attempt at parallelism between the types and shadows of the Mosaic regime, and the promises to baptized believers, etc., under the Christian rule won't work—because it does not exist! If God intended what is so persistently urged upon us by "orthodoxy," why did he not say so? How can the heart be established in the truth, if liable to the adopting of every wind of doctrine advanced by the sleight of men, and cunning craftiness

whereby they lie in wait to deceive? If the New Testament is to be our only rule of faith and practice in matters of doctrine and ethics, it must be such as we find it to be; for as soon as men begin to impose upon us their theological speculations, and ask that we accept and indorse them, just so soon does the New Testament cease to be our only rule of faith and practice; and how can we be guided by it when men interpose their absolute contradictions between us and the book? No amount of alleged logic can evade this. Am I too dogmatic?

I suppose you have heard ere this if you are an "up to date" character—of the beautiful, new expose of so-called Mormonism issued from a St. Louis, Missouri, *sanctum sanctorum*. Well, an Elder D. R. Dungan, late Chancellor of Cotner University, near Lincoln, Nebraska, says in the *Christian Evangelist*, of November 11, last past, as follows: "I have read it from beginning to end, and am highly pleased with it. Many will say that Mormonism is a dead issue, and that there remains no reason for anything written and printed on the subject. I have never been much in favor of teaching archæology in our schools. The silly doctrines of the dead past may remain buried, so far as I am concerned. But Mormonism is not past, it is here, and is more powerful than almost any other heresy to do evil. It assails new communities and is powerful for results. The average preacher is unable to put a quietus on the community affected by it, or to answer their arguments. . . . I have had four debates with Mormon preachers, including one with Apostle [Bishop] Kelley."

That is right Mr. Dungan, "Mormonism" (as advocated by the Reorganization) is not past, it is here, and here to stay! If "Mormonism" is a heresy, and these theologically college-bred men are God-sent men, and are so loyal to Jesus, and so true *fidei defensors* once delivered to the saints, why are they unable to do as indicated? Is it possible that an "ignorant, lazy, thieving, money-digger" boy has presented to the world a system of religion that the kind of men named by Mr. Dungan cannot down it? Is there not "a power behind the throne" they will not recognize? He says he has "been intimately acquainted with Mormonism since 1852;" "I know its evils and feel keenly the need of such information as will be found in this book. . . . I have read quite a library on the subject, including Ann Eliza and Stenhouse revelations, and the unveiling by John D. Lee."

No doubt others aside from Mr. Dungan have felt keenly the need of a successful downer! But, have they really got it now? We will see, in the soon, sweet by and by! When he says he has read a library on the subject, in such books as he names, does he not do a willful injustice by classifying all of Brigham-Utah rottenness with the doctrines as taught from 1830 to 1844? Will he call it all "Mormonism?" "It seems to me that any sane, unbiased mind will see in this book fair treatment, proper rebuke, and a perfect overthrow of the doctrines and assumptions of this latter-day religious fraud!"

The treatment is as fair as has been usually accorded the faith. And the overthrow as perfect as all preceding efforts. When man can stay the ocean's incoming tide; when he can obliterate the light of the sun, or gather the vapor of the seas with his hands; then will he overthrow this "latter-day work," but not until such power may come to him. The *Christian Evangelist* says of the new expose that, "it is so far as we know, the most complete refutation of Mormonism that has ever been published." We are not alarmed over the appearance of this "powerful book." It will pass with Ann Eliza, and Howe, and all the other image-smashers.

I have been reading the book, and consider the "fairness" and "candor" of its contents on a par with what Latter Day Saint people have hitherto met. I would like to say something on the Book of Mormon phase of the criticism, but may sometime again.

There may be some things in the work of God's church we do not understand or fully comprehended, but there is much we do comprehend.

Sometimes we may be prone, as a people, to emphasize "And these signs shall follow them that believe," placing them as of primary consideration, forgetful in putting proper stress upon, "He that believeth, and is baptized, shall be saved," and that believing includes what is named in Matthew chapter 5; Romans 6; Galatians 5:14-26, etc., as well as Acts 2:38, 39; 1 Corinthians 12; Ephesians 4:1-11. They are all important, and belong to the matters that constitute "sound doctrine."

Respectfully,

J. F. MCDOWELL.

CENTRALIA, Kans., Jan. 10.

Editors Herald:—In compliance with the urgent request of Bro. Joseph McDougal of this place, I write. He desires that you request through the *Herald* the prayers of the faithful in his behalf, that he be restored to health and strength, and that God may remove the affliction that is now upon him. As there is no elder residing here, he believes that the prayers of the righteous availeth much. Trusting you will grant his petition at an early date.

Yours respectfully,

FRANK J. PIERCE.

HENDERSON, Iowa, Jan. 13.

Editors Herald:—We have just closed a series of meetings in the church, on Farm Creek. This is an old time place where Brn. Blair and E. C. Briggs received great encouragement while on their first mission west, through the manifestation of the Spirit in tongues and prophecy, confirming them in their testimony concerning the coming forth of Joseph to take his father's place. This was in 1858 or '59. The few old time saints here and at Wheeler's Grove took up with the work and united with the Reorganization, and worked and struggled for years and built up quite a branch. They had their troubles and trials incident to all under like conditions, but they still live.

A few years ago the few remaining ones

thought it best to build a church in which to worship and present the word of life to their neighbors and friends; there were but few to undertake such a work; but they commenced with a good will and determined purpose, and accomplished it and paid for it, be it to their credit.

They now have a good Sunday school, with quite a number of their friends and children in attendance, and hold regular services every Lord's day, with Bro. D. Hougas president. They have established the work as we honestly believe, to stay; have proved themselves before their neighbors to be honest in their belief, and also in their dealings with their fellows, and have gained their respect.

Bro. D. Hougas is called upon to preach funeral sermons far and near in this region of country in preference to other preachers, which speaks well for our work; he sometimes travels twenty to twenty-five miles a day in the performance of such duties. His son, T. A. Hougas, is now general superintendent of the Sunday school work of the church, also secretary of the district, with his amiable wife as a competent assistant. This department of our work is in good condition. Bro. Badham is superintendent of the Sunday school of the branch, with all the rest that work with a vim worthy of note.

Our meetings were well attended, and some are very near the kingdom—about ready to be baptized. We are all trying to do our best in the discharge of duties, and all think we feel the spirit of the work prompting us to move forward to duty.

January 24 is the date fixed for the debate between Elder T. W. Williams and Elder W. W. Blalock, of the Christian Church, to be held at Tabor, Iowa. We trust that God will be with us in this work, and come to the help of our beloved brother by the power of his Spirit, for which we shall all earnestly pray.

Yours in the faith, and in hope of eternal life,

HENRY KEMP.

WEDDING BELLS.

LONDON, Ont., Jan. 15, 1898.

Editors Herald:—Wednesday, January 12, 1898, will be remembered by many, as long as the waves of memory ebb and flow. Some may ask the reason. The answer is, President Joseph Smith, the loved and honored prophet of God, was at 1:30 this afternoon joined in the holy bonds of matrimony to Sister Ada Rachel Clark, of Waldemar, Ontario, by Elder R. C. Evans.

President Smith was attired in a clerical black suit; Sister Clark was dressed in a—well, really I cannot tell you how she was dressed (O for a woman's power to describe!); but she looked sweet and pretty—the picture of health and happiness. The groom was assisted by Bro. Archibald McLean, of the city of Toronto; the bride by her youngest sister, Sr. Alice Clark.

The bride entered the room leaning gracefully upon the strong arm of her father, Bro. Alexander Clark, who gave her away. The beautiful bridesmaid never looked more exquisitely lovely than when standing by the side of her sister. Really, the officiating

clergyman grew nervous when visions of a double wedding loomed up before him, as he witnessed the strange look in the groom's eyes while that young gentleman gazed upon the sweet figure who assisted the bride.

The beautiful home of Bro. and Sr. Clark was well filled with the relatives of the bride, and other saints. The presents gave evidence of the high esteem in which the couple are held. The supper was both artistic and substantial. From the highest story of the bride's cake was seen the emblems of the two greatest nations upon the earth—the Stars and Stripes and the Union Jack. May this miniature annexation be but the prophecy of the greater, which shall link together all America.

The bride was born and educated in the home and village where she was made a bride. Her parents and their family heard the gospel years ago. Strong ties bound them to the Presbyterian Church. Bro. Clark, being selected as an elder, and Sr. Ada was organist of that church; but the power of truth did its work and the writer had the honor of baptizing most of the family; others of the family followed after a time. Bro. Clark is now an active teacher in the church, while his daughter Mabel is assistant superintendent of London district Sunday school association.

A splendid and touching tribute of respect was paid the bride at the railway station, when leaving for her home in Lamoni, Iowa. The station and platform were crowded by village friends, who turned out to do her honor. The affectionate grasp of the hand, the falling tear, and the parting kiss told the story of a splendid life.

Canada is proud of the gift she presents to Bro. Joseph, Lamoni, and the church.

Your brother,
R. C. EVANS.

DETROIT, Mich., Jan. 12.

Editors Herald:—Came here from Coldwater, Michigan, to assist in gospel work. Since leaving Grand Rapids, I have preached at Coldwater, Michigan; South Scott, and Clear Lake, Indiana. I am very favorably impressed with this great city. It certainly needs the gospel. Whether or not we shall do any good here, or make any impression on the people, remains to be seen. Bro. Briggs has just left here for Englewood, Illinois. I am to preach here Sunday.

In bonds,
J. M. BAGGERLY.

ELLENBORO, Wis., Jan. 8.

Editors Herald:—Memory is busy with the scenes of the past, and though it seems short now that it is past, yet five years with its record of labors performed and unperformed, and opportunities improved and unimproved have rolled into the great sea of the past since the writer, in company with Bro. J. W. Peterson, first visited this part of the Lord's vineyard, as one desirous of being obedient to the call of his Master to be a helper in his cause.

This was not the first time this country had been visited by the servants of the Lord, for

even before this these hills and valleys had been the scene of many long and weary grip carrying pilgrimages made by Brn. Short, Pender, and Peterson, whose memory may be refreshed by reading these lines.

On December 9, in company with Brn. McDowell and Ball we landed at Livingstone, Grant County, and soon found the home and hearty welcome of Bro. Cal Anderson, who resides there. We passed a very restful night there, and on the following day, grip in hand, set out across the country looking for fields of labor and conquest. By evening we reached New California, where we found Bro. Leonard Houghton loudly sounding the gospel trumpet. After taking him by surprise the first night, and trying in our humble way to assist the second evening, we again moved on, and reached the cheery and comfortable home of Bro. and Sr. Wrage at Buckwheat Ridge on Sunday the 12th in good time for dinner and to meet with the people who assemble at the church each Sunday afternoon for Sunday school. At the close of the Sunday school we announced preaching for the afternoon and evening, and each evening through the week, which appointments we have been permitted to fill to large and attentive audiences.

As the holiday season drew on, we thought it best to discontinue for a few days. On December 24, by invitation Bro. Ball and the writer went to Lancaster, and the pleasant home of Bro. and Sr. S. Blackbourne, where we passed the Christmas day and partook of one certain turkey, which John said they found dead. We know he is dead now. The following day Bro. Blackbourne and your servant drove out to Flora, where we found Brn. McDowell and Houghton, and a schoolhouse full of saints and friends. After the usual greetings and hand shakings, the writer was invited to discourse to them, which he tried to do. Then shook their hands good-bye again, and returned to Lancaster. On the following day walked about three miles out to the insane asylum, which we thought would be a good place for us. Nor were we mistaken for we soon found Mr. and Mrs. Alderson of former acquaintance, and after a pleasant chatty visit and seeing the asylum sights and refreshing the inner man, we again set out for headquarters, and was fortunate enough to get a ride, and by five o'clock were again safe and sound at home with Sr. Wrage.

During the past week we have been preaching in the schoolhouse at Ellenboro, and though the attendance has been good and the attention and apparent interest is all that could be asked for, yet we find the place and the people are still up to their old tricks. When Brn. Pender and Peterson were here first, they were permitted to use the schoolhouse first to preach in, and then for a bedroom. And five years again, when Bro. Peterson and I were here, we could have done the same had I not fortunately or unfortunately as the case may be, had a little more cheek than Bro. Peterson, went out and called for a bed, and got it too! During the past week though we have been preaching nightly, and walking from Buckwheat Ridge

four miles distant; we either had to sleep in the schoolhouse or trudge back again. Of course we preferred the latter. But last night Mr. Hall's folks kindly took us home with them. We think that by and by there may be some who live in Ellenboro who will understand what is written in Matthew 25: 31-46; but while there is life there is hope, so we will have charity for the living and hope for the dead.

Your brother in bonds.
CHAS. H. BURR.

MINNEAPOLIS, Minn., Jan. 7.

Editors Herald:—After a short illness I am again at my post of duty, trying to get the gospel before the people. We now have two halls, located about two miles apart, and shall try and hold services at both places for a month and see what the result will be. At the new hall last Sunday night we had the best congregation we have had for some time. If we make a success of it there, we shall continue. It is in the part of the city where the Utah men operated for a while; but it seems that they met with poor success, for they gave it up, and I hear that they have left the city, but it may be a false report.

I find that others complain of nonattendance and lack of spiritual interest as well as ourselves. I have attended some of the sectarian meetings this last fall, and heard very strong language from some of the speakers, which if coming from us would seem harsh to them. Perhaps it would be well to give some of their sayings for the use of the brethren if they choose to use them.

The speakers were men of note and were billed to speak at the time and place. The subjects were also advertised. Mr. Hoag, pastor of a Congregational church, said that "all the churches of to-day were in apostasy;" and referring to his own congregation, said, "I have prayed over them, talked with and preached to them, but cannot do anything with them. I don't know what to do unless I break them up. There is no Christian Church to-day." He also said the same to me in a conversation which I had with him. He said there was not an inspired man upon the earth at the present time. Did not believe that the Holy Spirit inspired anyone now.

At the "Bible conference" held in this city last fall, one of the speakers, a Mr. Marvin, from York State, I believe, said, and he was one of the chief speakers, that the "Tomfoolery of all the churches can be laid at the door of the preachers, and that the less piety there is in the churches the more need of ice cream socials." "There are churches to-day which deny every fundamental principle of the Christian religion. Preacher after preacher and member after member are only imitators." "We can't make a perfect church, for there will be catfish, dogfish, and devilfish; we'll gather of all kinds." Yes; and I wonder if they don't get more devilfish than any other, at least some of them. He also said "that the conformity of the church to the world was a failure."

Speaking of the apostles of Christ, he said, that "they were men of one thought, the

gospel of Christ; and that the churches of to-day wanted to come back to that faith." Speaking of the second coming of Christ he said that "it had done more to revive the churches than anything else. The great need of the world is for men with the zeal and inspiration of the servants of Christ." Said that truth had not changed. What was true two thousand years ago is true to-day. We have the same Christ to preach that they had. They were sent out to heal, to cast out devils. Divine healing and all this is in the Bible, and we can't deny it. "The word to them was to go."

Now it seems to me that this man told a good many truths, and that he makes a good witness for this latter-day work. Do not his statements prove that Joseph Smith told the truth when he said that the Lord told him that the creeds of men were an abomination in his sight? They are proving to be such in the sight of men themselves; how much more so then in the sight of God. Thus time and men are proving to the world that Joseph told the truth when he gave that statement to the world!

I have also a statement made by Mr. Gates, at the time President of Grinnell college, Iowa, in which he says, "The church as an institution has come to the time when it must learn that it is not here to build itself up. It stands as badly in need of reformation to-day as the Roman Catholic Church did in the time of Luther. Not for the same reason, but the Protestant church is playing Christianity to-day, and more than that the Protestant church knows it."

This is but a part of the evidence at hand; but will show how some of the leading men in the sectarian churches view them. If these men have told the truth, it shows the need of just such a work as we are engaged in—a restoration of the gospel. These witnesses prove the angel-message of Revelation 14:6, 7 true, which message we are presenting to the world.

Still these men, like the Jews when Jesus came, reject the true gospel when it is presented to them. It does not come through the right source for them. Does not come through some of them, so that they might make a great name in the world. As one said in this city, Why did it not come through such men as Talmage, a Beecher, or some such men? Why should the Lord choose Joseph Smith? that poor boy. The answer is short and easy to give. The Lord says in Isaiah fifty-five that his ways are not as our ways, neither are my thoughts as your thoughts. Then as he does not think as we think, he chose the very one that the world would not have chosen. He chose the one that he could use. If God had called some of the great men, they would have taken all the glory and honor to themselves, and God would have been left out.

That Joseph Smith was called of God, and inspired by the Holy Spirit, is evident when we consider the work done by him. He did that which the combined religious world has not been able to do. That is, he organized according to the divine pattern. To my mind the one that comes the nearest to the

pattern shows the highest degree of inspiration. Then as none of the reformers built to the pattern, and Joseph Smith did, it proves that he had more inspiration than they all. If there was not any inspiration of God in this latter-day work it would not be any better than any other; but as it is built according to the pattern, this shows of itself that it is better than the works of other men, and that the one who laid the foundation was a master builder, a colaborer with God. I am aware that when we come to talk about the revelations of God that men object to it, but what of that, some people object to any and everything that has any God in it. No one can preach Christ and his gospel without the aid of his Spirit. The servant of God must be inspired by his Spirit, for Paul says that no man understandeth the things of God save the Spirit of God. The reason then why these men have spoken as they have, is because they see that there is none of the power of God connected with those movements—that they have been planted by men.

Jesus says that "every plant which my heavenly Father hath not planted shall be rooted up." If as these men say, that all the churches of the day are in apostasy, who is to blame for it? The preachers of course; they are the ones that have planted them. Then again, if they are in apostasy it is because the preachers have preached principles of apostasy instead of truth. If they had preached the gospel of Christ and built according to the "pattern," a different state of things would exist to-day, and these preachers would not have been compelled to have spoken as they have. It is written, "He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." We conclude then that as these men have not built according to the pattern,—1 Corinthians 12:28; Ephesians 4:8-14,—that they were not inspired by the Spirit of God, and he does not approve of their work. We judge them by their works. I am satisfied that this latter-day movement is of God, and being of him it is divine, therefore shall continue to labor for its up-building. For truth and right,

E. A. STEDMAN.

JOHNSON, R. I., Jan. 11.

Editors Herald.—I wrote you last from McGraw, Pennsylvania, in October. I obtained the United Brethren church (the one occupied by the writer last summer), and preached a week, while Bro. I. M. Smith was at McGraw. Then we changed about, I went to McGraw, and Bro. I. M. went to Excelsior. November 18, I went to Eldred Center to see about the Adventists' church there, but found a revival in progress in town, so did not make any arrangements for meetings. From there I drove to Gossville, and then went back to Excelsior at night to give a lecture by request, in answer to one of Col. Ingersoll's. On Sunday I preached at McGraw in the afternoon and Excelsior at night. Monday went to Gossville and preached three nights. Friday baptized two at Excelsior. For some time Mr. James Kelley, a liberal minded man, had been trying to get a church

for me to preach in at Grand Valley, but had not succeeded. Both the United Brethren and Methodists refused to open their doors. One of the preachers saying (when Mr. Kelley told him we preached the Bible), "Why, you can prove anything by the Bible." "Then," said Mr. Kelley, "you had better throw it away."

I always feel anxious to go to a place where there are a certain class that do not want me to come. Through Mr. Kelley and others we obtained a nice hall, and on Saturday, November 27, I began to preach. The people came out well; some inquiring of Mr. Kelley what kind of a circus he had at the hall anyway. I think they must have found out before the week was over, for some of the leading men in town began to inquire why the churches could not be opened, and said if the church people did not open their church they would not pay the preacher. *The church was opened!* and by request I remained another week, preaching in the Methodist church to interested audiences. The deacon of the church said that he would not take five hundred dollars for what he had learned. I assisted in the dedication of a Union church near Gossville, and made appointment for service the following Sunday; preached twice to good audiences, and left Bro. I. M. Smith to continue the effort.

After leaving Grand Valley I intended to go to Tidioute, where, through the influence of friends, we had secured the Universalist church. So after baptizing two more at Excelsior, in company with our friend Mr. Brannon, we drove to Tidioute. Through a misunderstanding, however, the church was not lit up and no fire lighted so could not hold meeting. And as the writer only had a few days to stay, and was about played out from constant preaching and changing from place to place, concluded to reach the place at a later day.

Bro. Smith must have bound up the law and sealed up the testimony while at Excelsior, for the authorities decided not to let us hold any more services in their church.

December 18 I held service in Mr. Brannon's house, and next day listened to a sermon by the United Brethren preacher, who tried to undo what we had been trying to do for a month or more, but he failed miserably. The man isn't born yet who can undo Bro. I. M.'s sermons with the Bible. At the close of the preacher's effort, two of his members requested him to take their names from the church record. I preached in a private house at night to all that could get in. Next day went to Fagundus; preached at night, baptized a United Brethren exhorter and wife. Next day at McGraw, or near there, attended a supper for our benefit in the church at McGraw at night, an account of which Bro. I. M. Smith has already given the *Herald* readers. However, there are a few points he forgot to mention. Some who were openly opposed to us and our work when I preached there last summer, are now our friends, and were at the supper and did their part towards its success; and while the writer, according to I. M., showed his appreciation of the noble efforts of the ladies who

were so kind as to furnish such a splendid supper, he forgot to mention the part he took in the post prandial exercises. I presume it was from sheer modesty, and appreciating the delicate feeling, I will tell you about it.

Bro. I. M. was called on for a reading, and responded with a selection. As an expectant hush fell on the attractive audience he arose and began to tell us "How Rubenstein played on the piano." To see the staid and quiet Isaac jump upon a settee, swing his arms like an ancient windmill, and yell like a Comanche Indian, "Go it Rube," was simply irresistible—it brought down the house! However, "all's well that ends well," and the supper was a decided success, and the proceeds divided among the missionaries very acceptable. The work is moving along here. This is quite a long letter for the *Herald*, but I have left unsaid a vast sight more than I have said. Saints or others living in the Massachusetts district outside of branches desiring preaching in your locality write me at Thornton, Rhode Island.

Yours,

GEO. W. ROBLEY.

DUNKERTON, Iowa, Jan. 13.

Editors Herald.—We look for a good turnout at our conference at Grinnell, Iowa. I will meet all trains at Union passenger depot on Friday, February 4. Trains arrive as follows: Iowa Central from the south, 8: 43 a. m., 12: 35, 4, and 5: 27 p. m. Trains from the north, 9: 40 and 10: 31 a. m. The 10: 31 train waits at Marshalltown till the trains on the Northwestern come in from the east and west. The afternoon trains arrive at 3: 30 and 6: 10 p. m. Those coming on the Milwaukee will change at Pickering to the Central fifteen miles north of Grinnell. Trains on the Rock Island arrive from the east, 6: 39, 9: 27, 9: 30, and 9: 37 a. m., and 4: 50 p. m. From the west at 8: 56 and 11: 25 a. m., 4: 50 and 7 p. m.

Montezuma trains, 8: 15 a. m., 5: 10 p. m. State Center trains, 3: 10 p. m.

If any should come on Saturday, and find no one to meet them, inquire at the lunch counter in the depot, where the conference is held, then go there or to No. 1011 Summer Street, East Grinnell. Those coming with team, report at Dawley and Russell's store on Commercial Street, and they will be cared for. Come, all who can. Bring the good Spirit with you, so that some good may result from our coming together. I will begin meetings in these parts soon, and if interest demands will continue till over conference time.

Ensign, please copy this notice.

In bonds,

J. S. ROTH.

No. 1011 Summer Street, EAST GRINNELL, IOWA.

Selected Articles.

SALVATION AFTER DEATH.

C. A. BRIGGS, D. D.

NO ONE who knows the biblical doctrine of salvation can doubt that the divine order of salvation has its place

after death as well as before death.

According to Holy Scripture, man lives in three states; he is born into a state of existence in this world; on the day of ultimate resurrection and divine judgment he enters upon his final state of existence; the state intervening between the day of death and the day of resurrection is the intermediate or middle state.

It is very commonly supposed that there is little in Holy Scripture to instruct us concerning the middle state; but that is a mistake due chiefly to the lack of attention given to the subject by Protestant theologians of the generation that is now passing. In fact there is fully as much information on this subject as on many others that are deemed of great importance, such as the divinity of Christ and the Holy Trinity. The difference is that theologians have constructed these doctrines carefully and with great elaboration by reasoning from the statements of Holy Scripture; and yet traditionalists, who have never reasoned out these, or any other doctrines themselves, but have simply accepted them on trust, from former generations, warn us not to reason from the statements of Holy Scripture about the middle state, but take them on their minimum of value, or avoid them as very mysterious and uncertain. Students of Christian theology will do no such thing: They will deal with the doctrine of the middle state in precisely the same way as they deal with other Christian doctrines.

In the Old Testament there is very little relating to the ultimate state. The doctrine of the resurrection of the dead first becomes plain in the Book of Daniel (chapter 12). The doctrine of Gehenna in antithesis with the New Jerusalem, has its historical origin in connection with the ultimate judgment of those living on the earth; the dead not being mentioned (Isaiah 66). Reference to the middle state and the ultimate state in the same passage can be found only in that late Apocalypse (Isaiah 24: 21, 22), where the evil angels are imprisoned in the pit during the middle state until the judgment which introduces the ultimate state. All the numerous other passages in the Old Testament relating to the future life, have to do with the state immediately after death, or

the middle state. This state of existence is described as in a place called Sheol, a subterranean region where the dead live as disembodied ghosts. In the earlier Old Testament literature the righteous and the wicked descend alike to Sheol; in the later literature there seems to be a distinction between Sheol itself and a deeper, darker place called *Abaddon* or Destruction. Job does not anticipate any salvation from his troubles in this life; but he looks beyond death into the middle state when he will see God, his Redeemer, and he pines away for that redemption (Job 19). Daniel looks for his redemption at the resurrection when he will stand in his inheritance (Daniel 12).

In the later Jewish theology, before the advent of Christ, the distinction in Sheol between the abode of the righteous and the wicked was sharpened. We see it in the parable of Dives and Lazarus, where there is an impassable gulf between Abraham's bosom and the place of torment. The happy place is also called Paradise in the promise of Jesus to the dying robber (Luke 23: 43). The place of torment is also called *Apoletia* (the Greek for the Hebrew *Abaddon*) in Matthew 7: 13, as in the apocryphal and pseudepigraphical literature of the Jews, and so distinguished from Gehenna, which is never used for the intermediate place of torment but constantly and alone for the place of torment into which the wicked are cast at the day of judgment. Unfortunately, the English word Hell is commonly used for both Sheol (Hades) and Gehenna, and so great confusion results in the discussion of these subjects.

Jesus Christ came into this world and preached his gospel of salvation to those then living in the land of Palestine; but he also descended into Sheol (Hades) at death and remained in Hades until his resurrection on the third day (Psalms 16; Acts 2: 31, 32). He went to Paradise, the happier part of it, with the robber, but he also went to the place of torment and preached to the spirits in prison there (1 Peter 3: 19).

This doctrine is set forth in the Apostles' Creed in the phrase, "He descended into Hell," (Greek, Hades—Hebrew, Sheol), and is an œcumenical

doctrine which no one can reject without departing from the Catholic faith of Christendom.

Christ's mission to Sheol was a mission of redemption just as was his mission to this world. He was redeemer wherever he went. He also "rose from the dead, ascended into heaven, sat down on the right hand of God, the Father Almighty, from whence he shall come to judge the quick and the dead." His heavenly reign is also a reign of redemption. His judgment does not begin until the reign of grace is over; the work of Christ until the day of judgment is essentially a work of redemption.

There is a well-known order of Christian salvation. There are different opinions as to the relative place of certain links in the chain of grace, but no important difference as to the links themselves. They are, on the divine side, regeneration, justification, adoption, sanctification, resurrection, glorification; on the human side, faith, repentance, Christian hope, holy love, holy conduct. Unless all these links in the chain of grace have been experienced in the life of the Christian, he is in the process of salvation—he is at a certain stage in the order of redemption; but his salvation has not yet been accomplished.

1. Now it is evident that no Christian, even in an advanced stage of Christian development, departs from this life having previously passed through the entire order of salvation. Therefore he must go on in the process of salvation exactly where he was at the moment of death and complete that process after death. If he has been regenerated and justified, if he has faith and repentance prior to death, he must go through those other processes which may be summed up under Christian sanctification, before he can be raised from the dead and glorified. The resurrection takes place at the beginning of the ultimate state, and glorification during that state; therefore Christian sanctification for all those who have not completed their sanctification in this world, must be completed in the middle state.

The only question that remains is, whether that completion takes place in a moment, at death, or by a gradual process during the continuance of the middle state. When we consider that

sanctification is a work of God, and not an act of God like justification, and that one of its most characteristic marks is that it is a process over against justification which is instantaneous—we see that to think of immediate sanctification at death is to think of something different from Christian sanctification, which from its very nature must be a process.

There is, indeed, in Holy Scripture, a use of the term sanctification in the sense of consecration, or setting apart as sacred, or holy; in that use, sanctification is a simple act like justification, only it may be repeated, which justification cannot. But in its theological use, sanctification means vastly more than that; it means the making of the person holy; the gradual transformation of the whole personality, life and character into not merely a sinless, but a positively and actively complete and morally perfect being.

For all Christians departing this life at various stages in the order of salvation, the middle state is the state in which they will become perfectly sanctified. This is the view of the middle state which it is all-important for Christians to take; for so long as they hold the delusion that at death, that is in the moment of death, their sanctification will be instantly completed, no matter how poorly they have lived, if only the root of the matter is in them, there is danger that they will never take any great pains to advance in the holy life in this world. But so soon as they know that their holiness and happiness in the middle state will depend entirely upon the advance in the holy life they have made in this life, they will make determined efforts to be as pure and holy as possible before they die.

2. But only a very small proportion of mankind have had a conscious experience of the order of salvation in this life. What shall we say of the great masses who lack that experience? Is there no salvation for them in the middle state? God forbid!

It has always been a Christian doctrine that the people of Israel who died under the old covenant before the advent of Christ, received their knowledge of Christ, began their personal faith in him and their advance in the Christian life, long after their own death, in connection with the personal

advent of Jesus Christ to them in the abode of the dead. As the epistle to the Hebrews tells us: "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."—Hebrews 11:39, 40. The Old Testament worthies had attained in various measures the order of salvation of the Old Testament dispensation—but they could not make the advance into the Christian stage of salvation until they had remained long in the middle state and Christ's gospel came to them there.

3. But what shall we say of those ancient worthies who served God and died without the knowledge of Hebrew psalmody and wisdom, of those who passed away before the age of the prophets, of those who knew nothing of the Hebrew law and the divine goodness in Hebrew history? Are we to suppose that David after his death made no advance into the higher religion of the prophets and wise men of Israel? Did Moses never get beyond the religious experience of the Exodus? Has Abraham always remained stereotyped in the religion of the patriarchal age? And have Adam and Enoch remained forever antediluvians? It is only sufficient to state the question to make it plain that each one of these and all others, after their death, continued to advance in their religious knowledge and sanctification in the middle state at least as rapidly as their posterity, whom they left behind them in this world. Otherwise the departed would be shamed by their posterity in ever-deepening degree as every successive generation joined them in the realm of the departed. Such an experience would transform any state of blessedness into a state of unspeakable torture. We may be sure that they all have long since learned all that their posterity know and more, and that they are all at least as far on in the Christian religion and in Christian sanctification as their descendants now in this world.

4. It is well known that a very considerable number of mankind die in infancy, before it is possible for them to have any conscious religious experience. They do not exercise even faith in God in its simplest form.

The only thing that can be thought of for them is that the order of salvation has begun for them in regeneration and justification. Those who practice infant baptism and believe in baptismal regeneration may find that the order of salvation begins for the baptized in baptismal regeneration. But what of the vastly greater number of those who die in infancy without baptism? When infant baptism was universal among Christians, the eternal damnation of unbaptized heathen babes was of no more concern than that of heathen adults. However, they were assigned by Christian theologians a separate place in the middle state called *Limbus Infantum*. But now, when so large a proportion of children in Christian lands die unbaptized and so large a proportion of those who practice baptism do not regard it as a saving ordinance, it is necessary for them to find an order of salvation for infants elsewhere.

Some Roman Catholics think of various substitutes for baptism, which God may graciously use; but Protestants cannot have so simple a solution of the difficulty. It is not difficult for some to believe that these children are regenerated by the Holy Spirit without any external medium. In this case their regeneration begins in this life, but they no less than the Old Testament worthies are first brought face to face with Christ in the middle state and must exercise their faith and repentance, and pass through all the rest of the order of salvation there. An eminent Baptist theologian thinks that even their regeneration takes place after death. If this be so, it seems necessary to suppose that the first step in the order of salvation for these infants begins after death. A representative ultra-conservative Presbyterian divine recently taught that all infants dying in infancy were justified without faith. But this mechanical conception has no basis in Holy Scripture, or Catholic theology, and it makes a new kind of justification which is known neither to Roman, Greek, nor Protestant Christianity. These infants cannot exercise personal faith and cannot therefore be justified until after death. If we can believe in their secret regeneration in this life, their order of salvation may begin here; but if not,

the order of their salvation begins in the middle state.

5. The vast multitudes of the heathen now demand our attention, vastly more now (not to speak of other ages) than all Christians, real and nominal, combined. It is impossible for modern theologians to think that God would permit all these thousands of millions of mankind to perish forever. It is difficult, however, to construct a theory upon which they can be saved in accordance with the systems of Christian theology thus far constructed. It seems best to think of them as in various stages of religious advancement according to the light God has given them, and to find that those who are faithful to that light and live in a measure in accordance with what they conceive to be the divine will, are in an ethnic order of salvation, which is lower, it is true, than the Christian and the Hebrew, but which God accepts and which will serve as a basis for the higher Christian salvation, first made known to them in the middle state. All such, like the pre-Christian Jews and children dying in infancy, know Christ and his salvation for the first time after death in the middle state and begin the order of Christian salvation there, unless we may believe that in some mysterious way God grants them regeneration in this world before their departure from it. But if we make such a use of the term regeneration, we use it in a sense unknown to Holy Scripture and historic theology.

6. We may now consider another class of persons, quite numerous in Christian lands and not without representatives, we may believe, in the lower stages of the Jewish and ethnic religions; namely, those under the influence of what theologians call "preparatory grace." They have not yet been regenerated or justified, but die while still under the influence in a measure of the divine grace striving to save them. The question emerges whether the calamity of death, coming more speedily upon them than upon others, ends all the efforts of the Divine Spirit for their salvation; in other words whether they must, if they have attained the age of responsibility, accept Christ and his salvation before death or be lost forever. This has certainly been the common

Christian opinion, based in part on a mistaken interpretation of Holy Scripture, but chiefly on excessive deductions from certain speculations of dogmatic theology. It is doubtful if anyone, who has gone thus far with us in our reasoning on the basis of Holy Scripture, will be willing to believe it. It is much more reasonable to suppose that God's preparatory grace, used in part in this life, will be continued after death in the middle state until it is fully and sufficiently used, and that it will lead to the beginning of the order of salvation there, for such persons who, from a human point of view, have been prematurely cut off from life in this world and its gracious opportunities.

7. The more difficult and troublesome question remains whether those in Christian lands who have definitely rejected salvation in this life, and those in heathen lands who have shut their eyes to the light shining from God in their religion, will have another opportunity of salvation in the middle state. Before we can safely confront this question it is necessary to guard ourselves on two sides. On the one side Jesus tells us of an eternal, an unpardonable sin. We must therefore conclude that there are some of our race who will, by their own sinful act, cut themselves off forever from all further opportunities of salvation. On the other side we have to reflect that it is seldom, if ever, that we can know whether any particular person has finally rejected salvation in any of the stages in which he may be placed. We can no longer say that in Christian lands a person must be baptized or be what is called a professing Christian hold to certain Christian dogmas, and engage in certain Christian ecclesiastical practices, in order to salvation; for it is well known that all the ecclesiastical establishments put barriers in the way of men's faith, which are in the interests of those establishments rather than in the interests of the salvation of men, and that, therefore, persons outside those barriers, and even unfriendly towards the establishments which exclude them, may yet be Christians and even better Christians than some of those who exclude them. The same may be said of those in the ethnic religions, who do not walk in

the way of the priestly establishments of those religions, who may yet be in the way of salvation outside of its established forms and orders. We can no longer think that any religious establishment in this world has now, or ever has had, the last word to say as to the salvation of anyone. Jesus Christ knows who are his, and we may be sure that he knows multitudes unknown to those who claim to represent him here on earth.

With these two sides of the question carefully guarded, what shall we now say of those who, to the mind of Christ, have definitely rejected salvation in this life? Shall they have another opportunity of salvation in the future life?

(a) Some have argued in the affirmative on the ground of human liberty and the right of human probation. Those who think that this life is a probation, and have an adequate knowledge of the middle state, will think that probation continues in the middle state until it results in the salvation or ruin of every individual by his own personal choice and decision.

They cannot believe that probation will be limited to so short a time in this life for such a multitude of people with such slender opportunities in the midst of such a severe strain of distress and temptation when it involves eternal salvation. Such a probation would be a sham, a mockery, no true and adequate probation at all. For a probation, to be really such, must be adequate to the end in view.

(b) But this theory of probation is a modern theory, introduced by the Arminian Whitby, given wider currency by Bishop Butler, and so commonly used in modern apologetical theology. It may be used by semi-Calvinists, but cannot find a place in a really Calvinistic system. The term most appropriate for the consideration of this question is the biblical term discipline, training. God in his infinite goodness is training the individual, the nations, our race, indeed the universe, in various stages of redemption. He does not train in vain. Some in the various stages of redemption are cast aside as incorrigibly bad, incapable of further discipline, but this does not stay the advancement of others. The Calvinist thinks that to all those whom God has regenerated,

or to whom he has given the first link in the chain of grace, he will give every link of the chain even to the end. More than this, the Calvinist thinks that the salvation of every individual begins in the divine election before the ages. If this be so, it is not difficult for him also to believe that those who have died while under the influence of preparatory grace will be prepared by that grace in the middle state and carried on to perfect salvation. The true Calvinist, who holds firmly to the doctrine of the middle state, has no difficulty with the beginning of the order of Christian salvation for infants, pre-Christian Jews, Heathen and semi-Heathen in Christian lands, in the middle state. The supreme question is whether they belong to the election of grace. He sees no sufficient reason why we should insist, in the interests of human freedom, that a door should be left open for the rejecting of Christ and his salvation by anyone in the middle state. It is sufficient to believe that all the processes of redemption beginning in this world, which have not utterly failed here owing to the perversity and incorrigibility of the individual, will be continued in the middle state and carried on to their completion in the sanctification and glorification of all the elect.

(c) Most men in our days are what may be called semi-Calvinists, and they occupy a position intermediate between Calvinism and Arminianism. Such, so soon as their eyes are opened to the significance of the middle state, will think that in some way even those whom Christ himself regards as having rejected salvation, those who may fairly be regarded as impenitent, will not be cut off from the influence of saving grace in the middle state. The great theologian, Dörner, thinks that only those will be lost forever who definitely, finally, and deliberately, in view of all the consequences and with the greatest opportunities of salvation, reject Christ and his salvation. All other minor stages of rejection will lead to greater opportunities until the supreme moment when the final decision must be made. Virtually, only those who commit the so-called eternal and unpardonable sin will be ultimately lost. This theory involves a series of minor rejections

of Christ for multitudes in the middle state until the final decision has been made. Others, who are not quite prepared for this dogmatic speculation, still think that there must be opportunities for the acceptance or rejection of salvation in the middle state. They argue on the basis of the preaching of Christ to the spirits imprisoned. If Christ gave these antediluvians, who had been hurled into the prison of the middle state by the divine judgment of the deluge, another opportunity of salvation, is it not reasonable to conclude that he would give others less guilty than these, similar opportunities? It is not sufficient to point to the chasm between Abraham's bosom and the place of torment, for that describes Hades prior to the descent of Christ thither, and Peter tells us that Christ subsequently crossed that chasm, and his crossing it as a Redeemer in all probability made as great a saving change there as his advent to this world made in this world. This preaching of Christ to the spirits in prison and the teaching of Christ as to the one unpardonable sin, are the chief bases in Holy Scripture for the modern efforts to find further opportunities of salvation in the middle state for those who have departed this life and gone into the place of punishment.

The view that I take is the Calvinistic view. But who can censure severely those who take what may be called the Arminian or the semi-Calvinistic and Lutheran views? These have all of them more support in Holy Scripture and in sound reason, and are much less worthy of reprobation than that narrow, unscriptural speculation of the scholastic dogmatists and their allies, who deem it essential to the Christian religion to consign the vast majority of mankind to the fires of hell, or who strive to increase the number of the saved by unbiblical and unhistorical transformations of the Christian doctrines of regeneration, justification, and sanctification. Even the Roman Catholic view is greatly to be preferred to that uncharitable speculation, which has made death a terror to many Christians, and which has deprived them of the comforts of a faith, for themselves and others, in a real, active life of service of Christ and humanity imme-

diately after death, and of a well-grounded hope of the salvation of their babes and their friends who have departed this life without giving sufficient evidence that their salvation had begun here. The larger outlook in science, philosophy, history, and biblical theology; an increased knowledge of man and of nature, of this globe and of the universe, and still more of the infinitely holy and loving God of all goodness and grace—all justify us in holding to a much larger hope of human salvation in the future life than former ages were able to conceive or imagine.—*From Church Union, November, 1897.*

Union Seminary, NEW YORK CITY.

Sunday School Associations.

CONVENTION NOTICES.

Program for Decatur district convention at Lamoni, Iowa, February 3 and 4.

Thursday forenoon, prayer and testimony meeting, 9:00–10:30. Routine business, 10:30–11:30. Two p. m., Institute work: Teachers' meetings, Duncan Campbell. Reviews, F. E. Cochran. Visiting committee, O. Anderson. The Religio, J. A. Gunsolley. Seven p. m., song, congregation. Prayer. Song, quartet. Paper, Callie B. Stebbins. Recitation. Paper, Anna Salyards. Solo, Nettie B. Williams. Sunday school newspaper, F. E. Cochran, Roxanna Gaylord.

Friday, nine a. m., election of district officers and of delegates to General Conference. Two p. m., Institute work: Primary class drill (instructor will be provided). Sunday school officers, G. W. Blair. Training class, J. A. Gunsolley.

The Southeastern Illinois district Sunday school association will meet at Parrish branch, Franklin County, Illinois, February 4, 1898. Let each school in the district try to send one or more delegates, as this will be the proper time to elect a delegate to the General Convention. Will Sunday school secretaries please report to me before that date. ARTHUR H. BURROUGHS, Sec.

Sunday school convention of Northeastern Kansas district will convene Friday, February 4, at Scranton, commencing ten a. m. Full and accurate reports are desired to enable me to forward the annual report to General Secretary. A written report is also required from all superintendents (new Constitution and By-Laws, page 14). Also the new Constitution necessitates an election of officers (see page 12). Please forward reports to me not later than January 31. After that date address me at Scranton, Kansas.

FRANK J. PIERCE, Sec.

CENTRALIA, Kansas.

Dear Brothers and Sisters:—Please take notice that the Sunday school convention of

the Chatham district will convene in the saints' church, Blenheim, on the second Saturday in February, 1898, at 1:30 p. m. Every Sabbath school in the district, please see that your report is filled out correctly and sent by your delegates to the convention or forwarded to the secretary of the association in time to be read at the convention. (Any of the Sabbath schools failing to receive their blank reports please send a postal to me when you read this, and I will forward you a sufficient quantity at once.) All interested are cordially invited to attend. We trust each will come prepared to assist others to become better acquainted with the work we are engaged in. May our heavenly Father be pleased with our assembling together, is my prayer. MARY M. GREEN, Sec.

Southern Nebraska district Sunday school association will meet in convention at Nebraska City, February 11 and 12, 1898. Each school will please send full reports and delegates. Come prepared to take part in each session. The following subjects will be considered at the convention: Duties of visiting committees; Use of the *Quarterlies* in Sunday school; Sunday school discipline, and other subjects of general interest. Friday evening there will be exercises of Zion's Hope Sunday school, with sessions at 9:30 a. m., 2:30 and 7:30 p. m. Saturday for business, discussion, and questions of general interest. District conference, February 13 and 14.

E. D. BRIGGS, Sec.

NEBRASKA, CITY, Neb.

Northeastern Kansas district will convene at Scranton, February 4, the day before conference, at ten a. m. We hope to have a good representation from each school in the district. Let everyone come, and let us have the best convention we ever have had. The speakers are, N. S. Dunnington, How to be a successful superintendent. Sr. Parker, of Netawaka, How to be a successful teacher, also James Bailey, W. S. Hodson, Grant Gurwell, and W. S. Pender. We will have an entertainment at night by the Scranton school and others. All are invited to help.

Please remember the district tent fund. Let us give as the Lord has blessed us. Superintendents, please remember the request I sent for the average attendance of each school and the names of all the officers.

N. S. DUNNINGTON, Supt.

W. S. HODSON, Associate.

FRANK PIERCE, Sec.

Nauvoo district association will convene Friday, February 11, 1898, 10:30 a. m., at Burlington, Iowa. Morning session, regular routine of business. It is the regular time for election of officers and choosing delegates to General Convention. At 2:30, class drill, senior teacher, Bro. Geisch, of Burlington; intermediate teacher, James McKiernan, of Farmington, lesson 1 in present quarterly; primary teacher of the Burlington school, lesson taken from quarterly for January, 1898. All Sunday school workers present will be expected to form the classes. Evening session, essay by David Reese, of Keb, How shall we obtain and retain the interest

of the parents in Sunday school? Essay by Sr. Morton, of Burlington, The relation of home to the Sunday school. Every one is entreated to give the subjects earnest thought and be prepared to help in discussion.

HATTIE MCKIERNAN, Supt.

MARJORIE WRIGHT, Sec.

Miscellaneous Department.

NOTICES.

The usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Alabama, Wednesday, February 23. The Workers' Conference, composed of officers and teachers of the various colored schools in the South, takes place February 24, at Tuskegee. These conferences present an opportunity to study the condition and progress of the negro, that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Alabama.

To the Saints and Ministry in Northeastern Kansas District:—In the revelation of 1894 is the following statement: "And when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, . . . then will those officers set in the church be useful and he who gave the law be honored; . . . confidence be restored and good will and peace come to the people as a cherishing fountain."

That this instruction may be made more effective in the above-named district, the attention of the conference which will convene at Scranton, Kansas, February 5, will be directed to the matter and importance of making provision, next conference year, for the appointment and maintenance of a high priest, who shall thus be enabled to give his entire time to the presidency of the district.

The matter of uniting with the Western Kansas district in a joint reunion next summer will also require your consideration.

Notice is given that all parties concerned may have ample time to determine upon and formulate the best plans of action in the affairs referred to. Your brother,

WILL S. PENDER.

CONFERENCE NOTICES.

CORRECTED NOTICE.

Conference of Central Nebraska district will convene with Clear Water branch, Feb-

bruary 26, 1898, at ten a. m. Sunday school convention on the 25th, at 2:30 p. m. Branch presidents are requested to furnish reports of the spiritual condition of their several branches.
LEVI GAMET, Sec.

SPECIAL CONFERENCE.

To the Saints in Oklahoma:—A special conference of the Oklahoma mission will be held with the saints at Sumner, in Noble County, Saturday and Sunday, February 12 and 13, 1898, for the purpose of organizing a district, and transacting such other business as may be necessary in the interest of the work. A large attendance of ministry and membership is requested. Complete reports from branches is also urged. We want a written report from every elder, priest, teacher, and deacon in the mission. We want to know what you are doing to advance the cause and to magnify your calling. Friday, February 11, will be devoted to Sunday school work in charge of Elder W. S. Macrae. Come in time for this and be prepared to participate. The program will be announced by Bro. Macrae in church papers. The business session of conference will begin Saturday at ten a. m. The meetings will be held in Oak Grove schoolhouse, three and one half miles east of Sumner post office, two and one half miles west of Morrison, and fourteen miles east of Perry. Parties coming on the railroad will get off at Perry, on the Santa Fe railroad, and take the Perry and Pawnee stage for Sumner. Make inquiry for Bro. H. C. Hughes, who lives three miles east. Saints and friends here will care for all who attend. Elder George Montague has promised to be with us if health permits. Come one and all and enjoy the first conference ever held in Oklahoma.

C. R. DUNCAN, Missionary in Charge.

New York district conference will convene February 12 and 13, 1898, at 199 Saratoga Avenue, Brooklyn, New York. We hope to see all officers of above district with their reports, and as many members as can possibly come.
S. GUILFOY, Sec.

217 Hull Street, BROOKLYN.

Nauvoo district conference will convene at Burlington, Iowa, 12th and 13th of February, 1898. Let it be remembered that our district has adopted the delegate system and it will be necessary for each branch to appoint their delegates if they desire to be represented, and as this is the time for the election of officers for the ensuing year and appointing delegates to the General Conference, and other important business liable to come up, such as the division of the district, etc., we hope that each branch will be represented, and that both delegates and *ex officios* will prepare themselves and assemble in brotherly love and humility, that we may do all things wisely, and have a time of rejoicing. All branch reports should be in the hands of the secretary, R. Warnock, Farmington, Iowa, on or before February 7. Any later than that, please address to me, 1001 South tenth Street, Burlington, Iowa, care J. L. Wright, where all mail will reach me until

after conference. Branch presidents, be prepared to report the condition of your branch and labors of those under you; also all officers who have labored outside of their respective branches are expected to make a written report.
F. M. WELD, Pres.

Galland's Grove district conference will be held at saints' chapel, Dow City, Iowa, Saturday and Sunday, February 26 and 27, 1898, commencing at ten a. m. Saturday. Branch officers will please see that delegates are appointed and their credentials and branch reports forwarded to our district secretary, Sr. Nellie Rudd, Dow City, Iowa, in time to reach her three or four days before our conference convenes. In addition to quarterly reports, all ministers who have labored in the district, whether General Conference appointees, or local officers, are earnestly requested to report their labors, giving number of sermons preached during the conference year up to February 28, 1898, to Elder Charles E. Butterworth, Dow City, Iowa, so he can fully comply with the request of the president of the mission, Elder J. R. Lambert. The coming conference is the most important one of the year; therefore let us, one and all, make all necessary preparations so we can come together with the Spirit, transact our business for the good of the body, and have a time of rejoicing before the Lord.

C. E. BUTTERWORTH, } Pres'ts.
JAMES M. BAKER, }

Business meeting of the conference of Philadelphia district will convene February 5, at No. 2810 Mervine Street, at seven p. m., instead of Fifth and Huntingdon Streets, as previously announced.

A. H. PARSONS, Pres.

Conference of Eastern Colorado district will convene with the Denver, Colorado, branch, corner Twenty-second and Arapahoe Streets, Saturday, February 19 and 20, at ten a. m. We desire that all the ministry of this district report. At the last district conference the following resolution was passed, that "Representation of branches to future conferences of this district be by the delegate system, one delegate for each six members or fraction thereof. One delegate limited to twelve votes. All of the ministry of the district in good standing declared *ex officio* members of the conference. Presidents of branches will see that delegates to represent their branches are appointed and furnished with credentials. The membership at large are also cordially invited to attend.

J. B. ROUSH, Pres.
CHAS. E. EVERETT, Sec.

The Northeastern Missouri district conference will convene with the Bevier branch at ten a. m., Saturday, February 12, continuing over Sunday. All are kindly invited to attend who can, especially the ministry. The selection of delegates to General Conference will take place at this meeting. The acquisition of Bro. J. C. Foss to the district, is an encouraging feature, and we hope to see him and Brn. Turpen and Summerfield present.

Let all come with a will to move the work along.
J. A. TANNER, Pres.

MARRIED.

SMITH—CLARK.—At the residence of the bride's father, Waldemar, Dufferin County, Ontario, on Wednesday, January 12, 1898, President Joseph Smith, of Lamoni, Iowa, and Sr. Ada R. Clark were united in marriage; Elder Richard C. Evans, of London, Ontario, officiating in the ceremony. The happy couple departed for their western home followed by the sincere good wishes of all present.

SHELDON—MCDONALD.—At Burlington, Iowa, December 30, 1897, at the residence of Bro. J. L. Wright, Elder Thomas J. Sheldon was united in marriage with Sr. Ella V. McDonald, of Plano, Illinois; Elder F. M. Weld officiating.

DIED.

STICKNEY.—James Stickney, at his home near Bad Axe, Huron County, Michigan, December 31, 1897. He was born at Charlotteville, Norfolk County, Ontario, June 22, 1854. Was baptized June 13, 1897, by Elder J. J. Cornish. Wife and six children mourn. Funeral service was held in the Evangelical church, the sermon being preached by Elder W. J. Smith, to a very large gathering of people. Bro. Stickney died in the triumph of faith, exclaiming just before he died, "Those who die in the Lord shall not taste of death, for it shall be sweet unto them." We weep not as for those who die without hope.

MCKINNEY.—Lewis B. McKinney, born December 27, 1830, in Lycoming County, Pennsylvania. Residing in Indiana and in Centerville, Michigan, at the latter place was married to Emily G. Hazard. Came to Iowa in 1868, and to Magnolia, June, 1885. Joined the M. E. Church in early manhood, actively engaged therein. For nine long years he attended our services, investigating our claims, and on September 25, 1894, was baptized by Bro. J. R. Lambert. Ordained a deacon, May 31, 1896. Passed peacefully away December 26, 1897. Funeral services at saints' chapel, on his sixty-seventh birthday. Sermon by Alma M. Fyrando, to probably the largest and most representative assembly of all classes ever assembled here. By the aid of the Spirit the exercises were peculiarly impressive throughout. Beautiful floral offerings were made by the branch. He was only "one of a family;" very earnest; loved by all. We only rejoice in the hope of a glorious resurrection, or as stated in the text selected by his wife for the occasion, 2 Timothy 4:7, 8.

CHADEAYNE.—Leah Chadeayne, at Walker's Grove, Iowa, October 17, 1897. Deceased was born October 2, 1823; married about 1859 to John Chadeayne. One child blessed the union, who preceded her to the home above. Two sisters mourn. Sermon at residence by Elder P. C. Kemmish; interment in Silver Hill cemetery.

GRIMWOOD.—At Providence, Rhode Island, January 4, 1898, Sr. Susan M. Grimwood, aged 74 years. Funeral January 7, with service by Elder John Smith.

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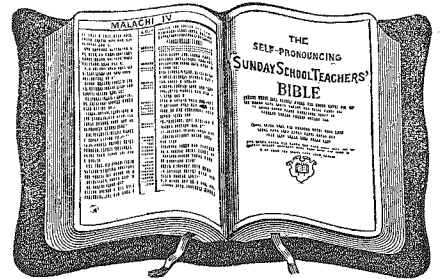
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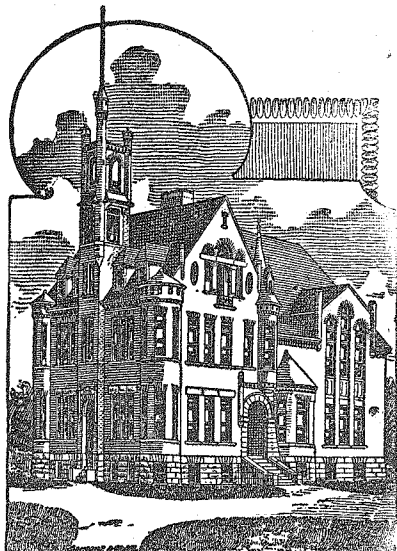
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Vol. 45.

Lamoni, Iowa, January 26, 1898.

No. 4.

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HELEN KELLAR, THE GIFTED BLIND GIRL.

BOSTON, Massachusetts, Jan. 13.—What Boston is buzzing about to-day is the unexpected withdrawal of Helen Kellar, the gifted deaf, dumb, and blind girl, from the school in Cambridge where she was being prepared for entrance to Radcliffe College to be instructed by tutors elsewhere. Miss Sullivan, who has had charge of the education of Miss Kellar for the last eleven years, placed her in Arthur Gilman's School for Girls a year ago last September.

Last June it was thought best that Helen should take part in the preliminary examinations at Radcliffe in order to test her standing at that time. She passed successfully examination in English, elementary and advanced German, history, French, and Latin, taking honors in English and German. These examinations proved her to be much further advanced than was at first supposed, and Miss Sullivan decided that not more than two years would be needed at Gilman's school to prepare Helen for the entrance examinations at Radcliffe.

At the beginning of the present school year, October 1, Helen entered upon her active studies of Greek, geometry, physics, algebra, and astronomy, continuing such other studies

as were necessary. Recently Principal Gilman intimated to Miss Sullivan that he had arranged Helen's studies on a basis of three additional years, inclusive of the present year, in his school, making in all a four years' course in preparation for Radcliffe, instead of a two years' course, as planned by Miss Sullivan. The latter regarded this as a useless waste of time and protested against it. Mr. Gilman, it is said, urged as his reason that Helen was overworking and was in danger of breaking down. The principal was determined to carry out his plan, whereupon Helen's parents, who live in Alabama, came North and abruptly took her from the school.—*Tribune*.

IS A PAPAL COUP INTENDED.

THE sentiments of the *Civitta Cattolica*, the organ of the Vatican at Rome, as given by the Rome correspondent of the London *Chronicle*, will cause a distinct shock to monarchical traditions throughout Europe and produce a sensation throughout the Catholic world generally. The fact that it is regarded as a mere amplification of the Pope's Christmas allocution, coming through an organ edited by a picked staff of leading Jesuits in close relation to the Vatican, gives it the character of an inspired document, apparently designed to mark the beginning of the final struggle which is to settle the controversy for power between the Pope and the Italian monarchy.

The most significant fact in connection with the article is the expression of friendship for the republican form of government, especially as represented by Switzerland and America, which are commended for their "admirable and glorious constitutions," representing "true unities of nation and state," as contrasted with "that of Italy, which," it is declared, "has produced nothing but weakness, misery, and starvation." In the declaration that "without the aid of foreign bayonets the true Italy will find for itself its own way and will rise again from the ignominy in which it now

lies prostrate to true greatness," there is an evident allusion to the foreign aid by which the present Italian monarchy was enabled to establish itself as well as an invitation to the Italian people to assert their power.

These utterances are the more remarkable as made in the interest of—if not directly prompted by—a hierarchy which, for fourteen centuries, has not only been one of the strongest supports of monarchical government, but itself a representative of uncompromising despotism. Does it mean that the papacy, in the closing years of the nineteenth century, has been converted to republicanism, or that it has chosen this method for securing the sympathies of the Italian people in bringing to an end the struggle for "temporal power" which it has maintained for over a quarter of a century with the Italian monarchy? If the latter, the occasion has been adroitly chosen at a time when the Italian government is laboring under an accumulation of financial and economic embarrassments which have threatened its existence. In inviting an alliance with the Italian republicans—who are more likely to be opposed to the restoration of the temporal power of the Pope than otherwise—the advisers of the Vatican have taken some uncertain chances, and future developments in that quarter will be awaited with curious interest.—*Tribune*.

PREACHER GIVES DANCING LESSONS.

THE Rev. E. S. Stoddard, D. D., the rector of St. John's Episcopal Church in Jersey City, has decided to begin giving dancing lessons in the church building next week. The class will meet each Thursday night.

The price for each lesson will be twelve cents. The Rev. Mr. Stoddard intended at first to charge six cents, but found the expenses would be too great.

Dr. Stoddard decided that he could afford to give eight lessons for one dollar. The class was formally organized last night. There were thirty

young woman and twenty-eight young men at the meeting.

Fred Anderson, a dancing instructor, has been engaged by Dr. Stoddard.

The young people are enthusiastic over the dancing class, which is the first of its kind ever organized. Some of the other persons criticise Dr. Stoddard for not only sanctioning so wordily an amusement, but connecting it with the church as well. Members of the Evangelical churches are horror-stricken at the idea of a church dancing school.

Dr. Stoddard says he expects to meet criticism, but declares that, however severe, it will not deter him. He considers dancing not only harmless but a necessary diversion, and believes that every young person should be taught to dance.—*Chicago Tribune.*

HAUPT'S POLYCHROME BIBLE.

The Book of Judges: A New English Translation, Printed in Colors, Exhibiting the Composite Structure of the Book. By G. F. Moore. Dodd, Mead and Co.

THIS is the initial part of the long-expected and abundantly-advertised "Polychrome Bible" now being issued under the general supervision of Professor Paul Haupt of Johns Hopkins University. This particular part, the Book of Judges, is prepared by professor Moore of Andover. Dr. Howard Furness is also one of the general editors whose efforts combine to produce this noteworthy work.

The crazy-quilt patchwork appearance of these pages will at once arouse the ire of those who love not the higher critics. For the whole object of the work is to set forth the conclusions of these critics to the effect that the books of the Bible, as we have them now, especially the older ones, are not the product of any single author, but rather are composite productions, put together by a series of widely separated editors and compilers. The modern expert critics, working over this Chinese puzzle, claim to have been able to take it all to pieces again, picking out of a single paragraph sometimes bits of half a dozen different documents, redactions, or traditions. These sundry sources are each definitely indicated by tinting that portion of the line or page a certain color.

Certainly no one can look at this

work and deny that the critics have the courage of their convictions. Their ideas are here diagrammed so that the dullest can understand them at a glance. To what extent they are correct may still be a matter for dispute, and no doubt the battle will rage more fiercely than ever over this polychrome device. But this at least is sure—the scientific critics have already made impossible for the Bible to be abused as a fetish, as it was in a day not so remote as that of the Puritan fathers.

But to the ordinary orthodox mind this patchwork device may seem to require a phenomenal, not to say inspired, discernment and ingenuity which is not always apparent. The color scheme gives an appearance of practical infallibility to the ideas of these learned doctors which tends to make one a little skeptical as to how they come to know so much. Possibly they would have been more successful in winning converts to their ideas if they did not claim to be so miraculously cute in their detective undertaking.

As for the matter of special divine inspiration it is doubtless as easy to suppose that this may have been given to the compilers, redactors, or editors as to the original authors. And, on any theory, the unique character, the moral and religious authority and power of the Bible is evidenced by its own history as a power among men rather than by any body's theory.

The translation here given is made with no troublesome reverence for either the "common" or the "revised" versions. Some will decidedly prefer it to either. But what respectable reason can be given for writing "JHVH" for the word Jehovah or Lord is more than a layman can conjecture. It looks like a silly bit of pedantry. Of course, as every one knows, the Hebrew used to be written wholly in consonants, without vowels, but nobody supposes that those who used the language were compelled to talk in consonants only. And the attempt here to make the reader of this polychrome version pronounce, or rather sibilate, without a vowel the name "JHVH" for Jehovah or Lord every time he comes to it is a trifle irritating.

The publication of other books in this polychrome series will be awaited with interest. The ordinary intelligent reader will then be able with considerable confidence to judge for himself as to the documentary theory and as to this kind of free-hand patchwork reconstruction of the ancient history. From any point of view it is a great undertaking.—*Chicago Tribune.*

A CAKE WALK IN CHURCH.

ST. LOUIS, Missouri, January 18.—John Calvin's shade would have been greatly surprised had it been in the vicinity of the Second Presbyterian Church last night. The cake walk was unknown in Calvin's day, and as an adjunct to religion it was not known for many years after Calvin died. In fact, it is probable that the young people of the Second Presbyterian Church are the originators of the idea of entertaining themselves in such a good old African way. The occasion was the eleventh anniversary of the Young People's Society of Christian Endeavor of the church.—*Chicago Tribune.*

GOES TO CHURCH DISGUISED.

THE REV. DR. HENRY FRANK, of Dover, New Jersey, a week or two ago made a tour among some of the churches in Greater New York. He went in the garb of a respectable mechanic to see whether any wealthy church would receive him cordially. In one church he stood seventeen minutes and then went out, and no usher offered him a seat. In another church he took a seat, but very soon a large man laid a heavy hand upon his shoulder and brusquely demanded to know what right he had there, and ordered him out.

He visited five churches and was treated similarly in all.

Dr. Frank preached to his congregation to-day in Dover on the subject of his experiences in New York, saying that after fully satisfying himself of the spirit that governs these churches he pronounces them to be uncivil, devoid of human sympathy, hard-hearted, and insolent. He denounced their prayers as brazen acts of mockery and their worship as glaring hypocrisy.—*Chicago Tribune.*

In only three cases out of ten the sight is equally good in each eye.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JAN. 26, 1898.

A TEMPERANCE SCREED.

"ONE of the Common People" writes: "I do not pretend to be the peer of Dr. Grant in any of his great attainments, but in the temperance reform he is evidently only a beginner. I understand his first letter to be simply an announcement in substance that a great and good man was about to take the field against prohibition. To this I beg to reply that professionals like the reverend doctor have been found to obstruct all great reforms. Indeed professionals are generally the last to be reformed. But Providence performs his work with bad tools when the good ones are arrayed against him. In this reform, however, the great majority of Christian ministers advocate prohibition, and no doubt some who oppose it now would favor it if the majority were opposed to it. Ministers, as well as others, like to be distinguished in some way. Though it is difficult to conceive how a man who has achieved eminence in so many respects should volunteer to champion those he so prophetically describes as perjurers, bribers, etc. But he has helped us to an explanation. He says it is in human nature—'just as men who have drunk too much are thirsty and cry "more brandy."'

"When the Christ came on his great mission of reform he found all the leading clergy of the church violently opposed to him. Of his twelve apostles not one was a professional. The doctor assumes, for instance, in the case of smuggling, that the Government would be less able to detect crooked whiskey when there would be no other around than as now, when it can be easily concealed with thousands lawfully authorized to store and sell the like. And now a single cargo smuggled would give a fortune. He speaks of convictions as though their number depended on the prevalence of crime, so that in barbarous countries, where nothing is prohibited by law, there being no convictions there would be no crimes. But in Canada, as elsewhere, there are a thousand frauds to one arrest even. He condemns Maine for having passed a prohibitory liquor law in 1846, which they have stuck to ever since, in spite of a wary and remorseless enemy.

"Christ did not often specify the evils against which Christianity was aimed, but rather laid down in parables or otherwise, great principles applicable to all conditions and times. We admit he did not even forbid

polygamy, nor slavery, though they prevailed everywhere. But he laid down principles that condemned doing an injury to any man or woman or creature, anyhow and anywhere. As for prohibition by the Buddhists, it was an absolute necessity, as it is to prohibit selling to Indians, else they would soon have killed one another off and left no followers for Buddha, Mohammed, etc. It is only the restraints of Christianity and consequent loyalty to law that enables the traffic to exist among us. A few days since two men were murdered by two drunken men, who were totally insensible to what they were doing. Had this occurred among the tribal Indians the man who thus drugged and inflamed them would have been shot, and his business of manufacturing mad men stopped. I heard a certain brewer of this city tell how he had violated the Scott act.

"Would wild, unchristian savages submit to have their mandates thus defied? By no means! They would have put the torch to every distillery and brewery and whiskey den in the land, if not to every barley field, railway bridge and boat that had to do with the defiance of their orders. I repeat, it is only Christianity that makes it possible for law to defeat the wishes of the people. A few hundred God-defying men could quickly put an end to the liquor traffic in Canada. Yet we should not infer that heaven wants us to keep the traffic here. It was the same with slavery in the United States. It became more and more profitable, and therefore powerful, every year, like the liquor traffic here. But that reckless, fanatic, John Brown, cut the knot with sixteen desperadoes at Harper's Ferry. He precipitated a war, the most expensive and one of the most deadly the world ever saw. But it freed the slaves. Tens of thousands of Christian ministers, college presidents and professors upheld human slavery, and talked eloquently of vested rights and morality, etc. Yes, we have heard all this before, and from ministers, too, when reforms were mooted."

Miss Henrietta Day Smith, Hamilton, replies to Principal Grant's leading arguments against prohibitory liquor legislation, and quotes from a statement by ex-Governor Dingley as to the influence of prohibition in Maine: "In 1855 there were 10,000 persons (one out of every forty-five of the population) accustomed to getting beastly drunk. There were 200 deaths from delirium tremens annually (equivalent to 300 now), there were 1,500, perhaps, (equivalent to 2,200 now), made so by drink; there were 300 convicts in State prison and jails (equivalent to 450 now), and intemperance was destroying a large proportion of the inhabitants and of the homes throughout the State. Now not one in 300 of the population is a drunkard, not one-sixth as many; the deaths from delirium

tremens annually are not fifty, and criminals and paupers (not including rumsellers) are largely reduced notwithstanding the large influx of foreigners and tramps. It does not look as though Maine's morals are being hurt much by prohibition when in 1892 she had only one convict for every 6,959 of her population; whereas Canada had one for every 3,980 of her population in the same year. Maine reports fifty-seven towns in which there is neither almshouse or pauper. She is physically the poorest State in the Union, yet has the greatest wealth per capita of any State, one out of every three or four of her inhabitants possessing quite a comfortable bank account."—Toronto *Globe*, December 25.

It is quite refreshing to note this effort in our neighbor on the north to escape the evils of drunkenness, and though we may possibly think that the word "prohibition" does not correctly represent the ground covered by the word "temperance," yet, in view of what the writer has stated, "it is only the restraints of Christianity and consequent loyalty to law that enable the traffic to exist among us;" it ought to be pertinent to ask, How is the traffic in intoxicants aided by the restraints of Christianity? Surely, this must be a misprint, a mistake of the printer or the proofreader.

Does it mean that because of the restraints of Christianity the lawless forces of Buddhism, Mohammedanism, which the writer styles "Indian," would despoil the traffic because of the evils following it, and make the safety of society assured by punishing alike him that drank and him that made him drunken? Does he mean that Christianity enacts laws by which the traffic is carried on, and those who profit by it are protected in their business by laws enacted by Christians, enforced by Christians, and acquiesced in and submitted to by Christians? It would seem so.

Then follows the question of great interest to the HERALD readers, What Christianity is this that makes the liquor traffic possible, and is given as the cogent reason for its existence? Is Dr. Grant ready to answer?

The Scriptures has it that no drunkard hath eternal life, or can have continuing place in the kingdom

of God. This Christianity, so called, surely cannot set aside this fiat, and replace it with one that not only admits drunkards as inheritors of eternal life, but admits those who make them.

Our theory seems to take in the idea that as no drunkard is an inheritor of eternal life in the kingdom of God, for that reason no man should be either a drunkard or the maker of one. It also contemplates the philosophy that the Christianity of the gospel was designed to make men heirs of the kingdom, joint heirs with Jesus Christ. Hence, true Christianity cannot be the successful coadjutor of the traffic, in that the use of which not only unfits them for useful lives on earth, but absolutely debars them from the kingdom of God after death. It therefore cannot be the Christianity of the New Testament gospel that gives existence and sustenance to the traffic.

We are much pleased to see the defensive showing of Miss Smith in favor of the State of Maine. That State has so long been held up as the place where prohibition did not prohibit, that it is very pleasant to see such a showing as the last sentence shows,—a bank account for one out of every three or four of her people. Pretty good for Maine. What a striking and remarkable argument in favor of the abolition of the liquor selling, liquor drinking element from the municipality and the State this condition of things in the Granite State is. Material prosperity may not be necessarily an evidence of godliness, or an indication of Christian progress; but material prosperity under conditions that show in marked contrast between the poverty and squalor of beer guzzling, whiskey drinking communities, and the thrift and cleanliness of communities where sobriety obtains, does show where the path of wisdom may be found. Maine is rock-ribbed, granite-shouldered against the world in her geological and material organization; and it is fitting that in the attitude of moral reform,—by which the physical and mental health and activities of her citizenship may be preserved, and their powers be enhanced,—she should be also morally and economically rock-ribbed and granite-shouldered. Long live Maine!

The gospel, as the angel's message has delivered it, teaches that the man that sinneth against his own body sinneth against God. This is beautifully stated by Paul. "Now are ye the body of Christ, and members in particular."

It is therefore a foregone conclusion in the mind of the saint that he cannot be other than sober in his habits and retain the Spirit of the Holy One, and be counted as a member in good standing in the body of Christ. If there is no fellowship between the Spirit of Christ and the Spirit of the Evil One, no union of Jesus and Belial, none between the spirit of the Christian and the world; then there must ever be the farthest possible distance between sobriety and drunkenness; propriety and rioting.

It is said that comparisons are odious; but it ought to be that statements of facts where truth and morality are involved ought to be permissible.

All up and down the valleys of the Ohio, Allegheny, and Monongahela Rivers and their tributaries—from Pittsburg, Pennsylvania, the converging point of trade and wealth—there are hives of human industry. The masses are toilers. From the slow accretions of small gains from the mines and the workshops, many thousands of men and their families are sustained. From many of these localities murmurings of discontent more or less distinct and loud and aggressive are heard, and yet a condition of things is existent that demands and takes a larger percentage of the gains of the workman than either Carnegie, Frick, or any other so-called iron or coal magnate ever thought of taking.

The town of Benwood is said to contain seven thousand of population, composed almost entirely of mill workers, and the necessary aiders and abettors of such industries, carters, wagoners, coal, iron, and coke handlers of every sort. This aggregate accumulation of laborers and their necessary helpers—the grocers, provision dealers, gardeners, butchers, bakers, candlestick makers, etc.—maintain some thirty-nine (the same number of stripes that Paul used to get) saloons, regular places where wines, beer, and intoxicating drinks are sold and drunk. This means practically that the small army of workers comprised in the

seven thousand of population, every five of whom are producers, the bread-winners, pay the licenses, house rent, taxes, and all incidental expenses, support of family, and accumulation of wealth to thirty-nine men, not toilers like themselves. To figure this a little closer, it means that as only one in five of the population, usually considered, is a breadwinner, there are only about fourteen hundred of the seven thousand that are so classed, and this divided by thirty-nine gives one saloon, or resort for drinking purposes, to every thirty-eight of the workers, or thereabouts. This means that every thirty-eight of these toiling men—many of whom are poverty stricken, living poorly in rented houses at high rents—are voluntarily taxing their hard-earned pittances to support and maintain a drunkard-maker, his wife, and children; many of them in luxury, in good houses, with pleasant surroundings; and the chances for the children of such families, such as the coal miner and iron worker dare not even dream of for theirs. All this these toilers do voluntarily; for no State has ever yet enacted laws by which it is made the duty of the citizen taxpayer to set apart any portion of his earnings to the use of the saloon and liquor seller.

Benwood is but one end of the long settlement along the Ohio, known popularly as Wheeling, West Virginia, with some forty thousand population, and the whole mass of busy people properly seasoned, peppered, spiced, and salted with saloons, drinking booths, and tavern bars in the proportion named.

At the risk of raising another storm, we write it as our conviction from what we saw and heard, that it is such a condition of things as is presented above that has made such rioting and bloodshed, as was witnessed but a few short months ago at Homestead, at Chicago, at Birmingham, and other places possible.

Take this mischief-breeding, unprofitable and unproductive element out of the lives of the workingmen, and a vast amount of squalor, poverty, and wickedness would be avoided, and all the unnecessary expense incurred by the State to look after the peace of community and care for the paupers would be diverted into legitimate

channels, and the working classes be made much better off.

Maine—with her hard industries of lumber making, granite blasting, paving making, and poorly remunerated fishing—keeps herself afloat in the sisterhood of States, with a prohibitory law laughed at, ridiculed, and confessedly poorly enforced, shows a bank account for every few of her workers, while bibbling, guzzling, swilling West Virginia and Pennsylvania are leaving the barons to pile up the millions, and the toilers are consenting to it largely by voluntarily consenting to sustain a soul and body demoralizing, political, and practical system that is a veritable social devil fish among systems.

If Mr. D. L. Moody and Mr. Francis Murphy want a field where they can do society good, and where they can do absolute and unmeasured good to both the souls and bodies of men, here is one ready to their occupancy. Let them take the three rivers for a radius of a hundred miles up and down from Pittsburg, and open an active personal campaign against the drink evil habit, and the measures by which it exists and is fostered, and they can make names that shall be enscribed high up on the pillars of fame. But while they are catering to the classes above the workers, and away from the places where they may be reached, they may create sensations, get their names in the daily press as such movers among men, they can never reach the cankerous sore in the American economic world. What Neal Dow and others have done for Maine, Moody and Murphy, or some others must do for Pennsylvania and West Virginia.

Here is a suggestion. Have we not some one or more who will and can attack this hydra-headed monster, and down him? It is a more notable dragon than St. George ever saw or dreamed of, and there is a chance for immortality for him that will do battle with it to the death.

Wherever the church can and does reach men, those won to its ranks are won from the liquor traffic; and could we but be universally successful, men now engaged in the service of the Demon of Strong Drink would be compelled to find other sources of labor and support.

Down with inebriety, drunkenness, and disaster, and up with sobriety, temperance, and prosperity!

A LIBERAL (?) CHRISTMAS SERMON.

THE Chicago *Tribune* in its issue of Sunday, December 19, published a number of short Christmas sermons, from which we select the following, from Dr. H. W. Thomas, of the People's Church, as a specimen of current so-called Liberal theology:—

The exceptional, that which is out of the natural order, gives rise to questionings, doubts, hence is a burden upon faith. Professor Schmidt, the eminent Biblical scholar of Cornell University, says: "A future critical edition of the New Testament must adopt in the text or at least register in the margin the reading: 'Joseph begat Jesus,' in Matthew 1:16." In the higher order of the natural, of the ever-becoming life of man, there has been an age-long process of enlargement, of race- uplifting, through birth accessions of moral power. If a Moses, a Socrates, a Buddha, why not the Christ? Not less divine because more human.

Ever since the Jewish elders accused Jesus the Christ of "blasphemy" because he claimed to be the Son of God, and greater than their father Abraham, it has been the leading effort of those opposed to his divine mission to cause disbelief in the miraculous conception and divine Sonship of the Messiah. Infidel, atheist, and spiritualist have joined in ridicule of the statements and claims of holy writ concerning the great truth that Christ was begotten of the Holy Ghost, hence God's only begotten Son.

And now comes Doctor Thomas, a product of dissent from Calvinistic theology, who has swung so far to the opposite extreme and has become so exceedingly liberal in his modes of thought and so loose in his interpretations that he seems disposed to glorify the human and bring down the divine to its poor level, in the phantasies of so-called "Liberalism."

Doctor Thomas has also, as we understand, joined with Dr. Lyman Abbott and others in discarding the account of the creation and fall of man, and other verities of Jewish revelation and history, as myths or indefinite race legends, upon the theory that they were evolved from traditions of the Babylonians and other nations and became merged into the Jewish cosmogony. Therefore it has now

become a matter of little or no difficulty for the Doctor to propose a direct alteration, or marginal addition, to the text of the divine word, to suit the so-called progressive ideas or fancies of himself and his school, who have become wise above what is "written."

Liberalism is not always liberality. When it swings so far from foundation principles that it rests upon "nothing," it has nothing, simply nothing, to offer; hence cannot guarantee to its adherents or devotees anything to be relied upon. The physical universe in its structure and growth does not justify such loose methods as those adopted by adherents to the so-called scientific theological school. Doctor Thomas should first satisfy his readers that he is better informed upon the facts of New Testament history than were Matthew and others chosen by our Lord; also that he is fully acquainted with all the workings of nature manifested and at the disposal of the power behind nature, before proposing such an unwarranted departure from, setting aside, or erasure of revealed truth.

No less scientific authority than the eminent Hurley has declared the miraculous conception to be not out of harmony with natural law. Dement in his excellent work "Ingersoll, Beecher, and Dogma," also makes good points to the same effect.

New discoveries in all branches of science show the familiar concrete properties of nature to be endowed with possibilities scarcely less marvelous than those claimed for the spiritual; that the known is yet largely unknown. Indeed, the line drawn between the natural and the spiritual (so designated) is more imaginary than real, so close is the connection, so intimate the relation, so complementary the one to the other, both evidently being parts of a great whole, and to recognize and to bring out which is strictly scientific. Each is but part "of one stupendous whole."

Dr. Thomas' views upon Bible history and revelation do not seem very definite or clear. It is difficult to comprehend his position; whether with him all the statements of the Jewish Scriptures are uncertain and doubtful; or some true and sufficiently

correct to constitute a basis of faith. In all events, being a doubtful quantity, in his attitude toward ancient revelation, and evidently an unbeliever in present-day inspiration, similar to that of the past,—direct communication from God to the race,—he is hardly in position to suggest changes in foundations of faith. If God has not spoken since the apostolic age, we have no evidence that he has abrogated what he then declared. Nor have we reason to regard the Almighty as fickle, unstable, or changeable in character. However clergymen of certain schools have little difficulty with such propositions. Fickle themselves, logical propositions are often brushed aside because out of harmony with their systems and methods.

Here we are willing to suggest to the Doctor: Not the human for the divine. The human is faulty, imperfect, uncertain. The divine is true, perfect, steadfast, eternal. We have had too much of the human in theology (Dr. Thomas' theories included); we want the divine, and nothing but the divine. We want the Christ as the Christ: the Way, the Truth, and the Life—the Son of God.

Is it true that that which is out of the natural order (the order that appears to man in the present imperfect state) should "give rise to questionings, doubts, hence is a burden upon faith"? Is there not a distinction between what one sees and knows of the present and what one does not see and comprehend? Have not scientists rejected as abnormal what now they receive as natural? Do not questionings and doubts often lead to investigation and increase of knowledge? Is not proper questioning a prelude to confirmation of faith? Man by his questionings of nature has comprehended her secrets and placed her forces at his disposal. The disciples of the Master received explanations of parables because they asked questions. "Ask and ye shall receive," etc. Light dispels darkness and confirms faith. Man is an intellectual interrogation point with capacity, aided of God, to receive a knowledge of all truth.

Reverting to the "natural order": Must the doctrine of the resurrection from the dead also go by the board?

Will it be natural for man to always exist separate from a tabernacle or body? If so, where the relation to this existence? Or, will the Doctor finally conclude that "death ends all" because some claim there is no "natural" evidence of immortality? Who, what, and where is Dr. Thomas? Who has authorized his presumptions, and when did the Almighty discover his mistakes and constitute evolutionistic theologians, without communication from him, to correct his errors? Are not the exceptions referred to as "the higher order of the natural" which "evolved a Moses, a Socrates, a Buddha," so exceptional as to become themselves, by the Doctor's theory, a "burden upon faith"? How long, according to the Doctor's "progress" will it be until we may sweep away all foundations of faith and have—nothing? How long will it take Nature—nature without God and grace—to evolve the race entire (or what may be left of it) to "the higher order of the natural"! To say the least such a process or method looks discouraging. Who would survive, and where? We have read somewhere of "evolution against itself." The Doctor's own theories literally swallow and annihilate themselves, as the reader will see if he take the trouble to push them to their logical conclusions in the many features that might suggest themselves?

And, who is Professor Schmidt? Does he outrank Apostle Matthew and the innumerable company who have borne witness to the divinity of the Christ? Is his university degree higher than their credentials? Is he more eminent or better qualified to suggest textual changes than were the Jewish rabbis who misled the rabble and condemned the Son of God as a blasphemer and impostor? Pardon the statement, but Professor Schmidt has not yet sufficiently evolved. He seems to require a process of growth out of mistaken conceptions into the higher order of the spiritual. To both the gentlemen named the following texts may afford instruction, with others of similar import:—

No man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12:3.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save

the Son, and he to whomsoever the Son will reveal him.—Matt. 11:27.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17:3. (See also John 1:1-14; 8:54-58; etc.)

"If a Moses, a Socrates, a Buddha, why not the Christ? No less divine because more human."

We shall not attempt to do more than refer to the superiority of Christ the Son over Moses the servant; the one a man, the other "God manifest in the flesh;" the life of the one honorable to himself and ennobling to posterity, though mistakes are recorded in the recital of it; the life of the other an exhibition of perfection in all its phases, a pattern for man to imitate, a guide for him to follow; "In whom are hidden all the treasures of wisdom and knowledge"—Creator, Redeemer, Savior; the Son of God with power; and "greater than" even "our father Abraham." (John 8.)

The chasm is too great to be spanned in that way.

Socrates, due honor to his worth, will not compare with Moses. Of Buddha enough is known to place him among the exceptional men, but himself and his system are far beneath and not to be compared with the excellency and dignity of the Christ.

We leave the Christ for the reader to contemplate, assured that in reverently so doing he will continue to wonder and admire, though he can never exhaust the theme, because infinite.

BRO. V. D. BAGGERLY DEAD.

BY CARD from Bro. J. M. Baggerly, dated Detroit, Michigan, the 15th inst., we learn that his father, Elder V. D. Baggerly, of the Second Quorum of Seventy, died suddenly at his home, Derby, Indiana, on the 14th inst. A letter to Bro. Columbus Scott, President of the Second Seventy, states that Bro. Baggerly had returned from his field to spend the holidays with his family; and that his death was caused by apoplexy.

Bro. Baggerly was a veteran and a faithful laborer in the vineyard, for whom there is a reward at the Master's hand. We sympathize with his bereaved family.

NOTE IT.

NOTE the many phases of world developments in religious, social, political, and all other lines of thought and progress—progress forward and backward as the case may be; note also the items of church news that we give in the HERALD.

How can Latter Day Saints keep progress with the work if they fail to read the church organ? Surely no one can afford to fall behind in the onward progress of the work and the world as we approach "the end of the world"—the time of the harvest—the closing scenes of the "eleventh hour."

Do you take the HERALD, the official publication issued by the church? If you do not, you ought to take it and read it and use it for good.

Subscription price, \$1.50 per year.

EXTRACTS FROM LETTERS.

BRO. I. N. ROBERTS, Minneapolis, Minnesota, January 14:—

I have just arrived in the city and will begin action to-night; and hope to do some good while here, more to the saints than others. Things are not as I would like to see it in this city, but hope for a revival among our own people. The northern part of my field is in fine shape; prospects are grand for an ingathering. There has been paid in something over six hundred dollars tithing this year in my field; so you can see how the Lord is with them. Am in the best of health and spirits.

Bro. W. S. Pender, Clay Center, Kansas, January 15:—

Am assisting the saints here now, in a project to build a church, with every prospect of success. Will be at Greenleaf, Kansas, Sunday the 23d.

Bro. C. H. Porter, Guide Rock, Nebraska, January 20:—

I have just closed a series of very interesting services near Hardy, and am now on my way to points further west.

EDITORIAL ITEMS.

BRO. U. W. GREENE'S letter in present issue, though not written for publication, is given space for the benefit of "all whom it may concern" in this: It suggests a thought of general interest in the offer to forward matter for publication in the HERALD. The elders and others who come across matter of importance in advocacy and defense of the truth would aid the cause by forwarding such items to the HERALD. There is much of good in the field of literature, in history, science, archæology, etc., etc., that would prove helpful, that

could be furnished from books, magazines, newspapers, and other publications. We refer to matter of value, not the mere passing worthless "stuff" that floats into many publications. The editors will publish such matter as they can, but could return any not used, if so requested. Regular communications are listed and kept track of. Keep the HERALD posted and it will be the better able to post the brethren in the fields and at home. We try to keep a watchful lookout for anything and everything of value to the ministry and the saints.

Bro. R. J. Anthony has been holding a debate with Ben Rich, of the Utah Mormon Church, up Blackfoot way in Idaho. Particulars will be sent by Bro. Condit or Grimmitt.

All notices, communications, newspapers or other matter intended for publication in the HERALD should be addressed to the Editors. They will not hold themselves responsible for delay or nonappearance of matter not addressed to them or the "Editorial Department."

We have request to republish the now "celebrated" "Cure for Cancer." It was recently reprinted. See HERALD of December 29, 1897.

Elder Alma Kent, of the Eastern mission, stopped at Lamoni enroute home to Kansas, visiting relatives at headquarters. He will labor in Kansas until General Conference.

Bro. J. L. Goodrich has a card in the New Lexington, Ohio, *Tribune*, late date, in which he contrasts the truth from Utah Mormonism in good form.

A letter from some Kirtland sisters recounts a good time had among the Kirtland saints in a social way of late with some who came to visit them from other branches of the church.

A handbill announces a series of meetings at Princeville, Illinois, in the town hall, by Bro. M. T. Short, to begin January 13; on subjects or divisions of "the old Jerusalem gospel." These are the days in which it pays to advertise that the people may see, read, and hear, and learn what, when, and where, concerning the truth.

Brethren sending newspapers will please mark matter to which attention is desired. It takes too much time to hunt through unlimited columns of matter.

A sister writes a lengthy letter urging that the word be taught as diligently in families of the saints as to the world. The sentiment is a good one and we note it, though not having space for the letter entire.

Sr. Fannie Green, Ridgetown, Ontario, asks for the present address of Bro. and Sr. George A. Thayer, formerly of Bennington, Michigan. Bro. John Shields had been holding services at Ridgetown to good effect.

Sr. R. C. Kelley of Bagdad, Florida, writes earnestly of her interest in the cause, of blessings received because of devotion to the work and sacrifice of worldly pleasures and follies. After actual enjoyment of the Master's blessings she commends them to the young as of priceless value.

Bro. George E. Spencer wrote January 15, from Elmore, Colorado; had done some preaching east of his home, and was in good spirits for the onward progress of the work.

Bro. P. P. Starke, lately baptized at Richmond, Virginia, was to visit Roxbury, some twenty miles from Richmond, on the 9th January by invitation. There are nine members at Roxbury, and Bro. S. was thinking that his visit would do them and himself some good, which we believe. Bro. Starke is engaged on a series of tracts that he believed would be aids to the work.

A railway is to be built from the base to the summit of Mount Sinai, according to a late press item; and now a Pittsburg firm has been awarded a contract to light the catacombs of Rome by electricity. Present and prospective conditions indicate that curiosity may be satisfied without the people being brought nearer to God, or made closer imitators of the good of the early Christians, by access to the ancient mount and the later burial place. However, the microbe is at work penetrating everything, and throwing light, that all things may be made manifest—the things of the present included.

At an alumni dinner of Wesleyan University graduates, including ministers of high standing, liquors were placed on the table at the disposal of the guests. The *New York Voice*, which protested against the grill room of Princeton University, and the easy access of Yale students to liquor sa-

loons, has also called attention to the Wesleyan's banquet. Methodist ministers have protested against the use of intoxicants.

Dr. William Reed Huntington D. D., Rector of Grace Church New York, has written a work, "A National Church," in which he "presents with force and clearness his views on the theory and practicability of a National Church with special reference to our own country. He names as the three 'watchwords of unity:' In the field of Dogma, Condensation; in the field of Polity, Coördination; in the field of Worship, Classification."—Who next? How about the numerous array of D. D's., who have preceded him? Are they and their theories "dead issues"? If so what will become in turn of Dr. H. and his theories and National(?) Church?

Eighteen cotton mills at New Bedford, Massachusetts, employing 9,000 men at \$70,000 per week are closed because the employees have rejected the wage scale. Other and contiguous mills are also affected.

Severe earthquake at Argenta, Italy, the 17th; a church and several other buildings wrecked, several persons injured.

Bread riots at Ancona, Italy, by socialists, on the 17th.

German socialists have denounced the Minister of the Interior because of his attitude toward labor.

Several anarchistic and anti-Semitic demonstrations against Zola, the French writer, and others who charge government complicity in late military trials, occurred in Paris on the 17th. Several persons were injured and troops were called out to suppress the rioters. Disturbances also occurred at Lyons and Marseilles.

Russia has "borrowed" Talién-Wan and Port Arthur—two ports—from China, and has notified Japan to that effect. Japan has offered no objection.

A submarine boat has been tested at Baltimore which experts affirm, can crawl along the bottoms of rivers and harbors and destroy torpedo mines such as the government is constructing for coast defense. It is claimed that this new invention will compel the adoption of an entirely new system of submarine defense.

President Zelaya has warmly received representatives of the American

Syndicate and contractors interested in the construction of the Nicaraguan canal, at Managua.

France is stirred by revelations of the conditions prevailing in her army circles. Correspondents aver that France is degenerating and is at the lowest ebb since the Commune.

At the instance of the German Navy Department a pamphlet has been issued addressed to the Hebrew Reichstag electors, who are mostly followers of Herr Richter, exhorting them to vote for a larger navy, as "Palestine, by its aid, could be turned into new Germany" for them.

Thousands of fortune seekers are reduced to starvation in South Africa. There are 10,000 people out of employment in Johannesburg; mines are closing daily, trade is at a standstill. The criminal calendar is very large.

The Sultan has been told that unless he withdraws his objection to Prince George of Greece as Governor of Crete, Russia will propose the annexation of Crete to Greece.

The London *Chronicle* quotes largely from an article in *Civitta Cattolica*, said to be directly inspired by the Vatican and the Pope, asserting that the coexistence of the Vatican and the Italian monarchy is impossible, and advocating the establishing of an Italian republic.

England is willing to loan to China £12,000,000 for fifty years at 4 per cent to liquidate the Japanese indemnity on the condition that three new treaty ports be opened and certain railway rights are secured to England.

Five thousand Socialist workmen, who had been forbidden to hold a meeting, made a public demonstration in Vienna on Sunday, and there are rumors of trouble in Hungary and Bohemia.

Kiao-Chou is free as a trading point; Germany will not seek to restrict its commerce. If Russia pursues a similar policy at Port Arthur, England and America will not complain. England's policy of "no grab and no curtailment of the world's rights" in China has had a soothing effect, thus far.

England is watching France's movements in the vicinity of Hainan.

Indications point to a collapse of the Shah's authority in Persia. Eng-

land, whose influence has been paramount in that country, is watching events with a view to preventing Russian encroachments upon Khorassan, which would bring the Czar's domain on still another side of Afghanistan and thus nearer to India.

Russia is suspected of fomenting disturbances in British India.

The Berlin press is enthusiastic in the discussion of a joint Anglo-German loan to China and a friendlier attitude is adopted toward England.

The Spanish government is greatly worried over the recent events in Havana, but the Carlist and Weylerist elements are exultant.

Thomas A. Edison Jr. has invented a machine which he thinks will harness the wave power of the ocean and make it compress air, which can be used to furnish power enough to supply all New York State, and electricity will be used for light, heat, and power by everyone.

Spain has decided to revive the Weyler methods in dealing with Cuba, and General Blanco will suspend all acts of clemency.

The insurgents wrecked a railway train near Havana on Monday, killing and wounding many Spanish soldiers.

There is much trouble in the Diet at Prague over the attempt to have both the German and Czech languages taught in Bohemia.

Pekin, January 19.—The Tsung-Li-Yamen, the Chinese Foreign Office, has had another conference on the subject of the loan, which is still unsettled. Besides the right to extend the Burmah railroad through Yun-Nan Province, Great Britain asks the right to build railroads through the Province of Sze-Schuan (north of Yun-Nan), and a third treaty port is demanded, the identity of which no doubt is Siang-Yin, in the Province of Hu Nan, which Japan proposed to open at the time of the Shimoneseki negotiations. The proposed opening of the Port of Talién-Wan (on the Liao Tung peninsula and north of Port Arthur, a position which would command the railroad connecting Port Arthur with the north and Manchuria) continues to be the chief difficulty, Russia desiring to keep the whole of Manchuria for herself. Neither power is willing to yield on this point, and the question is no

longer a commercial one. It has become political.

Yokohama, January 19.—The organ of the government reproaches Russia, Germany, and France with following a selfish policy in the far East, and adds: "Japan will avoid alliances, but she is prepared to act vigorously if necessary for the maintenance of peace."

British war ships in commission at Esquimaux, British Columbia, have been ordered by the English government to immediately join the Asiatic squadron.

The London *Times'* Pekin correspondence of the 20th says the Russian Chargé d' Affairs has so strongly remonstrated with the Tsung-Li-Yamen against the opening of Talién-Wan as to amount to intimidation. He threatened reprisals and the withdrawal of Russia's friendship and protection. "The Chinese, while recognizing the advantage of the British terms as affording the best hope of maintaining the integrity of the empire, are wavering."

Disorderly demonstrations against M. Zola, who proposes to investigate alleged army scandals, continue in Paris and other portions of France. The disorders are anti-Jewish—against M. Zola and other Hebrews.

The Czechs continue turbulent of late at Prague, Bohemia.

Chili is preparing for war against Argentina.

"Now that Leo XIII. has been converted to republicanism politically, thereby taking ground against monarchical rule, there will be some curiosity to know whether he will vindicate his consistency by abdicating authority as Supreme Pontiff of the papal church and establishing a form of republican church government in its stead."

Mr. Gladstone is suffering from insomnia and nervous prostration, which are taxing his vitality.

The German government is endeavoring to foster German customs and manners among the Polish people in the eastern provinces, in Posen and Westphalia.

The Chilean government has decided to undertake the construction of the Trans-Andean railway.

Bombay, the 20th; Deaths from the bubonic plague during the past week,

851. The exodus is increasing and business is stagnated.

Captain Puga, a Spanish emissary sent to buy insurgent submission to Spain, was captured and shot by the Cubans.

Spanish authorities report the submission of the Cuban General Parra, with the forces under his command.

Much excitement has been caused in the House of Representatives by discussion of the Cuban question. Such discussion, together with the massing of American war vessels at Tortugas and other Atlantic stations not far from Cuba have caused much flurry and comment at home and abroad. Advices to the 20th report quiet, or open disorder suppressed, in Havana.

The number of cotton mill workers out on a strike in New England at last accounts was 16,000.

London, Jan. 22.—The Sultan of Turkey has determined to send 15,000 soldiers to Palestine in honor of Emperor William's visit there. The garrisons of Beirut and Damascus will be reëquipped, and his majesty will also give the German Emperor a piece of ground at Jerusalem, which, according to tradition, was the site of the last supper, which different Christian communities have hitherto vainly sought to acquire. It is understood that Emperor William will transfer the ground to the German Catholic missionaries.

Heated words over the Socialists' onslaught on the Rightists in the French Chamber of Deputies led to a "free-for-all fight," in which fists, inkstands, and other missiles were used.

Original Poetry.

THE ROD, FOR THE CHILDREN OF GOD.

BY ELBERT A. SMITH.

Saints, saints, will you murmur complaints
Longer, or strive with a friend that is true,
o'er a fancied right.
The letter it is that kills, the spirit is pure
in God's sight,
And giveth a life that is pure, and seeketh
no longer the ill
That a brother has done, and repented, and
would leave, but it clings to him still,
And is flung at his back and is held in
his face till he faints.
The rod, for the children of God.
The rod and the law are proof of a son whom
the Lord corrects,

The bastard is free and never a father caresses or checks.

'Tis the fold for the weak, and the field for the strong and the true.

The one God protecteth and feeds; and the other he strengtheneth all the day through,

To live for the truth at home, and to witness for it abroad.

The fold for the feeble and old;

But the field of the world for the valiant defender of truth.

The gospel was restored at the last, through the hand of a youth.

The wisdom and knowledge that come with the lengthening years,

Are naught as compared to a faith and trust that are fixed, in the Lord, above fears.

And a love for the truth that can neither be bought nor be sold.

Mothers' Home Column.

EDITED BY FRANCES.

"There remaineth therefore a rest for the people of God"—Heb. 4: 9.

"After the toil and trouble there cometh a day of rest.

After the weary conflict, peace on the Savior's breast.

After the care and sorrow, the glory of light and love,

After the wilderness journey, the Father's bright home above."

NEEDED HELP GIVEN.

COMING home from my school work one evening, and feeling tired and somewhat discouraged, I picked up the *Herald*. It is my usual custom to glance over the *Herald* and see what is contained therein, and then begin with the Home Column and read all that, and then read the letters. On this evening I glanced over the contents till I came to the Home Column. There these words were read, "God knows it all." I stopped then and read all of the letter. Some place I have read this thought, that when we need any particular help and are ready for it, we will find just what is needful for us, and the help we most need at that time. We will either meet some persons who will give us the necessary help, or find in some book or paper the help we need. How true this is. On this particular evening I had need of just the words contained in Sr. Almira's letter. I could not get to talk with one who had always been ready and able to give me words of comfort and advice. This one was not at home at this time, and I was so anxious to talk with her. Not having the privilege of talking as I wished, words came from the pen of another helper, pointing me to an all-wise and loving heavenly Father, who knows our every need and want. While reading the letter, tears came till my eyes could not distinguish the words before me, and I silently prayed God to bless the writer, and I also prayed for God's help and guidance that I might not weary, but keep onward in the path of duty.

School, with its duties that at the time seemed rather discouraging, looked somewhat brighter. The things there and elsewhere that had caused me to feel discouraged

were looked upon in a different light, and I felt like taking new courage.

The thought at the last of our sister's letter prompted me to write this, that she may know that her letter did much good. Many times the thought, "God knows it all," comes to me, and I feel strengthened. We know not the good our thoughts may do if only coined into words, either spoken or written; so let us try to ever be ready to scatter these words of cheer and comfort as Sr. Almira did.

IRENE.

Dear Sisters:—Being a reader of the Home Column, I will try to write you some of my thoughts. I may be an extremist, but then I know I am right in some things; at least I think I am, and I want you to judge. First of all, I do not believe the Devil is the cause of all the troubles that occur between man and wife. I think it is just the cross-grained disposition of themselves, and a willful neglect of cultivating the principle of charity. Some preachers may be that way. I hope they are not Latter Day Saints, and I think they are not. I think quarreling and what is called "jawing around" is just a bad habit like chewing and smoking tobacco, and I have wondered if some good brother or sister couldn't get up a remedy for it, like Bro. Ordway sells for the tobacco habit. It should be "no cure, no pay." Bro. Joseph Smith gave me a remedy for my cough that would cure this disease also, if people would only take it. He said, "Just quit."

There is another remedy which is good. That is, remember the contract entered into when you started in business together.

Fretfulness is another bad habit, but then I think that many of our troubles come from not keeping the "Word of Wisdom" that the Lord gave us. I am satisfied in my mind that that which we cultivate will grow, for God has ordained it so. Then why not cultivate the following plants: Cheerfulness, kindness, and a love for all of God's creatures, whether they be bad or good? Mother love is like God's love, and you know that a mother has always more care for the one that goes astray. I believe God loves all the work of his hands, and we should try and be like him. I feel as though I will try to let those I come in contact with feel and know by my words and actions that I am trying to be a saint.

May the Lord bless and comfort the tried ones and all that are trying to overcome.

Yours in the one faith,

ELIZABETH.

PRAYER UNION SUBJECTS.

Thursday, Jan. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MARY A. HINES is very sick with inflammatory rheumatism. The prayers of the saints and Prayer Union are desired, that if it is the will of the Lord she may be healed.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE second annual Inter-State Sunday School Institute was held at St. Joseph, Missouri, from December 26-29 inclusive. There were nine sessions of Sunday school work and two sessions of Religio work, the latter being reported to the Religio Department in the *Autumn Leaves* will not appear in this report to the Sunday School Department of the *Saints' Herald*.

The officials of the Institute were: T. A. Hougas superintendent, with F. E. Cochran, J. A. Gunsolley, J. F. Mintun, and W. N. Robinson assistants. W. N. Robinson secretary, with J. F. Mintun assistant and reporter; Sr. Pierson chorister, with Amy Winning organist; the librarian, usher, and janitor of the St. Joseph Sunday school acting in such capacity for the Institute.

The superintendent in his address, "The Aim of the Institute," said among many other good things: "We are here for work and the benefit to be derived therefrom. We are lacking in preparation for the accomplishment of our work; and feeling this, have met to help and to receive help. Although it may not be perceptible to us at all times, yet we are either progressing or retrograding. The Institute is the outgrowth of the necessity existing for it. We must grade up our Sunday school workers before we can consistently talk of grading our Sunday schools. We expect to meet representative Sunday school workers here; we did not expect to meet all the workers. Good resulted from previous Institute, in that those who were present representing the Sunday school workers in different parts disseminated the knowledge there obtained, and we have confidence that good will result from this Institute. Best results come from knowledge mingled with zeal. Our aim is to disseminate and receive added knowledge, and infuse added zeal into the workers. In preparing program was very strongly impressed to invite Zion's Religio-Literary Society to have part in this Institute. God directed in this matter, and hence they have a part in the program. Our aim is to be coworkers, and to thus strengthen each other as organizations, for the work that lies before us, each having a work to do in the upbuilding of the kingdom of God."

Elder J. M. Terry, of St. Joseph, Missouri, in his Address of Welcome said: "In the seventeenth century it was asked of John Locke how one could best improve for life's work. He answered, 'Study God's word.' A Buddhist said that the reason they worshiped that which was neither creator or preserver was to honor exalted merit. We honor the Sunday school because it is of exalted merit, the result of its work being the salvation of souls, in value being more than the whole world. The Lord says in Hosea 10: 12: 'Sow to yourselves in righteousness, reap in mercy; break up your fallow ground:

for it is time to seek the Lord, till he come and rain righteousness upon you.' We understand you are here to sow in righteousness, and to break up the fallow ground. We are workers together with God in this exalted work. We bid you welcome in the name of God whom we represent. We in St. Joseph hope to be benefited by your being here. We will try and make you feel welcome, and will assist in bringing about such results, and the insowing of such seed as will result in great good."

Frank E. Cochran, of Lamoni, Iowa, said: "Greeting and handshakes bring an inspiration, but the greater work we have in hand gives a higher inspiration. The work introduced by the Lamb slain from the foundation of the world, is the highest and grandest that can engage the efforts of man. The inspiration received from God in connection with the Sunday school is one of the reasons I am engaged in it, and why I am now here. The work of training the child gives us help that is uplifting. Great is the need of such work as ours. Sin existing evidences there is great need of such work, need of representing the living Christ."

J. A. Gunsolley, of Lamoni, Iowa, said: "Religio is now side by side with the Sunday school, which is an improvement over the past. In response to a petition to God presented last April at the convention held at Lamoni, to remove doubt that prevailed in the minds of many concerning the Religio work, doubt was removed, and peace and satisfaction ensued. I am satisfied the Lord's Spirit is in this Religio work as in the Sunday school work, and in every other good work advocated to forward the gospel of Jesus Christ. We have met to study manners and methods to advance the work in which we are engaged. We want such methods selected and adapted from every source, that are calculated to advance this work. We want truth; such as will build up the kingdom of God upon the earth. The greatest lack in the church to-day is in not having proficient local help in the branches. We should try to develop and qualify men for this work."

W. N. Robinson, of Independence, Missouri, said: "I am pleased that the Religio department was added to the program of the Institute: I want to know more of its real nature. By being here we have privileges to review old methods, and the better mature them, that we may the more effectually use them, besides we study new methods. We find it necessary to secure so we can disseminate. We are here to secure that we may disseminate to those with whom we come in contact. We want cowork, all to take interest in receiving, and assist to impart and our Institute is a success."

J. F. Mintun, of Magnolia, Iowa, said: "The hastening time is come. We no longer can say it will come, but must prepare for what now is. The church needs such departments of work as are represented here to develop the youth of the church for the positions of trust they are soon to occupy. While the young men are being prepared to represent the interests of the church, the young women

are being prepared as their helpers. Even some of our sisters are doing a grand work as missionaries, some in foreign lands. There is a sphere of usefulness for which all should be prepared. I am here to assist you in these departments of work, believing that they have been and can still more effectually be made a support to the church of the living God. I have been blessed when laboring in the interests of these departments equal to what I have been in ministering the word. I believe good will be done in this Institute. May God's blessing be with us."

Sr. Louise Palfrey, of Macon, Missouri, said: "I am grateful to be here to hear and feel what I have since being here. The church is an established fact: the Sunday school and Religio need special help, because of the present peculiar surroundings. The Sunday school and Religio is to prepare us for the work that is established."

William Clow, of Independence, Missouri, said: "While visiting wife's folks I was made to understand, by an audible voice that this was God's work in which we are engaged, and that it would lack nothing. I felt that having obeyed the first principles there was nothing more to be done. When I came to Independence I saw the children of the saints on the Lord's day using the Temple Lot as a playground. It seems to have been accepted in the past as a fact that no one but the ministry were under responsibility to do any work. The Sunday school furnishes work for all. I hope I never will get too old to work in the Sunday school. I have come to this Institute to learn. We must not rely upon methods and methods alone. The Spirit of God must be associated with methods. I have felt as much of the Spirit of God in the Sunday school work as in any other work in the church."

W. S. Hodson, of Fanning, Kansas, said: "I am young in the work. I am here to learn."

W. B. Torrance, of Guilford, Missouri, said: "I came here because I felt I needed instruction, and the work in the district of which I am an officer needed help. I have made sacrifices to be present; borrowed the money to come with, feeling I would be repaid for such sacrifices."

Emma Beebe, of Council Bluffs, Iowa, said: "I came because I needed encouragement and help."

The evening prayer meeting was good, the time being fully occupied, and the Spirit's presence being felt continuously, at times very touchingly.

J. F. MINTUN, Reporter.
(To be continued.)

Letter Department.

SHEFFIELD, England, Jan. 1.

Editors Herald:—Last evening how noticeable it was to see the little groups of people crowding the streets at so late an hour, as if they were in real earnest after some given object. Upon watching them I could see some of them were turning into the portals of the church—some to the Methodist, others

to the Baptist. While at the same time I could also see a few of the despised people called Latter Day Saints, wending their way to the home of our aged Brother and Sister Gell, to spend the last hour of the old year in prayer to their God. As for these other people, I long for the day when the honest-hearted amongst them will find to their joy and satisfaction, the angel's message. I am fully convinced that there are a number of good people in the midst of these popular churches of to-day that want finding out. Some might ask, But how shall this be done, remembering how we have been treated at times, when some have said to us, We want no more of you, nor your Joe Smith doctrine, it is from the Devil, and the like? But notwithstanding this we have a work to do. May we then do all in our power to seek and to save the lost.

I was very much edified by the reading of Sr. Pitt's letter in *Herald* for December 15. I am in full sympathy with our dear sister in her good work, and only wish there were more of the kind at work in these British Isles, for I am fully persuaded that the sisters can do a splendid work. If they will only go forth with full purpose of heart, I am sure God will bless them. Their brethren would feel cheered, believing that they were filling rightly the office for which they were created, to be a helpmeet. In fact it behooves every brother and sister to do their duty, not waiting to ask what shall I do. For the Lord says that he that waiteth to be commanded in all things is a slothful servant.

After having read the first volume of the Church History, I am thoroughly convinced that it is a grand work, and it ought to find its way into the home of every true Latter Day Saint. It bespeaks very much credit to the compilers. We do appreciate our dear *Herald*. We expect Bro. H. C. Smith, also Bro. and Sr. Pitt, to our conference the 8th and 9th inst. I pray that God will bless us all that we may continue faithful to the end.

Your brother in bonds,
JOSEPH ARBER.

GUILFORD, Mo., Jan. 9.

Editors Herald:—I rejoice in the gospel, which brings to man the hope of eternal life, and an inheritance to the estate set apart for man when God created the world.

The gospel being restored to earth in these the latter days, comes to us in power, in the Holy Ghost, and in much assurance. When I cast my mind on past events, and see how God in his tender mercy and love extended to me the opportunity of accepting the gospel, and enjoying the privileges of the children of God, my heart swells in gratitude, and I feel that his mercy has exceeded my worthiness. There are obstacles to overcome, discouragements to surmount, but let us will to overcome and firmly determine to conquer, then the captain of Israel's host will aid us. The work in this part of the Lord's vineyard is on the advance; slow, but I believe sure. There are internal dissensions to overcome, yet the work will go onward. Those who have the work at heart and are actively engaged in the same, are being con-

firmed, and strengthened; those who are negligent and slothful, and remain so, will be losers; and who will be to blame? Every one will be rewarded for his own works.

Our worthy missionary in charge, Bro. Peter Anderson, is a faithful steward, ever watching over and directing the work, and feeding the flocks of God in this district. The submissionary, Bro. M. F. Gowell, is an active minister, always engaged in the Master's cause.

This district is composed of five branches; three of which are conducting Sunday schools. In the other two branches it is impracticable to hold a Sunday school. In our Sunday school at Guilford, we enjoyed the Christmas festivities; the children of the school were the active ones engaged in the event. I hope the new year has brought a renewed determination to gain the victory in the cause of redemption.

The writer enjoyed his best Christmas feast by boarding the "iron horse" bound for St. Joseph to attend the Sunday School Institute, held December 26-29. So replete with grand thoughts was it, that the writer is doubtful whether the organs of the mind will be able to digest them. The meeting with brothers and sisters of like precious faith, and the receiving of the hearty handshake and greeting of each other, was of itself a delight; but to engage in a work so great and grand in purpose as the Sunday school, confirmed as it is by the Spirit of God is an inspiration to the soul of man.

I left rejoicing in the thought that I was permitted to be there. I should not forget to mention the generosity of the St. Joseph saints, how they sacrificed for the Institute to be held there. To Brn. C. Kinnaman and J. M. Terry and families, there is an especial warm place in my heart for entertainment received while there.

On returning home I found that I had been elected superintendent of the Sunday school. I keenly felt the responsibility resting upon me, but went to work as best I could, and was encouraged by the first effort made. May the good cause prosper in every locality where it has been started, also move out into new fields. May the new year prove to be one of rapid progress to every department of the work of Zion's cause. May error and confusion lose their power, and truth reign mightily, Zion be established, God's kingdom come, his will be done on earth as it is done in heaven, is the prayer of your brother in Christ,
W. B. TORRANCE.

HEPPNER, Oregon, Jan. 7.

Editors Herald:—I left the sound country about two months ago, enroute for eastern Oregon, to change mud and rain for snow and ice. Cannot say that I am pleased with the change. I stopped at Castle Rock, where I was much pleased at meeting Bro. Chase again, who had been lost for some six weeks. I joined him in holding meetings there that resulted in seven being added to the fold. They are of the best element of the place. After that we set sail for these parts, and arrived here to find just snow enough to make it good and cold and bad un-

der foot. We found the comfortable home of Mr. Rush, where we were made welcome by him and Sr. Rush until Bro. Wallace's team came in to take us out to Gooseberry, twenty-five miles; and it should be remembered that these Oregon miles are not American miles; at least one would not think so were he traveling them this time of the year. I was glad when we got to the end of that ride; it was a very cold day. Bro. Chase got real cold before we got there.

We held meetings a few days, then Bro. Goodwin and I took horse and cart and went to Lone Rock. Bro. Chase took his feet and went to Condon, a distance of some twenty miles; and having to go a good ways in this country to see a little, he went considerable out of his way, which made him quite a nice walk; but he could keep warm, and that was more than we could do in the cart. Talk about going to the north pole in a balloon; I have been near enough there in a cart!

At Lone Rock we were entertained by Mr. Maden, an infidel, who not only kindly cared for us and horse, but attended all our meetings, eighteen in number. He furnished the wood, and at the close of the meetings took up a collection of \$6.20. The attendance was good, from fifty to one hundred and fifty. Closing there, I borrowed a horse and took a horseback ride of nearly thirty miles to join Bro. Chase. I got lost in the fog twice, but arrived there and gained an experience too. I found Bro. Chase laboring under a disadvantage, having taken a bad cold; and when there is anything the matter with his singing gear, he is indeed out of fix; but the attendance was good until the Christmas entertainment, when we closed, holding in all twenty meetings. I got homesick during the holidays. Bro. Chase; well, he says he does not get homesick, but he often feels just like I do when I am very homesick. He has some other name for it, but the symptoms are just exactly the same. I am glad Christmas only comes once a year.

From there we went to Mayville, where we held six well-attended meetings; were cared for by Mr. Edwards, a nonchurch member, but of a splendid family. How I would like to see such people in the fold. I am often made glad by the statement, that if they feed you, clothe you, or give you money, "by this you may know my disciples."

At Condon I found Bro. Moore, an old Californian, where we invited ourselves to a real good Christmas dinner. At Condon I was the guest of Bro. Clark, a real saint.

From Mayville we came by team to Lone Rock, a distance of twenty miles, and such a time as we had getting there! neither Bro. Chase nor myself knew the road; so Bro. Chase made a chart of the road as it was explained to him, and that the chart was all right he still affirms, but we were all wrong in following it. We started in the morning and traveled until 12:30 over an awful road, stopped to inquire where we were—for we had a little misgiving (the driver and I) about that chart, and found it had brought us around to within three miles of town again. We just felt like burning that chart and pounding its maker. There we were,

still seventeen miles from our destination, where an appointment was out for preaching for that night. We got some dinner, fed the team, took Bro. Chase and his chart and started to try and get there if possible. We followed along through the fog, mud, and cold until eight o'clock, when coming to a house we made some inquiries and found we were still five miles from our destination; learned that we could stop with them over night if we could sleep three in a bed. This we concluded to do; it was also decided that I must sleep in the middle. You can imagine how much I slept between two big Iowans with their well-known propensities for wanting the most of any and everything.

Again we took the road with five miles ahead of us, supposing that Bro. Chase had remodeled his chart, but on coming to a fork in the road, learned he had not. We traveled on till noon, when coming to a house made inquiry and found we were one mile further away than when we started. We took the back track, and after wandering around most of the afternoon, came in sight of the town.

The fog is awful here in the winter; it freezes on the outside of one, and goes inside of him and freezes. On getting there we found many had been disappointed at our not being there as advertised; also that we could hold no meeting that night, as one of the lodges was going to give a free supper. Bro. Chase attended, took part in the music and supper, and I was told made quite an impression—at the latter part, which I partly believe. We held two well-attended meetings there; had many invitations to return, the use of the church being offered us and plenty of places to stop at; but time forbade our remaining longer at that time.

Having held twenty services there, we concluded to come on to this place; obtained the use of the Christian church and commenced meeting; first night seventeen out, the next fifty, the next upwards of one hundred; if we can keep up that rate of increase we will soon have a crowd. We are both feeling well with the exception of colds.

Our time is near to a close in these parts; must soon return to Washington to finish work there. Address will be, Castle Rock, Oregon.

HIRAM L. HOLT.

FOREST, Ont., Jan. 15.

Editors Herald:—On January 4, Elder S. W. Tomlinson came here and remained a week. He preached eight sermons, using his chart to good advantage. In the daytime he did much fireside preaching, resulting in much good, for those who were interested obtained a better understanding of the good work.

On Sunday the 9th, he baptized two, Bro. and Sr. Cates, who, we feel satisfied, will make good earnest workers for the building up of God's kingdom. Others are interested. We are expecting Elder St. John here soon. We rejoice that these two have been added to our number, and hope that ere long many will obey the gospel, that a branch may be raised up here that will be an honor to the name of our God. For this we ever pray.

In bonds,

ROBERT H. HUSTON.

HOW IS THIS?

NOTICE.
Teacher — will give a series of discourses at

NOTICE.
Deacon — will give a series of discourses at

And, behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.—D. C. 83: 23.
The teacher's duty is to watch over the church always, etc.—D. C. 17: 11.

In bonds,

JAMES CAFFALL.

SCRANTON, Pa., Jan. 16.

Editors Herald:—I am pleased to say that we still retain our hall on Lackawanna Avenue, and our Sunday school is progressing favorably. On Sunday, December 26, the Sunday school gave a fine entertainment, and appropriate prizes were given to the children. I was pleased to note that during the exercises there was some talent displayed even in Scranton. Bro. Ervin Williams, the superintendent, takes a deep interest in Sunday school, and although I am aged, still I love the Sunday school, and think it would be well if all the old people, as well as the young, would attend Sunday school; it would be the means of helping them on in church work. We have our social meeting after school, and preaching every Sunday evening by Elder A. N. Bishop, which is greatly enjoyed by the saints. He gave us a number of discourses on "The triumphant march of Joshua," which were both interesting and instructive. He is now treating on the "Great apostasy." We are pleased that Elder Bishop has come amongst us. His clear-cut, logical reasoning is much admired by those in and out of the church.

In bonds,

EDWIN TRIMBY.

LAMONI, Iowa, Jan. 17.

Editors Herald:—It seems as if God sends his ministry into certain localities, and through them metes out blessings in the right time. At least so I believe, and also the saints in Hazel Dell. Indeed we had a time that we will not soon forget. Bro. Strain from Council Bluffs was out there and held a series of meetings, using the blackboard. His subjects the last two evenings were, first, "the line of prophets," showing that there was an unbroken chain of prophets and patriarchs from Adam down through the different epochs to the days of Christ and until the time should come spoken of by the prophet Isaiah, "the prophets and your rulers, the seers hath he covered;" and also referring to Revelation, when the "man child was caught up unto God, and to his throne," in which period of time God revealed his will to the children of men.

And in handling the last subject, "latter-day revelation," it was wonderful the reason and the simplicity in which he proved the restoration of the gospel and the mission work of God's Holy Spirit in the latter days as well as in former days.

During Bro. Strain's visit difficulties among the saints were settled, the sick were

administered to and fed with the heavenly manna that restores health to the physical body and revives the soul. Indeed I can bear my testimony to this latter-day work, that God has restored the gospel and works with the children of men by his Holy Spirit now as in ages past. Your brother in hope of Zion's triumph,

A. E. MADISON.

DE SOTO, Neb., Jan. 14.

Editors Herald:—I am now in the vicinity of De Soto, holding the gospel banner aloft. De Soto was at one time the star branch of the Reorganization. While talking with a gentleman who was a boy in the days of old De Soto, he gave me the follow story: "One night while we boys were playing 'base' in the streets of old De Soto, I concluded I would attend prayer meeting. After going to the private house where the meeting was being held, I discovered that it was a Mormon meeting. Among others who took part in the meeting was a lady who arose and spoke in an unknown tongue. The interpretation was given in the same manner by a young gentleman. The interpretation was a prophecy and warning to the saints of De Soto. They were told that unless they 'ceased their contention,' and 'repented of this iniquity,' that 'they should be scattered to the four winds,' and there should not be 'one left to tell the story.' I have lived to see the fulfillment of this prophecy to a letter. They continued their strife, and to-day there is not one left to tell the story—they are all gone," said he.

At that time De Soto was looked upon as being the center of Nebraska commerce. Those who inhabited the town and vicinity looked fondly forward to the time when De Soto would be a great thriving city, with all the advantages the "Old Muddy" could afford, being navigable as they supposed it would be, and having a fine place for landing on the banks of De Soto. But alas! "the wisdom of the wise shall perish, and the understanding of the prudent shall be hid." Nothing remains to mark the spot where De Soto once stood but a few lonely fruit trees in the midst of a corn field. Instead of running near the old town, the "old not to be depended upon" is near two miles from where it once afforded a harbor for old De Soto, and it looks as though she had deserted the banks of De Soto forever. Thus we see that where once the star branch of the church existed not one of them is left to tell the story.

Excitement runs high in this place. They never heard the gospel before, most of them at least. The M. E. minister has lost his job. People found that the gospel didn't cost anything, therefore they ceased to pay for something they didn't get. The old game followed; when driven to the wall on the doctrine of Christ, and seeing his craft in danger, he began to circulate hatched-up stories about Joseph Smith and the saints in general. He said the saints in Omaha all practiced polygamy, and would lie and steal; said he had a Mormon Bible, and if the people could stomach it he would lend it to them. He said those that had been baptized

would have a doctor bill to pay, as it was contrary to nature to baptize in winter. I have gained the favor of the people in general—only two families willing to support the M. E. minister longer. Those two families threatened to waylay me on the way home from church. The night they threatened it I was escorted home with a bodyguard. I don't think they will try it. The house is crowded each night. People are interested; many are near the kingdom. The Devil is doing his best, but he is on the outside. I am greatly encouraged in the work. God is blessing me with the presence of his Spirit. My prayer is for the welfare of latter-day Israel.

In gospel bonds,

SAMUEL WOOD.

HOLSTEIN, Ont., Jan. 15.

Editors Herald:—I suppose that before this reaches you Bro. Joseph will have arrived with his Canadian lassie. God bless them both. We were glad that Bro. Joseph had the good luck to pick up such a noble specimen of Canada's daughters; not only physically but also intellectually, morally, and spiritually. But it will give you (poor degenerate Yanks) a small idea of what we raise in these northern wilds.

We were greatly disappointed in not receiving a visit from him when he was so near us, about thirty miles; but we are in hopes that the first time he pays a visit to his father-in-law he will take us in. May peace, love, and unity be with you all, is the prayer of

AULD WATTIE. (Walter Morris.)

ARGENTINE, Kan., Jan. 12.

Editors Herald:—For thirty years you have been a welcome visitor at our house, and have continually brought us news from all over the land that has cheered, comforted, and instructed us to make progress in the divine life; and in order that you may continue, we have sought to assist you in getting new subscribers and to enlarge the circle of your usefulness. We are glad to hear of Brn. Newton and Barmore laboring successfully in Big Valley, California. Many of our relatives live there for whom we have a great desire that they learn the truth. We have sought to instruct them as best we could. We are glad to see the progress that is being made nearly everywhere, and the honest souls who desire the truth brought into the fold and family of God.

This is comparatively a new field where I am now laboring, and am meeting with good success. At Rosedale have baptized two; at Merriam many are believing; at South Park some rejoice in hearing the word; at Turner the people are anxious to hear, and come from far and near. Here in Argentine we are gathering up a few; organized a Sabbath school the first Sunday in this year; have secured a hall free of charge for all winter, in which we hold services every Sunday, and Wednesday evenings. I never enjoyed better liberty in presenting the message of life and salvation than now, and God is confirming our words with signs following. The prospect for an ingathering is good; have many more calls

than I can fill; and according to God's promise we are meeting with grace and favor from the people everywhere. May God help us to be wise, to preach the gospel in the spirit of love and meekness; and not abuse the people because they were taught in another school of theology, and by so doing drive them from us.

F. C. WARNKY.

JONESPORT, Maine, Jan. 12.

Editors Herald:—Every representative of the latter-day work in presenting the Book of Mormon as God-given, has had to meet the Spalding story, and answer the assertion that Mr. Rigdon stole said story, revamped, and gave it to Joseph Smith. The inclosed testimony of P. P. Pratt is found in his reply to La Roy Sunderland, who at that time was Editor of the New York *Evangelist*. It was published in 1842. It has proven a help to me. If in your judgment it contains sufficient of general interest, publish; if not the editors' waste basket is capacious. I have a number of *good things* picked up from many sources along the way; would you like to have me submit them to you for inspection? Possibly some of them can be used.

Have just returned from Machias, the shire town of Washington County. Through the kindness of the supervisor of schools I occupied a building centrally located; had excellent audience and liberty. Several expressed the determination of obeying the gospel as soon as the weather was warmer. Midwinter baptizing is somewhat difficult in these latitudes. Prospects appear excellent in all the openings we have in this State. Branches are getting wide awake. We are all greatly encouraged and hope for final victory. Trust to meet you at General Conference.

Address: Jonesport, Maine, until March 1. Permanent address: Stonington, Maine.

In pleasant bonds,

U. W. GREENE.

(Yes, we would be pleased to have all the elders or others send us matter of general interest and of use in advocacy or defense of the cause.—Eds.)

BARODA, Mich., Jan. 17.

Editors Herald:—In the town of Baroda stands a neat little church, whose spires point heavenward and whose foundation—well, we do not know, but we have been informed that it is so holy that, in dedication, its doors were closed against Latter Day Saints and Catholics. The spirit of discord moved upon the "wilderness"—some against and some defending the rights of the only Latter Day Saints who could be found for miles around. So the leaven worked. At the beginning of the new year, when the air is so redolent of good resolutions as to be perceptible to even the blunt sensibilities of Latter Day Saints, some friend to the cause hired a hall where the truth might be told without contaminating the surroundings.

Elder H. C. Bronson, well known to many, walked in with the "sword of the Spirit" well sharpened, and the Spirit himself as his Guide. For ten nights he has presented the

gospel with such power as to draw to its hearing the best citizens, not only of the town, but of the surrounding country. Last night a packed audience voted unanimously for him to remain, the best men in this vicinity offering to aid in defraying the expense of hall rent. We have heard many excellent speakers, but it has never been our good fortune to hear the gospel presented more plainly, pleasingly, and powerfully than it has been presented here by Elder Bronson.

Let us say right here, that if petitioning will count, Elder Bronson will come back to Michigan the coming year. The speaker says he never talked to a more attentive audience. A Baptist lady, a Mrs. Arend, an intelligent, refined person, has played the organ and conducted the music, and when a hard rain-storm came that would have kept most audiences at home, she donned a pair of rubber boots and walked a mile to lead in singing, to our surprise, a good-sized audience. The hall is owned by William Shafer, a square, fair-minded man, who has spared no pains in making everything comfortable and pleasant.

The church people of Berrien Springs, a town a few miles distant, seem so interested in our work that they have sent for Davis H. Bays to come and lecture against Mormonism, so to-night Elder Bronson goes to look after him. To-morrow we expect other elders on the ground, so Elder Bronson will continue his work at Baroda.

Berrien County seems ripe for the truth, and the power of darkness seems ready to do its part toward hindering its progress. We feel so joyful over the outlook that we scarcely know whether we're in the body or out of the body.

Praying that the honest in heart may be permitted to hear the truth, we are

Yours in bonds,

MRS. J. H. ROYCE.

COUNCIL BLUFFS, Iowa, Jan. 21.

Editors Herald:—Lest some may think that I am presumptuous in engaging in debate with the "one-time Latter Day Saint," Davis H. Bays, permit me to state that the discussion is not of my making, as I have had nothing to do with arrangements thus far; Bro. J. R. Lambert and H. O. Smith looking after these matters. The following credentials place the responsibility for my selection where it rightfully belongs:—

LAMONI, Iowa, Jan. 3, 1898.

To Whom it may Concern:—We hereby certify that Elder T. W. Williams, of Council Bluffs, Iowa, is a regularly ordained and duly licensed minister of the Reorganized Church of Jesus Christ of Latter Day Saints, and that he was appointed to do missionary work by the last General Conference of said church; also that he has the indorsement of the Reorganized Church, and has been duly appointed by the missionary in charge of the State of Iowa to represent the interests of said church in a discussion to be held with one Elder D. H. Bays, time and place of said discussion to be provided for.

This document is signed by the "First

Presidency," "Church Secretary," "Missionary in Charge of Iowa," and "Missionary in Charge of Harrison County, Iowa."

I am assured that T. W. Williams is not able to meet this or any other man; but God is, and like David I enter the forensic arena feeling that, while I may wield the sling, *God must guide the stone*; and should this "Goliath" meet a similar fate to Goliath of old, the credit attaches, not so much to man, as to God's unerring accuracy in directing the "pebbles" of truth. I shall have an able assistant and wise counselor in our moderator, H. O. Smith. We really expect Bro. J. R. Lambert to be present also.

The debate will take place in February or March, at Mondamin, Iowa. The subjects for discussion are the relative claims of the respective churches, the reliability of the Book of Mormon, and the all-sufficiency of the Holy Bible.

Next Monday, the 24th, I commence a two-weeks' discussion at Tabor, Iowa, with W. W. Blalock, of Topeka, Kansas. Two propositions are involved, An examination of the claims of the two churches, Bro. Henry Kemp acting as moderator. Hitherto we have never succeeded in securing an opening at this seat of Congregational learning, hence in the way of membership have nothing to lose and all to gain. We hope the theological students may get some points that will stay with them through life.

Owing to the protracted watching during our late sickness, I am not as physically equipped as I would like to be; but I shall trust in God for needed assistance. I do not expect to please everybody *not even all professed saints*, but I propose not to be manserv-ing but God-fearing. Jesus Christ could not please everybody; in fact, he had many more enemies than friends, and the majority of his friends were unstable at times. Beelzebub, or Lucifer, was the only being who proposed to please everybody, and for his egotism was cast out of heaven. I care not to follow his example. Modern divines have sought to serve men, and it has lessened their influence proportionately. Latter Day Saint ministers must guard against this weakness! He who would desist in denouncing sin, in punishing wrong, in urging truth, for fear of offending any man in or out of the church, is unworthy the calling of a minister for Christ. Rest assured that Latter Day Saints are not yet angels, but noticeably human, and will oftentimes resent that which conflicts with their folly or ignorance.

A cloud, lowering and dark, has hung o'er the local work here for a time, and I am informed that this has been of periodical occurrence since the organization of the branch; but we see rifts in the cloud and hope for a brighter day. So long as saints will persist in digging up the putrid carcasses of past differences so long will clouds gather. A hopeful sign was manifested in a late priesthood meeting, when numbers of the local ministry expressed an anxious desire to assist in furthering the work. However, the Council Bluffs branch is no worse than the average, better than many, and much better than the sectarian churches; but any little

defect is particularly noticeable after the era of prosperity we have had. During the past year I have done very little visiting in the city and I now notice the difference. The church must sooner or later care for its city interests. Every large city branch should have a pastor, devoting his entire time to church work. No man can do justice to the work and engage in manual toil. Christ said, "Feed my sheep." Feeding consists not alone in having a straw stack, but in hunting up the sheep and bringing them to the feeding place. This takes time and means, but it must be done, if we expect lasting results.

Bro. Caffall has been with us for several weeks, holding a series of meetings in the interim, dealing with the rules governing the church, and, as usual when men's duties are pointed out, satisfied some and displeased others; but so be it. We hope that all may be led to investigate and be benefited in the end. Craving an interest in the prayers of all who are interested in the success of the work,

Yours for Christ,

T. W. WILLIAMS.

Original Articles.

SIDNEY RIGDON'S CONNECTION WITH THE SPALDING STORY.

TESTIMONY OF PARLEY P. PRATT.

"ABOUT A. D. 1827, Messrs. A. Campbell, W. Scott, and S. Rigdon, with some others, residing in Virginia, Ohio, etc., came off from the Baptists and established a new order under the name of Reformed Baptists, or Disciples; and they were termed by their enemies Campbellites, Rigdonites, etc. This reformation, as to its doctrine, consisted principally of the baptism of repentance for the remission of sins, etc. And Mr. Rigdon in particular held to a literal fulfillment and application of the written word; and by this means he was an instrument to turn many from the false notions of sectarian traditions, to an understanding of the prophecies touching the great restoration of Israel, and the mighty revolutions of the last days. Many hundred disciples were gathered by his ministry throughout the Lake Country of Ohio; and many other preachers stood in connection with him in those principles.

"I was then pursuing an agricultural life, and mostly occupied in converting the wilderness into a fruitful field; but being a member of the Baptist Church, and a lover of truth, I became acquainted with Mr. Rigdon, and a believer in and a teacher of the

same doctrines. After proclaiming those principles in my own neighborhood and the adjoining country, I at length took a journey to the State of New York, partly on a visit to Columbia County, New York, my native place, and partly for the purpose of ministering the word. This journey was undertaken in August, 1830. I had no sooner reached Ontario County, New York, than I came in contact with the 'Book of Mormon,' which had then been published about six months, and had gathered about fifty disciples, which were all that then constituted the Church of Latter Day Saints. I was greatly prejudiced against the Book; but remembering the caution of Paul, "Prove all things; hold fast that which is good," I sat down to read it; and after carefully comparing it with the other scriptures, and praying to God, he gave me the knowledge of its truth, by the power of the Holy Ghost; and what was I that I could withstand God! I accordingly obeyed the ordinances, and was commissioned by revelation and the laying on of hands to preach the fullness of the gospel. Then, after finishing my visit to Columbia County, I returned to the brethren in Ontario County, where for the first time I saw Mr. Joseph Smith, Jr., who had just returned from Pennsylvania to his father's house in Manchester.

"About the 15th of October, 1830, I took my journey in company with Elder O. Cowdery, and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and then for the first time, his eyes beheld the 'Book of Mormon;' I, myself, had the happiness to present it to him in person. He was much surprised, and it was with much persuasion and argument that he was prevailed on to read it, and after he had read it he had a great struggle of mind, before he fully believed and embraced it; and when finally convinced of its truth, he called together a large congregation of his friends, neighbors, and brethren, and then addressed them very affectionately, for near two hours, during most of which time both himself and nearly all the congregation were melted to tears. He asked forgiveness of everybody who might have had occasion to be offended with any part of his former life; he forgave all who had perse-

cutted or injured him, in any manner; and the next morning himself and wife were baptized by Elder O. Cowdery. I was present; it was a solemn scene; most of the people were greatly affected; they came out of the water overwhelmed in tears. Many others were baptized by us, both before and after his baptism, insomuch that during the fall of 1830, and the following winter and spring, the number of disciples was increased to about one thousand; the Holy Ghost was mightily poured out, and the word of God grew and multiplied; and many priests were obedient to the faith.

"Early in 1831, Mr. Rigdon having been ordained *under our hands*, visited Elder J. Smith, Jr., in the State of New York, for the first time; and from that time forth, rumor began to circulate, that he (Rigdon) was the author of the Book of Mormon. The Spalding story was never dreamed of until several years afterwards, when it appeared in 'Mormonism Unveiled'—a base forgery by D. P. Hurlbut, and others of similar character, who had long strove to account for the Book of Mormon, in some other way besides the truth. In the West whole neighborhoods embraced Mormonism after this fable of the Spalding story had been circulated among them; indeed, we never conceived it worthy of an answer, until it was *converted* by the ignorant and impudent dupes and knaves, in this city, who stand at the head of certain religious papers, into something said to be *positive, certain*, and not to be disputed. I mean the editors of the New York *Evangelist*, *Zion's Watchman*, and all others who are equally guilty, including all who read and believe such a thing."—*Pratt's "Reply to Sunderland," published 1842.*

ARE WE CAPABLE OF NOTHING BETTER?

IS THERE not in the realms of imagination somewhere within range of American possibility some plan the adoption of which would render the masses of the people much greater certainty of honorably procuring a respectable living than they at present possess under the existing haphazard, rough and tumble, catch as catch can way of getting at it?

I believe it would be much better if

work and wages were furnished every man who needs to earn a livelihood, or wishes to be anything more than an incumbrance upon the face of the earth.

The only just way of bringing about such a condition, so far as I can see, would be for all the people to form themselves into one grand company and buy up every individual and lesser corporate real estate and business interest, giving in payment therefor our grand corporate due bills.

I do not believe in absolute equality.

Charity is greatest of the Christian graces; but where is the charity in the man who would not be willing to sell his possessions for a reasonable consideration, if by so doing he could place life's comforts within comparatively easy access of thousands who are now in poverty and wretchedness?

J. B. FARR.

Conference Minutes.

CLINTON.

Conference convened at Rich Hill, January 8, 9; D. C. White president, Ella Miller clerk, Vina H. Goff assistant. Elders reporting: D. C. White baptized 16, A. White, A. I. Roberts baptized 4, F. M. Sharrock baptized 3, S. C. Andes baptized 4, F. L. Sawley baptized 9, C. P. Welsh baptized 1, W. V. Rowland baptized 3, J. Sterling baptized 2, T. R. White, G. W. Beebe, C. F. Belkham; Priests, W. Mannering baptized 4, Curtis Silvers, L. A. Quick baptized 2, A. S. Leeper, F. J. Mannering; Teacher G. M. Shearer. Branch reports: El Dorado Springs 159; gain 5. Rich Hill 139; gain 6. Tebo 36; gain 6. Lowry City 75; 1 removed. Walker 22; gain 3. Veve 100; gain 2. Lebanon 41; gain 3. Nevada 44; gain 4. Taborville 24; 3 removed. Deepwater 25; gain 2. Wheatland 47 (new branch). Branches not reported present conference, number at last report, Clinton 36; Butler 33. Scattered members 11. Total membership of district 792. A net gain of 58 since June conference. A petition from the Walker branch, and present condition of Butler branch were referred to district president and missionary in charge to attend to. The ordinations of Philemon Pement and Lee A. Quick to the office of elder were left to district presidents D. C. and A. White to provide for. The matter of purchasing a new top for the district tent was also placed in their hands, D. C. White to confer with branch presidents to endeavor to raise sufficient means, and A. White to purchase the top when the money is provided. Alfred White resigned as Bishop's agent and D. C. White chosen to succeed him. Remember his address, Blairstown, Missouri. The district has need of all your tithes and offerings—treasury low (failed to get exact report). The following named per-

sons were chosen delegates to General Conference: Alfred White, D. C. White, Ella Miller, F. L. Sawley, C. P. Welsh, W. V. Rowland, F. C. Keck, C. F. Belkham, C. R. Duncan, T. R. White, R. T. Walters, A. M. Baker, Wm. Mannering, A. C. Silvers, J. D. White, Mina Kearney, Anna Jordon, F. M. Sharrock, August and Sarah Deller, and Wm. Chapman. Preaching during conference by F. C. Keck and G. H. Hilliard.

Sunday School Associations.

CONVENTION NOTICES.

Northeastern Missouri convention will meet February 11 at Bevier. Prayer meeting at 9:30 a. m., business session at ten a. m. Program for the afternoon session as follows: Sunday school newspaper. Normal work in charge of district superintendent. Blackboard work in review, using lessons 1, 2, and 3 of present Senior quarterly. Discussion of quarterly lessons: 1. Difficulties in them; 2. How to teach them. Sketch work. Question box. There will be a literary and musical program in the evening. A feature of business will be appointing delegates to General Convention.

Besides the secretary's report, we want a report from the superintendent of each school, as to the interest and prospects of your school. Bring notebooks and pencils, quarterlies and Winnowed Songs with you. It is our first duty to be anxious for the welfare and spread of the work in our own district and locality, and to that end we trust that all professing an interest in our Sunday school work will appreciate their responsibility to better fit themselves for usefulness, and to lend their presence and efforts towards helping to roll the work along. We hope that the future may mark a brighter era for the work in this district. Let each school and place where there are Sunday school possibilities be as well represented as possible. Sr. (Miss) Mary J. Richards, Bevier, Missouri, is clerk.

LOUISE PALFREY, Supt.

MACON, Missouri.

Eastern Iowa district will meet at Fulton, Iowa, February 4, 1898. The afternoon will be devoted to business, and the evening to a sermon on Sunday school work.

ELLEN J. GREEN, Supt.

To the Superintendents of the Several Sunday Schools of the Southern Nebraska District:—Our convention meets at Nebraska City, February 11, 12, 1898. It is earnestly desired that each superintendent report to the convention, in person or in writing, with reference to the following in his school: 1. The blackboard, how it is used. 2. Reviews, by whom and how conducted. 3. Results since using "uniform texts." 4. Teachers' meetings, when held. If none are held, what have you to suggest that is as good, or better? Please state fully. 5. Punctuality and attendance of officers and teachers. 6. Has the attendance in your school increased; has a greater interest been manifested or any marked progress been made in any way, dur-

ing the past year? If so, to what do you attribute it? Send all communications to the district secretary, E. D. Briggs, Nebraska City, Nebraska. M. J. SCHAFER, Supt.
DELOTT, Iowa.

St. Louis convention will convene Saturday, February 12, at 2:30 p. m., in the saints chapel, No. 2518 Elliott Avenue, St. Louis. It is hoped all the schools will be well represented. Among the important business to be transacted is the election of officers, and of delegates to the General Convention. We are arranging programs for Saturday and Sunday evenings that will be beneficial to Sunday school workers. We will have some features new to this district and expect to have an enjoyable and profitable time. We hope all who can will come with prayerful hearts and a determination to get a better understanding of our duties and do them better in the future.

J. J. BILLINSKY, Supt.

No. 2507 Slattery Street.

Miscellaneous Department.

SPECIAL BUSINESS NOTICE.

The Business Department of the Herald Office published a rule requiring all orders amounting to less than fifty cents to be paid for in cash or stamps, unless ordered by branch book agents having accounts with us. This rule was established to prevent large numbers of small accounts accumulating on our books, which require much trouble and expense to collect.

Attention is called to the following orders, received of late:—

"Please forward one half dozen blank certificates of baptism."

"Please mail at once two blanks S. S. reports, two blanks for S. S. credentials."

"Please forward to my address one half dozen blank certificates of baptism, also inclose price list and will remit."

The office will not fill such orders without cash. Catalogues with prices are sent to anyone ordering, but where parties do not know prices, five cents in stamps would cover such orders.

The blanks ordered in the above are ten cents per dozen, and all these orders amount to from five to ten cents. It would cost us the cost of all blanks in those orders to enter and then collect for the order.

Those ordering supplies will be required to observe the rule and send cash with small orders.

FRANK CRILEY,

Business Manager, Herald Office.

TO DISTRICT AND ASSOCIATION SECRETARIES.

Secretaries of district conferences and Sunday school associations are hereby notified that notices for publication in the HERALD must be made as brief and compact as possible, because of constantly increasing demands upon our limited space.

District association programs will not hereafter be published unless very briefly stated. Persons participating need not be notified through the HERALD, but should receive personal notice otherwise.

With a little care all necessary items of conferences and conventions, both notices and minutes, can be given in a limited amount of space. 2t

BISHOP'S AGENTS' NOTICES.

Dear Saints of Southern Michigan and Northern Indiana district:—I have thought many times what I could say through the columns of the *Herald* that would encourage us to move along in this great latter-day work that we so much love, and especially those of us that have not made the sacrifice we should. And when we think the harvest is great and the laborers are few, it might be well for us to ask ourselves why the laborers are few, and I believe we would all agree that it is because some of us do not make the sacrifice we should. Go with me to 2 Corinthians 9:6 and we find, "He which soweth sparingly shall reap also sparingly." "Not grudgingly, or of necessity: for God loveth a cheerful giver." Let us remember it is not the large amounts only that the kind Father recognizes, but the effort we put forward to comply with his laws; and let me say to the children, Do not hesitate to send in your small amounts. The Giver of all good will own and bless you in the effort, and it always does us good to see your names on the agent's book, although the amount may be small. Perhaps you may do some of the older ones good and wake us up to a sense of our duty. We hope to see more names on the book this year than in the past. God wants us to be active in this work and will not ask more of us than we are able to do; he will not reap where he has not sown. We all know times are very close and money scarce, but let us not let the church suffer on account of this, but let us at least bring it in with the rest of our obligations and not make the church wait till all other debts are paid. Think for a moment. Because God holds no mortgages and makes no foreclosures, shall we take advantage of this and hold back what rightfully belongs to him? I hope not. Let us remember there is an account kept of what we do, and it will be a sad thing for us to stand before the great judge with nothing but ciphers attached to our names. It seems to me that it would be a great mistake for one to obey the gospel and then sit with folded hands and try to enjoy what others have labored for. They would be made to say as others have said who have done nothing for the Master, "Must I empty handed go?"

In making out my report which has only run from March 1, 1897, to January 1, 1898, which would be ten months, the district has paid in more than in the twelve months previous, so I for one feel encouraged and hope we may all work together and see if we cannot keep this gain moving along till all those that have not felt the need of complying with the law of tithing may fall in line and do as best they can as they are blessed. Now as this is the beginning of another year, let us see if we cannot do as we are commanded in Malachi 3:10, "bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith,

saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Why not take God at his word in this as in other promises?

I wish to thank the saints in this district for their kindly aid in my work and for what they have done in tithes and offerings in the past, and my prayer is that God will bless them for the same. May we continue to work together as one family with the same object in view, to do good and help forward on this work. I am, as ever,

Your brother in Christ,

SAMUEL STROH, Bishop's Agent.

COLDWATER, Michigan, Jan. 9.

To the saints of Southern Indiana district I wish to offer my heartfelt thanks for their liberality in contributing to the church fund. Upon making my yearly report to the Bishop for the year ending December 31, 1897, I find we have doubled the amount of previous year, which is quite an improvement. The average per member of those that have contributed is nearly four dollars. If we all would do that well, what a handsome little sum we would have in our next year's report—\$1,500. If one half of the members would do that well we would have about \$750. One dollar (that little sum) would almost double the report of 1897. We surely can do that much. We hope the present year every one will give something, that this great work will not be hindered. In conclusion would say, May God add his blessing to those dear ones who have so liberally handed in from time to time, and hope and trust the rest will take up their line of march and help in this great cause.

Hastily, yours in the work,

WILLIAM C. MARSHALL.

PASTORAL.

To the Saints in the Southeastern Mission, Greeting; Dear Brethren and Sisters:—Another year with its cares and responsibilities has opened upon us. My prayer is that we may all be able to give to our heavenly Father an acceptable year's service. Doubtless many have formed resolutions to try to do better during the present year than in the years past. Let us see to it that we fail not to make good the resolutions for good, so formed.

In order that the work throughout the mission may develop and increase, and be more perfectly and permanently established; that the saints may be edified and sinners warned, I feel to submit the following suggestions:—

1. The setting apart of regular fast days, monthly or otherwise, as may be deemed best by the different branches. Branch presidents will please bring this to the notice of the saints in their respective branches.

2. Let all who hold the priesthood, either the Melchisedec or Aaronic, be very diligent and faithful in warning and teaching every one as opportunity offers. Do not hide the talent intrusted to you, but improve it as best you can. God will give the "increase" to every one who "plants" or "waters" in faith. Will

all elders, priests, teachers, and deacons please systematize their work as much as possible and keep a record of the same and make a full report of same to the missionary in charge at the close of the year? Try to do *something every week*, make a note of it, and see if you are not better satisfied with your work at the close of the year.

3. Let all members assist the ministry, local and traveling, to the extent of their ability, so that the work in the branches and elsewhere may be fruitful of good results. A united effort on the part of all will bring results that will be more gratifying than if there be not unity.

4. Assist the missionaries as far as possible in prosecuting their work in your midst and in new places. Respect them in their office and calling and encourage them in all proper ways.

5. While it is expected that the members and local authorities respect the missionaries as above, it is none the less expected that the general missionaries will respect the *local authorities in their respective callings*. None should be ignored. "All are necessary and equally honorable, each in its place." So says "the Spirit." Shall we not recognize the fact? And if so, let us treat the "lesser" authorities as we would like to be treated by them.

6. Let no "jealousy, anger, nor strife" have place in your hearts or minds. There is no room in heaven for either. Why should those who expect to be housed there give room in their hearts for that which cannot be admitted into the heavenly precincts? All should seek to build up (if necessary) and not to pull down a fellow laborer. No one will ever build a very high temple of honor to himself, out of the ruins of a brother's downfall. It is foolish to expect it. So let all beware.

7. I am informed that the Utah Church has three hundred elders operating in the South. They have several branches in different places that have come to my knowledge during the last year, as also scattered members here and there. All these ought to be looked after in a kindly way. To reach them in the most effective way a number of tracts will be needed. To secure the tracts a small fund will be needed. To raise this fund I have thought well to ask as many of the saints in the mission as may feel disposed to do so, to contribute five or ten cents for this purpose. More than ten cents is not asked for from anyone, as it is thought this will raise a fund sufficiently large to provide all the tracts that will be needed. Hand your mite to the president of your branch or Bishop's agent and let them send same to Bro. Frank Criley, Lamoni, Iowa, stating that it is for the tract fund of the Southeastern mission. To save postage the tracts will be sent from the office direct to the parties sought to be reached, when this can be done. When this cannot be done, tracts will be sent to the different district presidents, or to the headquarters of the missionaries in different parts of the mission, as each may be able to use them advantageously. Anyone who learns the address of any parties where these tracts could

be used will please report to me or to the president of your district, or to the missionary in your immediate field. In this way I think some good can be effected. I have not consulted with Bro. Criley, but I believe he will receive your money for this purpose, and also for any other literature you may wish to order. Other tracts can be used with good results as well as those designed to correct the evils in Utah. What think you of it, brethren?

From what I can learn I think the tithe and offering fund will be better than in the past. I hope I am not mistaken in this. I congratulate you on the improvement over the past and hope the improvement will continue until the Lord shall say, "It is enough."

The clouds are heavy in some portions of the heavens above us, but they are breaking and the mists are clearing away. Let us renew our diligence, and press on to victory.

In gospel bonds,

T. C. KELLEY.

HARP, Ala., Jan. 13, 1898.

REUNION NOTICES.

The annual reunion of the saints of the Northern mission of Minnesota and Dakotas will be held at Wadena, on main line of Northern Pacific railroad, Minnesota, commencing June 18, and continuing over two Sundays. An invitation has been extended to Bro. Joseph Smith and to one of the Bishopric to be present. It is necessary to a successful meeting that we have money to defray necessary expenses. The committee requests the several branches in the mission to appoint branch priests to solicit means to defray expense of reunion, all moneys to be sent to T. J. Martin, Detroit City, Minnesota. Cost of board, stabling for horses, and other general information will be published later on.

Per order of committee,

I. N. ROBERTS, Chairman.

T. J. MARTIN, Sec. and Treas.

SPECIAL NOTICE.

To the Saints in Utah:—I expect to leave the mission February 3, after which you can hand your tithes and offerings to James McKiernan, who will receipt for same and account to me. You have done well considering the close times, but we are yet *behind* in our obligations. In bonds,

J. W. WIGHT, Bishop's Agent.

CONFERENCE NOTICES.

The Oklahoma saints are requested to attend the special conference to be held near Sumner, Oklahoma Territory, thirteen miles east of Perry, February 11-13, at which time a district Sunday school association will be organized, and other work of interest and profit to the Sunday school be done. Friday, February 11, will be occupied by the Sunday school, and each school is requested to send one or more delegates. Watch for program later.

W. S. MACRAE.

The Pittsburg, Pennsylvania, district conference will be held at Fayette City, Pennsyl-

vania, March 12 and 13, 1898. Reports from all branches and a large attendance are desired.

E. E. OMOHUNDRO, Sec.

Florida district conference will convene with the Pleasant View branch, February 5, 1898. We anticipate a good time; all are invited. Hope each branch will report promptly and correctly so we all may cooperate with each other and keep our records in proper condition.

B. L. JERNIGAN, Sec.

Texas Central conference convenes Saturday, February 5, at ten a. m., with Cook's Point branch, eight miles east of Caldwell, Burleson County, Texas. Those who come by rail by way of Hearne will change cars at Hearne for the H. & B. V. R. R. for Stone City. Trains will be met at both Caldwell and Stone City. Sunday school association will convene on Friday night, February 4, at eight p. m., same place. I very much desire a report from all the branches and Sunday schools, also ministry reports. We desire a full representation from every branch and school, as there will be business of importance to be transacted. All who wish to help on the gospel tent fund will please favor us with their contributions.

W. G. MCINTOSH, Sec.

NOTICES.

As the Kewanee district conference has been notified to convene at Kewanee, on Saturday, February 5, by the secretary of the conference, and as we expect to be ready for the opening of our new brick church at this time, I would respectfully tender a cordial invitation to all interested in our welfare to be present. We expect President Joseph Smith to be with us. In bonds,

JOHN CHISNALL.

Those coming by train to the Eastern Iowa district conference to be held February 5, 6, 1898, come on the morning trains, as they will only be met Friday forenoon.

JOHN HEIDE.

FIFTH QUORUM OF ELDERS.

During the early part of February I will send blanks for reports to all members of the Fifth Quorum. Please be sure to send reports to me so that they will be received by March 15. If any have changed address during the year, please send me word immediately. We are anxious to have reports from every member in the quorum. Should anyone fail to receive blank, send along report anyway and it will be all right. Address me at Ridgeway, Harrison County, Missouri. After April 1 my address will be Lamoni, Iowa.

In bonds,

D. W. WIGHT, Sec.

MARRIED.

ROCKWELL—ROUSH.—At the residence of John Heide, Fulton, Iowa, January 12, 1898, Mr. Emmons Rockwell to Sr. Sarah J. Roush, Elder John Heide officiating.

DIED.

BOESHARD.—At her residence, 922 South Wall Street, Los Angeles, California, Sr. Katharine Boeshard. She was born at Albikon, Canton St. Gallen, Switzerland. Died December 10, 1897, at the ripe old age of 79 years, 5 months, 7 days. She had been a member of the church for nearly fifty years; and though for the past few years suffering severely, yet she bore it with perfect patience and submission, at the end peacefully falling asleep strong in the faith of the saints and full of hope for the hereafter. Services by Elders Charles Baly and H. Smith, at the residence of her daughter, Sr. Hermina Adams.

STONER.—William John Stoner, of Prescott, Michigan, at his home, November 15, 1897. He was born June 10, 1855, at Scarborough, North York County, Ontario; baptized and confirmed by Elder David Smith, April 29, 1894, at Prescott, Michigan. Wife, three boys, three girls, and many friends mourn. Funeral sermon by Elder David Smith.

ADAIR.—Jesse Hyrum, son of Wm. and Ellen Adair, born April 17, 1897, at Cainesville, Missouri; died January 10, 1898, at Cainesville, Missouri. Blessed May 9, 1897, by Elder D. W. Wight. Little Jesse was the pride and pet of the family, and his death was a sore trial to the fond ones who experience for the first time the bitterness of such a separation.

LAMPERT.—Sr. Susanna, wife of Joseph Lampert, at her home, near Stewartville, Missouri, January 10, 1898. She was baptized October 16, 1875. Patiently she bore her affliction as a faithful saint to the end. Funeral conducted by Elder B. Dice; sermon preached by Elder T. T. Hinderks, at the saints' church in Stewartville, after which she was laid to rest in the German L. D. S. cemetery, four miles north of Stewartville, waiting for the morning of the resurrection. Husband and seven children mourn.

WILLEY.—At his home in Blue Rapids, Kansas, July 2, 1897, Bro. A. B. Willey. Funeral services at the saints' church in Blue Rapids on the third. Sermon by Elder Mahlon Smith, assisted by Bro. Henry Bivens. The remains were buried in Prospect Hill cemetery, a beautiful spot overlooking the confluence of the big and little Blue Rivers. Bro. Willey was in his sixtieth year, and leaves a family of a wife, five sons, and five daughters to mourn. He died strong in the faith of the church, with which he united many years ago, in Indiana. A large congregation of saints and neighbors attended the funeral of Bro. Willey whom in his short residence here they had learned to love and respect.

LELAND.—At Pecatonica, Illinois, January 5, 1898, Bro. James M. Leland, aged 74 years, 5 months, 11 days. He was born in Windsor County, Vermont, in 1823; removed to Stoughton, Wisconsin, in 1848, to Carroll Co., Illinois, in 1855; in 1852 to Winnebago Co. He married in 1850, in Wisconsin. For many years he was a member of the Congregational Church, but, through conversations with Bro. H. A. Stebbins in 1867-1869, he and his wife accepted the restored gospel, and they were

baptized by him May 15, 1870, during a conference held in Marengo, Illinois, and both were very faithful, as also have been their two daughters who were afterwards baptized by Bro. Stebbins in Pecatonica. Three other children died in their childhood. Bro. Leland was ordained a priest, and he served the small branch during the time it existed, till the members died or removed. Sr. Leland passed on before him about five years ago. His funeral sermon was preached by Elder F. M. Cooper in the Congregational house at Pecatonica. The *News* of that place says, in its notice of Bro. Leland, "He was known as a Latter Day Saint; and while his creed was not one generally accepted, his faith and piety were unquestioned by any. People say of him, Another good man is gone."


HUNDLEY.—At Kansas City, Missouri, January 10, 1898, Sr. Lucy C. Hundley, aged 36 years. She was taught the way of life and was baptized by Elder J. Huffman in May, 1897. She was a noble woman and a true saint. She was sick but a few days when the angel of death took her to the paradise of God, where two of her little children went before her, where she rests from all her sorrows and care. Funeral at her residence, sermon by Elder F. C. Warnky assisted by Elder J. Huffman, from Luke 23:28. There were gathered many relatives and friends, also a large number of Sisters of Maccabee, of which order our sister was a member. Husband, two children, father, mother, and three sisters mourn. The remains were sent to Belton, Missouri, and laid in the family lot in the cemetery.

WILLIAMS.—At Keb, Iowa, Alice, youngest daughter of W. E. and Mary Jane Williams, born September 8, 1896; died January 10, 1898. Funeral services at residence by Priest John Jervis, assisted by Priest John Brennan.

DEUEL.—At his home, Garden City, Kansas, December 21, 1897, Elder Gordon E. Deuel, aged 76 years and 5 months. Deceased was born in Stormont County, Canada West; baptized at Nauvoo, Illinois, in 1842, by Joseph Smith, ordained an elder in 1843 at Nauvoo by Brigham Young and Heber C. Kimball. Bro. Deuel was one of the veterans in the service and died firm in the faith of the latter-day work. Wife and children mourn.

ESGAR.—At Bridger, Montana, January 10, 1898, Bro. Robert Esgar, Sen., aged 56 years, 6 months, and 25 days. He was baptized November 20, 1892, by Elder Gomer Reese, and ever since he heard the gospel his testimony was that the Bible was a new book to him, and regretted that he had not heard its glorious sound earlier in life, for it had brought him so much joy and peace. He suffered much and long before death released him, but he bore it all with patience. He was loved and respected by all who knew him. The church loses a valiant soldier, his family a dutiful, loving father and husband, the community an upright citizen. Five sons, two daughters, and a loving wife mourn. He was laid to rest in the cemetery at Reese Creek, to await the resurrection of the just. He died as he had lived, enshrined in the love and affection of his family and friends.

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THE KEOKUK ROUTE.

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The D. M. & K. C. Ry from Des Moines to Cainsville has been rebuilt and that portion south of Van Wert will be standard gauge on or before November 1, 1897.

There is no road in Southern Iowa or Northern Missouri which has more good locations for business men than on the line of the Keokuk Route. More stock of all kinds has been shipped over this line than any road of equal mileage in Iowa or Missouri. (See Missouri Surplus Map at our stations.) The freight and passenger service is not equalled by any road in the state, except the Missouri River trunk lines, with each of which we have union stations and direct connections.

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The towns between Des Moines and Cainsville are particularly well located for business. Look them up. Write to the undersigned for additional information. See folder for map and lands.

J. F. ELDER,
Gen. Pass. Agent.

A. C. GOODRICH,
Vice Pres. and Gen. M'n'gr.

The Saints' Herald.

(Established 1860.)

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

Address communications for publication to the Editors.

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

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THE Herald Office has arranged to handle a special line of bargains in Sunday School Teachers' and Ministers' Bibles, by which strictly first-class editions are offered at greatly reduced prices, as follows:—

"The Self-Pronouncing Sunday School Teachers' Bible," the same as the "Oxford Bible," with "helps" and maps, in good large print, bourgeois type, with marginal references; printed on thin paper, flexible binding; size 6½x8½, mailed postpaid at \$2.00 per copy net.

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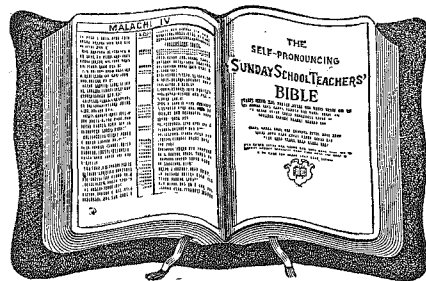
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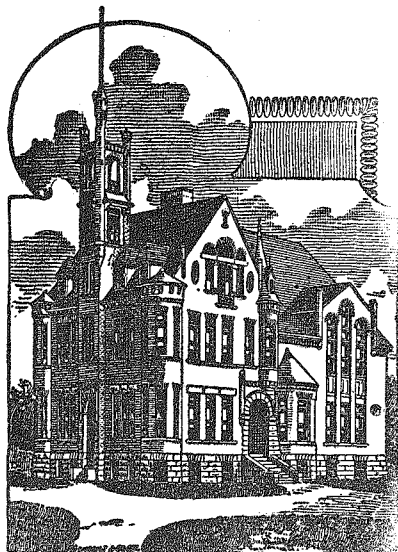
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, February 2, 1898.

No. 5.

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THE CHURCHES IN 1897.

In its issue of January 6 *The Independent* gave its annual survey of the history and progress of the religious bodies and societies in the United States during the previous year. The record for each church or society was presented by some one of its leading representatives, and the presentation covers altogether fifteen full pages. In its own editorial summary of these records, *The Independent* makes note of the fact that two new denominations have been added to the list during the past year, the Polish Catholic and the Christian Catholic. There are half a dozen small bodies, it says, on the eve of dissolution. The financial statistics show a slight gain over the years immediately preceding, and all the writers speak of the more hopeful feeling pervading their respective denominations. The Baptists paid off their entire indebtedness during the year, and the Methodists made a good beginning in the same direction. The showing for the mission boards of the Presbyterian Church, North, is not promising. The Board of Home Missions has just cut down its secretarial force from two members to one in order to reduce expenses. And the financial situation of this Board is said to be "growing steadily worse, the debt having increased heavily since last spring." Referring to its statistical exhibit of the state of the churches, *The Independent* says:—

"According to these tables the net gains of the year are considerably less than those of last year; that of ministers by 1,500, that of churches by 800 or more, and that of communicants by 113,500. Some of the gains credited to this year really cover several years, as it is not possible to get returns for some denominations annually. It is worthy of special note that the Methodist Episcopal Church, with its 2,989,000 communicants, made only a very slight net gain in the past year. The exact figures are 14,384, which is only about six tenths of one per cent. This, of course, only applies to the United States and not to foreign fields; but the entire increase of the year for all lands is less than 19,500. The explanation of this is yet to be found. To all appearances this has not been a year of great losses in membership, nor one entirely devoid of the revival spirit. The gain in churches and ministers in the various denominations is still a healthy gain and does not indicate any special decline in church activity and growth."

A glimpse at the showing made by some of the religious bodies less generally known to the reading public will be of interest. The narrative for the Adventists is written by Elder George A. Irwin, president of the Seventh-Day Adventists' General Conference. He speaks of "the rapid extension" and enlargement of the work of his church, of an increase of tithes and donations, the starting of a paper, *The Christian Educator*, and the improvement of denominational schools. A new departure is also noted in "carrying the gospel into the highways and hedges, and into the streets and lanes and slums of our great cities."

One of the new denominations, the Christian Catholic Church, is represented by its "General Overseer," Rev. John Alexander Dowie. This church, it appears, was organized in Chicago, February 22, 1896. It now has a membership, according to Mr. Dowie, of about 7,000, largely in and around Chicago; "Zion tabernacles, 3"; "halls and mission rooms, at least 100"; divine healing homes, 3." It has

branches in Canada, Australia, New Zealand, Europe, and Asia.

The Christian Scientist are reported by one of their members to have made rapid progress during the year, both in America and in foreign lands. The report speaks of 229 chartered churches, representing an increase of 44 churches for the year. "Besides these chartered churches there are 114 regularly established Sunday services. There are 64 public Christian Science reading rooms, situated mostly in the larger cities of the country." The text-book of the system, written by Mary Baker G. Eddy, "at the end of the year 1897 will be in its one hundred thirty-sixth edition of a thousand copies each." The actual number of avowed adherents and church attendants is put at 250,000 in the United States and Canada. The writer of this record says in conclusion:—

"The three cardinal reasons given for the rapid spread of Christian Science are as follows: First, the restoration of the Christian healing of the Apostolic Church; second, the establishment of Christianity upon a scientific basis; third, the metaphysical and demonstrable interpretation of Jesus's teachings, representing a world-wide reaction against materialism."

Writing of the Dunkards, Editor J. H. Moore, of *The Gospel Messenger*, says that during the year they increased about 6,000. The ministerial force numbers 2,315. The Society of Friends is reported by Rufus M. Jones to have enjoyed a year of "growth and advance in almost all lines of active work, resulting in a substantial increase of members. In the new fields of the West meetings have been built up, and many new members have been added. All the Yearly Meetings are carrying on successful mission work in foreign fields."

F. D. Richards, the historian of the Latter Day Saints, speaks in terms of great hopefulness and assurance of the progress of his society, especially in mission work outside of Utah. He says:—

"In reference to statistical data, I can only give you approximate

figures; for, as a rule, we do not get complete reports from all our missionary fields till about April 1 of each year. At this writing we have in the neighborhood of 1,500 missionaries in the vineyard. To these may be added about 600 elders, who preside over the whole church, the stakes of Zion, and the different ecclesiastical wards and branches. There are about 600 church buildings used for public worship, Sabbath schools, etc. (the number of Sunday schools has been greatly increased throughout the missions generally). The total number of souls may be put down at 259,000 (as nearly as we can estimate the additions since the report ending December 31, 1896.)"

There is also a body called Reorganized Latter Day Saints, which claims to be the lawful continuation of the original Church of Latter Day Saints organized April 6, 1830, under the ministry of Joseph Smith and others. Its secretary writes of the large missionary work carried on in home and foreign lands, and says that the church has a total membership, including families represented, of about 100,000, a net gain of about 3,500 for the year. "It has persistently maintained," . . . "the pure faith against the doctrine of polygamy and kindred evils, which were no part of church teaching or belief from 1830-44, during the lifetime of Joseph Smith and his coworkers."

The story of the year for the Volunteers is told by Commander Ballington Booth, who says that the growth of the order "has been truly phenomenal and remarkable." In evidence of this he says:—

"I may mention that the Volunteers of America have now eight regiments, their centers being located in New York City, Philadelphia, Boston, Buffalo, Chicago, Grand Rapids, Minneapolis, and San Francisco. These are subdivided into sixteen battalions and detachments, in addition to our national headquarters, in which we publish *The Volunteer's Gazette*, and employ some forty people. There are already 92 staff officers and over 600 commanding officers, whose whole time is employed in furthering the interests of our philanthropic work, by far the larger majority of whom have been raised in our own ranks. As a further instance of the manner in which the

movement has taken hold of the public, I may state that I have just received, through our reports, information that during a recent month 2,142 open airs were held, reaching some 140,000 people, while about 176,000 attended our week-night services, exclusive of the 160,000 attending our Sunday services in the armories throughout the States."

As for the parent body from which the Volunteers came, the Salvation Army, Col. J. J. Keppel writes:—

"There are now 6,390 corps or stations under the charge of 12,609 officers. On an average more than 250,000 persons are induced yearly to make a profession of religion, these being drawn mostly from the godless classes. Millions of person attend daily our open-air and indoor services. The circulation of our weekly newspapers amounts to 1,000,000 copies, and our work is carried on in 42 different countries and colonies, and in 28 different languages.

"We nightly shelter some 10,000 persons, and find work daily for more than 2,000. Our 400 relief institutions are manned by some 1,400 separate officers. They include 95 cheap shelters and food depots, 69 homes for fallen women, 14 homes for ex-criminals, 2 homes for waifs and strays, besides hospitals, nursing institutions, labor bureaus, and other agencies too numerous to mention. Through our rescue homes for fallen women there pass annually more than 4,000 girls, nearly 80 per cent of whom are restored to lives of virtue. Through our homes for ex-criminals there pass annually some 1,500 men, and about 70 per cent of these are permanently reclaimed."

The last denomination in the list reported is the Universalists, whose record is given by President Atwood, of the Canton Theological School. He says in his opening paragraph:—

"The year just closed has been one of anxiety in several of the more important enterprises of the Universalist Church, on account of the protracted pressure of financial and industrial stringency. It is, however, matter of congratulation that nothing heretofore undertaken has been given up, while some advances have been made. One drain to which this body is subject, not equally felt by any other, is oc-

casioned by the steady and often rapid development of its characteristic thought in other and older communions. We can neither harvest our own sowing nor retain our own harvesting."—*Literary Digest*, Jan. 22, 1898.

GIVES GOLD TO THE SPIRITS.

Dr. H. A. Cross of Chicago has had Benjamin F. Foster and wife of Allegheny, Pennsylvania, arrested in Pittsburg on the charge of swindling him. The Fosters are spiritualists, and while Cross held the same belief they induced him to pass his jewelry and \$550 in gold through a cabinet to the "spirits," with the assurance that he could have the same whenever he needed it. He needs it now.—*Ex.*

PUBLIC OPINION.

The following press notices of *Public Opinion* are characteristic of those constantly appearing in publications of all classes in all sections of the country. The *Wesleyan Magazine* says: "The pages of *Public Opinion* each week give a carefully selected resume of activity along different lines both at home and abroad. One noticeable feature is the condensation of the most important articles from the best periodicals, so that the reader gets, within brief compass, the best thought of the day. 'Solidity' well expresses the character of the articles. Devoid of every tendency to attract attention by mere display and sensational captions, it appeals to busy thinkers, who will find it a most satisfactory reflection of the upper strata of public opinion."

ITS LOFTY PURPOSE.

"Will you tell me," asked the reporter, who had looked upward at the cloud-piercing structure until his neck was weary, "what you are building this gigantic smokestack for?"

"In order, perhaps," coldly replied the architect who was constructing the tower of Babel, "to get beyond reach of the higher criticism."

And the deafening roar of the workmen went on.—*Ex.*

A pretended virtue is a positive vice.

Uncle Sam employs 6,000 women at Washington.

The Pacific Ocean covers 78,000,000 square miles, the Atlantic 25,000,000, the Mediterranean 1,000,000.

Miss Hamilton, M. D., the English doctor at the court of the Ameer of Afghanistan, says that a few of the chief ladies in Cabul can read and write, but hardly a single one outside of the capital can do so.

The latest census of Japan, Formosa excepted, shows that the total population December 31, 1896, was 42,708,264, the number of males and females being remarkably close, 21,561,023 of the former and 21,147,241 of the latter. The increase during the year was 437,644.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, February 2, 1898.

No. 5.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 2, 1898.

NOTES FROM ENGLAND.

WHILE at Stafford we availed ourselves of the opportunity of hearing "Gipsy Smith," the noted evangelist, who is quite a drawing card in this country. He is a real gipsy; says he slept in his gipsy tent until he was a man grown, never having slept in a house until after he was seventeen years old. As a logician he would rank low, as an orator he does not excel; but he is the very soul of pathos; and this together with his being a gipsy must be the attraction. It certainly is not because he is a Smith, for this does not always draw in this country, as we can testify. However, he told one little bit of good news which both pleased and rebuked us: He said that when he was in New York City one of the leading politicians, who stood high in the Cleveland administration, was converted to Christ under his preaching. This was very gratifying, and we thought, Surely America needs the labors of Gipsy Smith! but we were rebuked when we thought how we had misjudged this humble convert; for we had thought that all New Yorkers who stood high in that administration were of the class condemned for having entered the enemy's camp and "compassed sea and land to make one proselyte, and when they had made him he was twofold more the child of hell than before, like unto themselves."

On the whole our stay in Stafford was quite pleasant. It fell to our lot to spend Christmas with the humble little band at Leicester, and during our twelve days there we did what we could to encourage them to continue to humbly and discreetly serve the Master. We are now at Clay Cross, and have been holding forth here and at the beautiful little village of Asho-

ver, four miles to the westward. The week's end will find us in Sheffield to attend the Sheffield district conference, where we expect to meet both Bro. F. G. Pitt and Bro. Roderick May. Looks like we might almost Americanize the conference.

We heard that the Mormons in Lanark, Scotland, intended to reply to our late effort through the *Hamilton Advertiser*, but though we requested a brother residing there to watch the paper closely and send us anything which might appear, we have seen nothing. We think it is safe to say that they have not ventured a reply, and as they have not explained their language, which we gave them opportunity to do, we must conclude that they intended what they said about B. Young. We hope they will not again accuse us of slander, for we have never said anything worse than that. But there is one more feature of their reply to Mr. McCullough that needs some consideration: Brigham, they said, had no more wives "than he supported." If this means anything it means that a man is justified in having as many as he can support. So it is a question of support. Let us see: A. can support but one wife; he should have but one. B. can support two; he should therefore have two. C. can support three; consequently he should have three. D. and E. are only able to support one between them, and hence they should club their resources and have a common spouse. If not, why not? If it is a question of support, and C. is entitled to three because he can support three, there is no reason why D. should not be entitled to a half a one if he can furnish half her support. By the way, perhaps these men are good exponents of their faith after all; for this logical conclusion throws a little light on that strange document called a revelation on the celestial order of marriage. It says:—

Verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the

holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.

This teaches by the plainest kind of inference that a woman who is in the new and everlasting covenant may be appointed by the holy anointing to be with another man besides her husband. Thus provision is made for the poor fellow who can only support the half, third, or fourth of a wife. It is an easy step from this to the condition where a woman offers herself publicly to as many as are willing to contribute to her support. It is the boast of these men that houses of ill fame did not flourish in Salt Lake City until the Gentiles came. No wonder! Dram shops do not do a flourishing business anywhere while men keep liquors on their own sideboard. It is an open question, too, as to whether the existence of houses of ill repute there now is dependent on Gentile influence alone, or whether the logical development of the Mormon system of marriage does not contribute to that end. Be that as it may, we know that there was out there an entire Territory of such ill repute that she was not permitted to don the robes of Statehood until she promised to reform and put away her shame.

The position taken by these men at Lanark as well as their reputed revelation, as we have seen, provides by logical sequence for polyandry as well as polygamy. Some of the evidence relied upon to sustain the one will apply to the other with equal force also. Elder Orson Pratt in his early defense, and others since him, have quoted largely from the practices of barbarous and semi-civilized nations in favor of polygamy; but while polygamy existed among them, so did polyandry. When Von Humboldt visited the Canary Islands in 1799 he said: "The women had several husbands, each of whom enjoyed the prerogative belonging to the head of a family in succession, the others remaining for the time in the capacity

of common domestics."—(Humboldt's Travels, p. 30.) Mr. Fraser in his "Journal of a Tour through the Himalaya Mountains" page 206, according to Humboldt, says: "It is usual all over the country for the future husband to purchase his wife from her parents; and the sum thus paid varies of course with the rank of the purchaser. The difficulty of raising this sum, and the alleged expense of maintaining women, may in part account for, if it cannot excuse, a most disgusting usage, which is universal over the country. Three or four or more brothers marry and cohabit with one woman, who is the wife of all. They are unable to raise the requisite sum individually, and thus club their shares, and buy this one common spouse."

This would be the exact and logical result of the position occupied by the missionaries in Scotland, who make this a question of support. However, to be frank with these men, we will say that we do not think they intended to give utterance to a doctrine of such strange and peculiar possibilities. When they said of Brigham Young and his wives: "He had no more than he supported, and enough to let other men's wives alone," they said it because they thought it would sound smart and cunning, and did not consider the import of their words. We feel sorry for them because men do not make such remarks as they did except when afflicted by "paralysis of the critical faculty."

Outside of the little circles where the personal influence of the saints is felt there is but little demand or interest to hear in this country. The name of Latter Day Saints has become odious, which causes people to decline to investigate. Take this place for instance: Once there was here a flourishing branch of the Utah people who left a very unsavory reputation. Then came the Reorganization promising better things, and we are glad to say that to some extent they have fulfilled that promise; but we regret to say that the promise has not been as fully kept as it should have been; for the conduct of our representatives have not always been above reproach. The consequence is that the missionary can accomplish but little. He may be a great preacher, but say the

people: "so was Elder ——" His conduct may be exemplary "but," say they, "we thought Mr. — was almost an angel in disguise." Those who have disgraced their profession are, to be sure, largely in the minority, and are just the few exceptions to the rule; but the public indiscriminately consider the exception the rule.

We see no possibility of extending the work here only as it widens out from the little centers established, where it is made honorable by the good conduct and example of resident saints. In this direction while all can improve, some are doing nobly. We have visited all parts of England where any openings exist and our careful estimate of the situation is as above.

There are three districts in England. The Manchester district is presided over by High Priest Joseph Dewsnup, Senior. It has seven branches, four in Manchester and Salford, where the reins of local government are held by Elders James Baty, Henry Greenwood, W. G. Leggott, and Thomas Taylor; Wigan branch under the presidency of Elder James Spargo; Farnworth, in charge of Elder Joseph Harper; and Leeds, which until quite recently has been under the jurisdiction of Elder James Moir, now presided over by Elder William Seekins. Birmingham district, Elder C. H. Caton president, has four branches, which hold regular meetings; two in Birmingham, where High Priest Thomas Taylor and Elder Charles Tyler preside; Stafford under the watchcare of Elder John Dyche; and Leicester, where Elder — Pierce holds the chief authority. In addition to these there are fragmentary branches at Hanley and Burton-on-Trent.

The Sheffield conference is presided over by Elder John Austin, and has two branches, one at Sheffield, Elder H. Hoole presiding, and one at Clay Cross in charge of Elder Simon Holmes, Junior. Then there is the London branch, in charge of Elder James Gerrard, which is not included in any district. President James Calfall, we understand, found it necessary to do some regulating in same places; but he left them in such condition that we have had no occasion to exercise any authority except to preach the gospel and administer the ordinances. We desire nothing more,

ELDER DAVIS H. BAYS, under the possible inspiration of the church with which he is now identified, is engaged in an endeavor to overcome the claims of the Reorganized Church at Baroda, Michigan, where some prospect for increase had been created by the efforts of Bro. H. C. Bronson and others of the church. Sr. J. H. Royce, of Baroda, sends us clippings from the *Era*, current dates, in which Elder Bays' effort is not too highly praised; and the heading, "Probably Profitless," expresses the popular opinion in regard to it. The *Era* pointedly says:—

Just why this place should have been selected as the point of attack on Mormonism it would be hard to tell. No Mormons live here—or but one or two, and they are not of the Utah stripe. In other localities in this county many reside and are respected citizens. One member of the religious organization Mr. Bays is attacking is senator from this district in the State legislature, and nothing bad is known of him. Others of that faith are among the highly respected members of Berrien County society, and they are, probably, as lawabiding and socially as decent as other people. The crusade begun here has attracted the attention of the people attacked and a rejoinder from them may be expected. There is no one here to convert from Mormonism, but the elders in the church of the Latter Day Saints will find here some people whom they may convert to their views.

Sr. Royce pithily writes:—

The paper of the week previous had a notice that Bays was coming to expose the dangerous doctrines of Mormonism, show the honest men and women of the Latter Day Saints the errors of their way, and "win them back"—to what I do not know.

EXTRACTS FROM LETTERS.

BRO. C. E. GUINAND, writing from Atchison, Kansas, January 25:—

Bro. I. N. White has been diligently trying to root out some of the old roots of strife and contention here, and his efforts appear to have been blessed with success; for which we are very thankful.

Bro. J. M. Terry, January 26:—

Just closed a very successful series of twelve meetings at Wakenda, Ray County, Missouri, baptizing eight and leaving others near the door. I am now near Richmond; at King schoolhouse. Had a good meeting last night. Will continue here for three or four more nights. Prospects good, weather very bad; am feeling excellent in the work. Will be at St. Joseph for next Sunday.

Bro. W. S. Pender, Greenleaf, Kansas, the 22d:—

The Goshen saints have project to build a church and are progressing with it nicely. I begin a series of meetings in the opera

house, Greenleaf, Kansas, January 23, and continue over the 30th. Expect Bro. White with me.

Bro. H. E. Moler, Hemlock, Ohio, January 20:—

Came to this part of the vineyard on the 15th inst. On Sunday night we begun meeting at Buckingham, a small town near here, in a church that Bro. Nevills secured. Have been holding forth every night with fair interest; expect to continue over next Sunday. Before coming here, I had made arrangements to begin meetings in a hall at Chauncey, Athens County; but on coming to the place found two protracted meetings in progress; so we postponed our effort till another time. Am feeling well in the work. The Lord be praised.

One of the brethren, writing from the field, says:—

I am getting along very well with the study of Latin. I keep the books with me and put in at least an hour a day. I especially like it; have found no difficulty, so far, in unravelling it, and enjoy the Spirit of the Lord . . . as in the study of the Bible. I understand that the Lord will be better pleased with a man who utilizes his time than with one who lets precious time go by carelessly or unoccupied.

Bro. D. L. Shinn, who has just buried his aged father, writes from Adamston, West Virginia, January 25:—

I hope to be in Pittsburg at my post on the 29th inst. My trials and tribulations are very heavy just now. I find my companion prostrated with nervousness. She is some better, but scarcely able to sit up. I was never more anxious to be at my Master's work. I came home yesterday from the funeral at Shinnston. Our friends there wanted me to stop and preach. Trust I shall have the prayers of the saints in our behalf, for I surely believe they have prevailed so far in proportion to faith.

Sr. Ella R. Devore, Graysville, Ohio, the 3d inst.:—

Husband is off on his mission work while I am wading through the snow and cold quite a distance from our house to care for horse, cow, and chickens. It certainly is a great task, as well as exposure, but circumstances would not permit otherwise for this winter, unless he would stop his missionary work, and we could neither of us think of such a thing. So he made everything as comfortable as he could for me, and I do the rest. But it was quite a sacrifice for him to go and leave me in such a strait, also for me to let him go; but then we are both used to sacrificing for this latter-day work; so we try to make ourselves brave and courageous for every emergency. There are but three sisters left, Srs. Lucas, Fisher, and I. If it is possible we meet together every Sunday afternoon and have prayer and testimony, and at times have spiritual feasts. Besides, on Thursdays we each devote a season to prayer upon same subject that the Prayer Union has published in *Herald*. Besides that,

we are trying to live worthy of the cause we represent, and our neighbors are making note. We feel that in so doing prejudice must finally give way. Many believe this doctrine but fear to obey it. One young man, a relative, who had been preaching and lecturing, going hither and thither, came and heard, talked, and believed, but was afraid to obey. But he ceased his preaching. We hear of his defense of the true doctrine when in company with others. Again, others are on the eve of obeying and have said we as a family have been sent here on a mission. Again, others are wrought upon to come and look after our needs as two lone women, Sr. Fisher and myself. You see we are neither dead or asleep, and the tide is turning slowly this way.

Bro. J. W. Burget, Cleveland, Ohio, the 20th:—

The work is onward here, some near the kingdom. Our earnest young brother, Elder F. J. Ebeling, is with us and will stay over Sunday, the 23d. The saints are doing all they can to get the work before the people; but we find much in the way; pleasure and wickedness on every hand.

As a rumor from the battle field, Bro. Henry Kemp writes January 27:—

As a people we are in good spirits, trusting God for truth and right. We know in whom we trust; he will never forsake those who strive to do his will. We are having a good, lively time; and fully expect all to be said and done that can possibly be said against our position.

EDITORIAL ITEMS.

THE saints of St. Marys, Ontario, together with the local and general ministry who have labored at that point, have reason to congratulate themselves on the excellent impression they have made for the cause. This we gather from a "descriptive sketch" of the "Latter Day Saints"—"of this quiet and unassuming little church and congregation," of its "origin and history in the town of St. Marys;" which appeared in the *St. Mary's Journal* of January 20. The article recites the beginnings of the work there and the subsequent labors of a long list of brethren, all of whom are mentioned as excellent citizens and churchmen. The doctrine of the church is also stated, with the remark "it does not make them any less respectable as citizens, nor does it warrant the existence of prejudice and intolerance in those who differ with them." The item closes with these words: "In all, the Latter Day Saint work appears to have taken root in St. Marys and at present to be on the increase."

Sr. Mary Knipschild, Norborne, Missouri, writes voicing her appreciation of the recent articles on the subject of conversion. She seconds the motion of Bro. Charles Derry, that they be printed in pamphlet form. From personal experience she commends observance of the law of tithing.

Sr. Emma Christy, Marshfield, Missouri, writes a word of sympathy for the scattered saints. We omit with other letters crowded out.

Brn. Swenson and Sparling have been preaching at Mayville, North Dakota, of late; Bro. Sparling also held a discussion with a minister—denomination not named. Nine were baptized and a victory gained which placed the work in good light before the people. This we learn from a letter from Sr. Pearl Langton, of Mayville. The saints hope to see Brn. Sparling and Swenson again, next June.

Bro. M. R. Scott, Sr., writes from Galena, Indiana, that he is blessed with good liberty and appreciative audiences in the work of preaching.

The war department of the United States Government has been quietly at work fortifying the leading sea-coast defenses against attack by a foreign foe. From the coast of Maine on the east to Washington on the Pacific the leading points of approach to our important seaports have been supplied with enormous rifle guns and are guarded by an outer line of torpedoes. "The work of fortification has gone on so rapidly and so secretly that it will now do no harm to announce that the coast line of the country is for the first time reasonably well protected against the average modern fleet."

The United States war vessel *Maine* has been dispatched to Havana, Cuba, to be in readiness to protect American interests should further disorder occur in the Cuban capital. The remainder of the Atlantic squadron is collected at the Dry Tortugas, off the coast of Florida, within a few hours' sail of Havana, should their services be needed; and by means of patrol of light boats between the two points the entire fleet could be signalled and sent to aid the *Maine*, in event of trouble. The *Maine* is the first American war vessel to enter Cuban

waters since the outbreak of the present revolution. Her going there is simply in harmony with international custom by which neutral powers prepare to protect their subjects and interests. The *Maine* was well received and duly saluted by Spanish naval vessels and the fortresses. Some Spanish papers comment unfavorably and construe the vessel's presence as indicating American hostility to Spain.

The joint commission of the Methodist Churches North and South has agreed "to recommend to the General Conferences of the two churches provision for the reception of ministers from one church to the other without loss of orders in ministerial standing."

Rome, Jan. 25.—Owing to the bread riots it has been decided to call out one class of the reserves.

To Prod the Sultan.—Russia is about to present a note to Turkey demanding payment of the whole balance of the indemnity of the Russo-Turkish war, amounting to £28,000,000 (\$140,000,000), with a view to making the Sultan more docile in the settlement of the Cretan question.

London, Jan. 24.—The most alarming rumors are prevalent to-night in the ministerial clubs concerning the latest developments in the Anglo-Russian relations over China. The St. Petersburg government displays bitter resentment at the threatening language employed by Sir Michael Hicks-Beach and in the face of British diplomatic protests has redoubled the intimidatory pressure at Peking to prevent England securing the issue of the loan. The *London Times* this morning publishes officially an inspired editorial minimizing the gravity of Beach's words, whose "strong expression," it complains, "has been strangely misinterpreted." The *Times* continues:—

"It has been imagined that the Chancellor of the Exchequer delivered something like an ultimatum with regard to the proposed loan. In reality he did nothing of the kind. He merely said England would never allow her commerce to be excluded from Chinese markets. Our attitude is in no sense aggressive, but merely self-defensive."

Smalley's *Times* dispatch to-day, in quoting editorials from the New York

papers praising England's attitude as exemplified in Hicks-Beach's speech, is prominently reproduced in the evening papers as evidence that England, in keeping open Chinese markets, will find an ally not only in Japan but in the United States.

London, Jan. 25.—A dispatch to the *Daily Mail* from Nagasaki, Japan, says: "The British and Russian squadrons are watching each other's movements. When the British battleship *Centurion*, flagship of the squadron, left Nagasaki yesterday (Sunday) it was shadowed by the Russian gunboat *Sivootch*. The Japanese fleet is still at Yokosuka, but is expected to sail shortly for Wei Hai Wei. No serious developments are looked for."

Pekin, Jan. 24.—Another loan conference with the Tsung-Li-Yamen has taken place, the latter receiving the Russian representative in the morning and the British Minister in the afternoon. It is believed the British Minister, Sir Claude M. Macdonald, insists upon the opening of Ta-Lien-Wan, and that Great Britain will not recede. Whether Great Britain or Russia secures the loan depends upon which exerts the greatest pressure. If great Britain undertakes to protect China against Russia's displeasure, it is believed the loan will be concluded on terms proposed by Sir Claude M. Macdonald.

Germany's lease of Kiao Chou has finally been fixed at ninety-nine years. The Chinese Emperor is greatly displeased.

London, January 25.—The *St. James Gazette* this afternoon says it has authority for stating that Russia is not likely to persist in her opposition to the opening of Ta-Lien-Wan.

The Peking correspondent of the *Times* says: "Russia has notified the Tsung-Li-Yamen of her willingness to provide a loan on the same financial terms as England's offer. France supports Russia in the matter."

The Shanghai correspondent of the *Daily Mail* says: "The British fleet has been divided into two squadrons, one at Chu San, under Admiral Sir Alexander Buller, on board the *Centurion*, and the other at Chemulpo, under the command of Rear Admiral Fitzgerald."

New York, Jan. 25.—A telegram from Washington says: "Information

received to-day leaves room for little, if any, doubt that England is endeavoring to induce the United States government to commit itself in favor of England's position in the far East. In seeking assurance that she will not look to this country in vain for support England is not proposing any agreement which would require the formality of a treaty, nor, perhaps, any agreement which could be dignified as a twin alliance. There is, however, much evidence that England is exceedingly anxious to secure an executive expression which would notify Europe that this country would back England's opposition to any Chinese port being opened to a favored nation, and her Ambassador, Sir Julian Pauncefote, is working to that end.

"Senator Clark, of the Foreign Relations committee said he had heard of such a move, and said he was in favor of backing up England. Senator Davis also said he had heard England was seeking the support of the United States."

Brussels, Jan. 25.—Deputy Demblon entered the vestibule of the Chamber of Deputies this afternoon accompanied by a band of Socialists. The officer in command of the guard informed him that in pursuance of the president's orders he could not be allowed to enter, whereupon M. Demblon raised cries of "Vive l'Armes," "Vive la Republique!"

A crowd collected and attempted to rush the soldiers, with the result that there was a violent scuffle, the troops withstanding the mob with fixed bayonets and a hand-to-hand fight taking place between the Socialists and anti-Socialists. For a time the tumult was indescribable and a strong body of police was required to quell the disorder.

Within the Chamber of Deputies the greatest excitement also prevailed. The Socialist deputies demanded to know who was responsible for the violence of the soldiers toward the deputies. The tumult became deafening and the Ministers who attempted to reply were shouted down. After a further disorderly scene the Chamber rejected by a vote of 86 to 29 a Socialist motion condemning the action of the officers of the House.

There was further uproar in the

House when one of the questors declared that he was responsible for the presence of the troops in the Chamber, adding as a warning to the Socialists that he would always do his duty against them. M. Vandervelde, Socialist, denounced President Beernaert for calling him a "fighting man," whereupon the president suspended the sitting amid great uproar. When business was resumed the President made a speech justifying the action taken against the Socialists, whereupon M. Vandervelde again rose and uttered a violent tirade against the questors and asked who had ordered the Socialists to be thrashed.

Different reports from Cuba state that Blanco has taken to the field and again that he has not. Report also states that he is communicating with General Gomez, of the Cuban army, with a view to ending the war.

The Italian Cabinet was hastily called together late Monday night to discuss measures for dealing with the bread riots and Socialist disorders.

London, Jan. 25. — It is reported that Lord Delamere's expedition has reached Fashoda, on the River Nile, about four hundred miles south of Khartoum, and at which place the French expedition under Captain Marchand (repeatedly reported massacred) was said to have arrived some time ago.

Berlin, Jan. 25. — Herr Trojan, editor of *Kladderdatsch*, has been sentenced to two months' imprisonment in a fortress for lese majesty in cartooning Emperor William.

London, Jan. 26. — The newspapers here comment on French, Russian, and German reinforcements going to the far East while no corresponding addition is made to the British fleet and say: "Happily Great Britain has the countenance instead of the hostility of the United States. But the Japanese navy is a factor of uncertain value."

An article in the *Pall Mall Gazette* says: "The German fleet may be said to hold the balance between England and Japan, and France and Russia. The position of arbiter is the very thing the Kaiser would desire, and, with the force he possesses in the far East, he can dictate terms. If the position is really critical we run a grave risk in leaving our fleet weak.

In fact, we prepare for an open contest by retrograde movements."

Berlin, Jan. 26. — The steamer Darmstadt, having on board detachments of marines and artillerymen, has arrived at Kiao-Chou Bay.

Victoria, B. C., Jan. 26. — Captain Porter of the steamer Braemer, which has arrived from the Orient, says he learned on very good authority that a firm of long standing in the Orient is buying up all the Welsh and English coal that can be produced in China and Japan in behalf of Great Britain. He also says there is now in Japan a very strong feeling against Europeans, mainly among the lower classes. So great is the feeling that the government has issued proclamations commanding all Japanese, under severe penalties, to treat Europeans with the greatest respect.

London, Jan. 26. — A dispatch to the daily *Graphic* from Sebastopol says it is rumored there that a portion of the Russian Black Sea fleet will be dispatched to China.

Managua, Nicaragua, Jan. 26. — L. Wichmann, the agent of the English corporation, the Atlas Steamship Company, Limited, offers the Nicaraguan Government a large sum in silver, advanced from London sources, for Nicaragua's railway and steamship system from ocean to ocean, with a view of obtaining for the company connected interocean transportation across the country, including the canal route. The government is considering the offer.

Congress gives its approval to the parcels post contract with France.

The question of continuing the grants to the so-called London Bank of Central America (Bank of Nicaragua) is still under discussion. It is not probable that these will be annulled.

Muscat, Gulf of Oman, Jan. 26. — The British gunboat Lapwing has seized the steamer Baluchistan, off here, and its cargo of arms and ammunition has been confiscated. The cargo is held by the British Consul.

It is presumable that the cargo of arms and ammunition seized by the Lapwing was intended for the use of the insurgents of Baluchistan, who have recently been giving considerable trouble to the British.

London, Jan. 26. — The seizure of

the steamer Baluchistan tends to explain the mystery as to whence the Afridis secured their latest style British rifles. The owners of the Baluchistan say it has been released and has proceeded. They add that the arms were shipped to a dozen different Russian firms.

San Francisco, Cal., Jan. 26. — Advices from the Orient bring to hand the full text of the edict recently issued by Fernando Primo de Rivera, Governor General of the Philippines. Taken as a whole, it appears as an official confession of the untruth of the frequent announcements from the government at Madrid that the Philippine insurrection has been suppressed and the people pacified.

The edict begins with the revocation of all passes heretofore issued and the establishment of a military trocha. Property belonging to persons connected with the rebellion, or to tenants, partners, or any person interested in property belonging to the rebels, is declared forfeited to the government, and will be seized to satisfy the needs of the Spanish army.

The families of individuals who are incorporated in the rebel party must go to join them or fix their residence under the watchfulness of the authorities.

For the purpose of this order the families of rebels will consist of their wives, children, parents, brothers, brothers-in-law, and cousins.

New York, Jan. 26. — The steamer Orizaba of the Ward Line, which left for Havana to-day, carried 400,000 pounds of provisions and 200,000 grains of quinine, collected by the Cuban Relief committee, to be distributed among the suffering people of the island under the direction of General Lee. A separate consignment to General Lee consisted of eighteen tons of provisions contributed by the members of the Philadelphia Grocers and Importers' Exchange and six cases of quinine from the Philadelphia Drug Exchange.

It is announced with apparent authority now that the report of the suppression of the insurrection in the Philippine Islands was a canard—probably in the hope of influencing the result in Cuba. The exposure of the fact will cause a recoil upon the Spanish government."

Outrages against the Jews continue at Algiers. Besides those already killed, a number of Jews were stoned and badly injured on the 28th.

The New York World Almanac for 1898 comes to our table fresh from the press and up to date with an excellent supply of useful statistical and general matter. If you want the very latest figures reduced to useful tables, affording ready reference to anything and everything usually finding place in the modern up to date collection of statistical matter, get the World Almanac. Price 25 cents; address "The World," New York.

The London *Daily Mail* says it learns from a "source hitherto accurate" that China is inclined to make the best possible bargain with Russia, whose diplomacy appears to have triumphed at Peking, England having resolved not to force a conflict by further opposing Russia's claims at Port Arthur and in the Liao-Tung Peninsula. "Japan," says the *Daily Mail's* authority, "has been thrown into a state of consternation by the British backdown, and has adopted a more friendly attitude toward Russia.

Berlin, Jan. 31.—Newspaper comment here is all on the text of England's inglorious retreat as indicated by the announcement of the *Berliner Tageblatt* that Russia and England have arrived at an agreement whereby England has consented to drop her demand for the opening of Talien Wan.

Mothers' Home Column.

EDITED BY FRANCES.

"Though Vice may don the judge's gown
And play the censor's part,
And Fact be cowed by Falsehood's frown
And nature ruled by art;
Though Labor toils through blinding tears
And idle Wealth is might,
I know the honest, earnest years
Will bring it all out right."

EVILS RESULTING FROM A LOVE OF DISPLAY.

THE evils resulting from a love of display are as numerous as its various forms; but whether or not it be a display of wealth, power, knowledge, or religion, the basis is the same—a selfish ambition which tramples under foot the interests of all those who dare to oppose it, and brings slavery, not only to them, but to the one who, in order to gain power over others, loses power over himself.

The desire for power in excess caused the angels to fall. The desire for knowledge in excess caused man to fall, or, as Pope has expressed it:—

Pride still is aiming at the blest abodes,
Men would be angels; angels would be gods,
Aspiring to be gods if angels fell;
Aspiring to be angels, men rebel.

But such ambition, having risen to dignities by indignities, is jealous and suspicious for fear another, with greater power, should cause its downfall or eclipse; and, in the words of Bacon, "Whereas they have all their times sacrificed to themselves, they become, in the end, sacrifices to the inconstancy of Fortune, whose wings they thought by their self-wisdom to have pinioned."

Throughout all history, what but the tyranny of display and ambition has caused the downfall of nations? In ancient times, the corrupt and dissolute life of the upper classes, and the consequent degradation of the court; the imbruted life of the masses who had entirely departed from the simple virtues of their early fathers,—these were the vices and immoralities which silently but rapidly sapped the foundation of both society and state, and brought Rome from her proud position as ruler of the civilized world down to the humble state she now occupies.

Later, it was the lavish expenditures of the Bourbons, in order to gratify the love of display, which plunged France into the horror of a Revolution that will always leave a stain upon French history. And to-day, the people are vigorously protesting against the burdens imposed upon them to satisfy the ambitions of those who desire to live in splendor and luxuriance while those whom they oppress live in poverty and wretchedness.

But how much more disastrous upon the state of society will be the effect of a false display of religion. How often in their professions Christians repeat the words of a creed whose truths they deny by the testimony of their individual lives. They expect to be successful in persuading others to be followers of Christ without illustrating the principles they profess to believe by the strongest confirmation which can be given—a holy example. And the influence of such Christians is more to be feared than the teachings of professed infidels, who appear in their real likeness and not as wolves in sheep's clothing.

Arguments may be refuted, but a holy life has a power which can hardly be resisted. It speaks at all times, to all people, manifesting the transforming power of true religion and the splendid possibilities of human excellence; and drawing out, by its own sympathy, the dormant nobleness of those under its influence.

Such a life is an unanswerable testimony to the truth of the religion of Jesus of Nazareth.

MARY CLARK.

CHICAGO, Illinois.

SPECIAL REQUEST FOR FASTING AND PRAYER.

THE Sisters' Prayer Union of the Lamoni branch, Lamoni, Iowa, having set apart Thursday, February 10, as a day of fasting and prayer in behalf of Sr. Permelia Sterrett, of Utah, earnestly request that all other locals join with them in observing this day.

The elders who have traveled in Utah will remember the faithful services rendered by our afflicted sister, but will be surprised to

know that during the years she has so faithfully and patiently ministered to their physical comfort, she has been afflicted with a running sore upon her breast, which has always been painful, but the pain has increased of late until at times it seems unbearable. We earnestly hope that all will join with us in asking God to heal his faithful hand-maiden.

LA SALLE, Illinois.

Will the sister, of Tama, Iowa, whose letter appeared on page 778 of *Herald* for December 8, 1897, please write to Mrs. Maud Whitney, 712 First Street, La Salle, Illinois. She is doubtless the one referred to in letter.

MRS. R. J. WHITNEY.

PRAYER UNION SUBJECTS.

Thursday, Feb. 3.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Malachi 3: 8-10.

Thursday, Feb. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Psalms 132: 12-14.

Thursday, Feb. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Deuteronomy 41: 1, 9, 10.

Thursday, Feb. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Isaiah 35: 8-10.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE Sunday school teacher should be on the alert to improve every opportunity for developing the mind and character of pupils, and if opportunities do not come as fast as they should, be prepared to make some. In the present *Quarterlies* we deal mostly with principles. It is necessary that these principles be understood by the pupils, and the all-important question is how can they be presented so that they may be the most easily comprehended? It has been the general experience of teachers that the gospel principles are best taught in connection with

HISTORICAL EVENTS,

rather than abstractly. To illustrate: It would be very easy to tell Johnnie that he should be kind. That would be a gospel principle, and Johnnie is supposed to have learned it; but the next day Johnnie might

be seen carrying off a nest of young birds, or swinging a live turtle on a string. If he had learned the lesson of kindness he had not learned how to apply it. Now if the principle had been connected with some historical event there would have been some foundation for the principle to rest upon in Johnnie's mind, and he would have more easily seen the application of it. Take the

SUBJECT.

of the "good Samaritan." If that were taught, giving special attention to the principle of kindness shown there, and explaining that it applies to all living things, not only to boys and girls but animals as well, Johnnie would then have seen the application of the principle. After

ASKING THE QUESTIONS

of the lesson and telling the pupils that "God is Love," as we had in our last Sunday's lesson, we may consider our work finished. But have the pupils really learned that "God is Love?" Have you brought out some experience in their lives in which God's love was manifested to them? Have you made them feel that God really loved them? If you have not, your work is not what it might be.

A STATEMENT.

of one of our former editors comes to mind here; it is: "The teacher who teaches only to know, is a failure. She should also teach to do." And so it is, unless pupils are taught and trained to act upon what they learn, their learning is more or less a failure.

CHARLEY FRY,

In Sunday School Newspaper.

THE FIRST PRINCIPLE.

GEORGE FARCHILD.

LAST week I visited a kindergarten, and during the opening exercises was given a seat on the platform. All the children sat with faces turned toward me.

The leader asked them to sit properly, but found it necessary to wait, especially for one boy who crossed his legs and sat in a careless position. The teacher kept looking at the boy, but the boy kept looking at me. At first I did not see where the trouble was, but another moment and I recognized that he was imitating myself. My legs were crossed, so were his; my chair was crooked, so was his; my position was careless, so was his. The God-given characteristic of imitation was at work. The boy was copying me. Immediately I sat up straight, uncrossed my legs, set a good example, and the exercises proceeded. Since then I have been thinking that I must be more careful to set a good example.

Primary teacher, your children are becoming like you. What kind are they to be? What sort of men and women will they become?

The possibilities are great. The imitative characteristic is large in children. A superintendent of a Sunday school once said to me, "I do not remember a thing my Sunday school teacher ever said to me, but I remember her, and the influences of her life have often kept me from evil."

The first principle of teaching is *example*.

Be what you would have your scholar become.

The aim of the primary teacher is not to teach Bible history, geography, or even memory verses, except as these are a means to an end. The object should be to put within the child's heart *truth*. It is truth that will set us free. We should teach history, geography, and other things wholly as a help to instill truth in the child-heart.—*Selected.*

Letter Department.

A JUBILEE IN TAHITI.

Editors Herald:—The Protestant church of this place is now in the midst of its jubilee week, which began on Sunday, December 5, and ends Saturday, the 11th. This jubilee is in commemoration of the landing of the first missionaries on this island, which was in March, 1797. Many of the ministers and white missionaries have gathered here, and quite a number of the members of the Protestant church to take part in the jubilee.

In a field near town they have built a temporary shed or roof, for an eating house; and one of the strange features of the affair is that the white missionary, who is at the head of the church here, has forbidden the women to eat at the tables, or to sit in the church even, unless there may be room in the pews after the delegates and men are seated. This has caused considerable criticism and dissatisfaction, as it is so very unusual an arrangement; and even Mrs. Henry, the wife of the son of one of those first missionaries, was not permitted to eat at the table with her husband—not even at Matavai, the place where the missionaries landed, about ten miles from Papeete, where the jubilee folks went on Tuesday.

They hold meetings every evening and on some part of the days. Very much of the talk at these services is of the dark and benighted condition of the former inhabitants of this place, their idolatry, cannibalism, etc., and the coming of the missionaries and the change from idolatry to Christianity, etc.

The following is an extract from one of the addresses that was read at the jubilee:—

"In 1774 two Roman Catholic priests came to this island from Peru and remained ten months, then returned to Lima.

"In April, 1769, Captain Cook, of the Endeavor, anchored in Matavai bay and remained three months, for the purpose of observing the transit of Venus across the sun's disk. He was here again in 1773 and in 1777. Captain Cook said in his report home, 'since there are no motives in public ambition, nor in private avarice, for such an undertaking,' it was his opinion that nothing would ever be done to Christianize the Pacific islanders. But it was owing to these very words that were published in England that the first thoughts of missionary enterprise arose in the hearts of Protestant Christians.

"A young man named William Cary, in the small town of Moulton, was the first to set that mighty wave in motion, and his first thought was to send the word of God to

Tahiti. William Cary was a bright man, educating himself and working as a cobbler to support his family; and with a map and a leather globe which he had made, he illustrated Cook's voyages in the Pacific. He was a Baptist, and so earnest did he become in his missionary project, that he proposed a discussion of the duty of the church to evangelize the heathen countries, at a gathering of Baptist ministers. To this proposition Dr. Ryland warmly replied, 'Sit down, young man; when God proposes to convert the heathen, he will do it without your help or mine; nothing can be done for such an object until another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ, as at first.'

"But the young man did not 'sit down'; he was eloquent in appealing to the hearts of the Baptist associations for help until at last he persuaded twelve ministers to aid him in organizing in Kettering on October 2, 1792, the first foreign missionary society of Great Britain.

"While preparations were being made to commence the work in Tahiti, John Thomas, a young surgeon of the East India Company, who had devoted himself to missionary work, while employed in India, arrived in London in search of a missionary to help him, and William Cary and John Thomas were sent by that society to India.

"In 1795 a new missionary society was organized, and thirty missionaries were sent to the South Seas; and Tahiti was where they first landed. On the 10th of August, 1796, they embarked from the Thames on board the ship Duff, which had been purchased for the mission. Captain Wilson was commander. On September 23 following, they left Portsmouth, and on March 4, 1797, they sighted Tahiti.

"Shortly before the missionary ship hove in sight, for the first time on record, a great earthquake was felt in three shocks, early in the morning, at noon, and at sunset, accompanied with a tornado; and men, women, and children were panic stricken; and this prepared the way for a good reception of the missionaries.

"And respecting the burning of the idols by the priest and chief Patii, they say, Some of the missionaries, fearful of the consequences, advised him to consider well what he was about to do; but Mr. Henry, young and zealous for the Lord of Hosts, slapped the heroic chief on the back, and encouraged him to lose no time in carrying out his good intention. Accordingly on the morrow, Patii brought his three family idols upon his back to the place of burning. The people gazed with horror at the sacrilegious act, expecting that some signal vengeance would overtake the bold assailant of the gods; they, however, were unable to help themselves, and the spectators witnessing such impotence, felt their faith in the superstition of their ancestors not a little shaken. This led the people to exclaim, 'Yours is the true God—ours have lost their power.'

On Sunday, December 12, the saints of Taronia (Sharon) held their jubilee services in the

saints' chapel. Services opened at two p. m. by singing and prayer. Then a few remarks by the missionary in charge; then Metuaore read the first seventeen verses of the twenty-fifth chapter of Leviticus and commented on it; after which Emma read an address in Tahitian, which she had written upon the subject for the occasion. Then twenty-seven of the brethren and sisters in regular order each quoted a verse from the Bible and made short comments upon it. The substance being that the Jews' jubilee was as a sign of the great jubilee (or true jubilee, as they say it) when Christ will reign for a thousand years, and then all the saints will be free from death, sin, sickness, debt, and slavery of every kind. But before the jubilee can begin, the gospel must be preached in all the world, and for this reason the Lord sent the angel to Joseph Smith with the gospel, which would prepare Israel for their return to Jerusalem, and the saints for their gathering to Zion. Then the true jubilee would begin.

I will give one of the speeches as an illustration: Verses three and four of chapter two of Zechariah were recited, then the speaker said: "The prophet says one angel was to tell another angel to go to a young man on earth, and tell him that the Jews were going to Jerusalem again, a great multitude of them; and so the angel came to Joseph Smith, the young man, and the angel's name was Moroni, who told the prophet that the gospel must go to every nation on earth. So this young man ordained elders and sent them everywhere; and after the gospel goes all over the world, the Jews will be gathered to Jerusalem again, and the saints to Zion; then the true jubilee will begin."

After this Emma and I sang, "Blow ye the trumpet, blow." One verse in English, the others in Tahitian.

After these services closed, the singers sang a number of hymns, and then separated a little after four p. m.

Shortly after this several persons came running to the house, saying the Teavaroa is coming; and so we went down to the landing, and sure enough she was coming, and soon we had the pleasure of greeting Bro. and Sr. Case again, after a nine months' parting. Bro. Hubert preached in our chapel that evening—a nice ending to our Tahiti jubilee.

JOSEPH F. BURTON.

PAPEETE, Tahiti, Dec. 13, 1897.

PAPEETE, Tahiti, Dec. 14.

Editors Herald:—Since last writing we have taken several hard trips at sea. From Hao Marutea in a three ton boat, one hundred and fifty miles, sea very rough and high wind. I baptized thirteen at Hao, making thirty-two in all since last report. I have been blessed in my efforts to preach. We have plenty of opposition, particularly from the Utah faction. One Elder Neff, whose name I mentioned before, is doing all in his power against us, making false statements concerning Bro. Joseph and the Reorganization. With the help of Church History, Abstract of Evidence, and late *Heralds*, I have been able to expose his falsehoods so plainly that even the natives say, "E haavare rahi ta te Orometua Mo-

moni e e taviri ratou i te parau mau." Which means in plain United States, "That the Mormon missionaries lie, and twist the truth to deceive the people."

We came from Marutea to Takaboto. At Marutea there were a great many people, and owing to the scarcity of water and the wretched quality of what they could obtain, many were sick. The fish also were very poisonous, and many were sick from eating them. They got very little shell there. At Takaboto, things were different. Plenty of good water, good fish, and a reasonable quantity of shell. We left for Papeete on the 10th inst., arrived here on the 12th. The schooner Teavaroa was so heavily laden with "bufaa" and shell that we had no choice, but to sleep on deck. A little rain fell both nights, but we were covered with a sail and did not get wet. We called about half an hour at Kaukura, where I met and bade farewell to Bro. Janssen and several of the native brethren and sisters. They did not forget to aid us financially, for which we pray they may be rewarded.

Upon our arrival we were greeted with the waving of hat and handkerchief of Bro. and Sr. Burton, who were waiting on the wharf. Spent the evening in talking over the trials and triumphs of the past year, or rather since our parting in Kaukura. We have visited sixteen islands since that time, and feel to thank the Lord for his protecting care, and many blessings.

We feel sorry to leave Bro. and Sr. Burton alone in the mission. For the work's sake I would stay, but the state of my wife's health will not admit it, or justify me in staying. We hope that others will soon arrive to take our place.

We hope to meet with the saints at Independence in April, if we are permitted a safe voyage home, by the Father of all.

Ever praying for the welfare of Zion,

HUBERT CASE.

PAPEETE, Tahiti, Dec. 13.

Editors Herald:—Last evening Bro. Hubert Case and wife and child arrived from the Paumotus, to make preparation for their return home. Their return home leaves a place vacant out here for some strong man to earn a celestial reward for service performed in faithfulness, self-denial, perseverance, Job's patience, Daniel's faith, Moses' meekness, and John's love and kindness. Anyone wishing the very valuable reward for such services—a crown of immortal glory—will please apply immediately to the proper authorities of the church for appointment, and we will assure them that they will have the opportunity of striving for the crown if they come here. No man is crowned except he strive lawfully. We not only want, but we need two men for this field, and hope sincerely that they will be God-appointed, for it is a peculiar field to work.

There are fourteen elders from Utah here, and they are adepts in avoiding the truth, and in representing things as they are not.

It makes us considerably lonesome to think that Bro. and Sr. Case will soon leave us two white missionaries here alone.

We were all made very sad by reason of the

death of Elder Petero Derrien, on November 28, of pneumonia. He was by far the brightest and most intelligent native missionary we had; was of partly French parentage, spoke the French language fluently; was secretary to the French Governor of these colonies at one time. He was baptized by Bro. T. W. Smith, and at the time of his death was in charge of the missionary work in the Tahiti division, secretary of the mission, and assistant superintendent of the Sunday school association. He would compare favorably with the general missionaries of America in his able defense of the faith.

Also Elder Tahuhu a Tama, of Tubuai, died in Tupuai, October 31. He had been Governor of Tupuai since 1873, a man very highly respected as an honorable man, a faithful Governor, kind-hearted to the citizens as a father, and an humble, faithful elder of the church.

Elder Petero Derrien, a few days before his death, saw in vision Joseph the Martyr and Thomas W. Smith in a beautiful bright room, and they called him, saying, Petero, come up here. And so that day he told me, "Joseph, I am going to die"—oia mau—surely so. And on Sunday at midday he entered the bright room—the paradise of God.

The year 1897, now nearing its close, is leaving considerable work on our hands, with no small degree of care, anxiety, and responsibility—with a greatly lessened council of helpers; but the work is the Lord's and he will direct, assist, counsel, and bestow all needed help and every needed gift and blessing. So we trustingly bid good-bye to the departing year, and welcome the incoming one with confidence and faith in the final triumph of the work in which we are engaged.

On October 24 four of our brethren carried Ahupu into the water on a stretcher, and I baptized him; he was very low from the effects of a large tumor in the right side. He had had the assistance of the native doctors, the French doctors, and lastly the doctor from the French man-of-war; but they all told him he must die. He settled in a house near here, learned of our faith, sent for the elders, and the moment he touched the water in baptism the pain ceased, and from thence he has steadily improved, until now he is nearly entirely well. Last week he walked up to Papeete, and this week expects to return to his home in Rairoa. His wife and two children were also baptized. He is a very intelligent half-caste; was formerly a Protestant, is well known here, and his healing is making considerable talk. So as the Lord is still with us, we need not fear.

Peace be with all the Israel of God.

JOSEPH F. BURTON.

SOCIETY ISLANDS.

A speech delivered by Isaac S. Henry, son of the first missionary who set foot on Tahitian soil, at Point Venus, at the centennial services held for the occasion.

It is said in Isaiah 9: 6, 7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no

end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

My dear friends, because of the coming forth of this prediction, and the birth of the Son here spoken of, and he being universally received by the great powers of Europe, caused his ambassadors to be sent forth to the shores of Tahiti; and like unto the wonderful works of God made manifest in those great countries for the establishment of his cause; namely:—

1. The deluge, when all the inhabitants of this earth were swept away except eight persons.

2. When the hosts of Pharaoh were overthrown in the Red Sea.

3. When the graves were opened at the death of Christ, and some of those who slept in the earth arose, after his resurrection.

In many other ways did God manifest his power, as shown in his word, such as his shutting the mouths of the lions to rescue his servant Daniel. Another instance was the rescuing of his three servants, Shadrack and his fellows, from the burning, fiery furnace. But I must not run this out to a great length. Like unto what God performed in those great countries, so also did he display his power on the occasion of the coming in sight of the first missionary ship to the shores of Tahiti. A great earthquake was experienced upon the spot where we now stand, that it might be known that these were his messengers, sent to publish tidings concerning this Son which had been born to bring peace and good will upon earth. There were three shocks of earthquakes in the one day, early in the morning, at noon, and at the setting of the sun.

These things are found in the records of the London Missionary Society in reference to those times. And now, dear brethren, I praise God that he has not deserted us; and it would be quite pleasing and agreeable to my mind should it please God to give us another manifestation of his power, that it might be known that our petitions requesting his favor to be continued unto us [were answered?], and that these his servants might be endowed by his Spirit that they might be aided in cultivating the earth which hath already been cleared by my father and his colleagues.

A matter has been omitted by me in regard to the establishment of Christianity in Moorea, relative to the priest of Oro Patii. After his receiving the word of God he proposed to go to Apotaato and fetch his gods to be burnt. A part of the missionaries advised him to be cautious, as it was not known what might be the effect upon the minds of the people; but my father strongly urged him, saying, "I shall have the wood piled ready;" and when he brought his three idols they were placed upon the wood pile and set fire to. The native spectators were watching, and when the pile was reduced to ashes, and seeing that nothing had befallen these two men, the people cried out, saying,

"Yours is the true God; ours have lost their power."

And now, brethren, you white missionaries, and also you native pastors, this is my admonition to you, that you be of good cheer, and continue to cultivate the soil where the seeds of wheat had been sown by my father upon these islands, and the Lord of the harvest will reward you according unto your works.

This is my speech unto you. May God save us all. Amen.

BRYAN, Idaho, Jan. 15.

Editors Herald:—We have had lively times here lately, nothing less than a discussion between elders of the Mormon Church and those of the Reorganization.

During the month of November last Elder S. D. Condit did considerable labor in the Riverside precinct, and created some degree of interest; and as Riverside is peopled principally by Mormons, the elders of that church were aroused, and an agreement was signed to discuss the following propositions:—

Resolved that Joseph Smith, the President of the Reorganized Church of Jesus Christ of Latter Day Saints, is the legal successor of Joseph Smith the Martyr in the presidency of the church; Elders J. H. and S. D. Condit to affirm, Elders P. J. Fjeldsted and T. H. Allred to deny.

Resolved that Brigham Young was the legal successor to Joseph Smith the Martyr in the presidency of the church; Elders Fjeldsted and Allred to affirm, Elders Condit to deny.

As Elders Fjeldsted and Allred desired six weeks' time for preparation, the time was set for January 9, and three sessions of four hours each were to be given to each proposition; the Bible, Book of Mormon, and the Doctrine and Covenants to be the standards of evidence; and with the stipulation that either side might substitute any representative elder of their respective church.

Accordingly the Brothers Condit departed on other business. After their departure the astute gentlemen of the opposition discovered what they conceived to be a base design on the part of Elders Condit to take technical advantage of them in the wording of the proposition, in that the word "legal" was used instead of "ecclesiastical." They wrote Bro. Condit asking that the words be changed, the change being readily agreed to. All went smoothly till the appointed time for the discussion, meanwhile Elder R. J. Anthony having been substituted for Elder J. H. Condit, who could not be present. In the meantime Elder Fjeldsted thought it advisable to withdraw and sent for Elder Ben. E. Rich to take his place. Elder Rich on his arrival claimed that we yet had an unfair advantage of them, because we were to begin the discussion, opening the debate with our affirmative, and had the closing argument also. We willingly agreed to change the order of the debate in this particular; but that did not cure the trouble, and in the face of the waiting congregation they insisted on a total change of the whole question, and that all be embodied in one proposition. In vain we recited the terms of the signed and witnessed

agreement. After two hours of cavil and delay Elder Rich thought of a way out of their difficulty, and took the matter entirely out of the hands of the disputants and putting the question to the congregation, which congregation being nearly all Mormons, resulted in the following being substituted for those agreed upon: "Which is the true church of Jesus Christ—the church under the present leadership of Wilford Woodruff, or the Reorganized Church under the leadership of Joseph Smith?" We being thankful for even this little, consented for the debate to proceed.

Bro. Anthony opened the battle in a forceful and masterly presentation of the claims of the Reorganized Church, followed by Elder Rich in a characteristic oration, in which due care was observed not to touch on the real issues, Elder S. D. Condit replying, and Elder Allred following in one of the wildest, most disconnected and meaningless harangues that it has ever been my misfortune to listen to. This order of speaking continued throughout the debate. So closed the first session, two hours of which had been wasted in the wrangle to change the propositions.

At the opening of the second session Elder Allred found that he was totally disabled, and begged to introduce as his substitute Elder Brockman, and the wounded being thus removed, the battle proceeded.

To my mind the debate was ably conducted on both sides, and every inch of ground stubbornly contested, with this distinction: Elders Anthony and Condit proved every point and assertion by the production of evidence, while Elder Rich relied almost entirely on eloquent appeal and assertion, not forgetting the inevitable personal testimony. Elder Brockman labored hard to maintain his points from the books, and quoted copiously; and in fact I think his arguments were as good as his side of the question admits of.

Those of your readers who are acquainted with B. H. Roberts' pamphlet, "The Successor," have the whole line of argument employed, except that Elder Rich seemed more anxious to keep the minds of his hearers from absorbing and digesting the convincing facts produced, than to advance matter in support of his claim.

At the call of order at the third session, a gentleman—a Mormon—in the audience arose and asked permission to make a motion, which permission being granted, he "moved that the present session close the debate, on the ground of the weather being so cold." I could but think that the true grounds were the heat of opponent's arguments.

Elder Condit opposed the motion in a vigorous speech, alleging agreement and promises of six nights; but in spite of protest the question was put and carried, but by a vote which required a division of the house to determine.

We had foreseen that such would be the case, and were prepared to submit with such grace as we could command.

Bro. Anthony opened this last night with an earnestness and vigor that was truly

effective, and it was an interesting study to watch the countenances of those opposed, through the varying phases from complacency to consternation, as the evidence accumulated. But Elder Rich, with his usual tactics, soon had his hearers laughing and, for the time at least, safe from considering the only salvation for his position.

The fight is over, and we find our position more strongly entrenched in truth. The other side claims a victory, but I venture it will be a long time before they will desire another victory like it.

The discussion proper was carried on with decency and order, Mr. A. Parsons, the moderator, dispensing equal justice; and outside of the evident desire on the part of the opposition to show their power to limit the debate, we have no cause to complain, we being well and courteously treated by the good people of Riverside. And, I am pleased to say that Bishop George B. Wintle displayed the traits of a high-minded gentleman, courteous and considerate.

After the battle we feel well; are confirmed in our faith, and more than ever convinced that our position cannot successfully be assailed. To God be the praise.

Yours for truth,

NEMO.

PITTSBURG, Pa., Jan. 18.

Editors Herald:—This morning finds me again on duty in the "smoky city." I returned here from Shinnston, West Virginia, on Saturday the 15th inst., where I had stopped over to see my aged parents, who are both in their beds helpless as children. Mother has been able to work some about the house, and has been taking care of Father until recently injured and rendered helpless by a fall down the stairway. She is now eighty-five and he eighty-four years of age. I distinctly remember seeing them both baptized by Elder Samuel James in the summer of 1840. I was then only a little past three years old. He is quietly and peacefully awaiting the end.

Samuel O. Shinn was, prior to the date of his baptism, a member of "the Disciple, or Campbelite Church." After hearing the so-called Mormon preachers, James and Ewing, he began an investigation of church matters, especially of the claims set forth in the new system. The elders inquired if he was a praying man and when answered in the affirmative they told him to "ask of God who giveth to all men liberally and upbraideth not," and wisdom would be given him. Accordingly he submitted the matter to the Lord, asking a sign that if the Latter Day Saints were right—the room, which was dark, might be filled with light. His prayer was heard and the sign being granted, he was satisfied, and was soon thereafter admitted into the fold by baptism, and has "continued in the apostles' doctrine," to the present time. I have no doubt as to their salvation, they will rest in the Lord till the call of "the last trump," and the dead in Christ arise first.

Our brethren here have reorganized their branch, Elder C. Ed Miller being elected president in place of Elder Hulmes resigned. Bro. Miller enters the work with commenda-

ble zeal, but not "without knowledge," for indeed the said brother is growing in knowledge and in favor with God and man. I have no doubt but that success will crown his efforts in this, as in other directions noticeable by those who closely observe such things.

I feel well in the good work here. While I do not expect to accomplish great things, great things are expected of him who is over all God blessed forever, and the end of our conversation shall be Jesus Christ, the same yesterday, to-day, and forever.

Two have recently been "soundly converted" to the faith, and having carefully withdrawn from another denomination, gave me their names for baptism, which will be administered not many days hence.

D. L. SHINN.

NEW LONDON, Iowa, Jan. 28.

Editors Herald:—In *Herald*, January 26, Bro. Caffall asks the question, "How is this?" In the light of other teaching through the *Herald* will he please arise and explain.

Yours for a better knowledge of the truth,
LAWRENCE WILLEY.

JASPER CITY, Mo., Jan. 21.

Editors Herald:—On December 17, after a thirty-three mile drive, we arrived at the home of Bro. M. G. Killebrew, near Pax, where we were kindly received and cared for. Bro. G. W. Beebe and I preached alternate nights for a week to interested and attentive listeners. We then went to Sheffer schoolhouse, near Rescue, where we preached a week or more and baptized a Mrs. J. L. Haglew, who by reason of her high standing and noble character in the community where she has been born and raised, will become a power for good in the church. Here we were informed that we might be treated to a basket of eggs, or worse, if we undertook to preach our doctrine in that community (and by the way that is about the best argument the Devil and his fifty sons have got to fight the truth with); but to our surprise we had the very best of order and close attention throughout, leaving a splendid interest and a number near the kingdom, and that too of the very cream of the neighborhood. On the 15th we returned and preached in the house of Bro. and Sr. Killebrew, and on Sunday the 16th baptized three more—a Mr. Alex. C. Blair and two sons, who appear to be strong and firm in the faith. The success of our labors here are principally due to the honorable walk, talk, and labors of Bro. Killebrew and his most noble wife—the fireside preacher. Anyone wishing to head her off on a Bible argument must get up early in the morning; even the preachers lay low when she is around. I wish we had thousands of preachers of the same type.

We started on the 17th to open up the work in new quarters, but on our way received a letter from home, informing me of the sad fact that our house and contents were in ashes; so with a heavy heart I and my noble collaborer gave each other the parting hand, and the next day found me on the spot where my temporary home had been for the past five years, to find that all was too true, wife and

children's clothing all gone except what they had on their backs, bedding all in ashes except two feather beds, and an old quilt that was not in the house at the time. I could now begin to sympathize with Elder J. J. Cornish, whose home was laid in ashes while out working for his heavenly Master. Well, the Lord giveth, but the Devil taketh away. As the family were spared from the flaming tongues of fire, I feel to say in my heart, "Blessed be the name of the Lord," and continue to look for the silver lining in and among the clouds, and hope to see the time when my hands shall be untied. But my prospects are not overly flattering in that direction, as this morning I turned over or sold two of my best cows to pay a security debt, in order to save myself and the church from disgrace; but am only realizing that which I saw would befall me, in a vision of many years ago, hence will round up my shoulders and press onward.

Hopefully,

J. C. CRESTENSEN.

LANDER, Wyoming.

Editors Herald:—I am a long way from the church and have not the privilege of meeting with the saints; therefore pray for me that I may stand fast in the faith; that God may give me strength to resist all evil. I feel lonely here without the privilege of meeting with the church. I was born April 11, 1819, in Denmark; embraced the gospel in my native country in 1861; emigrated to Utah in 1864; joined the Utah Church in 1888 and the Reorganized Church the same year; afterwards moved here. Brn. John Grimmett and Hiram were elders here, but one is dead and the other has moved away. I should like to see an elder here.

I was converted by Elder Peter Anderson and baptized by Elder Andrew Layland at Thomas' Fork, Idaho. May we all live faithful.
Yours in the faith,

ANDERS NELSON.

FAIRLAND, I. T., Jan. 1.

Editors Herald:—Your paper comes to my post office every Thursday, and I am glad to receive it, for it is a good paper to read. I love to read the grand letters from the brethren that I am acquainted with, and to learn how the grand work is progressing. We do not get to hear much of the gospel here; the most that we do hear is perverted. I go to hear all, and it seems to me just like children's play. I was once a member of the Missionary Baptist Church for two years. I worked in Sunday school as superintendent and teacher, and worked hard to learn something about the Bible; but in the two years I did not learn what the Baptists believed. I do not claim to know everything yet, but I think that I know the gospel when I hear it preached. The Lord said, "My sheep know my voice." I have asked Baptists what they believe, and they say, "Well, I declare, I can't tell you now, but will look up my discipline and then I can tell you." When they get the discipline and read it there is nothing sound in it. I have looked over one since I

have been in this church, and I find they leave out too much of the gospel to suit me and every true follower of our Lord Jesus Christ.

Dear brethren and sisters, on the 29th day of March, 1898, if I live I will be in the Church of Jesus Christ of Latter Day Saints two years, and I cannot be sorry for it, although we are persecuted on every hand. I think we have lost some friends by uniting with the saints of God; but I don't care, we have the gospel and plan of salvation to the human race, and we defy the world to overthrow it, for I believe God is in this work, and I know that he has all power both in heaven and on earth, and I am willing to go on and serve him.

Brethren and sisters, I am afflicted with some kind of stomach and bowel trouble, and I desire to ask all the saints to remember me one time when you bow in the presence of the great Creator, that he will restore me to health and strength, both in body and mind, and that I may be of some use unto him.

Yours in bonds of truth,

GEO. M. RHONEMUS.

MARCELINE, Mo., Jan. 20.

Editors Herald:—I just arrived here and found Bro. and Sr. Hopkins, of Netawaka, Kansas, visiting their daughter. I expect to stay here over Sunday, the 23d, then on to Bevier. I spoke twice in the opera hall to a good house, with fair liberty. The saints are well spoken of there.

In the faith,

J. C. FOSS.

BRADFORD, Manchester, Eng., Jan. 9.

Editors Herald:—I feel to write to our precious paper, and say how it lifts me up and gives me courage to hold fast to the rod of iron. O may its pages go forth to all nations of the earth, bearing the blessed news of the everlasting gospel to the children of men! May our heavenly Father watch over his church and help his people to keep clear of the notion that anything that they can do can mend the laws given in the books by our Lord Jesus Christ. I pray always to be kept from the snares that are in the world through lust, and invariably I get my answer through the columns of the church papers. There is much preaching and teaching which is not given by the good Spirit of God, but in the vain imagination of men's hearts. I have read that if a man have not the Spirit he shall not preach. O that men would heed this injunction!

We are passing through deep waters because of this. We go hungry and come home the same. May God help us and send us real live shepherds to feed his flock. Asking the prayers of brethren and sisters in the land of Joseph,

Your sister,

ELIZA ALICE RHODES.

LUDINGTON, Mich., Jan. 18.

Editors Herald:—As Sr. Van Brunt, president of our aid society has written to the *Herald* for help to pay for our church, and some have already sent, and one not a mem-

ber of the church, I would like to say that we are very thankful for what we have received, and trust we may receive enough to pay up the indebtedness. We don't expect it in great quantities. We thought if all the saints could help a little, they wouldn't miss it, and it would help us here so much. We do want to pay for our church so bad.

God has blessed us in many ways since we started here, and I pray he will bless us in paying for the church building. There are but a few of us here. Pray for us, brethren and sisters, that we may succeed; and may God bless you all in Jesus' name.

Your sister,

CARRIE BARRON.

CORYDON, Ind., Jan. 18.

Editors Herald:—On December 18 in connection with Bro. W. H. Kelley, I began meetings at Byrneville. On the 25th Bro. T. W. Chatburn come over from Louisville to spend the holidays, as he could do no work there then. He came just in time to render unto us needed help we were so much desiring. He did us much good in helping to put the branch in order. Bro. Chatburn lets no grass grow under his feet, but sometimes the stones roll under them and he gets a wetting when splash! he goes into the creek, full length. Rolling stones do not make good bridges. Come again Bro. C.

The results of the meeting were three baptisms, and three were called to the priesthood; Bro. James Sappenfield to the office of elder, Bro. Edwin Martin to the office of teacher, and Bro. Wood Kepley to the office of deacon; all being noble saints of the Byrneville branch.

Closing our meeting there on Sunday night, the 16th, we came here the 17th and began preaching in the courthouse with a congregation of about sixty. This is the old State capital. The capital was moved from Vincennes here and from here to its present site—Indianapolis. I will remain until I get the work planted, if possible.

Brethren, let us do all we can for this glorious work, remembering that when a day is spent we cannot call it back, but will have to meet the works of it in that day when we stand before the great Judge, whether our work has been good or bad. Let us see how much we can do for the Master, not how little. Many souls would be glad to receive this work if they knew what it was. We who can preach, let us do all we can in that way; they that are not called to preach can assist by giving of their means and by so doing become colaborers together in the great work. I am greatly encouraged to go on.

Your servant,

G. JENKINS.

MIKADO, Mich., Jan. 24.

Editors Herald:—We are not quite snowed under yet, although we had a terrible storm in Michigan yesterday. It snowed very hard, and the wind was very fierce; snow drifts in some places ten feet deep, or high as some would term it. It blocked us in yesterday (Sunday) so there was no meeting. The mail carrier from here to Greenbush (Bro. Dolson)

tried but could not make his trip. It will be some days before the roads will all be passable.

I met Bro. David Smith at this place holding forth with fair interest. A Rev. of some kind has been lecturing against us here and elsewhere, but as yet he has had poor success. No harm has befallen the church by reason of his lectures. This is the northeastern part of Northern Michigan district. I am here to assist Bro. David to organize some branches; there are five or six places where there are from twelve to about thirty members unorganized.

The work is moving on nicely nearly all over. Saints are doing fairly well in most places, and extra well on their duty in tithes and offerings in certain localities, while in other places we receive but little. There is a greater demand for the preaching of the word in some places now than there ever was before.

Many of the local ministers are helping to move the cause on all they can; some for reasons best known to themselves are not doing much. But taking it all through, I feel glad to say the work in northern Michigan is onward. Some have been baptized of late, and others say they will be. God is blessing us in many ways, and we are hopeful.

Having been born in Canada, and always retaining a good feeling for the Canadians, please allow me to congratulate you, Bro. Joseph, in your marriage with my Canadian sister, your beloved wife. May the good Master bless us all. Amen.

J. J. CORNISH.

ST. CLAIR, Missouri.

Editors Herald:—We are having quite an interesting time in St. Clair, speaking on Sunday last in the Congregational church. The disposition heretofore manifested to prevent the "overchurching" of the town seems to be less marked than a few weeks ago. I was locked out of a schoolhouse at Moselle some weeks ago; but some of the congregation climbed in at the window, took the catch off the lock, let us all in, and we had a good meeting that day. Since then we are unable to find out whether the element opposed to overchurching of that town are in control or not.

At last business meeting of Moselle branch it voted to change its name to that of St. Clair branch, as the majority of members now live at the latter place. Upon the call of the president of the branch it also voted to ordain Bro. John M. Wagner to the office of deacon. This was done. The branch has now a full set of officers, three of whom live here.

I expect to start on a tour of the district the first part of February. I will take pleasure in calling on any of the scattered saints who will send me their addresses.

I have as yet received but two reports from the local ministry with which to make out my report to Bro. Heman C. Smith. Please note that I live in the town of St. Clair (not county), in Franklin County, Missouri. Your coworker in the gospel,

JOHN S. PARRISH.

EXCELSIOR, Wis., Jan. 19.

Editors Herald:—I commenced meetings here January 11, for about one week, with increasing crowds and interest. Our heart was made glad to have Elder McDowell step in and help us, out. Bro. Henry Wood also helped me what he could. We have baptized one; we look for more to come soon. The calls for preaching are numerous. We pray God to send more laborers, and open the hearts of the saints to provide for their families, so the work may not be hindered.

Your brother in gospel bonds,
A. L. WHITEAKER.

DELOIT, Iowa, Jan 25.

Editors Herald:—The cheering intellectual gospel truths found on your pages testify of the onward march of the angel's message. Since holiday festivities I have had the opportunity of reading a goodly number of periodicals published by various religious societies, but find none equalling our own *Saints' Herald* in doctrine, spirituality, and church polity. To my surprise I found the *Utah Deseret Weekly*, Salt Lake City, to be the least spiritual of any.

Church work is onward in this part of Iowa. It is gratifying, indeed, to witness the confidence manifested by the saints in the final triumph of this latter-day work and the energy exhibited by both old and young. The many urgent calls for preaching from nonmembers is also a fruitful sign.

The writer was permitted to meet with the saints in social service here last Sunday morning and to enjoy a feast of blessings divine. The meeting lasted nearly two hours, the time being fully occupied; yes, kind reader, that Spirit that was manifest on the day of Pentecost (Acts 2; Joel 2: 28, 29) cheered and gladdened our hearts. To our blessed Master be all the praise.

From a paper just received from Bro. O. E. Coiner, Pocahontas, Iowa, I am forcibly reminded that I have done missionary work in that locality and that in the autumn of '95 Bro. J. F. McDowell met and successfully defeated Elder Clark Braden in a seventeen sessions' debate, which fact was admitted by nearly every auditor. But alas '96 came and with it Elder G. W. Elliott, State Evangelist of South Dakota, and began a series of meetings, declaring that he represented the Christian Church and that Elder Braden was not an accredited or authorized minister of their church, but just a man whom people hire to do debating; that's all. Mr. Elliott gave the people to understand that if they wanted *pure* and progressive Christianity, just to accept *his* teachings. Several believed his report, a preacher was "called," and a place purchased for a church edifice, which house, we presume, was in course of erection when, to the surprise of many, the actions of their pastor, T. W. McDonald, gave evidence for the following article, which we clip from the *Pocahontas Record* for January 13, 1898:—

"No little commotion was stirred up among the members of the Christian Church in this place last week when Elder McDonald left town taking with him the deed to the new church property. It is claimed that the mem-

bers are still owing him quite a little on his salary and he intends to hold on to the deed of the property until this shortage is paid. A suit has been commenced against him forcing him to deed the property to the society, and what the outcome will be remains yet to be seen."

Now, Mr. Editor, by the time this appears in print I shall have mailed sixty letters, containing six questions each on Isaiah chapter 29, to some of the most noted ministers and professors of Bible lore; viz., Catholics, Disciples, Adventists, Jews, Baptists, etc. Answers from some have reached me already, and I intend giving your readers the benefit of them at some future time.

C. J. HUNT.

SALT LAKE CITY, Jan. 22.

Editors Herald:—As letter intrusiveness has not been one of my "sins of commission," so far as your pages are concerned, I essay the task lest longer delay will cause Mrs. Inquisitiveness to overexert her feelings in trying to learn the cause of silence. It may come with ill grace to say I reached Utah in due time, and have since tried to do what wisdom, or at least the *kind* and *amount* of that very desirable "gift" in the possession of the writer, dictated as best for the accomplishment of the most good to the greatest number.

Tent work commenced in Murray, where a fair, and in some respects, lasting interest was had, with the amusement incident to the play upon such words as "Josephites" and "Brighamites" resulting from the controversial conditions existing, but which failed to materialize as to whether and by whom Brigham Young was ordained as president of the church. A very material point, and one that the dominant church here cares as little about taking hold of as they would a red-hot iron.

Thence to Ogden our "duck" tabernacle went, and during its four weeks' stay the "battle" at times raged, resulting in five baptisms and a lasting interest with many others who will yet yield obedience to the mandates of truth. To tell those who have labored in Ogden that the Chase house is a *home* is needless, hence the item is jotted as one of common interest and as *due* to those who there preside, as small return for all their kindness. But the other saints resident here as well as friends are not to be considered as lacking in such qualifications. Mr. Littlewood, a "brother-in-law," seeing that one of the preachers would be called upon to wear a dirty shirt, unless action were had, forestalled such embarrassment by the purchase of a new one and some nice gold studs. As the memory waves, like billows in the soul, shall in future roll across the intricate brain meshes, this incident will remind that elder of a "friend in need."

Not vanity, Mr. Editors, but *true* pride that would cause a preacher to prefer a clean white shirt front dotted with a golden stud—even though he be a "silver man"—to one begrimed with the soil of a week's usage. The young ladies who boldly left their environments to become a part of the most un-

popular church in Utah, are to be commended for that as well as for their zeal since shown.

From here the tent was used to the southward, under the efficient generalship of Elders McKiernan and Hansen, hence the writer cannot detail the practicability of its further use. Suffice it to say that the wisdom of such a purchase for this mission has been fully demonstrated. Financially we have \$16.54 banked for next year's expenses.

It may be well to here give notice that the writer, should he be returned to this mission, expects to appeal to the saints throughout the *world* to assist in the building of a chapel in Ogden—*badly needed*.

Our reunion at Pleasant Grove was both pleasant and profitable—spiritually as well as numerically. Sr. Sterrett bore the burden of caring for the elders, but the saints in general here did nobly. At present writing Sr. Sterrett is in the hospital, having undergone a severe surgical operation as a result of a trouble of years' standing; for a woman of near 77 she has borne up in a way that would be commendable to a strong and vigorous person of youthful activity. Strong in faith, vigorous in constitution for her age, her case is exciting the wonder of doctors and nurses here; and the faith of the saints has certainly prevailed mightily with God.

At Fairfield, where dwell a few isolated saints, we had a pleasant sojourn, where a *home* for the elders is always to be found. A sad case here is that of Bro. McLane—an invalid for twenty years from rheumatism contracted while on his way to Utah as a soldier in Johnston's army, during the winter, when they were compelled to live at Fort Bridger on half rations, their supply trains being burned by the order of B. Young, and their beeves being stolen at his instigation. Poor man! a sufferer as a result of man's perfidy, blind fanaticism, and zeal.

Here we had an excellent interest and fair hearing, and here God manifested his power in healing Sr. Mary McLane of a severe sickness. It was here that the preacher for three weeks struggled with gripe, but through the kind ministrations of Sisters Maggie and Mary, and watchcare of all, he gained the mastery and kept up sufficiently to preach nightly. May God reward them. Realizing that an elder so far from home likes and is almost sure to enjoy diversion, they planned and pleasantly consummated a trip to the gold mines, eight miles distant, and a party of four of us had the profitable privilege of going through both mine and mill. In the former the dangers incident to such labor was made almost realistic, while in the latter we were permitted to see the cyanide "process," by which a very cheap grade of ore can be worked at a profit. It was a very profitable day and all enjoyed it. The writer anticipates the time when additions shall be had to the church in the little village of Fairfield by baptism. Through the persistent efforts of Bro. H. N. Hansen—somewhat of a "terror" to "Brighamites"—we were permitted the free use of the courthouse in Provo two nights, and felt well in speaking to a very attentive audience of about sixty on each occasion. The first night we had the

very novel experience of being interrupted in the midst of the sermon, by the jury sufficiently long for them to render their verdict. After a few months' experience in Utah, however, one don't mind small things like this!

The formidable and omnipresent hair-raising bugaboo here, is the "living oracle," and all that pertains thereto; the "obey counsel" part of it being apparently, as unalterable and binding as the Medo-Persian law. If the saints at Provo enjoyed the elder's presence as well as he did their hospitality, there will be a mutual desire for a recurrence of both.

In the city work we have had varying experience, with practical results very small, so far as discernible. Bro. and Sr. Barrows have ably seconded our efforts by giving us a home, and the saints generally have done nobly. Srs. Barrows, Higgins, and Wilson—Alice—being especially energetic in the society work, Sunday school, and song service. Sr. Higgins has put forth herculean efforts to maintain the Religio. At times that society has really gasped, but strong efforts have succeeded in resuscitating it. For some weeks now we have been deprived of Sr. Wilson's efficiency, on account of Bro. "Jo" receiving a "stroke." He is recovering, and gives promise of a complete recuperation. May it so be. Without further naming it may justly be said that we have some as fine saints here as can be produced, and the marvel of it all is their "staying" qualities under their peculiar environments. The Rocky Mountain missionaries have a record of half a hundred baptisms at the close of '97, twenty-eight of whom have been baptized in Utah. We haven't been doing much *Herald* or *Ensign* "tooting," but when our report comes before the conference it will tell its own story. Feel as though I could write a long (?) letter were it not for Editor's enjoiner!

J. W. WIGHT.

EAST SAN JOSE, Cal., Jan. 21.

Editors Herald:—Among your many readers I think there may be some, yea, even many, upon whom the hand of affliction has been laid; some heart who has passed through the very crucible of sorrow. It is to such grief-burdened souls that I especially wish to address myself, if perchance I may write some few words that will soothe some lone and aching heart, I will have accomplished my purpose. Dear friends, whatever I may write in this line, be assured will have come from one who has partaken of the cup of sorrow, and knows that bitter indeed is the draught. But to us who have entered into the gospel covenant, and acknowledged full allegiance to our heavenly King, there comes this comforting promise, "If we suffer we shall also reign with him." Perhaps you are an invalid, one whose days and nights are passed in physical pain; how long the nights are to you, and the days how slowly they pass away. Dear friend, Jesus knows your every heartthrob, your every pain; and he sympathizes with you. Just place your hand within his and say, "Thy will be done." Or you realize your life's work is nearly done,

and you look back with a feeling of regret, and say, "How little I have done or can do for the Master." Just here I think the beautiful lines of Milton are very appropriate and very sweet,

"They also serve who only stand and wait;"

So you, dear suffering one, can serve Christ by just waiting patiently for the call to come up higher.

But you may be one who is suffering under the weight of years; you have labored long in the Master's vineyard, but now you are weary, and not in touch with the interests, fads, and fashions of the present day; and as you descend the western slope you long to enter into your well earned rest. Well, the night will soon pass away, then shall your reward come, "and you will be satisfied when you awake with his likeness."

Again, it is a mother who has been obliged to see her darling child borne away in the icy arms of death. Ah, the anguish that fills your heart as you think of that beautiful little form, with its pretty baby ways, that is hid from your sight forever; and often in memory that sweet angelic face will arise before you, and the little prattling voice sound in your ears, and you will hear again the patter of little feet, and your heart arises in rebellion against God, forgetting that your sweet child first belonged to him, and he has said, "of such is the kingdom of heaven." But, sister, there are others left to you, they need your care and love; live on for them, and be assured that your own heart will not be very dark or sad while the illumination of God's love is shed abroad therein.

It may be that your loved and lost one who had reached young womanhood—as was the case of the writer—was a daughter whom you hoped would be with you in your declining years; but God called her to himself. Time is ever doing its work. That mysterious Providence we call fate, silently but continually plays upon the chords of the heart, sometimes in strains of joy, but more often in that of sorrow, for joy may occasionally come to us, but sorrow is sure to come to all as the years roll away.

Perhaps it is your companion and support in life's journey that has been taken from you. And the prop on which you leaned having failed, you bow before the blast like a bruised and broken reed. Dear sister, lift up your head and hear the loving words of your heavenly Father, "Leave thy fatherless children, and let thy widow trust in me."

But of all the bereavements that may come to us, I think there is nothing that so vibrates upon the heart as the knowledge that a mother has been taken by death from her helpless little family. One case especially that stirred my heart, where five little ones were bereft of a mother, and during the funeral in the next room the babes cried piteously, as though they realized their great loss, and would lift up their tiny voices in lamentation; but the mother lay stiff and cold in death and made no response; the husband was nearly overwhelmed. My brother, "there is a balm in Gilead—a great physician there." He came into this world to heal and bind up the broken-hearted.

There are other sorrows I would like to refer to, but space will not permit. Our sorrows are multitudinous, and as varied as the human heart; and we realize the truth of the adage, "Every heart knows its own sorrows." Our Savior said, "If I go away I will come again and receive you unto myself, that where I am there ye may be also." I seem to hear those tender melodious words as they drop from his lips, and rest upon some grief-stricken soul with wondrous healing power.

Dear saints, yet a little while and these tear-stained eyes of ours shall in rapture behold the resurrection morn; shall see us arise from the grave clothed in immortality and life, and we shall with all that vast multitude of the redeemed enter into the marriage supper of the Lamb.

I. B. STILLWAGON.

Original Articles.

PASTORAL LETTERS.

TO THE Saints of the — District:—Having been placed in charge of this field by the general missionary, I wish to inform all the saints that I shall soon be at liberty to meet with you, etc.

Notices similar to the above are quite numerous, and I ask, Is there not a misunderstanding on the part of, at least, some of the submissionaries as to their authority, and duty, and privileges? They certainly cannot be appointed in charge of the branches in their fields of appointment, nor in charge of the district authorities; for we read in section 122, paragraph 7, that the Twelve and the Seventy . . . travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers.

Again we read, paragraph 8, same section:—

And when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, if they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored

and good will and peace come to the people as a cherishing fountain.

We can see from the above: First, that the Twelve and Seventy are to prosecute the missionary work, organizing and setting in order the branches and districts. Second, to observe the law already given to ordain and set high priests or elders to preside. Third, to push their labors into new fields, leaving the organized districts or conferences to the standing ministry under the Presidency. Fourth, we notice that there is the traveling missionaries: the Twelve, Seventy, together with such high priest and elders as can travel; the standing ministers; high priests, elders, priests, teachers, and deacons.

Now in regard to the authority of those quorums (see paragraph 9, section 122), "in all meetings and gatherings of the membership, where no previous organization has been effected," the Presidency, the Twelve, and Seventy should preside. "Where organization has been arranged, and the officers have been ordained and set in order, the standing ministry," Presidency, "high priests, elders, priests, teachers, and deacons."

I understand, from the quotations referred to, that the traveling and standing minister have their respective fields of labor, and that each should labor therein. There is room enough for all, and to my mind, when the general missionary appoints sub-missionaries in charge of any field, they are in charge of General Conference appointees, who are to labor in the missionary fields. They are not appointed in charge of already organized branches and districts, for that has been provided for. In other words, the sub-missionary is in charge of the missionary field; and it would be in harmony with the form for the notices that are published to read, "in charge of the missionary field," and not in charge of district; for if some of the pastoral notices reading "Missionary in charge of the ——— district" be correct, then are they not only missionaries to said district, but are in charge of all concerned, which is not in harmony with the law.

Again, branches that have had some trouble are called on the missionary in charge for help to settle these difficulties, when it would have been in

keeping with law, and not to the detriment of the missionary work, for them to call on the district authorities. See section 120, paragraph 7, which reads:—

In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them.

You can see the wisdom of the above, so that the missionaries can be free to wait upon their ministry in gospel work. (See section 122, paragraph 7.)

In conclusion I am pleased to say that in this our district there is now a perfect understanding by the traveling and standing ministry as to their duty, and peace, love, and unity prevail, all being anxious to labor to the best interest of the work; as it is sometimes expressed by some, in conversation on the question of field of labor of the traveling and standing ministry, it is a wheel within a wheel; the inside wheel being the organized field, and the smallest grows as the outside wheel enlarges.

May we all labor together in our respective fields and callings for the good of man and the honor of those whom we love, even Jesus the Christ and God our heavenly Father.

WM. LEWIS.

STEWARTSVILLE, MISSOURI, JAN. 7, 1898.

DIVES AND LAZARUS.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto

them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16: 19-31.

Now don't you consider this a touching story? Think a moment of this poor bleeding tramp, Lazarus, lying at the gate of a rich man. Does this reflection awaken no pity in your soul? If not, you are as dead as a Friday jaybird to sympathy. From a Christian standpoint do you conclude this great truth should be mercilessly relegated to a past age? Was it intended only for the generation who lived contemporaneously with the Divine Teacher?

We now have in the United States 685,768 tramps. Many of these tramps, unlike Lazarus, do not even possess sores. The reason for this digression from the original type is patent. They do not anticipate the same kind treatment and attention from Christian dogs which have been trained to take out the gable ends of the pants of these migratory wretches, as they fly over the fence—fleeing in terror before the grinning teeth of Christian dogs, for simply asking for breakfast. Our Christ, like Buddha, was a homeless tramp. It is my purpose to examine minutely the character of Mr. Dives with a view to discover if possible the difference between this man and our rich religionist of America. He was evidently a kind-hearted man. His dogs manifested the force of association with such a master in their kindness to Lazarus. You have no data with which to disprove the opinion that he employed none of the fine arts of finance to accumulate his wealth. He did not deal in futures, watered stocks, and oppression. He did not deny the crumbs which Lazarus asked for. He was charitable. Observe this instinct; in his heart crying out in the torture of hell in his desire to save his brethren. If you can do nothing for me, save them. Can you say as much for our money kings of America?

If they can squeeze in their own little souls, do you suppose they would care for others? Do you discover any

parallel in this story and the New York beggar? I am going to prove to your utter confusion that the rich church people of America do not believe what they pretend to believe. They do not believe the Bible. If they believed it they would forthwith begin to unload some of their \$20,000,000,000 in doing something to relieve the miseries of earth, and especially the miserable wretches in America. Take the 12,000,000 Protestant church membership, embracing the fabulous sum of \$20,000,000,000, by a very simple calculation you will discover that \$1,000,000 could be given to every member of the Protestant faith in the United States, and then leave the respectable balance of \$19,988,000,000; or to place the proposition more accurately upon a Christian basis, we have a total population of 70,000,000. By giving every inhabitant of the United States \$1,000,000 you would still leave these money lords of our country \$19,930,000,000. Dives with his few paltry thousands would stand aghast in the presence of these figures.

J. D. ERWIN.

Conference Minutes.

EASTERN MAINE.

Conference convened December 18, 1897, at Indian River; W. W. Blanchard and E. C. Foss chosen to preside, A. S. Kelley secretary. Voted that E. C. Foss be sustained district president and A. S. Kelley clerk. Branches reporting: Olive and Indian River. Elders reporting: W. W. Blanchard, E. C. Foss, S. O. Foss, and J. S. Walker; Priests J. N. Ames and U. M. Kelley; Teacher B. F. Foss. Bishop's agent's report referred to auditing committee, audited, and found correct. Resolution passed that the Bishop's agent be instructed to sell the district tent, and that the money obtained by this sale be equally divided between Jonesport and Indian River branches, to be used for the repairing or providing a place of worship; the price of tent in selling to be left wholly to the judgment of the Bishop's agent; also that he be authorized to dispose of the seats and all things belonging to the tent. Resolution passed that an agent be appointed in each branch to collect funds for defraying traveling expenses of the missionaries. Recommended that each branch be informed that such action has been taken in conference and the branches be requested to conform to such action. Committee on tract fund reported and was continued. Voted that the time and place of the next conference be left in the hands of the district president. Preaching by S. O. Foss, W. W. Blanchard, and U. W. Greene. Voted to

extend a vote of thanks to the people for entertainment; and to the choir for excellent music furnished. Adjourned to meet according to previous arrangement.

Sunday School Associations.

Fremont convention program, Shenandoah, Iowa, February 24, 25, 1898: Thursday, 7:30 p. m., Needs of the Sunday school, Charles Fry. Librarians, Blanche Andrews. Friday, 9:30 a. m., Reports of schools, officers, and teachers. The delegate system and instruction of delegates, Emma Hougas. Showing pupils how to prepare their work, Clara Badham. Sunday school newspaper, Ethel Skank. Two p. m., Election of officers, choosing and instructing delegates to General Convention. Introspective, Ida Skank. Elaborate dress in Sunday school, E. Eleanor Grove. Question box. At 7:30 p. m., Temperance: The Sunday school as a factor in teaching temperance, Emma Harrington. Vocal duet. Sowing the first seed of intemperance, Mary E. Pace. Quartet. Ten-minute talks on temperance: A. Badham, H. F. Durfey, D. Hougas. Recitation. Chorus. Sunday school workers, you are expected to be present at this convention, because you need to know more about your own work and you need to cause others to know more about theirs. Superintendents, see to it that your schools choose delegates to attend this convention. Mail intended for the convention, address Charles Fry, Shenandoah, Iowa, in care of Mrs. Mary E. Pace. Come with the expectation of attending both convention and the conference.

CHARLES FRY,
ETHEL SKANK,
JOSEPH ROBERTS, } Com.

GENERAL CONVENTION.

The Annual Convention of the General Sunday School Association will convene at Independence, Missouri, at ten a. m., Monday, April 4, 1898. There are, aside from the routine business, matters of interest bearing upon the general welfare and the advance work of the association which demands the attention of all earnest, competent, Sunday school workers. We trust all district Sunday school associations will endeavor to send full delegations and as far as practicable of active Sunday school workers.

The program which will be published later will provide for work closing with the evening session Tuesday. Come, one and all. Don the mantle of brotherly love and charity and the Spirit of peace and come to help make the work of the convention what you will ever be pleased to have it be.

Your colaborer in Christ,

T. A. HOUGAS,

2t.

Supt. Gen. S. S. Ass'n.

Miscellaneous Department.

NOTICES.

Anyone in England having the unbound volume of *Autumn Leaves* for 1897, to sell,

would confer a favor by writing to the undersigned, stating price, etc. J. Arber, 143 Petre Street, Sheffield, England.

CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Separate individual credentials are not necessary.

Branches not in districts are each entitled to one delegate and one vote.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference;—

"Provided, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

In bonds,

RICHARD S. SALYARDS,

Secretary Reorganized Church.

LAMONI, Iowa, February 1, 1898.

5-2t

CONFERENCE NOTICES.

Massachusetts district conference will convene Saturday, February 26, 1898, 2:30 p. m. at the saints' new chapel in Providence, Rhode Island. As the General Conference comes so soon thereafter, it is important that our district reports be in the hands of our General Recorder as soon as possible. This can only be done by an early report from each branch clerk so that my report may be completed for above date. I would call the attention of each branch, that conference resolution has provided that such reports be in my hands by February 15, 1898, also would

be pleased to have priesthood reports and credentials by same date. Election of officers with much other important business is to come before the conference, so that each branch should see that they are well represented. The work is in good condition. These meetings will do you good. Leave your secular affairs for two days and come up to the conference with the intention of lending your best efforts and prayers for its success, and the Lord will pour out a great blessing upon his people. My permanent address, 136 Greenwood Street, Dorchester, Massachusetts.

M. C. FISHER, Clerk.

The conference of the Kirtland, Ohio, district will be held at Sharon, Pennsylvania, on March 19 and 20. All the branch presidents are requested to see that their branches are properly reported and represented.

L. W. POWELL, Dist. Pres.

TO DISTRICT AND ASSOCIATION SECRETARIES.

Secretaries of district conferences and Sunday school associations are hereby notified that notices for publication in the HERALD must be made as brief and compact as possible, because of constantly increasing demands upon our limited space.

District association programs will not hereafter be published unless very briefly stated. Persons participating need not be notified through the HERALD, but should receive personal notice otherwise.

With a little care all necessary items of conferences and conventions, both notices and minutes, can be given in a limited amount of space.

2t

BORN.

HUTCHENS.—To Bro. Wm. F. and Sr. L. D. Hutchens, in Gentry County, Missouri, a son, to which they gave the name of Frederick. He was blessed at Wakenda, Missouri, January 16, 1898, by Elders J. M. Terry and J. N. Cato, at the age of 5 years, 8 months, 2 days.

HOWARD.—James Henry, son of Bro. John H. and Sr. Nanny E. Howard, born November 7, 1891, at Dorrence, Kansas. Ray Totten, son of the above-named parents, born January 3, 1894, at Lamar, Missouri. Both blessed at Wakenda, Missouri, January 16, 1898, by Elders J. N. Cato and J. M. Terry.

MULNIX.—Fanny Elizabeth, the firstborn, which gladdened the home of Mr. Charles and Sr. Laura Mulnix, in Ray County, Missouri, May 8, 1897, was blessed at Wakenda, Missouri, January 23, 1898, by Elders J. M. Terry and J. N. Cato.

RENEAU.—To Mr. Landon and Sr. Lillie Reneau, August 23, 1897, at Tryon, Nebraska, a son, named Orley Vincent. Blessed January 16, 1898, by Elder C. H. Porter.

BARRETT.—To Mr. Marion and Sr. Jennie Barrett, October 20, 1897, at Hardy, Nebraska, a daughter, named Lillie Almira. Blessed January 16, 1898, by Elder C. H. Porter.

LODWIG.—At Fairbank, Iowa, December 26, 1897, to Bro. W. T. and Sr. Nettie Lodwig, a son, and named Emery Elsworth

Blessed by Elder J. S. Roth, January 15, 1898.

DIED.

SCOTT.—At her home near Wirt, Indiana, January 10, 1898, Sr. Maggie F., wife of Elder M. R. Scott, Jun., aged 26 years, 10 months, 26 days. Husband, two children, father, two sisters, and many relatives and friends mourn. Sister Maggie united with the church February 15, 1884, being baptized by Elder James G. Scott. She remained a faithful member until death, and died with that blessed assurance of a part in the first resurrection. She gave birth to a child December 29, 1897, the child living only three hours. The mother and child were buried in one grave. A gentle mother, a lovable companion, and a devoted saint. Services were held at the saints' chapel, at Union, January 12, a large congregation being present. Remarks by Elder William C. Marshall.

GIPSON.—January 11, 1898, in Middle Fork Township, Macon County, Missouri, Sr. Margaret Gipson, aged 72 years. Was born June 22, 1825, in Madison County, Indiana, and came to Missouri in 1849. She was married to Preston A. Gipson in 1852. To them seven children were born, all yet living. She was baptized June 2, 1878, by Elder G. T. Griffiths. A good saint, a loving wife and mother, and a kind neighbor, well spoken of by all who knew her. Services conducted from the family residence by Elder J. A. Tanner.

THOMAS.—Floyd Francis, son of Mr. John J. and Mrs. Maria Thomas, of Union Grove, Iowa, November 11, 1897, his age at death being 8 years, 9 months, and 20 days. Funeral service was held at Persia, Iowa, January 16, 1898, in saints' chapel, sermon being preached by Elder J. F. Mintun, using Romans 8: 18-32 and Matthew 22: 31, 32. So rests another made pure through the atonement, and in the paradise awaits and invites the coming of those left behind.

REYNOLDS.—At Andalusia, Illinois, Elder C. C. Reynolds, January 17, 1898. He was born at Dover, New Hampshire, December 24, 1828. In 1849 he became a member of the Congregational Church at Victoria, Illinois; in 1852 he united with the M. E. Church, with which he remained until April 18, 1860, when he became connected with the Reorganized Church. He was ordained an elder in 1866. He was elected president of Truro branch in 1867, and faithfully held that office till 1874. He then removed to Buffalo, Iowa, where he lived a respected citizen for twenty years, and gained the esteem of his fellow citizens, who elected him city marshal three times and to the office of mayor twice. He removed to Andalusia, January, 1894, where he was elected police magistrate. He was an active worker in the cause of the gospel, and was always willing to share his home and substantial board with the elder who ministered the word. He was married to S. J. Thorp April 18, 1850, to which union was born six children. Wife and three children mourn. One brother and one sister also survive him. Funeral sermon at the M. E. Church at Buffalo, Iowa, after a short service

at the house, Elder D. S. Holmes officiating, assisted by Brn. M. D. Murdock and F. Needham.

VANSICKLE.—Mr. Henry Vansickle, at the home of Mr. Josua McCammett, January 23, 1898, aged about 40 years. The lower part of Mr. Vansickle's forehead was crushed in on the 18th instant by a blow from a revolving tumbling rod of a feed cutter which flew out of its coupling, from which injury he died five days later. Funeral services were held at the Silver Center M. E. church, January 25, by Elder C. E. Butterworth, assisted by the pastor. The remains were followed by many people and laid to rest in the Silver Center cemetery to wait the resurrection and justice of God. Mr. Vansickle's wife and two brothers are members of the church. Sr. Vansickle and children have the heartfelt sympathy of the entire community.

MCQUEEN.—At Waverly, Iowa, September 12, 1897, Bro. Leroy L. McQueen and three other young folks went boat riding, and not returning, a search was started at midnight. The next morning the four bodies were found in the bottom of the river. The four funerals were conducted by Revs. Clinton and Brereton. Bro. Roy was twenty years old. He was baptized February, 1890, by his uncle, John Shippy. A printer by trade, a bright, intelligent young man, loved and respected by all who knew him. No one saw the accident. The four victims, Rev. Hyat and wife, her sister, and Bro. Roy were all buried in one grave.

HOLMES.—At her home, Seligman, Missouri, December 9, 1897, Sr. Lovina Holmes. Deceased was born October 29, 1836. First heard the gospel during a series of sermons delivered at the above place by Elder M. T. Short in 1885. To her it was the power of God unto salvation. She believed, obeyed, and ever after rejoiced in the hope of salvation. She leaves a husband and several children. Funeral service by Elder Ellis Short, a very large and attentive audience being present, as Sr. Holmes was most beloved by all who knew her.

SMITH.—At Sheffield, England, November 15, 1897, Bro. John Smith formerly of San Francisco, California, aged 74 years, 9 months, and 6 days. He was born at Sheffield, in 1823. He was baptized in San Francisco, California, July 6, 1873, by Elder Glaud Rodger, and ordained a priest May 10, 1874.

SMITH.—At Sheffield, England, October 25, 1897, Sr. Sarah A. Smith, aged 72 years and 6 months. Her long and painful illness was endured with Christian fortitude. She was born at Ashton-under-Line, Lancashire, England, in 1829, and was baptized in San Francisco, California, July 6, 1873, by Elder Glaud Rodger.

BEAL.—At Grove Hill, Iowa, January 5, 1898, Sr. Celia, wife of Bro. Dexter Beal, aged 60 years and 4 months. She was baptized in 1889 by Elder John Shippy. Husband and five children mourn. She was noted for her kindness, and was always ready to lend a helping hand, and especially to the sick. She will be much missed in the neighborhood. The Lord showed her about three months before her time came that she should soon be taken home to rest. She was prepared and willing to go. The sermon was preached by Reverend Day.

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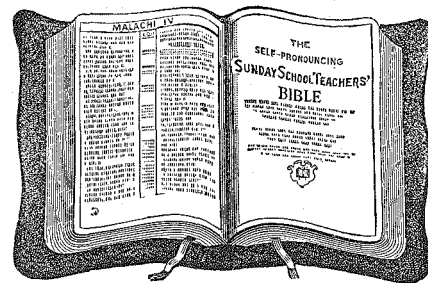
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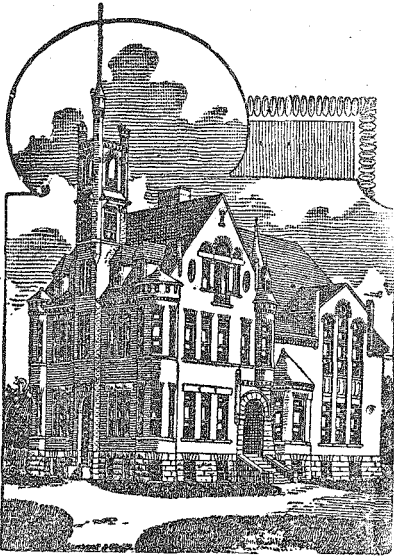
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, February 9, 1898.

No. 6.

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LYMAN ABBOTT'S ATTEMPT TO SQUARE EVOLUTION WITH FAITH.

VITAL INCONSISTENCIES IN "THEOLOGY OF AN EVOLUTIONIST."

THE most unsatisfactory chapter in the Rev. Dr. Lyman Abbott's "The Theology of an Evolutionist" (Houghton-Mifflin), is that on miracles. In it the author accomplishes the disastrous feat that politicians call a straddle. "The doctrine of evolution, then," he concludes, "is not, as it seems to be, inconsistent with belief that at certain epochs of the world's history, and for certain special moral ends, there occurred unusual events which awakened attention and have served as signs of a superhuman power." Here speaks the theologian, and cuts himself off from the main body of evolutionists.

On the other hand Dr. Abbott no less effectively cuts himself off from the orthodox clergy, for he picks and chooses among the miracles, accepting some and rejecting others. "I believe in the resurrection of Jesus Christ as the best attested fact of ancient history," he says. "I do not believe that the sun stood still and the moon staid in the Valley of Ajalon at Joshua's command; and I am still uncertain as to what interpretation is to be given to the wonderful stories in the Book of Daniel."

Dr. Lyman Abbott is on the toboggan slide—or on the steep ascent to the mountain top of truth—whichever you wish to call it. The point is that his position is utterly untenable for any man who goes on thinking. His very state of uncertainty about some of the miracles indicates whither he is bound. There is absolutely no permanent stopping place between Dr. Abbott's present position and the complete agnosticism of Goldwin Smith and Herbert Spencer.

The position of Dr. Abbott is that of a man whom the irresistible power of modern scientific thought has forced out of the secluded valley of orthodoxy, over the edge of a high cliff, beneath which lies the ocean. Half way down he has found lodgment on a narrow ledge, and there he stands proclaiming to those above that his outlook is much finer and his footing much more secure than theirs, and to those below that they cannot swim in the great ocean and will be drowned. He is so constituted that for a moment he can no longer feel the ceaseless storm that forced him over the brink, yet he fails to see that if all the rest of the church comes tumbling after him, his little ledge can neither hold nor stop a fraction of that great body. There is no climbing back, and even he, if he keeps his mind open to the winds of modern thought, cannot perch there long.

"If I were convinced," he says, "that the resurrection of Jesus Christ is not consistent with the doctrine of evolution, I should be compelled to abandon or modify that doctrine; I should not abandon my belief in the resurrection. That resurrection I regard as a fact; evolution as a theory—on the whole the best theory of 'God's way of doing things' yet proposed by philosophic thinkers—the latest word and the best word of science, but not necessarily its last or final word."

In short, Dr. Abbott thinks he will climb back whenever it becomes a question of swimming. But that is impossible for any healthy mind. The word-splitting by which he draws a distinction between miracles done as

mere marvels and those done for a moral end—rejecting the one class and accepting the other—is nonsense for any one who has once accepted the doctrine of evolution as an entirety.

Dr. Abbott still clings to the homocentric idea of the universe. Upon Herbert Spencer's axiom that "we are ever in the presence of an infinite and eternal energy from which all things proceed" he has grafted the vast ecclesiastical egotism that makes the individual human being to be the end and object for which the stars and ilimitable systems of the universe were created. That idea can no more stand permanently in the presence of the evolutionary system than the old Ptolemaic theory that made the earth the center of the universe could stand in the presence of the new thought of Copernicus. Herein lies the fatal weakness of Dr. Abbott's so-called Christian evolutionism. With that weakness in sight all his hair-splitting about which miracles to believe and which to reject becomes of a piece with the disputations of the medieval wise men as to how many angels could stand on the point of a cambric needle.

How far Dr. Abbott does go toward the acceptance of the ideas of Huxley and Spencer is clearly set forth in his first chapter. He rejects the idea that the world was manufactured in six days or six æons, and holds that it is the result of growth under natural laws. He likewise rejects the idea that Adam and Eve were manufactured, and holds that man is the result of development from lower orders of life. But he believes nature's laws to be the volitions of a living and personal spirit that dwells in the material universe as the human soul lives in the body. He thinks he has gotten around the difficulty of miracles by saying that they are not outside interventions, but merely isolated natural acts done for a moral purpose—to arrest man's attention.

"Both the religious and the scientific world," says Dr. Abbott, "have come to believe in a greatly lessened

number of interventions, until now science has reached with practical unanimity these three conclusions: First, there is but one force manifesting itself in different forms; second, that this force is never increased or diminished in amount, only varied in form; and, third, that this force, if we believe it to be directed to intelligent ends, is sufficient to account for all the phenomena of nature and life, so that there is no reason to believe in any interventions from without. I believe that the theology of the future will gladly accept these conclusions. And, finally, it will affirm that this infinite and eternal energy is itself intelligent and beneficent—an infinitely wise and holy spirit, dwelling within the universe and shaping it from within, much as the human spirit dwells within the human body and forms and controls it from within.”

So far Dr. Abbott is logical and consistent. But when, in order to escape what John Burroughs has called the “cosmic chill” of the full evolutionary thought, he lugs in the idea that this vast system is all run for the benefit of the individual human atom he merely shows how precarious is his foothold on the face of that aforementioned cliff.—*Chicago Tribune*, Nov. 12, 1897.

MAKES YALE A VALUABLE GIFT.

NEW HAVEN, Conn., Jan. 13.—It was announced at a meeting of the Yale corporation to-day that O. C. Marsh, professor of paleontology, has formally presented to the university the valuable scientific collections belonging to him, now deposited in the Peabody Museum.

These collections, six in number, are in many respects the most extensive and valuable of any in this country and have been brought together by Professor Marsh at great labor and expense during the last thirty years. The paleontological collections are well known and were mainly secured by Professor Marsh during his explorations in the Rocky Mountains. They include most of the type specimens he has described in his various scientific papers. The collection of osteology and that of American archæology are also extensive and of great interest. The present value of all these collections makes this the

most important gift of natural science that Yale has yet received. He has refused \$100,000 for them.

At the meeting to-day the corporation accepted Professor Marsh's gift by a unanimous vote and expressed their high appreciation of his generosity to the university. The collection includes specimens of animals and reptile life gathered by Professor Marsh from many parts of the civilized world. There are also marvelous collections of pottery and Indian relics. Skeletons of rare animals' fossil remains that cannot be duplicated in any known part of the globe. Giant bird tracks in solid stone are among some of these interesting curios. The collections take up large space in the Peabody Museum, and to enumerate and describe one-half the relics that comprise them would fill large volumes.—*Ex.*

MOUND BUILDERS' CORN.

DEMPSEY WAGGY, a farmer of Madison County, Indiana, has raised corn this year from seeds which, he says, were taken out of a Mound Builder's tomb in Arkansas, estimated to be two thousand years old. The stalks of the corn are from ten to twelve feet in height, according to a correspondent of the *Chicago Record*, and are somewhat on the order of a tree, being as thick at the ground as a man's wrist. Three feet from the ground they shoot out three long, palm-like leaves. The leaves are very heavy and solid, resembling a cactus leaf. Some of them are five feet long from tip to tip. These are the only leaves on the stalk.

About two feet farther up are the ears of corn. Many stalks bear six ears and none has fewer than four ears. At this rate it is figured that the average yield to the acre would be about two hundred and fifty bushels. Above the ears the stalk continues three or four feet, and is topped with an elaborate tassels. The husks surrounding the ears are heavy, and as the corn matures they break and curl back, revealing a firm, yellow-grained ear. The grains are solid and are exceptionally good for feeding.—*Ex.*

CORN FROM SEED 3,000 YEARS OLD.

THE Rev. Lafayette Johnson, of Owen County, has some corn raised this season from seed taken from a sealed jar

that was found in a mound in Missouri, fifteen feet beneath the surface of the earth, two or three years ago. It has possibly been in its hiding place for 3,000 years, according to the Rev. Johnson's estimate, he being an antiquarian of no mean repute. The grains of the corn grown by him are the color of an Indian.—*Louisville Post.*

TOBACCO IMPAIRS THE SIGHT.

DR. FRANCIS DOWLING has given a sensible paper before the Mississippi Valley Medical association showing, as the careful result of the investigation by himself and others, that impaired vision is the common result of the habitual use of tobacco, either by chewing or smoking, rather more by chewing on account of the greater absorption of the nicotine.

He conducted a personal examination of 150 male employees in a large tobacco factory, all of whom used tobacco in one or both of these ways. Of these he found that in forty-five cases the normal acuteness of vision was much diminished. In thirty cases the impairment was very serious, the subjects mistaking red for brown or black, green for blue or orange, and sometimes black, when the tests were made. They were also unable to make out the white spot in the center of a black card.

More than half of the 150 showed persistent contraction of both pupils, and this was the invariable accompaniment of some form of defective vision. In most cases the failure of vision is very slow and becomes well advanced before the patient discovers it. This slowness of action is the reason why the users of tobacco do not notice its effect.

It is with them as with the frog—put one of these animals into water of ordinary temperature and by means of heat raise it about 1° Fahrenheit every five minutes and you may bring the water to a degree of heat which kills the frog and he never knows it. Its action has been so gradual that the animal did not feel the change. So it is with many who use tobacco. Injury goes on slowly and it is not perceived.—*Journal of Hygiene.*

The disappearance of the neighborliness of the old village and rural life of the colonial period and the early days of the republic are our present danger and future peril.—*Chauncey M. Depew.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 6.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 9, 1898.

WILL THIS EXPLAIN?

We are asked to answer, or explain the words of Jesus in Luke 16: 9.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

It has always seemed to us satisfactory looked at in this way:—

1. An object lesson precedes the statement, in which a certain steward fearing to be called to an account for some misdoing in his stewardship, pursued a course by which he ought to make friends for himself in case he was deposed from the stewardship.

2. The course pursued by the steward was commended by the lord of the steward, as being a wise one.

3. His acts were done while he was yet steward and had control of the lord's estate and goods, and his work unchallenged.

4. Who are able to receive a man into everlasting habitations?

5. What is the lesson intended to be taught?

1. Jesus was teaching his disciples the value of due care and the exercise of wisdom in the business of this world with a view to the next one. He used a familiar condition of things by which to do it.

2. The lord for whom the steward was employed knew that his steward had control of his goods, and until he was deposed could use them as he would. He saw the object of the steward and commended the motive, though he might have been a sufferer in goods by it. He commended the wisdom of the acts of the steward.

3. The steward knew that his lord would care little about the value of the goods, for he possibly knew little of what was in the steward's hands, and cared little about his business

methods; so he was running little risk in thus using his lord's goods, so far as that lord was concerned. But it would make much difference with those whom his acts befriended, and would turn to his benefit if he was deposed.

4. The point involved in the instruction is found by a consideration of the question clearly raised, who is it that is able when he fails to receive a man into everlasting habitations? Who can it be? Anybody else than God and Christ? Surely not. Then why allow one's self to get hung up on the horns of the idea that the unrighteous mammon, or any power supposed to control it, is the one or ones to placate by the use of it. This has been the query on which many have failed to see the meaning of the Savior.

5. What is the lesson? That men shall so use the things attaching to, or belonging in the realm of the unrighteous mammon that when men fail on earth the only ones in existence who can receive them into habitations that are eternal and everlasting; these are God and Christ.

With this thought uppermost, the solution is easy, and is, briefly stated. So use the things of this world, as stewards of their riches that commendation from the Lord and the Christ may follow; and this would make the passage to read in sense and meaning. Make to yourselves friends by the use of the unrighteous mammon, so that when you fail on earth, those friends, God and Christ, may receive you into everlasting habitations. This is possible, and this view is enforced by the reading of the rest of the chapter, which please see. "Ye cannot serve God and Mammon." (V. 13.) Any other rendition than this, it seems to us, comes short of finding the true solution of the passage, and so fails to get the Savior's meaning.

IS THERE A LAKE OF FIRE?

A BROTHER writes and asks: Is there a literal lake of fire and brimstone where one will be cast?

Of this the Bible has:—

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.—Rev. 19: 20; 20: 10, 14, 15; and 21: 8.

The prophet Nephi has the following:—

Wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end.

O, the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment.—2 Nephi 6: 6, 8, 9.

The Doctrine and Covenants has the following:—

For Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, nor ever shall know until they come before me in judgment.

Nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by.

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to

sanctify the world, and to cleanse it from all unrighteousness: that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.—D. C. 43: 7; 63: 9; 76: 4; 63: 5.

We cannot answer the question by writing; Yes, there is such a lake; or No, there is no such place, for two reasons; one is, we do not want to; the other is, we do not know. The Bible, Book of Mormon, and Doctrine and Covenants as we have seen, contain such expressions as will warrant anyone who is a stickler for technical renditions saying there is a lake of fire; please locate it. Tell us where it is, and who is going to be burned in it, and how. Is it a literal lake of fire in which literal fire burns being fed by brimstone, sulphur, and other resinous substances, into which people are pitched and burned? And lots of other equally pertinent questions. To all of these we must make the same answer, We do not know.

It does not matter what our belief is; the question implies knowledge. We have two reasons for not wanting to know. The first is, we are not curious about it; the second is that it is pretty plainly stated in the quotation from section 76, paragraph 4, of Doctrine and Covenants, that no one on earth does know, or can know, until such time as it takes effect on the one doomed by his transgressions to bear the punishment of it; except now and again one to whom it may be momentarily shown in vision. This

has not been done for us; hence, we have neither seen it in vision, nor felt its awful torment—and have no desire to do so.

All the passages cited clearly indicate the classes of persons who will be the sufferers in the lake, wherever it is located and whatever it may be; and one of them gives an idea as to the time when it shall be, if time is then counted. So that it seems easy for those who may have any possible fear in regard to the existence of the lake, or its torment, to so conduct themselves that if there were ten thousand such lakes instead of one, they may be as far removed from its sulphurous confines as heaven, or paradise is above hell.

Suppose that we do not and cannot know whether there is, or is not a burning lake, but can and do know that there has been an infinite atonement made for sin, through the divine mercy of which we and all others, except the sons of perdition (no matter now who they are), may receive at the end of our life of the flesh, life eternal in happiness and peace, not subject to the second death; is it not much better to be busily engaged in doing what the message of life declares to be necessary and a duty, rather than to be busying our brains and worrying ourselves over those questions upon which the Infinite One has chosen to withhold his revelations? "What is revealed belongs to man; what is not revealed belongs to God."

The knowledge of the date of the coming of Jesus Christ and the specific nature of the second death seem to have been purposely placed in the keeping of the same divine wisdom that will exercise the divine and awful power by which the wrongs of time, earth and the Devil will be righted, and the good to which man is and shall be entitled shall be triumphantly and abundantly given to him.

The church is authorized to teach men "the way of life." If men will learn that, there needs to be neither a knowledge of, nor fear of the lake, hell, or the torment of the damned.

ANOTHER WARNING.

WE have a tract sent us by a brother, in which the writer assumes to warn the world of an impending cataclysm that shall destroy the world by fire,

as it was once visited by flood. With due respect to the writer, we do not believe his theories, neither do we credit his predictions and dates; but simply present them among the curious prophecies of disaster being made by some who run without tidings, but who think they know and are ready always to put forth their professed interpretations of prophecy. It has been and is yet true that those moved upon by vain imaginings or other influences by which they assume to warn the people have as great or greater need to repent than has the world they profess to be called to warn.

We believe the world is to be warned, and taught, and prepared for disaster and evil if it will heed the warning; but do not believe in spiritual uncertainty and crankism in any shape or form.

The work of warning and preparing the race is a consistent one throughout. It provides for a reestablishment of natural covenant relationship between God and man; the organization of and entrance into the kingdom of God, that man, the child of God, may receive his mercies and continued supervising care; the correction of human conduct according to the principles of truth—the gospel, which was "in the beginning," and was designed to govern and regulate the life of man, and which demands and provides for the education and normal development of the race as the common family of God.

It will be well with men when the principles of truth are heeded and observed and a sense of acceptance with God realized and actually known. When that condition is reached and maintained, there need be little fear entertained concerning whatever may happen. To be prepared is to be "counted worthy to stand" and "to escape those things that are coming upon the earth."

He is a poor prophet who predicts disaster, yet knows nothing of the way of escape therefrom. He who creates a fear should also inspire and furnish substantial ground for hope. The latter-day message is similar to the message declared by the Christ and his apostles. It is the same message: It both warns the world and brings to those who heed the

warning, communion with God and assurance that God himself will protect and preserve. With such assurance from God men have no reason to doubt or fear or be deceived.

THE *Nonpareil*, of Council Bluffs, Iowa, has the following in its issue for January 24, anent the Williams-Blalock Debate:—

RELIGIOUS DEBATE.

Special to the Daily Nonpareil.

Tabor, Iowa, Jan. 23.—On Monday evening, January 24, will be inaugurated the most sensational religious debate ever held in the State. The contestants are the Christian Church, represented by W. W. Blalock, and the Latter Day Saints (Mormons), by Elder T. W. Williams. The strange part of this debate is that each side affirms the question in debate; that is, that their church more closely follows the teachings of the Bible. The debate will last twelve nights, and will be public.

The following handbill has been printed at Tabor, in connection with the discussion. We have taken the authors' names from the two analyses that the reader may make impartial choice between them. Choose one:—

THE COMMISSION.

Mark 16: 14-20. "Afterward he [Christ] appeared unto the eleven [apostles] as they [apostles] sat at meat and upbraided them [apostles] with their [apostles] unbelief and hardness of heart, because they [apostles] believed not them which had seen him after he was risen.

"And he [Christ] said unto them [apostles], Go ye [apostles] into all the world and preach the gospel to every creature; he [anyone] that believeth and is baptized shall be saved; but he [anyone] that believeth not shall be damned. And these signs shall follow them [apostles] that believe; in my name they shall [apostles] cast out devils; they [apostles] shall speak with new tongues; they [apostles] shall take up serpents; and if they [apostles] drink any deadly thing, it shall not hurt them [apostles]; they [apostles] shall lay hands on the sick and they [who?] shall recover.

"So then after the Lord had spoken unto them [apostles] he [Christ] was received up into heaven and sat on the right hand of God, and they [apostles] went forth and preached everywhere, the Lord working with them [apostles] and confirming the word with signs following."

The trouble with this analysis is that the narration of Mark, in the fourteenth verse and first part of fifteenth, is confounded with the quotation of what Christ said in verses 15, 16, 17 and 18. It makes one term, "apostles," the antecedent of two pronouns, one in the second person (ye) and one in the third person (them), and used by the same speaker in the same speech, this being a flagrant violation of the rules of grammar.

Mark 16: 14-20. — Afterward he [Christ] appeared unto the eleven [apostles] as they [apostles] sat at meat, and upbraided them [apostles] with their [apostles] unbelief and hardness of heart, because they [apostles] believed not them which had seen him after he was risen. And he said unto them [apostles]—

Now thus far Mark is the speaker and he refers to the apostles as "them" because he was talking *about* them and not *to* them, hence uses the third person and not the second. What follows is an exact quotation of what Christ said to his apostles when he was with them, he being the speaker (first person) and they the persons addressed (second person). Now remember, that the rule of language is that "a pronoun must agree with its antecedent in gender, person, and number."—Now to the analysis:—

"Go ye [eleven apostles, second person—"Ye" denotes the person addressed] into all the world and preach the gospel to every creature; he [generic term—he, who, or anyone who] that believeth [of every creature] and is baptized shall be saved; but he [generic term, he, who, or anyone who] that believeth not shall be damned; and these signs shall follow them [creatures talked about, third person] that believe. [Now note that Christ was talking *to* the apostles, and remember that a pronoun must agree with its antecedent in gender, person, and number.] In my name shall they [third person, denoting the person spoken of, not 'ye,' the second person, the one addressed, but the believers] cast out devils; they [third person, those spoken of] shall speak with new tongues; they [third person, those spoken of] shall take up serpents; and if they [third person, not second] drink any deadly thing it shall not hurt them [third person]; they [third person, not second] shall lay hands on the sick and they [the sick] shall recover."

Now, the quotation of Christ's exact words closes and Mark resumes his narrative, hence Mark becomes the speaker (first person) and the apostles the persons spoken of (third person.) Mark says (not Christ), "So then after the Lord had spoken unto them [the apostles of whom Mark is now speaking] he was received up into heaven," etc.

THE NEED OF THE HOUR.

A FRIEND says to us that *Our Dumb Animals* is the only really independent paper in the United States.

We only say that so long as we have its management, it shall—to the best of our ability—speak the truth without fear or favor, and when it ceases to do that we shall cease to be its editor.

GEO. T. ANGELL.

Unswerving, absolute devotion to truth, without respect to persons, policies, personal interests, or organizations, is so rare, yet so necessary to present and future welfare, that evidences of it in any should be encouraged, both to strengthen the hands of those who manifest it and to educate others—those who are "able

to receive" such education and discipline—to govern themselves strictly and entirely by truth. He who fears to affirm the truth in any phase of life, or who compromises it to favor persons or movements, is not to be trusted.

"All things" are not possible, according to the declaration of the Savior in the Inspired Translation. For instance, the Almighty cannot redeem men until they manifest sufficient integrity to come to the light and to stand by it under all circumstances.

There is a crying need for strong, manly and womanly devotion to truth, in everything.

Mr. Angell's words are good and true. They will be considered by the true in heart. Such words find little or no place in some classes of minds, however.

THE spirit of sacrifice is the spirit of the hour; the spirit of the gospel, of the latter-day work:—

Gather my saints together unto me; those that have made a covenant with me by sacrifice.—Psalms 50: 5.

This is said following the words,

He shall call to the heavens from above, and to the earth, that he may judge his people.

Without limiting this language to the present thought alone, it certainly implies that things proceeding both from heaven and from earth are to be factors in the judgment of God's people. Granted that the language may refer both to the word of God hidden in the earth (the Book of Mormon) and to that communicated from heaven, recorded in the Bible, also to that received by direct present-day communication; the word so communicated requires that righteousness and inspiration from above shall be accompanied by gifts of earthly substance—tithes, freewill offerings, sacrifices of contributions to aid the work of God; that men and women are to be judged according to their works in this respect as also by manifestation of other virtues. We question if anyone can receive the gospel unto full salvation who is unwilling to work for its advancement, to contribute to its progress. There is marked difference between the character of the individual who is willing to give and the one who withholds his substance; and the difference must appear in the final

awards in the judgment. Personally, we believe the Lord to be the best banker in the universe; that no one should be afraid to trust him, especially those "called to be saints."

EXTRACTS FROM LETTERS.

BRO. H. L. HOLT, Castle Rock, Washington, January 27:—

We are getting along well in our mission. This is the most satisfactory year of my ministerial life. We have baptized ten splendid people here. Yesterday we administered to an old man not of the church who was in a bad fix. He had heard our teaching a few times and sent for us. We administered, and left him rejoicing; said he had not felt so well for years. His voice returned; he showed how he could move his arms, and O but he did feel good! His wife and children said he was surely healed. O how I do hope this blessing will continue! I look for more of this power soon. How I do wish the endowment would be given soon! We will live and watch and pray for it. I have a debate in view. Bro. Chase is with me; he is made of good material and is straight goods.

BRO. P. J. WELLS, St. Armands, Quebec:—

Will you please be kind enough to ask your readers and subscribers if they have any of last year's *Heralds* to spare. Will be glad of them, and I will pay the postage for them. I believe there are some who would send them to us. We have no branch here, not one in Quebec; but we hope to be able to subscribe to the *Herald* very soon. Three years ago I saw in the *Herald* a letter from some saints in Rouse's Point, New York State, which is twenty-five miles from here. Can you inform us through your columns if there is a branch there, or saints still living there? If there is, we would communicate with them. Although alone, we feel well in faith and spirit, hoping and trusting to do all we can in seeking souls for the Master and bring others to the light as I am in the light.

EDITORIAL ITEMS.

THE Daily *Iowa Capital*, of February 1, devotes a column of its space to a statement of the work of the Reorganized Church, the subject matter of the article being obtained from Bro. J. F. McDowell, now laboring and lecturing in the capital city, and whom the *Capital* representative had interviewed at some length. Bro. McDowell evidently stated his positions in excellent form, for they so appear in the article, which is certainly a clear and strong presentation of the faith and general status of the church. Bro. McDowell states by card that the Sunday *Register* will contain an article written by him in defense of the faith, in reply to an article in last

week's *Register*. The Iowa press has done and is yet doing well by us as a people.

Bro. William Wilson writes of the work at Wellston, Ohio, that the saints were well and pressing forward in the cause, amid much sickness and opposition around them.

Bro. Henry De Vries, a Hollander, writes of his labors at Freesoil and other points in Michigan. He has labored among those of his nativity, with others. He rejoices in the blessings that confirm his ministerial labors.

Bro. L. S. Willoughby, of Fairfax, South Dakota, wishes to hear from Bro. Swen Swenson; he has failed to reach him by mail. The saints at Fairfax hold services in private houses; some are doing what they can for the cause.

Brn. J. H. Lake and F. M. Cooper began a series of meetings at Sandwich, Illinois, January 25.

Bro. S. W. Simmons writes encouragingly of the work from Maysville, Arkansas. When a few families of saints located at Maysville less than three years ago there was much prejudice against them, and great distrust, owing to the false reports circulated by the evil disposed against the saints. However, since the people became acquainted with the saints and their faith, twelve have united with them and others have expressed themselves as convinced of the truth of their faith. May the good leaven continue to work and the Lord bless and prosper his cause.

The Paris *Petit Journal* foreshadows the probability of war between France and Germany at no distant day. The relations between France and England are strained because of conflicting interests in Africa, and hints are made that "everything is tending to take the question out of the hands of the diplomats and leave it to be settled by the soldiers." The Manchester *Guardian* states that Lord Salisbury cannot much longer delay occupation of disputed territory in Africa; that the near approach of British and French forces constitutes the real danger in the situation.

Press dispatch from Rome, January 29: "In the palace of Emperor Tiberius, Professor Marucche has discovered an old picture representing

the scene of Calvary, with the inscription: 'Honor to Christ.' 'This picture is regarded as the most important archæological discovery of the century.'

Italian police have forbidden Socialist demonstrations at which abolition of customs duties on breadstuffs were to be demanded.

Severe earthquake shocks at Constantinople 29th ult.

The Czar has informed the Sultan that he must accept the nomination of Prince George of Greece as Governor of Crete.

La Paz, the nominal capital of Bolivia, has been declared in a state of siege. Persons belonging to the opposition have been banished.

The committee appointed to draw up proposals for the better regulation of the relations between Norway and Sweden has been unable to reach an agreement. Indications are that the tension is fast approaching the snapping point, and it is stated that on the frontier the arming of both parties is rapidly progressing, both sides preparing for war.

The waning health of King Humbert of Italy is causing uneasiness.

Athens, Jan. 30.—Seyfullah Pasha, with 2,000 soldiers and two guns, recently went to the Village of Lazarina, near Trikala, to enforce the payment of taxes. The peasants met the troops with a sustained fire and a regular engagement ensued. The next day the attack was renewed, with results not yet known here.

The strained relations between Germans and Czechs in Bohemia continues, also throughout Austro-Hungary.

The fourth brigade of the British forces were entrapped and severely handled by the Afridis on January 29.

Advices from Havana state that General Blanco has received a letter from General Gomez in which he bitterly spurns his proposals of peace on the basis of autonomy.

Vancouver, B. C., Jan. 30.—A cyclone struck Perth, West Australia, last month, totally demolishing some buildings and wrecking hundreds. The heat wave throughout the country is almost unendurable, and if it lasts long terrible damage will be done. In many places the thermometer registered 124° in the shade and 165° in the sun, and from a long list

the lowest registration was 110° in the shade.

Fires from spontaneous combustion are very numerous, and bush fires are doing terrible damage. In Victoria and other colonies hundreds of thousands of acres have been swept by the flames. In Tasmania hundreds of miles of country were devastated, houses, orchards, fences all being destroyed, many families were burned to death, and the loss of live stock was appalling.

Many people saved their lives by wading up to their knees in creeks. Others raced with the flames on bicycles and won. The gross loss to farmers will be millions of dollars.

The Red Cross line steamship *Portia* arrived at New York, on the 1st, four days overdue from St. Johns, Newfoundland, and Halifax, after a desperate encounter with pack ice off the Newfoundland coast, and with a harrowing tale of blizzards there and destitution in the coast and section of that country. Hundreds of men, women and children dead or dying from exposure and starvation with abundance close by and hundreds threatened with a like fate, are the brief details of the condition of affairs brought by the *Portia*.

London, Jan. 31.—The engineering works throughout the country reopened to-day, owing to the settlement of the great strike. About twenty-five per cent of the men were employed. The others will be given work gradually, as the machinery gets in full swing.

Berlin, Jan. 31.—The *Post* says it learns from Russian sources of the discovery of a conspiracy at Teheran, Persia, to murder the Shah and to install a younger brother in the palace.

New York, Jan. 31.—A dispatch to the *Commercial Advertiser* from London says: "There is an impression here that the Sultan in the end will be compelled to accept Prince George as Governor of Crete. It is strong enough to provoke discussion of the consequences; namely: that the Turks, with Mohammedan feeling aroused, will be less disposed than ever to evacuate Thessaly; and that the Balkan States, already disturbed and restless, will be likely to ask compen-

sation for Greece's virtual gain of Crete.

"The European concert, as to the near East, is temporarily dissolved, with Germany and Austria on one side and the other powers on the other, but it is not beyond reestablishment. The Greeks are likely to be calmer and more content with the dynasty, but there are fears of worse than the existing anarchy for a time in Greece with the Turks clustered about Canea and jealous Cretan clan chiefs ready to provoke disorder."

Constantinople, Jan. 31.—The Russian auxiliary cruiser *Saratoff*, belonging to the volunteer fleet, with twelve quick-firing guns and 1,600 troops on board, passed the Bosphorus yesterday on the way to Vladivostock. According to a dispatch to the *London Times* from Odessa, cabled to the Associated Press last night, the Russian volunteer fleet will convey, in the quickest time practicable, over 10,000 Russian troops to the far East. It was added that the first cruiser, with 2,000 men, would leave within a few days. It is probable that the first cruiser was the *Saratoff*.

Pekin, Jan. 31.—It is supposed that Great Britain's withdrawal from Port Arthur and its ceasing to exert pressure for the opening of the port of Ta-Lien-Wan, which actions are regarded as incredible and suicidal to British interests and prestige, were owing to its disbelief in the existence of a secret treaty between Russia and China. The Chinese government, however, quotes this treaty as the reason for Russia's presence at Port Arthur, and Russian dispatches to the Tsung-Li-Yamen allege that the occupation of Port Arthur is in accordance with the treaty.

London, Jan. 31.—It is announced on the best authority that the talk of an Anglo-Japanese plan of campaign in certain eventualities is unfounded. No such matter has occupied the attention of the statesmen of the two countries and no agreement exists between England and Japan except the common desire to secure the free development of trade in China.

As regards Port Arthur, the Russian fleet, according to the same authority, is only there for winter quarters, and the statements as to a

Russian occupation are unfounded. China is willing that the English warships should anchor there if required.

Manchester, Jan. 31.—The *Manchester Guardian* hears that the difficulty in the far East has been solved by the opening of Port Arthur to trade on the same terms as Kiao-Chou, Great Britain withdrawing her demand for the opening of Ta-Lien-Wan.

London, Feb. 1.—The Shanghai correspondent of the *Daily Mail* says a dispatch has been received there from Port Arthur asserting that no British vessels remain in the harbor and that the *Iphigenia* and the *Daphne* left a week ago.

Secret negotiations between the State Department at Washington and the insurgents are said to be in progress with a view to bringing about a cessation of the war in Cuba.

Bulgaria has entered a protest at Constantinople against oppression of her subjects by the Turks.

Violent earthquake shocks around Brusa, in Asia Minor, with numerous fatalities. The Sultan has dispatched a relief committee to the scene.

The recent blizzard throughout the East and West was especially severe at Boston and Gloucester and adjacent points. The damage done in the city of Boston is estimated at \$1,500,000; the loss to shipping is enormous; the coast being strewn with wreckage. Fifty, possibly one hundred, lives were lost.

Germany has made additional demands for territory in the region of Kiao-Chou. The Chinese foreign office proposes to divide the loan to China equally between Great Britain and Russia. Russian troops which have been guarding the Trans-Siberian railroad have entered Manchuria with the consent of Peking authorities.

England authorities deny that Great Britain has "backed down" on the question of maintaining free Chinese ports. The Shanghai correspondent to the *Times* says: "In compliance with the request of Sir Robert Hart, Director of Chinese Imperial Maritime Customs, the Tsung-li-Yamen has appointed Mr. Robert Braden as Deputy Inspector General of Customs, with the proviso that the chief authority must not be delegated."

The *Shanghai Gazette* says: "The British claims in the Yang-tse-Kiang

will be supported by a strong squadron stationed at Chusan, to which place two other war ships are enroute. In the event of Russia hoisting her flag over the forts at Port Arthur the British admiral has been ordered to hoist the British flag over Chusan, and the Japanese fleet will ascend the Yang-tse-Kiang as soon as the river rises."

Further rioting in Austria, also in Italy.

A Washington dispatch of the 6th states that Sagasta has declined the third offer of the United States toward friendly mediation in Cuban affairs and has intimated that Spain did not admit inability to suppress the rebellion in Cuba. It states that the President is inclined to the opinion that action will be forced upon him. The movements of the American fleet in the Mediterranean Sea and Atlantic Ocean have caused unfavorable comment in Spanish newspapers.

The Church Secretary expects to announce railroad rates to the General Conference, in next issue of HERALD. Negotiations have been under way for some time, but for some reason the Western Association people have but recently moved in the matter.

The French naval budget provides for enormous naval expenditures in the next five years, at the rate of \$22,500,000 per year. Russia and France combined will expend \$36,000,000 for new ships in 1898. The policy contemplates the location of coaling stations from the Mediterranean to the far East, independent of Great Britain.

Mothers' Home Column.

EDITED BY FRANCES.

"O Love Divine, whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us because we turn from Thee!"

FAIRBANK, Iowa.

Dear Home Column:—For nearly two years I have been sorely afflicted. I took a severe cold in my head and my ears gathered and discharged until I became quite deaf. I wrote to the Prayer Union, and I can say that prayer was heard and answered in my behalf. My ears stopped discharging, and my hearing was, I thought, perfectly restored. To God be the praise. His promise has never failed even the weakest of the servants of God while they have trusted in him. But as open confession is good for the soul, I will confess that I did wrong, for I promised if the Lord would heal me that I would not take any more patent medicine.

But my husband thought that I had been so bad that I needed some medicine for my blood. I told him no, not to get it, for I was all right. He of course meant all right and got the medicine, and seemed determined for me to take it. So I thought to keep peace, and because the good book says, Wives, obey your husbands, I would take that one bottle and never take any more. But by the time it was all taken I could see I was growing deaf again, and have gradually grown worse ever since. It is a terrible thing to be deaf, and unless the Lord will heal me I am sure I never can be healed. Jesus says if our brother sin against us seventy times seven and ask our forgiveness that we are to forgive him, so I am in hopes to be forgiven. I am very sorry for not trusting in the promise of God as I ought to have done, and humbly ask forgiveness of my heavenly Father and those who prayed for me. Will you please remember me at a throne of grace once more that I may be healed every whit, and that I may have grace given me to overcome the temptations and trials of life, and may yet see my children, one and all, faithful, willing workers in the cause of Christ? He is able to grant this request if he will.

Your sister,

MRS. JOHN MCRAE.

CHICAGO, Illinois.

Dear Sisters:—We have no Daughters of Zion society here yet and I often wonder why. But I stop and think of the disadvantage of getting around the city. So much car fare and changing of cars, which make it very bad, if you have little ones that you cannot leave at home alone and must run the risk of colds and sickness from being exposed to the draughts. We have a nice branch here, also Sunday school and Literary, and Sunday is truly a day of worship; Sunday school at 1:30, preaching at 3:00, then an intermission. Each one brings lunch and it is spread on one long table and we have a physical refreshing. Then the young folks either have literary or prayer meeting. After this preaching at 7:30. So you see we have an afternoon of rejoicing and mingling with those of the one faith. Then, as a rule, we part for the week. Some of course have the privilege of Thursday evening prayer meeting, but as yet I never have attended a weekly prayer meeting here in the city. We live quite a distance out in the suburb of Lawndale. We have other churches out here but no Latter Day Saints. I have never been to one of the churches, for it seems as though I was feeding on dry husks to hear them talk. Last Sunday being the first Sunday of the year, I went to our church. It was sacrament Sunday and I truly enjoyed it, for nothing makes me feel so to rejoice as to attend sacrament and prayer meeting. We had a peaceful meeting and one could feel the Holy Spirit's presence, as the Lord has said that he would send his Comforter. I feel as though I could press onward and do my duty this coming year so much better than as if I had remained at home. My companion not being in the faith it is not always convenient to leave him at home. Sometimes he attends with me.

He is not opposed, but just lenient. Does not see the necessity of his obeying just now, but I pray and ask an interest in your prayers for him and myself that I may be the means of bringing him into the church, also that I may be guided by the Lord's teaching in bringing up my little one, who is now two years and a few months old. She has been blessed, and I feel the responsibility that rests on me of training her little mind so that when she reaches the right age she will see the right way and go in it. I so enjoy all the reading and instruction that the Daughters of Zion call forth, and I had the privilege of attending one meeting this past summer at Independence. I am heart and soul with you.

Your sister in the one faith,

MAY.

PRAYER UNION SUBJECTS.

Thursday, Feb. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Psalms 132: 12-14.

Thursday, Feb. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Deuteronomy 41: 1, 9, 10.

Thursday, Feb. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Isaiah 35: 8-10.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

SUNDAY SCHOOL INSTITUTE.—CONTINUED.

MONDAY, 9:30 a. m. Training class, T. A. Hougas. Subject, Effective Teaching. To the question, "What is Teaching?" the following definitions were given by various members of the institute. They were written on the blackboard and after all were given were criticised in order. The superintendent stated that he wanted a definition that "fully covered the ground"—one to which there could be no objection found. [In this report we place the criticism immediately following the definition instead of all together at the last as they were.—ED.]

1. "Teaching is imparting knowledge." Criticism: (1) Imparting *necessitates* only a giving off. It may or it may not be received and understood by another, and therefore is not *necessarily* teaching. (2) One can impart knowledge and not be heard by anyone. (3) Incomplete. It is a *part* of the teaching process, but does not *cover* the ground.

2. "Drawing out what the pupil knows." (1) This, too, is a part only of the teaching process, or *may*, in some instances, be teaching, but not *necessarily* so. (b) Incomplete. It does not *cover* the ground.

3. "Developing ideas" [thoughts.—ED.] This, at best, can be but a part of teaching.

Letter Department.

ASHMONT, Ohio, Jan. 26.

Editors Herald:—I am happy to report that the beginning of another new year finds me earnestly engaged in the most commendable cause of human selection, and that it has opened up more auspiciously than any previous one since giving my service to the Lord.

On the 2d inst I buried three humble souls in the icy waters of the Ohio. One was a returning wanderer, our beloved brother Craig, who found that peace and contentment was not to be found outside of the church of his first love. His humble return was gladly received by all his many old-time friends. By a vote of the branch he was ordained an elder by G. T. Griffiths. Myron Thomas, my bright little nephew, a product of the Sabbath school, and Bro. Commodore Hatcher, the other two. On the 9th inst. I baptized my youngest brother, the only one remaining out of the family and fold of God. O dear mothers, whose anxious hearts are throbbing over the welfare of your sons and daughters, I would to God that you all could rejoice in the midst of your entire family as ours does in beholding her four sons and four daughters, grandsons and granddaughters, sons-in-law and daughter-in-law all striving in the same way for the same place.

From Wheeling I went to Blake's Mills; preached a few times, then on to Cleveland to receive a ready welcome by the few devoted saints. While there two more bright young people asked for baptism, Frank Ollom and Miss Eliza Warnock. On the 24th the saints assembled at the quiet and peaceful natatorium, which the management seemed pleased to let us use, and I buried those two souls in the clear warm water from Lake Erie. At this baptism there was such a quiet peaceful feeling that I cannot refrain from speaking further. Sr. Eliza was dressed in a pure white robe and slippers of the same whiteness. As she stood by my side while the fervent prayer of Bro. Burget rang through the corridors she presented a picture of purity which I shall never forget. The outpouring of the Spirit of God at the confirmation was a refreshing shower to all our souls. If they will but comply with the dictations of the Spirit which attended them on this occasion their purpose in life will have been reached.

I am now domiciled at the comfortable home of Bro. and Sr. Jump, and will begin a series of meetings in the Methodist church this evening.

Yours in bonds,
F. J. EBELING.

SPRINGFIELD, Mo., Jan. 26.

Editors Herald:—Mud, Mud, Mud! streets almost impassable; still we had a very good congregation out Sunday night to hear the speaker on Daniel 2: 44, from my chart. Many seem to be much interested in our work here, but are slow to obey. Our Sabbath school is growing in numbers, and the officers are doing all they can to interest the young.

Inclosed you will find a clipping from the *Richland Cyclone* and *Springfield Republican*,

a letter sent by me to them to publish. The reason I sent it is that D. B. Ray, of this place, who publishes the *National Baptist Flag*, has an article in his paper on Mormonism, in which he misrepresents us in almost everything. He is going around, and at every place where we have a membership he takes a special pride in saying some of the worst things he can manufacture against us, and especially at Stoutland, where he claimed our doctrine was rotten or from the Devil, and that the preachers knew it; and then told about Bro. Kelley and his debate. I thought this thing had gone far enough, so I was determined to make them either stand by their assertions or back out before the public.

The discussion Bro. White held here removed a great deal of prejudice and did a great deal of good; and we are getting a hold here, and I intend to hold it if we have to meet every Missionary Baptist in this country.

I took the following clipping from the *Springfield Republican*, of January 26, which it took from the *Richland* and added the forepart of it themselves.

Yours in bonds,
HENRY SPARLING.

"ISSUED A CHALLENGE.

"Rev. Sparling Will Defend His Religion
Against all Comers.

"Rev. Henry Sparling has on his war paint. He has issued a challenge to anyone to combat his creed, that of the Latter Day Saints. Mr. Sparling's challenge is as follows:—

"1762 Springfield Avenue,
"SPRINGFIELD, Missouri.

"Having been informed that Dr. D. B. Ray, of Springfield, while preaching at Stoutland, made statements about our church which need correction, in trying to leave the impression that our doctrine was from the Devil and we were afraid to defend it in a manly way, but especially relating to his discussing with Elder E. L. Kelley. Dr. Ray left the impression that we hired a stenographer to take the discussion and after we saw how Kelley was beat we were afraid to publish it. I wrote Elder Kelley. Here is his reply:—

"Your letter making inquiry as to undertaking to publish discussion between D. B. Ray and myself at Lee's Summit received, and replying state that I secured best stenographer I could get in Kansas City to take the discussion for publication. After it was over I wrote Dr. Ray, urging that it be published, that each of us examine our speeches to that end. He wrote me that he understood the stenographer did not get it in full and he did not have time to revise his speech. You see, he is responsible for the nonpublication. If he wishes to repeat the discussion in Springfield, let him name time, giving me sixty days' notice. Dr. Ray knows he lost in that discussion, and some of the people in his church united with ours after it. If he is willing to meet me and have it published in book form, I am ready.

"In bonds,
"E. L. KELLEY.

"If the Baptists have something they can stand by, now is the time. We are willing to

4. "Causing another to have the ability to know." (a) This is an essential part of teaching, but like others, is incomplete. (b) It is simply the one phase of teaching known as "mental discipline." (c) It does not necessitate the transfer of knowledge at all.

5. "Causing another to use what you have imparted to him." (a) This is not actually necessary to the teaching process. You may teach a sinner what he should do, and he fully understand you, but he willfully refuses to do. (b) It is a very desirable addition to the teaching process.

6. "Causing another to know." (a) This was accepted by the leader as being a good definition if not a perfect one. Teaching is a twofold process. It requires action on the part of two persons—the teacher and the one taught. The verb "teach" belongs to a class of verbs which by their very nature involve two persons. Illustration: The verb "murder" requires one person to commit the crime and another for the victim. There could be no murder if there were no criminal. There could be no murder if there were no victim. Two persons are necessary to make murder possible. So with teaching. There must be one to cause the missile—knowledge—to go and another to receive it. Teaching is nothing less than cowork. Efforts on the part of the teacher which produce no impressions, or cause no work on part of the pupil, have failed to become teaching.

1¹ Conclusions.

1² Telling is not necessarily teaching. (Many teachers "tell" too much and pupils too little.)

2² Questioning alone not necessarily teaching. (Teachers make a grave mistake by adhering too closely to the printed questions in the Quarterly.)

3² Hearing a recitation is not necessarily teaching. (Some teachers are satisfied when they hear a thing told without knowing that it is understood.)

The following was given as a fairly good way to proceed with the teaching of the lesson. Of course each teacher should adapt it to his own and his class's immediate needs.

2¹ "True method of teaching." After you have greeted your class, reviewed past lesson or lessons, and discovered the connection between past lessons and the present one, then

1² Call on pupils to tell what they can on the various topics of the lesson—one topic at a time. They may not be able to give it all. Then

2² Draw out more by appropriate questions. Still you may be unable to get it all. Then

3² Tell the pupil what he does not know. Repeat process with each general topic or division of the lesson, varying the work as may be necessary and as your natural tact and ingenuity may direct.

3¹ Objective teaching is superior to abstract teaching, i. e. Teaching by use of objects or illustrations is superior to teaching without them.

4¹ It is better to teach an event, and from it draw the truth, than to teach the abstract principle and try to illustrate it.

furnish a man to meet any Baptist preacher in this or any other State. Address 1762 Springfield Avenue, Springfield, Missouri.

"ELDER HENRY SPARLING."

ELLSWORTH, Maine, Jan. 25.

Editors Herald:—My last intrusion was from Madison, Maine, where in company with Bro. Greene, I labored two weeks. We are not overly sanguine of success there at present. God can speak existence and order out of chaos, so we pray, while we patiently wait, that his word may speedily sweep the power that opposes all righteousness into oblivion, and hasten his work in its time.

Bro. Greene now returned to his home to complete arrangements for showing Bro. Kelley the most interesting features of Maine's gospel life. On December 1 we had the pleasure of meeting them at Little Deer Isle. There the saints are remodeling the school building into a chapel which, no doubt, will be a creditable edifice when done. From here we made the Western conference at Mountainville. Weather hindered many from attending, but those there were amply repaid for the effort.

My next call was at Stonington, where I visited for two days while waiting for the eastern boat. Conference at Indian River the 18th and 19th was a success. A few days were spent very pleasantly here, when I returned to Jonesport. Remained there two weeks, occasionally going to Beal's Island. On the 24th left for Lanoin, where three weeks were spent very pleasantly and, we trust, profitably. Some of Maine's best people are in this section and "two by two" they are swinging in line with God's army, marching on to final triumph and eternal rest. While there my home was with Bro. and Sr. Hamor, whom we baptized in September. They are doing finely in gospel life and, if faithful, will exert a powerful influence for good. The Baptists feel the loss of Bro. and Sr. Closson who for a long time have figured conspicuously as workers in Sunday school and Christian Endeavor meetings. We shall soon look for a Sunday school of our own. The young people are strongly in our favor, and as the power of possibility lies with them, we hope to see good returns.

On January 14 I came to Dollard Town in the outskirts of Ellsworth. No saints here; interest good; weather bad. Maine winters are hard on rural towns. Some opposition; enough for interest. Shall remain until February 1.

In gospel fraternity,

W. W. BLANCHARD.

WOODSIDE, Mont., Jan. 12.

Editors Herald:—We have had a good time here. Two Utah elders by the name of Carebine and Young, the latter a grandson of Pres. B. Young, have been visiting our members, trying to make them believe they are not Latter Day Saints, and spoke one night on "succession." By this time Bro. A. B. Moore came and took up the subject. He spoke a few minutes at the close of their service, and pulled down all they had built up in an hour and a half. The Spirit of the

Lord was with us; the people could feel and see the power made manifest, for they cried out, "What a warm and different spirit he has to what them other fellows have." These elders spoke one night more to show that they were the only people on earth who had the right to administer in the gospel, and said that other factions are apostates. Bro. Moore showed them up in good style, to the satisfaction of all, I believe, except the Brighamites. Elder Young said to one of them by the name of Waylett, "Let us go like whipped dogs." Elder Moore showed that they were the apostates. The Utah elders go from house to house, and Bro. A. B. Moore follows them up in some places. A lady by the name of Johnson said, Mr. Moore pulled down in one hour what took them other fellows a week to build up.

Bro. Moore is preaching to crowded houses with good interest. If Elder Moore or any good elder could stay here a few months a great deal of good could be done, for the people seem to be sick of deception, and seem to hunger for truth, because they rejoice so much when our elders come, and manifest great interest. There are houses open now for our elders to preach in. The Utah elders are doing us no hurt; they are opening the way for the truth to step in. A lady asked the Utah elders to show her in the Bible where it sanctioned polygamy, and they took their books and said she wanted too much candy for a penny.

Yours in bonds,

EDWARD BURROWS.

SHELTON, Neb., Jan. 25.

Editors Herald:—The 25th of last month I left home for Agnew, Nebraska. I stopped at Baker, Kansas, and remained over night at Sr. J. Arthur Davies'. Her husband has been proclaiming the gospel in Nevada since May. I was glad to find her and little ones in such good health and spirits, and making the sacrifices of missionary life so cheerfully for the truth's sake. May God's blessings rest on these faithful sisters who are willing to let their husbands travel from home for the salvation of souls. I arrived at Agnew the 27th, and walked four miles to the Lane schoolhouse, where arrangements had been made for me to meet Rev. W. B. Hill, a Seventh-Day Adventist, in public debate. I found him to be about fifty-five years old, and very determined to have the greater part of the time spent on the soul-sleeping and Sabbath questions. After some parleying we agreed on the following propositions:—

1. Is man wholly unconscious between death and the resurrection?
2. Is the spirit or soul of man conscious between death and the resurrection?
3. Is the Seventh-day Sabbath binding on Christians?
4. Ought Christians to keep the first day of the week as a sacred day?
5. Are the doctrines of the Seventh-day Advent church in harmony with the teachings of Christ and the apostles?
6. Are the doctrines of the Latter Day Saints in harmony with the teachings of Christ and his apostles?

Two sessions to each proposition, unless the affirmative should desire more time.

We devoted three sessions to the first proposition, two to the second, four to the third, and two to the fourth. There were then some objections urged by the Adventist's converts and a few others, about the house being used, as they thought it would effect the school. One of their converts told his friend that Rev. Hill had stated that "it would not do to debate the fifth proposition." "Straws show which way the wind blows." We had a large and interested congregation, and we made many friends. I never felt as well prepared for every position taken by an opponent before.

Some of the rumors may be of interest. Rev. Hill's moderator, a short hand reporter that came with him for College View, said he "would have given five dollars rather than to have seen the second proposition close as it did." I thought he did not have much love for his theory, or else a great love for his five dollars, or else he would have given more to have seen it closed differently. These people always have great confidence in their arguments to sustain their Sabbath question. Rev. Hill started out with more confidence on the third proposition than he had manifested during the last three evenings. But he seemed worse surprised than ever. His same convert said that when they started home that night he began to pray and continued till about midnight. Then he closed with a loud "Amen," exclaiming that he had "gained the victory." He also stated that I was equal to any ten men he had ever met before. The Seventh-day people consoled themselves by saying that I was "too much for the old man," and that I "could make "white appear black," etc., etc.

Rev. Hill was the best debater they had before the discussion, but he is not the best now.

I held five meetings after the debate, with good results, some are near the kingdom. I preached once in Valparaiso, in a Christian church, then came on to Fairfield. I preached six sermons with good liberty, and held one business meeting. The following officers were chosen and sustained: Bro. C. Blodgett president, Bro. Dalton priest, Bro. Hopper teacher. Sr. Mock clerk, and Bro. D. Jarrad treasurer. I enjoyed myself with the saints, and hope to learn of their prosperity in the future.

I came to Norman on the 22d, expecting to meet Bro. James Lippencott, priest of the Shelton branch, and hold a series of meetings in Daneville. I was met by Bro. Peter Moldrup and learned that Bro. Lippencott was sick and could not come. I preached Saturday and Sunday evenings at Snowflake and rode twenty-five miles Monday to see Bro. Lippencott and visit for a few days with the saints. I organized this branch one year ago last July and ordained Bro. Lippencott over two years ago. I am glad he has made as good an effort for the advancement of the work as his record shows, and hope his zeal will never slacken. The few saints that composed the organization at first have stood nobly to the cause, and now the branch num-

bers over sixty. They have had their trials, and some peculiar combinations have been witnessed, which called for wise and careful actions; but God has recognized and blessed the work, till now it has a full corps of officers, and we hope the danger line is past. The greater part of this branch passed out of my mission with the change of mission lines last spring. But the last time I visited them was in February, 1897, and at a business meeting succeeded in settling all difficulties that existed in the branch. I was thankful they had succeeded in keeping so free from the snares of the Evil One, and that Bro. M. Sterley, whom I had ordained a teacher, had also magnified his calling.

Out of the debate at Lane's schoolhouse grew an agreement between Rev. Hill and myself to debate the same propositions in March at College View, Nebraska.

This mission is in a healthy condition and prospering as much as could be expected under the circumstances. I go to Fairfield the 28th, then work my way east. Bro. H. W. Bellville is holding meetings at Hebron and was married on the 20th inst., so we see cupid is throwing his arrows with amazing accuracy of late. Who will be next.

Your brother in Christ,
W. E. PEAK.

MALAD CITY, Idaho, Jan. 28.

Editors Herald:—My letter published in the *Herald* for December 22, 1897, came under the observation of one of the Utah elders, on a mission in Kansas, by the name of C. W. Goodliefe, and he calls it a thing of importance, and feels at once, in duty bound, to "refute" it. Now if he did that I fail to see where the refutation comes in. He transcribed the letter nearly in full and sent it with his comments to the "Brigham City Bugler" for publication, a Brighamite sheet, I presume. The letter and comments, have found their way to the Bishop and other officers of this little city; and have worked up considerable excitement.

I was seen about it, and here allow me to give my answer to them and Mr G. that my letter is a plain statement of facts in my own experience, as well as my collaborators, since the advent of the Reorganized Church in Utah, and I have nothing to retract. The only way out is for you to repent and reform. Of course there are some honorable exceptions, and those that have done better will know without my giving their names, etc. And now if you are right, as you insist, and that God is with you, and of course against us, what is to prevent you to throw open your churches to us, for the first time, and permit us to go the round of your settlements to fill open pulpits? Are you afraid of us under such favorable conditions to you? It would be kind of nice to carry the impress to the outside that you are very liberal and good here; but you are not. I hope you will get better, and "do unto others as you would have others to do unto you."

Now for the comments of Goodliefe: "I find; first, a screw loose somewhere," says he, "and everybody can see where it is;" but

I fail. Second, The Josephites should go out into the world, and not labor with the great Mormon people of Utah and Idaho. The reason, we call sinners to repentance. Third, Some Josephites have told him that we Josephite elders are a very lazy lot. Wonderful! Fourth, How is it that the Josephites were so long completing the organization? Answer, We were waiting the time of the Lord. Now that is all. Wonderful refutation on the contents of the letter. This gentleman stands a fair chance to become an "oracle."

And now, Mr. Goodliefe, before I part with you permit me to inform you that I am a Kansas man myself; have had my home in the State for the last twenty-eight years, and am coming down that way pretty soon; well, about the last of February; and I do hereby challenge you to a public discussion of all the points of difference between the Utah Church and the Reorganized Church; and if there is any "screw" loose, you may stand some chance for a victory; but if not, some of the people in Malad think that your chances will be slim. I have carried the "grip" for a few years. Propositions to be submitted for the approval of both sides.

You will please address at Netawaka, Jackson County, Kansas, care of Box 54.

Very earnestly for truth and right,
J. T. DAVIS.

P. S.—Mr. C. W. Goodliefe, please send this to the Brigham City *Bugler* when you get it.
J. T. D.

DECKER, Ind., Jan. 30.

Editors Herald:—Your columns of the 26th inst. come to us with sad news indeed, as it tells us of the death of Elder V. D. Baggerly. As I was with him in his last ministerial labors, I feel constrained to write.

I accompanied him from the Southern Illinois reunion to Springerton, and from there to Bro. Ben Wadkins', six miles south of Carmi, Illinois, where he baptized three. We then went to Tunnel Hill, where he administered the ordinance of baptism to one more. We left Tunnel Hill November 27, stopping at Eldorado. We went by wagon to Bro. B. Faulkner's. The Baptists were holding meetings in the schoolhouse, so on Monday, the 29th, we went to Parrish and labored until December 7, then on near to Rural Hill, where we held meetings at the Odell schoolhouse until December 14.

On Tuesday, December 14, Bro. Baggerly preached his last sermon, his subject being the prophetic mission of Joseph Smith, and at his request we sang hymn 760 in the Saints' Harp.

On the 15th Bro. F. M. Davis conveyed us to Bro. George Taylor's, near Thackery, Illinois, where we remained over night. No place to preach could be secured, therefore on Thursday morning Bro. Baggerly started for home. We accompanied him to the depot and there took the parting hand of one we loved.

The news of his departure was to us a thunder peal from a clear sky. He was an earnest, zealous, yet careful defender of the cause of truth as revealed to Joseph the Seer.

Bro. Baggerly's bereaved family has our deepest sympathy.

After the holidays, which we spent with our sisters at Oatsville, we came to this place. We have held several meetings here since we came. The sanctified (?) people have been and are still holding forth in this vicinity. Their preacher (a woman) was out to our meeting on Sunday. We are now at Bro. H. H. Rose's. The waters are high and we are surrounded. We will go from here to Tennyson, Indiana, as soon as the waters go down. May the Lord prosper Zion's cause.

Yours in bonds,
CHARLES BARMORE.

WEBB CITY, Mo., Feb. 2.

Editors Herald:—I am in the field at work. After making a trip through Southern Illinois this winter, I called in St. Louis and preached twice on Sunday, December 26. Found Bro. Bond and the local brethren there, alive to the interests of the church. Bro. William Anderson, of Lamoni, Iowa, was there, and I had the pleasure of his company to Independence; he going home by the way of Kansas City.

January 8, I attended the Clinton district conference at Rich Hill, Missouri. It was ably presided over by our wide-awake brother, D. C. White. Missionaries Alfred White, F. C. Keck and F. L. Sawley were there, and quite a number of the local officials of that district. Business was done promptly and quietly, and a good feeling prevailed. Bro. F. C. Keck I find is highly esteemed among the saints as a preacher and a good man; but many of them, as well as the writer, think he speaks too fast, much of his work is lost, because of the audience failing to keep up with the speaker. In the saints' meeting on Sunday afternoon there was a little ruffle in the meeting because of a boisterous spirit manifesting itself. In this great care should be taken; sometimes saints work themselves up, and speak very loud, and sometimes harshly, mistaking their own feelings for the Spirit of God, and in this way do harm; and sometimes false spirits get in and deceive them. This is productive of serious results. Confidence in the gifts is destroyed, as well as in the individual; and anything claiming to be from God is looked upon with suspicion. This destroys confidence and brings distrust and division into the church; hence the great need of wise men to preside in and watch over the churches.

From Rich Hill I went to Lebeck, Missouri, and preached seven times in that branch, and left them feeling better because of my efforts there; and they gave me a pressing invitation to come again. Since leaving Lebeck, I learn that the agent there is gathering in quite a bit of tithing. That is right, let the good work go on. I preached two nights at Eldorado Springs to large attentive audiences. I think a good work could be done there if a proper effort was made. In the Veve branch I preached four times; the weather being bad most of the time, the attendance was not as good as could be desired; but some were encouraged, and expressed a

determination to do something in a substantial way.

Two nights I spoke in Walker to the largest audience, they said, that had been to their hall in a long time. I stayed three nights in Nevada, spoke each night; one night giving a lecture on temperance. The few saints at Nevada, procured the R. R. T. U. Hall for me to speak in, and expressed themselves as believing it would do good. I trust my effort in the Clinton district will result in some good to the saints individually, as well as good to the church.

My work in Webb City closes for the present to-night and I begin at Blendsville tomorrow night and will continue over Sunday; then to Weir City, Kansas, Pleasant View branch, Sherwin Junction, and Angola; then to Maysville, Arkansas; and that I believe is about all the organized branches of the Spring River district. Bro. O. P. Sutherland presides over this district and seems to have the full confidence and good will of the people so far as I have heard expressed, and his house seems to be a home for all that will come, his good wife toiling patiently to make it comfortable and pleasant for everybody. Indeed, it seemed to me they were imposed upon, but God will not forget the good they are doing.

Trusting that God may be with me in my efforts for good, and praying that he may abundantly bless all his people in their efforts to do good, I am still in the conflict.

G. H. HILLIARD.

MOUNTAIN GROVE, Mo., Feb. 1.

Editors Herald:—I am now making my home at Mountain Grove with Bro. and Sr. Schofield. Until recently I have made my home with Bro. Joseph Ward, of Pomona, but as he has moved to Oregon County I thought best to come to this place. Here I am kindly cared for, and am preaching around town. I baptized three precious souls into the kingdom of Christ on January 30 at Stony Point. At this point there is but little opposition to the truth, as the saints are well respected. I also held meeting some ten miles south of here about two weeks ago, and had a very good interest. While there I was permitted to unite George Stepp and Sr. Grace Homer in the holy bonds of matrimony. It is hoped that Sr. Grace will be instrumental in leading her husband into the fold of Christ. I am to commence a meeting on the 2d inst. about twelve miles west of this place, where the gospel in its fullness has not been preached. I hope the saints will pray for me that I may properly set forth the truth there and elsewhere. Saints, let us not be idle, but let us all watch and pray, that we may shun temptation and press steadily onward to victory.

Your brother in Christ,

C. J. SPURLOCK.

P. S.—Saints, please note that my address is Mountain Grove, Missouri.

Luminous paint is coming into popular use throughout the country on highways for guideboards.

Original Articles.

A BRIEF EXAMINATION OF D. P. KIDDER'S BOOK.

A GREAT many books have been published and sermons preached against what the world has pleased to call "Mormonism," but few of those books or sermons have been devoted to an exposition of the official doctrines of the church. The majority, if not all, have been largely confined to an exposition of that which has been imagined to be the belief and practice of the saints.

False stories put in circulation by irresponsible parties have been largely drawn upon for evidence by those authors. This evidence is of such a character that no thoughtful person, that desires the truth can have any confidence in. It seems strange to see men of culture and ability presenting such stuff as proof against this "marvelous work and a wonder;" and the only way we can account for it is by believing that "the spirit that works in the children of disobedience" (Eph. 2:2) is yet at work blinding the mind and stifling the judgment of men without their comprehension of it. This "power of darkness" (Col. 1:13) so wrought on the people in the days of the apostles that every possible effort was made to crush the work of God as soon as it was introduced. The people, religious and non-religious, were collectively and individually interested in opposing it, excepting a very few. Paul speaks of this great opposition and places the cause not with "flesh and blood" altogether, but "principalities," "powers," and "the rulers of darkness of this world." (Eph. 6:12.)

While men circulated false reports and persecuted the saints, they were to a great extent instruments in the hands of Satan, opposing the work of God. As long as they were under influence of this power of darkness they could not discern the truth nor see the light of God that was clothing the children of the righteous like a mantle. The poor souls who have been so long accustomed to grope in semi-darkness can hardly be expected to know much of the "ways of the Lord." No wonder so many of us when "called out of darkness into his marvelous light" (1 Peter 2:9) imagined that the

way was so plain, the truths so clearly presented, that we could convert all our associates. Some of us have learned by experience that our conclusions were hasty. It seems that some ray of spiritual light must shine on our minds to guide us to the "straight and narrow way," and we should always feel thankful to God for such light; and our love and sympathy should go out for our fellow men who have not thus been guided. The Lord has prepared the way by which this light can be received, and that is the reason we pray for God to bless the congregation when we open our meetings. How futile are our efforts to show men the way without the Spirit's aid. When Jesus was on the cross he prayed, "Father forgive them, they know not what they do." They knew it was not just to treat a man thus; but they did not know or understand the power that was thus moving them. Being in "darkness" they could not or did not discern the spiritual powers that move among the people to lead them to destruction. We are responsible, certainly, for permitting this power to control us, for we become accessories to the crimes thus committed, and Satan will be also held responsible, as is shown by the following:—

And among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers. Satan shall be their father, and misery shall be their doom.—D. C. 36:7.

We "become servants of him whom we list to obey," and as a servant is under the control of the master to a certain extent, so we are under the control of Satan if we choose to obey him, and the more we obey him the stronger his influence is over us, till we may be completely controlled by him as the man who "dwelt among the tombs." Jesus came to break the chains of darkness that have wrapped the children of men, as the result of iniquity, and make it possible for us all to become free again. The poor negroes who were held in servitude for years were very anxious, and longed for the time to come when they would be made free. One reason why they desired it was they could understand the advantages of being free by seeing others in that condition. We do not understand the advantages of

being free from Satan till we have been brought into connection, or associated with those who are. Then is when our light shines like a city on a hill, and the poor captive sees what there is in a righteous life. Then is when the saying of Christ—

If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free.—John 8:32.

strikes with a force that is never forgotten. Do we realize all that is meant in this verse?

This power that robbed man of his freedom has always pursued the same methods in opposing the work of God, and it is somewhat interesting to notice the similarity of his work in the past and present. A few days ago Bro. M. H. Forscutt presented me Kidder's "Mormonism and the Mormons," and perhaps a few statements made and positions occupied by the author will be of use by affording food for thought.

As long as he condemns the saints and their work, without presenting any evidence for his condemnation, one is left to imagine that he has some reasons for his statements; but when he begins to present them, one is almost amazed at his audacity. On page 16 he presents the following as proof against the Book of Mormon:—

A strong presumption in favor of the truth of Scripture history arises from the fact that when it was published to the world no part of it was contradicted. Although numbers refused their assent to the doctrines of Christianity, and were interested to oppose them, yet there has come down to us no contemporaneous denial of its premises; no exposition of the deceptions on which it was based, if such existed.

Then he proceeds to show that no such claims can be made for the Book of Mormon, as two books have been published against its claims. This argument falls to the ground when we read in the New Testament that the premises on which the basis of Christianity was denied, as well as the basis of the Book of Mormon, shows us that the author cannot be trusted even in his representation of the Bible, when he says "there has come down to us no contemporaneous denial of its premises." (See Matt. 12: 22-30.)

Christ performed a wonderful miracle by the Spirit of God, which was proof that the "kingdom of God is come unto you;" but the very premises

on which this argument rested was denied by the religious people, who said he cast out devils, but by Beelzebub the prince of devils. John 7: 20 informs us that the people claimed he was inspired by the devil, and said, "thou hast a devil" instead of "the Spirit of God." Thus again the premises of which the work rested was denied, and so it was all along the line of his ministerial work, from his birth to his resurrection.

On pages 20 and 21 we have the testimony of seventy-five witnesses to prove that Joseph Smith was "destitute of moral character," "addicted to vicious habits," and Martin Harris was "very visionary," etc., and that not "a single person in this vicinity that puts the least confidence in their pretended revelations."

We have no disposition to say that they had confidence in the revelations, but that does not prove them unworthy of confidence. In fact it proves them unable to tell what to have confidence in. We listened to one Mr. Kirby once lecture on Mormonism, and he gave us to understand that he had no confidence in Joseph's revelations also, and then related his experience in going to Utah. They left the boat near Independence, Missouri, and camped on the prairie that is now covered by a portion of Kansas City. He told us he could have jotted the land where the Union Depot now stands for \$1.25 per acre. But no, he had no confidence in Joseph's revelations which told the saints to buy this very land for "an everlasting inheritance." (Doc. and Cov. 57:1.) But he could believe a falsehood and follow it thousands of miles. I told him he could now see where he had missed it in a financial way by not going according to the revelations given through Joseph, and in eternity he would see where he had missed it in a spiritual way. Let men testify by the thousands that they have "no confidence in their revelations," there is no denying but what the one I have cited is worthy of belief. To be told that it was "wisdom" to buy all the land from Independence to Kansas City in 1830, which then could have been purchased for only a trifle, but now a great portion of it is covered by the metropolis of the west, was worthy of belief, as we can all see

now; but those would-be wise who had no "confidence" in it, refused to do that which was "wisdom" to be done. It is a manifestation of poor judgment of their part. Many revelations can be cited which as clearly presents the truthfulness of their contents.

Then comes the testimony of several witnesses to prove the Book of Mormon a fraud. While he does not lack for a sufficient number of witnesses, yet he finds himself in a similar condition as the Pharisees were when they

Sought for witnesses against Jesus to put him to death, and found none. For many bore false witness against him, but their witness agreed not together.—Mark 14:56.

Peter Ingersoll is first introduced. He tells us that Joseph told him that As I was passing yesterday, across the woods, after a rain, I found in a hollow some white sand. . . . I took off my frock, and tied up several quarts and went home. On entering the house I found the family at the table eating dinner. They were all anxious to know the contents of my frock. . . . So I very gravely told them it was the Golden Bible. To my surprise they were credulous enough to believe it, etc. Then he goes to Willard Chase to get a box made to put it in; but as Chase would not make it, he made a box of clap-boards.

This shows that Joseph brought the plates, or what he made the family believe were the plates, home the same day that he thought of such a thing. This contradicts his other witnesses and all the history of the church. 2. He wanted Willard Chase to make him a box to put it in after he brought it home in his frock.

Now let us hear his next witness. Willard Chase:—

In the fore part of September (I believe), 1827, the prophet requested me to make him a chest, informing me that he designed to move back to Pennsylvania, and expecting soon to get his gold book.

One says he had it and went to get the box to put it in; the other says he expected to get it after awhile.

Mr. P. Ingersoll says it was sand Joseph had in his clap-board box which he "allowed people to lift," etc., while Willard Chase says, "for in less than two years twelve men said they had seen it" (gold book).

After the author had waded through the evidences presented by the witnesses, he remarks: 1. "That these men may have seen plates is very possible" (p. 52), which shows that he himself has no confidence in his own

witnesses. But seemingly he is like another, "Anything, just so it is against the Mormons." We are next presented a long list of testimonies by his very credible witnesses, to show without a shadow of a doubt that Rev. Solomon Spalding wrote the Book of Mormon. It is not exactly clear how the manuscript fell into his hands; but as Sidney Rigdon once lived in Pittsburg, and S. Spalding was there at one time, he must have gotten it and remodeled it to suit his fancy, so he could start a new sect. Then why or how came he to give it to Joseph Smith, an obscure boy, living hundreds of miles away in the northern part of New York, is harder to account for than the other. But this is all cleared up by the statement that Joseph Smith was then digging for money "occasionally, who was then seventeen years of age, and hence was the proper person to introduce the fraud to the world." But this tissue of lies has been punctured so full of holes that there is no need of examining it here. Time with its unerring shovel has faithfully removed this pile of rubbish that has been heaped upon the truth, and now the false witnesses stand before the gaze of the world in their proper light. But it shows how unreliable have been the arguments made against this work, and what methods men have adopted to oppose it. But "surely your turning of things upside down shall be esteemed as the potter's clay."

The testimony of the three witnesses of the Book of Mormon is criticised and considered unworthy of belief, for,

If they understood not the contents, how could they know that there had been any translation at all, not to say a correct or divinely assisted one?—P. 52.

By reading the testimony of these men we learn that "an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ that we beheld and bare record that these things are true." The testimony is of such a character that it is not possible for them to be mistaken, no more so than it was for Zacharias when the angel informed him that he should have a son, or the apostles

when Jesus appeared to them after his resurrection. It must be true, or else the men willfully testified to a falsehood. Then the character of these men is attacked, and the same kind of evidence is produced to sustain his position that he deals with all along. While these men were of no particular note before they gave their testimony to the truthfulness of the Book of Mormon, yet they lived long enough afterwards to show to the world their true character. It is gratifying to read the account of Mr. David Whitmer's conduct that was published in the *Richmond Democrat* of January 26, 1888, at the time of his death. Just before he stepped to the other shore he called his relatives to his bedside and said:—

Now you must all be faithful in Christ. I want to say to all of you that the Bible, and the record of the Nephites (Book of Mormon) is true. So you can say that you have heard me bear my testimony on my deathbed.—Palmyra to Independence; page 140.

And also the long list of the names of the leading men of Richmond, Missouri, where Mr. David Whitmer lived for nearly fifty years testifying that he was "a man of the highest integrity, and of undoubted truth and veracity." The conduct of those men has been such that it positively disproves the accusation that they would stoop to such a fraud. Their life record shows that they were men of intellect, too smart to be deceived by any cunning craftiness of man. They may be called dupes and other unsavory epithets, but their works show they were brainy men.

On page 63 he presents the revelation given to Emma Smith, July, 1830, and comments on the statement that "his wife was not to work, but to be supported from the church." There is no such a statement in the revelation. This is only one misstatement that we will notice, although a number are found. The part of the revelation referred to, reads thus:—

And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling.—D. C. 24:2.

This is prophetic, and here is an opportunity to test Joseph's prophetic claims. There were only fifty or sixty members in the church at this time, and it had been organized about three months. It was being opposed in the most unprecedented manner in

the annals of the history of our nation. The outlook from a human standpoint was very discouraging sure. Yet here is a prophecy that it would succeed, and that the church would support them. Was it fulfilled?

Thus, from almost a state of beggary, the family of Smiths were immediately well furnished with the "fat of the land" by their fanatical followers; many of whom were wealthy.—Page 76.

On page 151 we have the testimony of W. W. Phelps, as given in court against the church in 1838. This man, who was so faithful in the early development of the church, is now arrayed against his former associates, presents a pitiful scene. He is expelled from the church that he labored for years to build, and is now working with the enemies to convict Joseph. Surely there is no hope of that man ever again reuniting with those he is now opposing. But let us see. On page 317, is a letter published, that was written by this same W. W. Phelps, dated June 29, 1840, from which we extract the following:—

I bless the God of Israel when I lately read your prophetic blessing on my head, as follows: "The Lord will chasten him because he taketh honor to himself, and when his soul is greatly humbled, he will forsake the evil. Then shall the light of the Lord break upon him, as at noonday, and in him shall be no darkness," etc. I have seen the folly of my way, and I tremble at the gulf I have passed. . . . Says I, I will repent and live, and ask my old brethren to forgive me; and though they chasten me to death, yet I will die with them, for their God is my God, etc.

The author presented this letter to show how strongly the delusion held the votaries of Mormonism; but it goes farther than that, and shows the prophetic calling of Joseph Smith. His prediction concerning W. W. Phelps was literally fulfilled. He had sinned, but Judas like, had hardly considered the extent of the crime till it was committed. He then repents and begs his brethren to receive him back among them as a brother again.

In the summer of 1831, the year after the church was organized, we find the saints settling in Jackson County, Missouri. Such activity and rapid movements were never known to a church before in our history. Arrangements were made to plant a colony in this new country, where the land was cheap and the soil produc-

tive. Land was purchased and a site dedicated for a temple to be built. Several revelations were given, and one is published on p. 101, dated August 3, 1831, from which I extract the following:—

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall follow after much tribulation; for after *much* tribulation cometh the blessing.

This prophecy is well calculated to test the claims of Joseph and the work he was engaged in. There was nothing of a worldly character to indicate that those peace-loving, industrious citizens would be called on to pass through "much tribulation," and that the blessings were not to be enjoyed by the church till "after much tribulation" had been passed through. But see how literally history shows that this prophecy has been fulfilled.

On page 105 we find:—

The feelings of the people became greatly exasperated, in consequence of many falsehoods and evil reports that were in constant circulation against the church.

While it has been reported by the enemies of the church that the members were vile and vicious, we see by Mr. Kidder's own testimony how those reports were started. The people became so enraged as a result of the falsehoods, that on July 20, 1833, a mob assembled and demolished the printing office, and tarred and feathered the bishop and two or three others, and appointed the 23d to meet again and carry on the work of destruction. The day arrived, and the people met, several hundred, and plainly manifested a full determination to carry on the work of destruction. Some four or five of the leading Mormons offered their lives if they would spare the church, but they answered, "No; every man should answer for his own life, or leave the country." Here let me remark, that up to this time the Mormons had not so much as lifted a finger, even in their own defense, so tenacious were they for the precept of the gospel—turn the other cheek.—Page 106.

Can anyone read this out of a book written by an enemy to the saints, believing that they were such deluded, vicious fanatics that so many have been led to believe they were?

The citizens would collect together, and by night commit depredations on Mormons, by pulling down their houses, and whipping the men, etc., until about the fourth of November, 1833, a conflict took place, in which three or four persons were killed and others wounded.

In a few weeks the saints were all driven from their homes, in the win-

ter, into the adjoining counties, and the writer states:—

During all these difficulties the Mormons were accused of many crimes. This, of course, was necessary for an excuse; but the people of Jackson County well knew that up to that time the Mormons had *not* been guilty of crime, nor done anything whereby they could criminate them by law.

The majority of the saints settled in Clay County, and in a few years

A portion of the people there also began to grow uneasy lest they should be overrun with the new sect. Without any sufficient provocation, these persons continued to stir up excitement, and the Mormons began to prepare for self-defense. At length the more rational part of the citizens saw that bloodshed would follow unless something was done. They accordingly appointed a committee, who called upon the Mormons to meet them in conference. This was done, and the latter agreed to leave the county, the committee assisting them to procure a new place of residence.—Page 130.

They went into Caldwell County. We raise our hands in horror when we read of Christians being murdered in Armenia, but history shows that the saints were treated in a similar manner in Missouri. Could they have been asked legally to leave their homes and migrate into a new county simply because a few citizens were afraid they would become the most numerous church in the county. Yet for peace' sake they comply with this unjust demand. This only postponed the conflict. The bloodhounds in human form were on their track and did not intend to stop till they obtained every cent of property that was possible to wrest from the saints. Grave stories were circulated about the saints, so that the "citizens of Carroll County held meetings, and resolved to drive the Mormons from the county." (Page 136.) Joseph was represented as being a terrible character, and among other things that he had taught, I extract the following:—

But in order to get protection and favor from God, they must become one, and be perfectly united in all things; cleanse themselves from every kind of pollution, and keep the whole law of God.—Page 132.

From this his wicked designs could be plainly seen, and it was time to stop them. He intended to overrun the country and force all to submit to him and similar reports were circulated. The militia, composed almost entirely of the mobocrats, began their

work of expelling the saints as the following shows:—

Shortly after this a bloody scene ensued at a place called Haun's Mill, in which two or three companies of militia are represented to have attacked, without provocation, a house in which a number of Mormons,—men, women, and children,—were assembled for shelter, of whom twenty or thirty were killed.—Page 140.

Then comes the order from Governor L. W. Boggs to drive the saints from the State or exterminate them:—

Several thousand men were soon under way to execute these orders. But happily, before any general attack occurred, proposals of peace were made by the officers in command, and accepted by the Mormons. Their fighting men to the number of five hundred, were to surrender themselves as prisoners. They were also required to sign a deed of trust, conveying all their property to five commissioners, who were to hold it in trust for the use of the creditors of the church, and to *pay* the damages and expenses of the war. The surplus, in case anything remained, was to be refunded.

This act leaves a blot on the face of Missouri's history that has never been removed. As a result of such treatment, we read that

They had been stripped of their property, and deprived of most of the conveniences of traveling. The season was the most inclement of the year. Several women and children perished in their dreary flight, too feeble to sustain such cruel exposure.—Page 155.

Why was all this cruel abuse? Was it because they were too degraded to live among decent people? Let us see the conclusion of this author that tries to justify everything that was done against the saints, that he can.

We have no respect whatever for the pretended fears of the Missourians, lest the Mormons should rise up and destroy them. . . . The idea that they could accomplish such a design was preposterous, and deserved no place in the mind of a sober man. This pretended alarm, however, was a capital pretext for the many who wished to turn the tables upon the poor Mormons, and to get to themselves, by dint of club law, or of mob law, the possession of lands paid for and cultivated by others.—Page 156.

This man who is exposing Mormonism, after scraping everything together against the saints that can be found, is compelled to admit that the reason the saints were driven from Missouri was to enable these land pirates to get possession of lands owned by the saints. These blood-thirsty robbers who were in no respect better than the James gang, were willing to kill and drive feeble women and children out in the cold winter's

blast to perish, could easily enough tell all manner of falsehoods to justify their deeds. Strange that such men as Rev. Mr. Kidder would pay any attention to the testimonies of such characters. But the work started then still lives, "and the blood of the saints" continues to cry unto the Lord from Missouri's plains. The Lord said in 1831, "Let no man break the laws of the land;" and he has told us that after many days all things shall be accomplished. We are just getting through the "much tribulation," and can well expect the sunshine of peace and prosperity to light our paths as it never has in the past. We might well sing, "How firm a foundation ye saints of the Lord."

The work, like Daniel's stone, shall increase until it fills the "whole earth."

W. E. PEAK.

Sunday School Associations.

SUNDAY SCHOOL SECRETARIES, PLEASE NOTICE.

As the time for the Annual Convention of the General Association draws near, it is necessary to begin preparations for closing up the year's work and making proper report of same:—

School secretaries, please see that you have your report in full sent to the district convention held prior to the association meeting in April.

District secretaries, please assist local secretaries to see that this is done, and as soon as practicable after the convention, make out your report from the data furnished by the local schools, and send the same to me; also furnish a list of delegates selected to represent your district at the General Convention.

On the blank report, please fill in the names of each of the newly elected officers of your district, for the ensuing year.

Do not delay your report to me later than March 15 at the latest.

Hoping that you will be able to make out a full and complete report and that the same will show material advancement for the past year, I am
Yours truly,

6 2t W. N. ROBINSON, Sec.

CONVENTION NOTICES.

Convention of Spring River district association will convene at Webb City, Missouri, March 5, 1898, at 9:30 a. m. A full representation is desired, as this convention closes the year's work, and election of district officers and choosing of delegates to the General Convention will occur.

E. E. GILBERT, Sec.

Gallands Grove district Sunday school meets in convention and for institute work

February 24 and 25, at Dow City, Iowa. The General Superintendent, T. A. Hougas, has promised to be present to assist in the work. We invite all interested to be present.

WM. MCKIM, Dist. Supt.

Convention of the Northeastern Illinois association will convene in Custer Post Hall, 85 South Sangamon Street, Chicago, Friday, February 25, at three p. m. It is hoped the schools of the district will send reports. Entertainment in the evening.

W. VICKERY, Supt.

GENERAL CONVENTION.

The Annual Convention of the General Sunday School Association will convene at Independence, Missouri, at ten a. m., Monday, April 4, 1898. There are, aside from the routine business, matters of interest bearing upon the general welfare and the advance work of the association which demands the attention of all earnest, competent, Sunday school workers. We trust all district Sunday school associations will endeavor to send full delegations and as far as practicable of active Sunday school workers.

The program which will be published later will provide for work closing with the evening session Tuesday. Come, one and all. Don the mantle of brotherly love and charity and the Spirit of peace and come to help make the work of the convention what you will ever be pleased to have it be.

Your colaborer in Christ,

T. A. HOUGAS,

Supt. Gen. S. S. Ass'n.

2t.

Miscellaneous Department.

MEETING OF THE QUORUM OF TWELVE.

By consultation and agreement with Pres. W. H. Kelley, of the Quorum of Twelve, notice is hereby given that the quorum will meet for the consideration of conference business, at Lamoni, Iowa, March 23, 1898. Place of convening will be decided by Pres. Kelley on his arrival at Lamoni.

JOSEPH SMITH,

Of the Presidency.

W. H. KELLEY,

Of the Quorum.

LAMONI, IOWA, Feb. 3, 1898.

MINISTRY REPORTS.

At the General Conference of 1897 the following recommendation from the Presiding Bishop was adopted. The action dispensed with the publication of "ministry reports" and provided that all laboring under General Conference appointment should report to their respective missionaries in charge:—

"The printing and sending out circulars known as 'Ministry Reports' has, together with the publishing of conference minutes for the year, amounted to the sum of \$197.12. It is a question of whether we can afford to pay for this matter each year an amount almost sufficient to keep an elder in the field for a year. If the reports necessary to the transaction of the business of the conference

were made by those in charge of missions, with the provision that in case of any dissatisfaction on the part of any laborer in the field he should have the privilege of presenting his objections to the President of the Church or General Conference for consideration, it would answer the purpose as completely as does the present, and save the expense to the church."

R. S. SALYARDS,

Church Secretary.

LAMONI, IOWA, Feb. 1, 1898.

2t

NOTICE OF AMENDMENT TO COLLEGE ARTICLES.

Notice is hereby given that an amendment to the articles on which Graceland College was established, will be presented at the April session of conference, 1898, in substance to the effect of providing for such change in the articles as will permit the doing away with the Board of Directors, or such change as will provide for the whole business of the College being done by one board; the precise form of the amendment to be in the hands of the Secretary of Church before the close of the first day of the session of the conference, April 6, 1898; to the effect that the business of the college may be done by one board, such board to be called The Board of Trustees of Graceland College.

JOSEPH SMITH.

February 3, 1898.

GENERAL CONFERENCE NOTICE.

At a special meeting of the Independence branch, it was resolved that board be furnished all visitors coming to attend conference, at the rate of \$2.50 per week.

That Wm. Crick, A. L. Newton, and W. N. Robinson be a committee to assign visitors to different places for boarding.

That the visitors be requested to communicate to either of these as early as possible, their intention of attending the conference, and stating preferences in stopping places, if any be had.

That the visitors also be requested to register at the church, on arrival, where a committee will be in waiting to direct them to their assigned places, and to take notice.

That it is the intention to have the electric cars stop in front of the church.

2t

W. N. ROBINSON, Clerk.

ENROLLMENT IN QUORUMS.

At the General Conference of 1897 the Secretary presented lists of names of elders, priests, teachers, and deacons who had made application for enrollment in quorums, and was authorized "to enroll in proper numbers, and so publish in the *Herald*."

Some of these applications date as far back as 1885, and are presented as received from the former Secretary. Those received by the present Secretary since the General Conference of 1896 to the close of the conference of 1897—that have not been enrolled in other quorums, are also included in the lists below.

If any of those named do not now hold the offices according to which they are enrolled, necessary changes will be made as errors in

the lists are pointed out. Those knowing of changes resulting from ordination, death, or other causes, will please so notify the Secretary.

It is understood that the brethren enrolled may complete the organization of their quorums at any General Conference, by making choice of officers and so reporting.

(The Sixth Quorum of Elders, the Fifth Quorum of Priests, the Third Quorum of Teachers, and Third Quorum of Deacons were organized in the Society Islands' mission some years ago, by arrangement with the Presidency and the authorities then in charge of the Islands; hence the present quorum numbers.)

SEVENTH QUORUM OF ELDERS.

1. Andes, S. C.
2. Bates, Elihu.
3. Enge, Nels C.
4. Ford, John T.
5. Goodwin, W. A.
6. Graham, F. C.
7. Porter, James D.
8. Ray, William N.
9. Reed, Sirenus.
10. Smith, Simon.
11. Tibbels, John H.
12. Turnbow, Benjamin R.
13. Wyatt, Samuel.

SIXTH QUORUM OF PRIESTS.

1. Bailey, Isaac.
2. Benson, James P.
3. Berve, Amos.
4. Biggs, Joseph.
5. Brannan, John P.
6. Campbell, Richard B.
7. Carstensen, Laurence.
8. Coiner, John.
9. Goldsberry, Charles B.
10. Granger, Francis.
11. Hansen, Paul.
12. Hilton, J. F.
13. John, W. L.
14. Leitch, Thomas.
15. Lundstedt, Peter G.
16. McDonald, F. M.
17. McHarness, Edward.
18. McLeod, W. W.
19. Maitland, William T.
20. Mussell, Frederick T.
21. Parker, Reuben S.
22. Peat, James.
22. Reed, Jesse L.
24. Schmidt, David H.
25. Scott, John T.
26. Shaw, Daniel T.
27. True, Isaac.
28. Walling, W. H.
29. Walters, Wilson W.
30. Weidman, A. E.
31. Williamson, James.

FOURTH QUORUM OF TEACHERS.

1. Ames, John N.
2. Bedwell, Joseph F.
3. Betts, Joseph E.
4. Blackmore, James H.
5. Boston, Harry.
6. Butler, John.
7. Butterworth, J. L.
8. Curry, Ebenezer.
9. Davis, Thomas W.
10. Dempsey, Arthur.

11. Ferrell, Thomas K.
12. Fetter, William C.
13. Hardey, William A.
14. Hartnell, William.
15. Hooper, John M.
16. Johnson, Eugene A.
17. Kemp, James A.
18. Kepley, H. H.
19. Lambkin, Edwin.
20. La Rue, William E.
21. Madison, Adolph E.
22. McKee, William.
23. McKenna, James F.
24. Mills, James M.

FIFTH QUORUM OF TEACHERS.

1. Monroe, Christopher L.
2. Monroe, Elmer B.
3. Phillips, Arthur B.
4. Richardson, James.
5. Scott, Jephtha.
6. Shearer, George H.
7. Shumate, Frederick B.
8. Sinclair, W. A.
9. Sutton, John W.
10. Tarzwell, David.
11. Thompson, John.

FOURTH QUORUM OF DEACONS.

1. Burns, James W.
2. Ebert, E. H.
3. Epperley, John C.
4. Frost, William F.
5. Heineman, A. G.
6. McLain, Henry T.
7. Naab, William.
8. Nelson, Matthias R.
9. Renfro, Benjamin F.
10. Smith, James H.
11. Sperry, Larein D.
12. Thomas, A. M.

FIFTH QUORUM OF DEACONS.

1. Torrance, W. B.
2. Williams, R. D.
3. Wyatt, Charles H.

Fragmentary numbers are enrolled for the reason that new applications sufficient to complete quorums will probably be received.

R. S. SALYARDS,

6-2t Church Secretary.
LAMONI, Iowa, Feb. 1, 1898.

ENROLLMENT IN QUORUMS.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

The law contemplates the organization into quorums of all church officers—including elders, priests, teachers, and deacons. All such not yet enrolled may address applications for enrollment to the Church Secretary, who is authorized to present the same to quorums, for their action, that vacancies in quorums may be filled, and new quorums organized, as found necessary. (See D. C. 104: 31; 107: 43-46; 118: 1; 120: 10; etc.)

Applications should include full name and address; dates of birth and baptism; when, where, and by whom ordained; and statement of labor done during the year or years past. Please be particular to include all said items; they are necessary for information and records of quorums enrolling.

The work of enrolling should be completed and kept up every year; and applications should be forwarded personally, and before General Conference, that all lists may be

completed before the busy sessions of conference begin. Please be prompt.

In bonds,

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Feb. 1, 1898.

6-2t

CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Separate individual credentials are not necessary.

Branches not in districts are each entitled to one delegate and one vote.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference;—

"*Provided*, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

In bonds,

RICHARD S. SALYARDS,
Secretary Reorganized Church.

LAMONI, Iowa, February 1, 1898.

5-2t

RESOLUTIONS OF PITTSBURG BRANCH.

Whereas, Bro. George H. Hulmes has resigned his office as president of our branch, on account of his intention of leaving these parts soon, to engage in the more general work of the church;

Therefore, be it resolved, that we do hereby express our sincere thanks, as a branch, for the great service he has rendered us, during the seventeen years, he has been president of the Pittsburg branch,

We have found him faithful in every way, always ready to spend and be spent, in our service, always kind and considerate, and ready to sympathize with those in trouble, and go anywhere and do anything for the good of others, and the upbuilding of the Church of Christ. We very much regret that he must leave us, but we feel that our loss will be the gain of those with whom he may cast his lot in the future. To all such we recommend him as a man of God, and a true, faithful, loving brother, and that all the church may know that we love him and appreciate him.

Therefore, be it resolved, that a copy of this resolution be published in the *Herald*, and also a copy be spread on the minutes of the branch.

Resolved, that in complying with the wish of our beloved president to accept his resignation as presiding officer of the Pittsburg branch we do so with the greatest reluctance. When we consider his past labors so wisely and faithfully performed, we feel that as a branch and as individuals we have received instructions that will have an effect upon us for good throughout our entire lives; and because of the example of his life of love toward God and man, with humility and meekness characterizing his life as a true servant of God, in connection with the testimony of men who have had an every day acquaintance with his life while engaged in secular pursuits we feel we have the example before us of one who is walking very closely in the Master's footsteps, and that a great responsibility rests upon us because of the privilege we have had of assimilating these life examples and the teachings we have received through him.

We are consoled by the thought that many others may have the opportunities we have had, of the personal influence of his life, exhortations and counsel; and that as he leaves his work here in Pittsburg, he may enter into a larger field of usefulness.

We assure our brother that our prayers will ascend up for him, that our hearts will not forget him, and that many of his words of counsel will be treasured up in our bosoms as coming from a true friend and a true follower of the meek and lowly Jesus, and by a rising vote we manifested our appreciation of the loss of the shepherd who has so long and faithfully cared for the lambs and the sheep.

On behalf of branch,

THOMAS S. HADFIELD,
Clerk of Branch.

PITTSBURG, Pa., January 12, 1898.

CONFERENCE NOTICES.

Far West district conference will convene with the Stewartsville branch, March 5, 6, 1898.

WM. LEWIS, Pres.
CHARLES P. FAUL, Sec.

Spring River district conference will convene Friday, March 4, 1898, at 7:30 p. m., with the Webb City branch, in Webb City, Missouri. Branch officers will please see that reports are properly made out and delegates sent, together with a good fat quarterly collection. Branches that are still behind

on the tent fund will please pay up. We shall look for a full representation, as at this conference district officers will be elected. Delegates to the General Conference must also be selected.

J. C. CHRESTENSEN, Sec.

Quarterly conference of the Northeastern Illinois district will convene at eleven o'clock Saturday, February 26, at Custer Post hall, 85 South Sangamon Street. Branch clerks are requested to forward their reports as early as possible to Elmer E. Johnson, secretary, 1972 North Marshfield Avenue. Visitors coming to the conference from any of the depots, walk to Adams Streets, take car marked "Fulton Street," ride to Sangamon and Monroe Streets, and walk a few doors north. A good attendance is hoped for.

F. M. COOPER, Pres.

Quarterly conference of the Little Sioux district will convene at Woodbine, Iowa, March 5 and 6. A special request is made for early and complete branch reports, also reports from local ministry. Annual election of district officers will be held, and selection of delegates made. There are other important matters.

A. M. FYRANDO, Sec.

Conference of Fremont, Iowa, district will convene at Shenandoah, Iowa, Saturday, February 26, at ten a. m. Election of delegates to General Conference and other important business to come before the conference. Come one and all, and come in time for the Sunday school convention which begins Thursday evening.

T. A. HOGAS, Sec.

RELIGIO CONVENTION NOTICE.

Convention of the Northeastern Illinois district Religio Association will convene at one o'clock sharp, on Friday, February 25, at 85 South Sangamon Street. A cordial invitation is extended to every one interested in Religio work to attend this convention. It is hoped that by exchanging ideas and experiences, that the convention will be of mutual benefit to every one. A good representation is looked for from each local in the district. Come and help us make this convention a success.

MARIE H. CLARK, Pres.

NOTICES.

Erratum: The Clinton district conference minutes should have stated that Elder C. F. Belkham baptized 3.

ELLA MILLER, Dist. Clerk.

The following named brethren have been received and enrolled in the fifth quorum of elders. They are requested to report their labors for the year to the secretary, Elder D. W. Wight, Ridgeway, Missouri, or to the undersigned: F. B. Blair, William Place, F. M. Smith, J. W. Loach, A. Z. Rudd, J. A. Blackmore, F. E. Cohrt, L. L. Wight.

FRANK CRILEY,
Pres. of Quorum.

LAMONI, IOWA.

THIRD QUORUM OF ELDERS.

The Secretary has now blank licenses and reports, for distribution to all the members of the quorum who send for the same. We will be pleased to have full reports sent to the Secretary in time to have the same presented to our annual meetings to be held during the convening of General Conference in Independence, Missouri, April, 1898. Address of Secretary, Clarksdale, Missouri.

JOHN T. KINNAMAN, Pres.
CHARLES P. FAUL, Sec.

MARRIED.

PETERSON—CROSSER.—Bro. M. A. Peterson, of Omaha, Nebraska, and Sr. Hattie Crosser, of Inman, Nebraska, were married at the farm residence of Mr. Charles and Sr. Julia Crosser, parents of the bride, January 26, 1898, Bro. E. Downey officiating. The presents were elaborate, useful, and many. Forty guests were present, and a social time was enjoyed by all.

MEFFORD—NORTON.—At the home of the bride's parents, January 26, 1898, at 7:30 p. m., Bro. Fred Mefford and Sr. Ollie Norton, Elder J. A. Donaldson officiating. Many relatives and friends were present to witness the ceremony, who did full justice to the well-loaded table, and many kind wishes were expressed for the worthy young couple whose two lives are merged into one. May they never forget that contentment with godliness is great gain.

JONES—LOVELL.—At Greenville church, near Lamoni, Iowa, on Sunday, January 30, 1897, Mr. John M. Jones and Sr. Elva, daughter of Bro. and Sr. Alfred Lovell, were united in marriage; Elder R. S. Salyards officiating. A large gathering of friends witnessed the ceremony and extended congratulations to the happy couple.

DIED.

LEE.—Sr. Zona, daughter of John H. and Martha Lee, was born in Douglas County, Oregon, December 21, 1876; blessed by Elder J. C. Clapp in January, 1877; baptized by Elder J. C. Foss at Independence, Missouri, October 4, 1885. She graduated from the Independence high school in class of 1896. Died January 29, 1898. Sr. Zona was a young lady of rare qualities. She lived a pure life, and when her stainless spirit went out it left an expression on the mortal remains that indicated peace and rest with God and Christ. There are deep wounds inflicted on those of the family that remain that only God can heal. May he pour in the healing balm. Funeral sermon at the stone church by Elder J. C. Clapp, January 31.

REYNER.—Irma G. Reyner, born March 25, 1889, at Lamoni, Iowa; died November 1, 1897, at Denver, Missouri. Was baptized July 25, 1897, by H. A. Stebbins. Funeral service at the Christian church, Denver, Missouri, January 30, 1898, conducted by Elder H. R. Harder.

ALLEN.—At Kirtland, Ohio, January 26, 1898, Sr. Margaret Jane, wife of Bro. B. D. Allen. She was born at Washingtonville, Ohio. She was twenty-six years of age. Funeral sermon by Elder L. W. Powell, assisted by Elder F. C. Smith.

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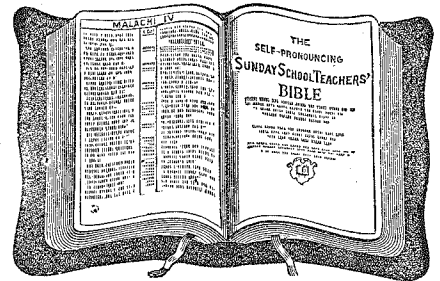
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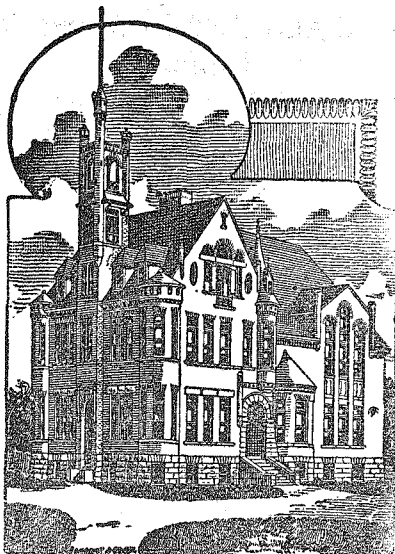
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NOTICE.

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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, February 16, 1898.

No. 7.

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BOOKS OF THE WEEK.

DEAN FARRAR ON THE BIBLE.

The Bible: Its Meaning and Supremacy. By F. W. Farrar, D. D., F. R. S., Dean of Canterbury. Longmans, Green & Co.

NOTHING is more certain than that Dean Farrar's new book will be the target of a merry fusillade in both front and rear. It is admirably fitted for stirring up a commotion. It is one of those half-way measures that always call forth the alarm and the anathema of the traditionalists in every sect, and that are equally unsatisfactory to the more thorough-going rationalists. Thus Dean Farrar is pretty sure to "catch it" both coming and going, and only the comparatively few who stand at his particular halting place on the rationalistic toboggan slide will have unqualified good words for his book.

The learned Dean would probably not admit it, but it is a fact none the less, that the particular standpoint from which he views the mass of literature called the Bible, explaining it all with such sweet reasonableness, is but a very temporary halting place on the road that leads straight to the denial of all supernatural inspiration. There is no stopping place between the

Papal or Puritan notion of Bible infallibility and the purely rationalistic idea that the Bible is altogether human. There is absolutely no break or barrier between Dean Farrar's present position and that of Goldwin Smith. Having given reason the reins there is no stopping place this side of agnosticism.

This fact the orthodox sticklers will not fail to point out to him with upbraiding, and the ultra-liberals with chuckling. Thus in any case the Dean is assured a lively if not a merry time.

And yet Dean Farrar's work, in the clear light of modern thought, is not deserving of blame, but of praise. The author, feeling the power and truth of modern scientific criticism, comes to the hither edge of orthodoxism and fairly reaches out his arms across the church pale to the larger thought of the time. His spirit is liberal and kindly and earnest, his literary style is limpid and charming, and his volume is sure to be more or less helpful to all save the bats and owls that have not yet been smoked out of the medieval caves into the light of the nineteenth century sun.

Dean Farrar states repeatedly that his object is to strengthen the cause of Christianity by separating it from untenable propositions. He has no sympathy with what he calls the "ostrich policy," of ignoring the difficulties that science and historical criticism have raised. He accordingly stands forth and very frankly throws away many time-honored beliefs that have been done to death in the last half century, and which now drag down many devout minds, but which Dean Farrar stoutly contends were never a part of Christianity.

In the first place the author denies verbal inspiration. "It is no part of the Christian faith to maintain that every word of the Bible was dictated supernaturally or is equally valuable or free from all error, or on the loftiest levels of morality as finally revealed." Then he declares "plenary inspiration" to be a meaningless phrase. As for the sacredness of the

particular books chosen in making up the Bible, he says the matter was one wholly of human judgment. "There was no final test of their canonicity except the verifying faculty of the Christian consciousness." As for particular passages that have the unmistakable impress of barbarism on them, like the story of Jael and Sisera or the imprecatory psalms, he freely throws these aside as having no mark of God upon them. He says on this point:

"The treatment which attaches equal importance, equal value, equal validity, to all the books of the Bible—the teaching which represents all their statements as equally authoritative, and which binds us to accept them without reference to the ages or circumstances in which they originated—is unnatural, dangerous, and false. As a matter of plain honesty and common sense, it ought to be stated that the morality of some passages of the Bible is not in accord with the words of Christ. When we maintain the supremacy of the moral teaching of the Bible we mean the supremacy of that teaching which is stamped by the sanction of consciences which the gospel has illuminated."

In other words, Dean Farrar has determined to depend upon his common sense, combined with his private notion of what Christ taught, and to reject whatever does not square with these, whether in the Bible or out of it. He holds that the Bible "is" not the word of God, but merely "contains" that word. But, having taken this position, he must naturally grant every other man's right to pick and choose likewise. This is refreshingly sensible, especially as the world in general is rapidly assuming and acting on that right for itself, but it needs no signboard to proclaim that Farrar and Ingersoll here stand on the same platform.

"It cannot be too distinctly understood that we are free to judge from the standpoint of Christianity every page and every verse of the Old Testament which falls below the rule which Christ set forth." And why

only "from the standpoint of Christianity"? Why only "of the Old Testament"? Dean Farrar is seeking to set up metes and bounds where none is possible.

"We must finally repudiate the notion, assumed by the Rabbis and blindly accepted by the Christians, that a deed must be right if it was done by a Samuel or a David and recorded without express condemnation." The usual method of explaining these things away by allegorizing them is shown by the author to be purely heathen. Yet when he comes to the story of the six-days' creation he rhapsodizes over it as "this most ancient allegory," and likewise treats the legend of Jonah's whale, Balaam's ass, and Joshua's still-standing sun as, respectively, allegory, symbol, and poetic trope. One may admire the moral lessons that the good Dean extracts from these stories, but it is impossible to call him consistent or to see any logical stopping place on this side of the belief that the inspiration of the Bible and that of Shakespeare are absolutely the same in kind, differing only in degree and in subject matter.

If the tale of Jonah is "instructive fiction" it is hard to divine the process by which the author comes to regard certain other miracles as literal facts. He says he has no doubt that "God has, on due occasions and for adequate purposes, made himself signally and supernaturally manifest in the affairs of men." Yet it will certainly be clear to any logical mind that whatever arbitrary standard of miracle-test Dean Farrar has set up for himself it is not one that will keep him or anybody else at the particular stage of liberalism set forth in his book. To the entirely free mind, willing to find truth no matter where or how, this is the crowning merit of the volume.

Dean Farrar boldly champions the methods of the higher criticism. He quotes freely from Dr. White's "Warfare of Science with Theology." He even joins in the deserved ridicule that has fallen on the truculent theologians who once denounced and damned Darwin. He portrays the abuses of the Bible with a graphic frankness that ought to please Ingersoll himself. And yet he thinks he is holding himself strictly within the bounds of orthodoxy. If so, then

orthodoxy has come to be a compartment of thought with much more elbow room in it than most of us have been wont to believe.

The book is the work of a man who is a master of clear English, who is not afraid to let himself think, and who dares to let the breath of the times blow through his pages. — *Chicago Tribune*.

~~~~~  
**AUSTRALIAN COLONIES BURNING WITH TORRID HEAT.**

VANCOUVER, B. C., Feb. 1.—When the steamer Warrimoo, which has just arrived in British Columbia, left Australia the heat was terrific and the number of prostrations in large cities was unprecedented. The exact number per day is not chronicled, but a long list of names of prominent men, who have fallen insensible on the sidewalk from the heat, the majority of them never to regain consciousness, is unprecedented in any of the hot years of hot Australia.

As an illustration of how hot it really is there, it is related that window panes in midday crack from the sun's rays and fall with a crash on the sidewalk. In many sections work is out of the question and sleep impossible. In some places the sidewalks are littered at night with humanity on the broad of its back drinking in the night air and staring up at the sky.

There is not a breath of air to be had on the whole vast continent for love or money, according to the telegrams received from every section that can be reached by wire.

In the colony of Victoria, where the thermometer registers 160 in the sun, these who venture out at noon take their lives in their hands. In one short paragraph the death is chronicled of a clergyman of prominence, a well-known government official, and numerous business-men, who all seem to have fallen insensible while standing on the stone steps of various large buildings there. In fact, wherever the terrific heat was thrown for many hours on stone, the stone seems to become as dangerous to human life as a live electric light wire. Says the Telegraph:—

"Victoria allowed Christmas to go by unheralded and unsung on account of the merciless sun glare and compelling north wind. In South

Australia the thermometer registered 162° in the shade, the hottest December on record. The inhabitants of Adelaide are simply existing, while those who venture out in the middle of the day are bowled down by old Sol like so many ninepins."

The press of Australia has taken advantage of the awful heat to warn Australians that Klondike weather at present is exactly the opposite extreme to what they are enduring, and no Australian loving his native country now could live in Klondike. In consequence the promised big exodus from Australia has stopped and those arriving here by the steamers turn back as soon as they have received definite information of the rigorous climate of the far North.

From every city and town the heat registration has been sent to Sydney, New South Wales, and from these returns the average heat is about 124° in the shade and the lowest registration 110°, while the records show that Australasia is sweltering to the tune of 160° in the sun. During the day the heat fairly bakes the houses and peels off the paint, while in the case of stone structures the naked hand cannot be borne upon the wall. In fact, the entire inhabitants of some towns are living outdoors.

To make matters worse huge conflagrations have sprung up all over the antipodes from spontaneous combustion. The greatest damage is resulting from bush fires. From dispatches sent to the leading papers in Australia it is probable that the total losses will aggregate millions of pounds sterling. In Victoria 100,000 acres have been swept clean, and an enormous quantity of crops destroyed. In other colonies hundreds of houses and barns were burned.—*Tribune*.

~~~~~  
 Mr. Moody said that a lady came to him asking how she might be delivered from the habit of exaggeration to which she was very prone. "Call it lying, madam," was the quick answer, "and deal with it as you would with any other temptation of the devil."

A scientist has figured out that a head of fair hair consists of 143,040 hairs and dark hair 105,000, and a red head of only 29,200.

Heat holidays have been established by law in the public schools of Switzerland. Recognizing the well-known fact that the brain cannot work properly when the heat is excessive the children are dismissed from their tasks whenever the thermometer goes above a certain point.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, February 16, 1898.

No. 7.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 16, 1898.

CONFERENCE AT KEWANEE.

IT is not always necessary to give glowing accounts of what one is doing in the field, especially so if the efforts one makes are but casual, now and then, as the saying is. But a visit made to Kewanee, Illinois, and an attendance at the conference of the Kewanee district, February 5 and 6, was a notable occasion and worthy of notice.

The Kewanee branch purchased a church building some years ago, which at the time was standing at the end of one of the streets leading north from the town. The town was but small, the church seemed out of the line of traffic and business. But time and the mutations of human affairs sent the drift of business and the town in that direction, and the saints found themselves in the way of the car of progress. The inevitable occurred, the saints had to move, and in moving, they sold out the old church and the site; made suitable arrangements, secured a new site, and by dint of energy and *finesse* in management, built a new building on the new street, a little way from the old site; and were ready for the February conference, which they greeted in their new building.

It is an imposing brick structure, fronting on Tremont Street, only a few blocks away from the business centre, and easily accessible to all corners. It has basement, vestry, and cloak rooms, and an auditorium 33 by 44 feet, and will seat from 250 to 300. This capacity was taxed the first day of its occupancy, a large audience of the saints and their friends from near and far greeted the assembled officers of the church, including missionaries, John H. Lake, of the Twelve, in charge; Pres. Joseph Smith, visitor

and guest by invitation; M. T. Short, of the Seventy, T. J. Sheldon, of the elders, and Leonard Houghton, priest and missionary from adjoining field.

The minutes of conference will show what business was done; but the feeling and confidence and presence of the Comforter could only be felt to be realized.

The Kewanee saints have secured a neat and commodious place of worship, which with the kind assistance of those who are friends and counted as the "congregation," they will soon pay for and then dedicate. It is now open to the service, and any of the ministry passing, will find a pleasant welcome among the saints, and to the "Free pulpit and open Bible," the motto of all free men in Christ Jesus.

Bro. John Chisnall, presiding,* can be readily found by an inquiry of any resident at the station—call and see them.

The sermons of the session were by Bro. M. T. Short, Saturday evening; Pres. J. Smith, Sunday morning at 10:30 and 2:30 p. m.; and Pres. John H. Lake, at 7:30, p. m.

The impression made was a good one.

QUESTIONS AND ANSWERS.

QUES.—When the saints have met for social meeting, and none of the presiding officers are present, nor anyone holding the priesthood, is it lawful to appoint one of the laymen, or one be chosen to preside?

Ans.—Yes.

Q.—In branches where young people's prayer meetings are organized might one not holding the priesthood be appointed or chosen to preside?

A.—Yes.

We read in Book of Covenants, section 16, paragraph 4: "Contend against no church, save it be the church of the Devil. Take upon you the name of Christ, and speak the truth in soberness." Also, section 18, paragraph 4: "And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost."

Do these two paragraphs apply to the ministry of the Reorganized Church of Latter Day Saints, or are they confined in their application to the persons named and spoken to in said section?

Again, to whom does the latter clause of section 83, paragraph 11, apply, and who is required to observe it?

The heading to section 16, referred to, makes the instruction to be of a general nature; "and also instructions relative to building up the Church of Christ, according to the fullness of the gospel," would make the language of paragraph 4 to apply to the work of building up the church to-day. Nor can we see any good reason why the policy there presented being good for the work named at that time should not be good now. The elders have the same classes of objectors and objections to meet now that they who were carrying on the work then had to meet; and, as we believe that the Lord gave instruction applicable to the possible conditions of the church in its propagative period, and that period is not yet ended, then we cannot conclude otherwise than that the course carrying on the evangelizing work at that time would be productive of the best results now. So then to the first paragraph of the query, we answer, Yes.

Section 18, was given to Martin Harris, and is in the main confined in its application to him; yet, the second clause of paragraph 2, would seem to make it of general application. "I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it?"

From this one expression it is easy to conclude that whatever might in its nature be applicable to the work in a general sense then would be now. However, it will not do to make revelations purely local in character to be of general import; so we say to this section of query, No.

We learn that Elder Harris was very tenacious of his opinions, and would hammer the tenets of the faith into those who took issue with great vehemence, which sometimes gave great offense; and we know that there is now and again an elder having the same tendency, and it would be well

for such to take notice of the Lord's way given to Elder Harris.

The latter sentence of paragraph 11, section 83, applies to the same class as the closing clause of paragraph 10, "them that believe." The same class named in Mark 16:17, "them that believe." Those of whom it had been written, they shall cast out devils, heal the sick, open the eyes of the blind, etc., and was addressed to the priesthood.

Similar instruction, not to boast, is given direct to the church in section 102, paragraph 7: "Talk not judgment, neither boast of faith, nor of mighty works."

This latter applies to the saints in general, for in the same revelation the saints are directed to "gather into the regions round about," etc. Hence is applicable to the church and now.

When a member is "cut off from the church" for transgression, is it right for an elder to baptize him back into the church without making the wrongs right?

The conferences of the church have made such rule that no person who has been properly disfellowshipped, or cut off for cause, can be received by baptism until he has made application to the branch of which he was a member, and in which said action of disfellowshipping was had, and making the reparation, confession, or explanation required by the branch, and obtains permission from the branch by vote to be so baptized. This rule was adopted some years ago, and is in force in the church at the present time.

Whether the action referred to in the question is right, or wrong, we do not say; we give the rule of the church in such cases, which is quite sufficient to determine what would be legal, according to church rules.

SINGERS AND CRITICS, ATTENTION.

NOTE the following letter and queries from Bro. Pearsall, and let us hear from you:—

Will you please present this question to our college professors and publish question with answer in the *Herald* at your earliest convenience. I think it very necessary that this explanation should be made for the benefit of all. I have always been taught that the vowel "i" in Kidron should have the Italian sound and should be pronounced Kee-dron. If I am wrong I want to be made right. For the benefit of all, I present the question.

Yours truly,
JAMES PEARSALL.

On page 102, No. 169 of Hymnal we have the following: "Thou sweet gliding Ced-ron." Does this have reference to the "brook" "Kidron," as marked in the map of the Holy Land in our Eclectic Complete Geography? If so, by what authority was the word changed?

On page 224 of the new Lute of Zion, Ke-

dron is used. On page 84 of the "Song King," by Professor Palmer, "Ked-ron." There seems to be a difference of opinion how it should be pronounced in singing. This song some sing "See-dron" and others Kee-dron. Will some of our professors tell us which is correct, so there will be no misunderstanding hereafter?

A STRIKING CONTRAST!
ONE of the soldiers in the army of occupation, having met in the open field an opponent, put this battery "in mask" for him, and in the opportune moment uncovered it and trained it upon the opposing forces. It may be

suggestive to others who are in the line at the front. The name of the soldier we will give when the smoke clears away a little; suffice it to write, he is well known by the saints and the Master, which is more to the purpose.

IDENTITY.

CHRISTIAN OR DISCIPLE CHURCH.	CHURCH OF NEW TESTAMENT.	REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
COLLECTIVE NAME. "Christian or Disciple Church."	COLLECTIVE NAME. "Church of Jesus Christ."	COLLECTIVE NAME. "Church of Jesus Christ."
INDIVIDUAL NAME. Christians or Disciples.	INDIVIDUAL NAME. "Saint."	INDIVIDUAL NAME. "Saint."
Church organized by men. Local congregation independent.	Church organized by Christ. Local congregations united.	Church organized by Christ. Local organization united.
Many bodies.	One body.	One body.
OFFICERS. Called of men.	OFFICERS. Called of God.	OFFICERS. Called of God.
1.? 2.? 3.? 4. Elders. 5.? 6. Evangelists. 7.? 8.? 9. Deacons.	1. Apostles. 2. Prophets. 3. Seventies. 4. Elders. 5. Bishops. 6. Evangelists. 7. Pastors or priests. 8. Teachers. 9. Deacons.	1. Apostles. 2. Prophets. 3. Seventies. 4. Elders. 5. Bishops. 6. Evangelists. 7. Pastors or priests. 8. Teachers. 9. Deacons.
DOCTRINES. God was. God is changeable. God is a respecter of persons. Christ's work temporary. Their creed, "Part truth."	DOCTRINES. God is. God is unchangeable. God is no respecter of persons. Christ's work abiding. Their creed, "All truth."	DOCTRINES. God is. God is unchangeable. God is no respecter of persons. Christ's work abiding. Our creed, "All truth."
ORDINANCES. 1. Faith. 2. Repentance. 3. Baptism by anybody. 4.? 5. Resurrection. 6. Eternal judgment. 7. Lord's supper. 8. Birth of water only.	ORDINANCES. 1. Faith. 2. Repentance. 3. Baptism. 4. Laying on of hands. 5. Resurrection. 6. Eternal judgment. 7. Lord's supper. 8. Birth of water and Spirit.	ORDINANCES. 1. Faith. 2. Repentance. 3. Baptism. 4. Laying on of hands. 5. Resurrection. 6. Eternal judgment. 7. Lord's supper. 8. Birth of water and Spirit.
PROMISES. 1.? 2.? 3.? 4.? 5.? 6.? 7.? 8.? 9.?	PROMISES. 1. Wisdom. 2. Knowledge. 3. Faith. 4. Gift of healing. 5. Discernment of spirits. 6. Tongues. 7. Interpretation of tongues. 8. Prophecy. 9. Working of miracles.	PROMISES. 1. Wisdom. 2. Knowledge. 3. Faith. 4. Gift of healing. 5. Discernment of spirits. 6. Tongues. 7. Interpretation of tongues. 8. Prophecy. 9. Working of miracles.
These signs shall not follow them that believe.	These signs shall follow them that believe.	These signs shall follow them that believe.

THE brethren are having quite a picnic with the newspapers just now. The *Pacific Transcript*, Pacific City, Missouri, for January 21, has the following:—

It is said the Church of Latter Day Saints led all other denominations in America last year in the per cent of increase. It is not at

all improbable that prophet Joe Smith will be a world-character when both Cleveland and McKinley are forgotten.

Bro. Bond gets after the dwellers at Beardstown, Illinois, in the *Evening Star* for January 29, thus:—

Shamefacedness covered thousands of honorable, honest Latter Day Saints, and the

blush has not faded yet, nor the spirit of fear, that wisely does not challenge public hostility without cause or reason. But the Reorganized Church has taken up the task against the odds that oppose, of fighting its way to public recognition unaided by those great introducing forces to common society, money and popularity.

Its banner inscription, Primitive Christianity, nothing more, nothing less, is our forced contention and challenge to opposition.

Sensitive as are other men to the slight of disassociations of our fellow men, and to their ill will, we might gladly turn to a fashionable world and an easy and popular service of worship of God in the church of Jesus Christ and the full blessings of his gospel, if we could find it there, and if not what shall be our condemnation or commendation in the day of judgment, if giving way to the will of unreasoning, or the terror of human anathema, or the misjudgment of men we turn our back upon our highest convictions of duty, or the counsel of God as recorded in his unchangeable law and work—that work which is to “judge us in the last day?”

The Wheeling, West Virginia, *News*, for January 28, notices the purchase of a lot at Benwood, and the prospect for a new church there:—

The south side will soon have a new church. The congregation of the Church of Latter Day Saints, of North Benwood, have purchased the Garrison property on the southeast corner of Jacob and Forty-second Streets, and in due time that portion of the Eighth ward will have a church of which it may be proud.

We inspected the site when at Benwood, last fall, and it is a most eligible one.

Bro. Short (there is only one M. T.) gives an excellent digest of the faith in the Beardstown, Illinois, *Enterprise*, for January 29, and Bro. I. N. W. Cooper has five columns and a half of review of criticisms on the faith in the *Weekly Advocate*, Kirksville, Missouri, for January 27. Bro. Cooper's article is a model digest of criticisms and answers to them, such as few elders can surpass; it closes with the epitome of faith.

EXTRACTS FROM LETTERS.

BRO. L. F. JOHNSON, Blue Rapids, Kansas, February 10:—

District conference closed Sunday evening; fair attendance considering the weather and condition of the roads. A very enjoyable time was had. Bro. I. N. White has been here the past week, doing most excellent service. The saints feel revived and strengthened by his wise counsel and instruction.

Bro. J. B. Roush, Denver, Colorado, the 7th inst.:—

The work here is moving nicely and we are reaching quite a number of strangers.

EDITORIAL ITEMS.

BRO. J. B. ROUSH has a lengthy article in the Denver, Colorado, *News* of Monday, February 7, in which he presents the Reorganized Church as the continuation of the original church, and makes a clear distinction between it and the apostasy in Utah. Bro. Roush has done well in camping on the trail of the enemy, with others of the brethren who are on the lookout in behalf of the work. The Brighamite elders are holding conferences—so-called—in various places throughout the land, and attracting considerable attention by their pretensions, though the results of their work are very meager. However, wherever they have put in an appearance an opportunity has been offered the elders of the Reorganization to give the people a correct statement of facts concerning the faith delivered to the saints, in behalf of which the Reorganization proposes to prove itself worthy of the trust reposed.

Bro. J. F. McDowell has done like good service in the *Iowa State Register*, of February 6, published at Des Moines, in which he corrects a correspondent who had misstated the work of the church and the character and labors of some of its early ministers. The American people are having an all around opportunity to learn the truth concerning the strange religion that has originated in their native land. Our elders are giving them the facts in the case.

Sr. Clara Millen reports the saints of Calkinsville, Michigan, about twenty in number, as earnest in their labors to advance the interests of the work of God. They have a Sunday school, and prayer meeting on Sundays, except when some one preaches for them, which is not often. Like many other branches they feel the need of shepherds to care for them that the sheep be fed and kept in good condition. Sr. M. feels stronger in faith since she began reading the *HERALD*. It has brought her into closer touch with her brethren and sisters, and through its columns she has learned much more clearly of the spirit and workings of the church. She rejoices in the truth and hopes to abide faithful.

Mrs. R. H. Anness, a sister residing at Inland, Michigan, desires some of the

ministry to call on her brother, Joseph E. Main, at Anson, Sumner County, Kansas; who will care for an elder and provide a place in which to preach the word. Sr. A. reports the branch at Inland as doing what they can, but “starving for preaching.”

Bro. George and Sr. M. Robinson, of Wanship, Summit County, Utah, earnestly desire to see some of the local or traveling ministry of the Reorganized Church. They are isolated and alone and feel the need of friendly communion with some of the household of faith. They have heard no preaching for fourteen years, but are strong in the faith, which they love more deeply as their experiences enable them to test its worth.

Good meetings at Minneapolis, think we are gaining ground; so writes Bro. E. A. Steadman, February 3.

A brother sends us a sheet of the *New York World* of February 6, in which is a lengthy account of the life and death of Henry M. Taber, a prominent and wealthy member of the old and wealthy congregation of the First Presbyterian church, and son-in-law of the pastor, in the metropolis, but who was at heart a confirmed agnostic. Mr. Taber, while apparently deeply pious, was a wealthy and influential supporter of agnostic propagandas. He was largely interested in the publication of such agnostic literature as the *Truth Seeker*. Mr. Taber died January 4, last, and following his death came the announcement of his views and the publication of a book written by him, “Faith or Fact,” a vigorous attack upon Christianity, with a preface by Robert G. Ingersoll. Mr. Ephraim E. Hichcock, another prominent member of said church, and who died January 13, also died an agnostic, being also interested in the *Truth Seeker*. The circumstances of the religious professions of these men, it seems to us, is more of a blow at agnosticism than at Christianity. While their real attitude as agnostics is to be deplored, agnostics have nothing to be proud of in the deception practiced in their professions of faith. We note these instances in passing as among some of the strange things peculiar to the age. They furnish food for sober thought, as showing the possible condition of some who have attached themselves

to forms of faith but who lack faith in what they profess.

Bro. A. W. Gorbutt, of Chicago, sends us a copy of an article he had written for the *Western Catholic World*, of Chicago, in refutation of statements made by the *World* editor to the effect that Mormonism, so called, was dying out in America. The article contains some good points, but is not likely to "see daylight," because of criticisms upon the ancient and modern Catholic hierarchy.

Bro. W. S. Taylor, of Sherwin Junction, Kansas, has been assisting Bro. J. A. Davis in new openings near the point named. He mentions some public lectures delivered by a Mr. Robert Norman, of the Chautauqua college, in which that gentleman made plain the distinctions between the Reorganized and the Utah churches. He also spoke well of our ministry, some of whom he knew personally, expressing a willingness to accept our baptisms. This Bro. Taylor writes under date of February 9.

Brn. Sheehy, Robley, and others have been holding a series of meetings in the saints' chapel at Providence, Rhode Island, of which the *Providence Bulletin* of the 29th ult., makes friendly mention. A series of meetings at Fiskville, same State, was to follow the meeting at Providence; letter from Bro. A. B. Pierce.

St. Petersburg, Feb. 9.—Much importance is attached to a communication appearing in the *Official Messenger*, in which Russia, abandoning the candidature of Prince George of Greece for the Governorship of the Island of Crete, threatens all concerned, declines all responsibility for the consequences of further dragging the question, and says Russia will not allow any increase in the number of Turkish troops in Crete, or be a party to any coercion of the Cretans.

Paul Kruger has been reelected President of the South African republic.

Ten thousand soldiers will leave Spain for Cuba from February 20 to March 10, according to official information.

China is said to have abandoned the idea of raising money in London or elsewhere.

One hundred and forty people are reported to have lost their lives in the

recent earthquake shocks in Asia Minor towns.

Peoria, Ill., Feb. 9.—The foreign demand for spirits is increasing rapidly. Several large shipments have recently been made to Germany and Japan, and to-day the Atlas received an order for 30,000 barrels of spirits, to be delivered at Hamburg between now and July. This is the first shipment made to Hamburg since 1882, as Germany had been producing her own spirits, but the failure of the potato crop has reduced the supply.

President Barrios, of the Republic of Guatemala, was assassinated at Guatemala City, February 9. The Vice President assumed the Presidency, according to the law of the country.

Señor Dupuy de Lome, Spanish minister at Washington, has been obliged to resign and will depart for Spain, because of criticisms made on President McKinley, in a letter written to a prominent Spaniard, which letter was obtained and delivered to the American government by the Cuban junta in New York. The letter also advised deceptive representations in order to complete a treaty of reciprocity between Spain and the United States. The letter of de Lome has caused an international sensation and is much discussed in diplomatic circles at home and abroad. The Spanish government has accepted the resignation, but has not as yet made amends by condemning the action. It is hinted that the acceptance of the Minister's resignation without censure may result in the recall of Minister Woodford from Spain, and the ceasing of diplomatic relations between the two governments.

Excellent rains in northern and central India have insured successful spring crops. The plague is spreading alarmingly in the Punjab.

Bro. Ezra Strong and wife, of Waterloo, Iowa, desire to learn the whereabouts of their two nephews, Joseph and "Hiram," sons of Reuben Strong, who was "a son-in-law to Galland" (Isaac Galland, we suppose), and a member of the church. Bro. and Sr. Strong are very aged and are crippled and deaf and dim of sight. He was born June 24, 1810, and was present at the first solemn assembly at Kirtland. His brother Reuben was also there, and was then aged twenty-

five. He requests elders and others to call on him at Waterloo. Who can furnish the information desired? Who can call and comfort these aged pilgrims, and acquaint them with the status and general work of the Reorganization?

It is stated that Spain refuses to disavow the statements of the De Lome letter, and that the American government threatens to sever diplomatic relations in consequence.

The Norwegian Cabinet has resigned; some of its former members are seeking other appointments.

England is negotiating with China to open Yuen Chau Fu, in the province of Hu Nan, as a treaty port, and is negotiating also on the subject of the navigation of inland waters.

China has granted railway concessions to England and Germany.

Italian war ships have been sent to Port au Prince, Hayti, to enforce pending claims of the Italian government to the amount of \$120,000.

Dwight L. Moody has admitted that in recent years, though his meetings have been as largely attended as ever, their results, as shown by statistics as to additions to church membership, are far from satisfactory. — *Chicago Tribune*.

Von Bulow, the German Foreign Minister, has declared that Germany will not support Russia in further demands upon Turkey in the Cretan affair.

Mothers' Home Column.

EDITED BY FRANCES.

"Nor bounds, nor clime, nor creed Thou know'st,
Wide as our need Thy favors fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all."

READING FOR MARCH MEETINGS, DAUGHTERS OF ZION.

CONVERSATION AND READING.

"CONVERSATION is a fine art. In many places it is growing to be a lost art. This ought never to be true in the family, or a potent factor in education is lost. Nothing fixes the status of family life more surely than its prevailing type of conversation, or the lack of familiar conversation between parents and children. If the father is but a silent or gruff presence in the home circle, whose coming hushes the chatter of children, there can be no unity, no sympathetic love in that home. If dress, or gossip, good natured or bad, form the staple of the mother's talk, there will be little development of noble

character; if children have secrets from parents, and little to talk about with them or in their presence, look out for breakers ahead. These things indicate that the atmosphere of home is not right—that it is not a healthy atmosphere mentally and spiritually.

"The atmosphere which permeates a home has much to do not only with its style of conversation, but with the growth of all that is good and noble therein. It should inspire to all pleasant, pure, and noble deeds, as the sweet spring air inspires the tree to leaf out, and the flowers to bloom. To be so it must be pure, loving, sympathetic, cheerful, sunshiny. Its breezes should blow over the garden of the thirteenth chapter of First Corinthians, bringing the fragrant breath of that charity which suffereth long and is kind; that envieth not, is not puffed up, doth not behave itself unseemly, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things for sweet love's sake. It should be an atmosphere of freedom, in which children can develop originality in accordance with the laws of their own being. It should be permeated with warmth and light proceeding from the Sun of Righteousness, and reflected from parents upon children.

"In such a home atmosphere the right type of conversation will grow and flourish. It will be loving and sympathetic, as it ought to be. Many hearts starve for lack of loving, appreciative words; if spoken they would voice the true sentiment of the heart, but are repressed for fear of being charged with sentimentalism. Never fear that. True sentiment is the highest thing, as well as the strongest motive power, in the universe. If the words do voice the feeling of the heart, let them be spoken; they will go from heart to heart, and we will never regret them. Few of us passed middle life do not regret leaving *unspoken* some such words till the ears that should have heard them were dulled in death.

"Conversation should be bright and genial, bubbling over with fun and frolic when the 'spirit so moves.' We pity the man or woman who cannot talk nonsense; and doubly do we pity their children. Hours of joyous, rollicking fun with father or mother often impress themselves more deeply upon children's minds than those spent in more staid fashion, and the witty sayings which flashed through them from the lips of father or mother are often long remembered. Be sure your children can enjoy all your good things as no stranger can, so don't keep your best thoughts for company; give them to the home circle. Study to make yourself a good conversationalist for the sake of your children. It will *pay*. They may not take to books, and so will learn little from them; but you are a book they never tire of studying, and whatever drops from your lips has more weight with them than all the tomes of Egypt. . . .

"The table talk should be such as interests the whole family and all can join in. Often meals are the only times the whole family are together on week days, and they should be made bright, cheery occasions, tending to

make the family feel its oneness. The talk should not be confined to the food, whether in praise or complaint, for that gives the gratification of appetite too great prominence; it should not be of unpleasant subjects, as that impairs digestion; it should be of something in which all are interested and which all enjoy. Reserve deeper topics for other hours; let meal times be bright, happy, and free from care. If you have spent a restless night, don't detail all its sufferings at the breakfast table; if business does go wrong, don't season the family dinner with its perplexities.

"At the proper time, talk over business with your children, make them feel that they are partners in the family firm. Let them know the amount of the family income, and let them be early trained to adjust their desires to it. This talking over affairs with your children, not only helps to train them to a wise economy, it is a good preparation for life work, and often assists in deciding what life work shall be. Better than all this, it strengthens the bonds between parent and children, makes sympathy between them more quick and intelligent, and many a time tides a man over difficulties. Many men have failed in business because they have never thus made wife and children their confidantes. To save them pain, they have hid their embarrassments from the home circle. Knowing no reason for retrenchment, family expenses have gone on as usual, perhaps with greater lavishness to hide the fear of failure, till the crash came, and all suffer together in the wreck. On the other hand, we know of many cases where men have been saved from failure because wife and children knew the exact state of affairs, and lovingly helped the father to bear the burden. Even when the crash could not be averted, the sympathy and helpfulness of wife and children have made its effects easy to bear. For these and other obvious reasons, we reiterate, talk over business affairs in the family circle. Talk over the news of the day, whatever of interest is transpiring in your own neighborhood, in the State, the nation, the world. History is being made very rapidly these days; it is better that your child should receive it as a living impression, than that he should learn it first, a score of years hence, from a text-book. Lately we were visiting in a home where there were six children under twelve years old. The evening papers came before the father came from business. I was pleased to see how eagerly they were scanned by the ten-year-old son, and how intelligently he told their most important items. There was no lack of topics for conversation in that family; father, mother, and every child brought something to the family feast, from the day's experience in business, in the household, the schoolroom, or the playground.

"Use nothing but pure, good language in familiar conversation. The talk of the household becomes, in nine cases out of ten, the talk of the man or woman. I have known professional men, well educated in the schools, who never outgrow the incorrect expressions used in childhood. Of course they

knew better, but in the heat of debate, or the excitement of eager talk the incorrect expression would slip from their tongues, to their mortification and grief. It is cruel to allow children to form such habits of speech which will cling to them, a badge of dishonor, all their lives."—*Childhood: Its Care and Culture*.

PROGRAM FOR MARCH MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 707. Prayer. Scripture reading, Psalms 37: 1-11. Reading from Home Column. General remarks on mothers' work. Roll call. Business. Hymn No. 151. Dismissal prayer.

DAUGHTERS OF ZION.

The local organizations of the Daughters of Zion are hereby requested to send annual reports to Sr. Callie B. Stebbins, Recording Secretary, by March 20, or as soon after as possible. ADVISORY COMMITTEE.

PRAYER UNION SUBJECTS.

Thursday, Feb. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Deuteronomy 41: 1, 9, 10.

Thursday, Feb. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Isaiah 35: 8-10.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

SUNDAY SCHOOL INSTITUTE.—CONTINUED.

TUESDAY, 9:30 a. m.—The Primary class drill was conducted by Sr. Louise Palfrey, using lesson 1 of Quarterly, "Jesus the Son of Man" being the subject. Sr. Palfrey began her work with a few explanatory remarks to the audience of the method she would pursue. She said the object of the lesson was to teach the *human* side of Christ, and *why he assumed the human*.

In order to make them clear and impressive, it was necessary to take into consideration the ages and abilities of the class in determining the teaching points to use, and how to present them.

With the present class she considered the use of the term, "Jesus the Son of Man," would be confusing with the double idea of his sonship presented in the following lesson, "Jesus the Son of God." Since the design, after all, was to teach the *humanity* of Christ, that idea could be taught without using the term, leaving the children's minds clear to learn, in the next lesson, to call Jesus the Son of God, which term it was more important they know, since it conveyed the chief character of Christ.

2. In teaching young minds it must be remembered that but few points should be pre-

sented in one lesson. Hence, and taking her present class into consideration (the class was composed of little ones that could not read yet), she deemed it not wise to go further than the purpose Jesus came to earth in human form for, "Jesus came to save that which was lost," and explain the meaning of "that which was lost." Leave how Jesus saved the lost to be unfolded, principle by principle, in future lessons, keeping ever before the class, as they go along, the idea they learn at the start—"Jesus came to save that which was lost." The name Galilee, Palestine, Nazareth, and name of the angel Gabriel, she would not try to teach the children; she wanted them to learn the name of Mary, Jesus' mother, and if their childish memories were taxed too much, they would get things mixed up, and not remember anything distinctly.

The plan of the lesson was outlined as follows:—

CENTRAL THOUGHT.

Jesus came to save that which was lost.

THEME.

Humanity of Jesus. { Babyhood.
Boyhood.
Manhood.

Sr. Palfrey then turned to her class and proceeded with the teaching, using no quarterly from first to last. She made a few informal remarks to the children, first, to make them feel at home, telling them she was glad to see them, asking them if it had hurried them to come so early, etc., etc.

To catch the children's attention on the start, she showed them a picture of Mary; this introduced the lesson. "Do you see this woman?" was asked. "Doesn't she look sweet and good? Don't you think you would like her?" Then the teacher went on to describe Mary's goodness, how she loved the Lord, etc., the children gazing at the picture the while. Told them how the angel was sent to her, who greeted her by "Hail," "just as we would say 'good morning,' you know," and told Mary not to be afraid.

The children were told the message the angel was sent to make known to Mary, how she should be blessed, and that the baby's name should be—a pause—"what do you think?—Jesus?" Here a picture of the infant Jesus was shown to the interested children, and they were asked, "You've all heard something about Jesus, haven't you?" "Tell me some things you know about him."

The children were often thus questioned, as the lesson story proceeded, to draw them out, in a natural way, getting into little conversations now and then.

That Jesus came into the world a baby like other people, had to be fed, etc., like other babies, and she "expected it cried," too, was told. Then his life was traced to boyhood, showing his humanity all along, but keeping clear, too, his divinity, that he needed not to be taught, illustrating with the story of Jesus going to the temple when he was only twelve years old, and knowing more, and "telling those grown up, wise men, and some of them were old men, too,—see"—pointing to another picture shown at this point, and the children crowded around to see it,—“see, these men, here, have gray hair, and those

are baldheaded—Jesus told them more about God and his ways than they knew."

Reaching the stage of Jesus' manhood, the children were told how he worked as other men till he was thirty years old, when he began to preach; "and, children, listen to what Jesus told the people; he said that he had 'come to save that which was lost.' Now you say it, because this is so important we all want to learn it."

The teacher then had each child repeat the text, and in this natural manner they learned it.

One little boy, being very timid, she got down close to him, had him repeat the text after her, then he repeated it all through in a whisper.

She asked the children, "Who was lost?" No answer being given (it was not expected, of course, only a way of awakening the little minds for the explanation). "It was people, every body; none of us could have been saved if Jesus had not come; we should all have been lost. It means lost from heaven; we should not have been able to find the way to heaven if Jesus had not come."

"You know when you get lost and can't find the way home you are glad when Papa or Mama finds you and shows you the way, are you not?" The children assented.

"God made us all and he loves us and wants us to go to heaven where it is so beautiful and happy. Do you know what heaven is like?"

One little girl said, "We've got a picture of heaven at home; there's a man going up in a buggy."

Teacher corrected this idea, simply, by asking the children if they thought that was the way people went to heaven. The little girl, with the other children, readily answered, No.

"No," said the teacher; "that is not the way; the picture must mean something else, must it not?"

"How many of you want to go to heaven, where little boys and girls and big people, too, will be so happy?" All raised their hands.

"And, children, God wants you to go, too; that is the reason he sent Jesus to this world, so we could go, for Jesus came—what for?"

Here the children repeated again the golden text, and they were reviewed on the lesson, being questioned, Who was lost? Where were they lost from? Who came to save? Wasn't God good, and wasn't Jesus good to come? etc., etc. The teacher believed in *artful repetition* to fasten the points she wanted the children to learn, and next questioned them on lesson theme, how Jesus came into the world, how he was like other children; how much wiser, though, what he did when he was twelve years old that showed it, etc., etc., leading up again to the central thought,—Jesus came to save, etc.—questioning upon which, last, to leave it fresh in the children's minds, she closed.

The children were prompt in answering. Their confidence had been won, and they understood the lesson.

1. After the class drill was over, there was interesting discussion entered into. The

picture the child had referred to in class was of Elijah going to heaven in a chariot of fire. Some asked if it should not have been so explained to the child. Sr. Palfrey replied that in order to do so, something of the marvelous part about it would have to be told to make the happening clear to the children, and she considered it would detract from the lesson, and be confusing to such young minds.

She suggested that teachers often finished before the class time was up, and then had opportunity, and should take note of such incidents occurring during the recitation, and entertain the class by telling them the stories while waiting.

2. Some thought the teacher should have used the exact terms given in the lesson, "The Son of Man," but she believed the *sense* or *meaning* was the important thing, and the method by which that could be conveyed most correctly and clearly was the best; certainly she believed in using terms exactly when children could comprehend them, but when they could not, it would be *making the truth subordinate to the letter*.

3. The teacher's method throughout the drill was informal; she believed the golden text should be taught where it naturally suggested itself. A teacher, she said, should always have a clearly defined system in his or her own mind, but should not allow the "sharp corners" of it to be apparent. Naturalness would obviate monotony in teaching; no two times might be just alike.

Where children could not read the lesson, the quarterly should not be used in the class. The teacher should *tell* the lesson, not read it from the quarterly; by keeping her eyes on the children, the teacher can gain their attention better.

4. Number in the class should be from eight to ten.

Question was asked: Suppose we have a class composed of children of unequal ages and abilities, and to divide the class would make but three or four in each new class formed—would it be well to do so?

Answered, yes. A teacher can do justice to a small number, where it is more difficult to do so with too large a class, or ungraded members.

Most favorable form of class—semicircle. Position of teacher—near center, sitting.

5. In preparing the lesson, consider capability of class and adapt the lesson accordingly.

The remarks prefacing the above class drill, and the methods of the drill, illustrate.

6. In teaching there must be *telling*, also be careful to *question* much to draw the children out. Repeat often, but in a varied manner, so as not to become tiresome. Use simplest language. It is said that eighty per cent of what we learn comes through the eye. This is especially true of children, hence use pictures, object lessons, and such helps as much as possible. They also make the lesson more attractive to the child.

7. Where children cannot read, what use should the teacher make of the quarterly?

Answer. To help her at home in preparing the lesson.

J. F. MINTUN, Reporter.
(To be continued.)

Letter Department.

GRINNELL, Iowa, Feb. 8.

Editors Herald:—After looking after the interests of the work in Des Moines in November last, I went to Nevada, Story County, where I held a series of twenty services in the Baptist church, which cost Brn. Hidy and Hardy, residents there, fifty cents per service. Audiences there not large, but its staying qualities were good, holding out to the end. Good liberty granted; interest keen. Hearers mostly middle-aged and older. One lady, eighty-five years old, Aunt Mary Reedington, is believing, investigating, and, I think, will soon be with us. On concluding at Nevada, I went to Colo, eight miles east, and conducted a series of thirteen services in the Christian church. My efforts there were promptly seconded by Bro. Frank L'Hommedieu and wife and mother-in-law, Sr. Bett, all of whom reside there. Bro. L'Hommedieu owns a controlling interest in the church there, and consequently it cost us light, fuel, and janitor work only. The last we shared among ourselves. We all felt willing to work, so we got along nicely.

On December 20 a telegram came, calling for me to come home on account of illness of my wife. I arranged and left for Lamoni the same evening, leaving two appointments out unfulfilled. But I feel sure all concerned forgave the disappointments when informed of the circumstances, and no doubt "our Father" has a regard for our anxieties in times of trial. On this account I was absent from my field of labor just one month. Our Father was gracious to us in our time of need, and greatly blessed through the administration of his servants. Our deepest gratitude for such blessings seems weak and faint, yet we give him the glory for life and health.

I left home again January 21, visited Runnells, and held thirteen preaching services with large audiences and growing interest. Some there are deeply interested, and are near the gateway of the divine fold.

Came to this place the 3d instant to attend the Sunday school convention and conference of this district, held February 4 to 6. A moderate attendance only present, but the sessions of both were interesting. Neither district president nor clerk were able to attend, circumstances forbidding; but officers *pro tem.* were provided, and the work to be done was attended to so far as presented; done pleasantly, agreeably. A number of encouraging reports were read from the local laborers, as well as missionaries, which went to show progress made in the work since the previous conference. Delegates to the General Convention and Conference were chosen. The Bishop's agent's report showed a healthy growth since the opening of the new year, and thus the "men of business" are laboring together with the ministry to move the great latter-day work along to victory.

Bro. McDowell is holding the fort at Des Moines, and improving further the opportunity to set the work before the people through the capital city papers, now being so freely opened to us.

Bro. E. B. Morgan and I are holding services here this week, in the G. A. R. hall, trying to instruct those who became interested during the conference; attendance good. Resident saints standing by the cause diligently, cheerfully. Bro. J. S. Roth entertaining a cold at present, but is doing it in a hopeful mood. Bro. Kephart doing Warren County, ministerially, at last accounts.

On the move,

C. SCOTT.

SANDY, Utah, Jan. 31.

Editors Herald:—I send a few lines, not to give an itemized account of the ups and downs met with in this peculiar field nor of the kind receptions tendered the missionary by this or the other brother or sister, for if each elder should enumerate all these the *Herald* would need to be enlarged or their communications go unpublished. We have as kind and warm-hearted saints in this mission as I have had the pleasure to meet anywhere; and the poor and humble who share with the missionary are entitled to equal credit with the one in more fortunate circumstances who does the same. It would be unjust to mention one and ignore the other.

One difficulty in gospel work, in my experience is to reach the ears of such among this people as are honest in heart and are indeed seeking for the truth. It is only upon a rare occasion that a public house or hall can be obtained, notwithstanding missionaries going from here constantly make the boast among the people that their church buildings will be opened to every denomination, and that all will be accorded a hearing. There may be some truth in the statement with reference to other churches, but not with regard to the Reorganization. I have upon several occasions when applying for a house to preach in, met with the answer, "Any other denomination can have the house, but you cannot."

Sometimes I have thought there were only a few honest people here, but the Lord knows better than I; and after all there may be many who would not knowingly bow the knee to Baal, but whose eyes are blinded through tradition and influences surrounding them. But I have not much hope of many being made to see the truth, unless the Lord in some way shall speak to them "with a voice louder than that which shall shake the earth."

Here one can meet the greatest deceptions and falsehoods, all in the name of religion, and by people who in other respects are kind and good, which seems very strange. Priestly rule is now recognized fully as much as some years ago, and with statehood, the authorities feel themselves more completely in control of not only ecclesiastical but also of temporal matters. The practice of polygamy is not a secret now, and the constitutional law of the State against it is but a dead letter. It is indeed as a leading man in the church here stated to me recently: "It would be suicidal to either party to attempt to enforce the law." So politicians, anxious to retain power, put forth no effort to magnify the law. Of course it is claimed that no new plural marriages are contracted, but

who knows? Marriages by proxy can be performed for the dead, and if so, what may not be done for the living? As long as men and women can live together and beget children in that relationship, polygamy is thriving in spite of statements to the contrary.

Another difficulty in this mission, according to my observation, is to keep people interested in the work after they have become convinced of its truth and have been brought into the fold. This is especially true of the young, who are so easily led away by the influences and prevailing customs of the people. While this is a healthy climate in other respects, I believe with Bro. J. T. Davis, that the spiritual atmospheric condition of this rocky mountain country is not conducive to the growth and development of true and genuine Latter Day Saints. It may not be wisdom to encourage all who come into the church to leave here, yet I believe that parents with growing families, who can see their way clear for a livelihood would do well to go where their children would be under different influences, before it is too late. I wish the church was in a condition to encourage gathering somewhere in the regions round about the land of Zion, believing that such would be a material help, especially to this mission, and I think for the good of the work in other places also.

I notice that a late writer in the *Herald* thinks that "every large city branch should have a pastor, devoting his entire time to church work, and not be engaged in manual toil." While believing that city work in many respects differs from that in rural districts, I very much doubt that improvements can be made upon the law which makes the priest the special visiting officer, and the teacher the one to watch over the church always. A pastor appointed and supported by the general church who can devote his entire time to church work in the branch, will, of course, bring us nearer the custom of other churches; but when we remember that this latter-day message is especially to warn the world, I am afraid that such appointments would tend to materially cripple the mission work.

In the days of Alma "the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers." (Alma 1: 22, 23.) Under these conditions the Church of God then prospered and was blessed; and in looking back upon the history of the latter-day work I find that when the people and ministry have been faithful it has prospered under like conditions. I believe I am not mistaken when I say that as effectual and spiritual sermons have been preached by brethren who have been engaged in manual toil in the shops, the mines, and on the farms, as by others. Of course those called to bear abroad the message cannot so engage, but I believe that the local ministry can do that now as effectually as in times past. I have been sorry sometimes to see brethren of the travel-

ing ministry, who were not branch officers, advertise themselves as pastors of local congregations, thus ignoring instead of encouraging those chosen to be the shepherds of the flock.

But I have said enough upon this matter, more than I intended to when I began; but what is said is with good feelings to all, and with the hope that we may all profit by what the Lord has given unto us as well as by our experiences.

Yours in the faith,
H. N. HANSEN.

NEW STRAITSVILLE, Ohio, Feb. 2.

Editors Herald:—Though I have not written for a long time, have been doing what I could in the work of the Master. The laborers are very few in this district, but we are making some progress. I have been giving attention to the branches in this district, trying to encourage the saints to a more consecrated life of faith and works. On the evening of January 14 I began meeting in the saints' chapel at Vales Mills. The branch officers had been rather remiss in duty for a long time. I tried to urge them to duty and succeeded fairly well, and with them I visited as many of the saints as we well could, and the results were good, and quite a number were heard to say, "I have been greatly blessed and strengthened," and resolved to live a better life. Twelve were baptized, others are believing, and friends were made; but as usual the Devil, seeing there was going to be a good work done, tried to inspire one to do some of his dirty work, but it did not work out any good for Mr. Devil. I remained there over three Sundays, and though hindered by high water to some extent, we held five or six prayer and testimony day meetings, and preached every night but one. Bro. S. J. Jeffers assisted me most of the time; we had large and attentive congregations.

Monday, the 31st, I started for home; on arriving at Radcliff I received a telegram from Bro. Isaac Vernon, saying that his father (who has been failing all winter) was sinking very fast, and requesting me to come at once. The sons, Isaac and Thomas, had some time ago spoken to me in regard to his funeral. I arrived yesterday at two p. m., and learned on my arrival that he had passed away at 11:15 a. m. The funeral will take place to-morrow in the M. E. chapel. On arriving here I was informed that my son H. E. was holding forth at Congo, a new opening nine miles from here, and learning that he was not in very good condition for preaching on account of hoarseness, I felt desirous of relieving him for one night, and notwithstanding it was very cold and the roads very bad, Bro. Elmer Barstow and I mounted two fleet horses and arrived at Congo in good time for service, where I spoke in a union chapel to a fair-sized congregation of very attentive listeners; there appears to be some interest there. H. E. will remain there as long as the interest will justify. Bro. E. Barstow and I returned to the home of his father, Bro. Levi Barstow, not as warm as we have been sometimes in July.

Saturday I expect to go home and will

remain a week, then will labor with the Bierly branch awhile, then on to La Grange. We are expecting Bro. G. T. Griffiths in this district about the 15th of this month. The Lord has blessed me this conference year. I have had good liberty in speaking the word. My administrations have been blessed, and some of them very signally; some children, according to the testimony of parents, were rescued from the grasp of the destroyer. To God be all the praise. May the Lord bless his people, and may they speedily prepare for the coming of our Lord.

Hopefully yours in the conflict,
JAMES MOLER.

MILLERSBURG, Ill., Feb. 1.

Editors Herald:—My visit to southwestern Wisconsin was one of profit and pleasure, and I hope it was to those whom I was permitted to associate with. On my way back to my mission field in Illinois I called at Adamsville and Argyle, Wisconsin. Just prior to my arrival at Adamsville Bro. McKinzy had undergone a surgical operation which caused him to be very sick at the time of my visit.

At Argyle I had a very pleasant visit with our faithful and esteemed brother, Knute Gregory. At Woodford I preached one sermon in the town hall to a large and attentive audience; if the effort could have been continued it would have resulted in good for the Master's cause; as I had to pay seventy-five cents per night for the hall, besides hotel fare, I could not well continue. The interest created by Bro. J. W. Peterson about one year ago has not all vanished. Here would be a good location for a gospel tent. (Brethren in southern Wisconsin please take note.)

I called at Savanna, Illinois, where I found some very pleasant saints, who seemed to be doing the best they can under the circumstances. I preached three sermons, and should have continued, but the rules of the school board limits all meetings to three nights. I think Savanna is another good location for a gospel tent. My short visit at Rock Island and Davenport was a very pleasant one indeed. We were glad to note the increased interest in gospel matters at those places. While there I sojourned part of the time with my old-time friend and brother, L. E. Hills. He and Bro. W. E. LaRue seemed to be doing a good work. Bro. M. T. Short in his usual good humor returned home last evening in time to assist us in preaching service. He reports success in the labors of Bro. M. H. Bond and himself.

I expect to remain at Millersburg a few days and then go to Kewanee district conference. Ever anxious for the success of Zion's cause, and endeavoring to labor to that end,

I am, your brother in gospel bonds,
LEONARD HOUGHTON.

BILOXI, Miss., Jan. 24.

Editors Herald:—The saints here, though few in number, have been permitted to enjoy the blessings and privileges of the gospel. Bro. M. A. Booker's family of eight, all had the yellow fever. Bro. Booker was so seriously sick as to have black vomit; but by

the use of the oil consecrated for the use of the sick, accompanied with the prayer of faith, he and all his family recovered.

As soon as quarantine was raised Bro. F. P. Scarecliff, of Scranton, without waiting for an invitation to do so, came over and held sacrament meeting. How grateful we all felt for his thoughtful kindness; and what a precious blessing of peace and comfort attended his words of instruction and administration of the ordinance. Our hearts were cheered and our determination strengthened to live the gospel as far as lay in our power to do so.

Last week Bro. J. D. Erwin, who is on his way home to Texas, stopped over and preached for us, beginning Thursday night and closing Sunday night. He is a good speaker, full of love and zeal for the latter-day work. A good congregation turned out to hear him, paying the best of attention and courteous treatment. Some are interested and investigating. One man, a Catholic, who heard Bro. Erwin at Moss Point, I think, a year ago, admitted to Bro. Levins that Bro. Erwin clearly proved his claims, and though he is convinced, has not yet obeyed. One lady was so much interested that she called Sister Levins out of her house and engaged her in conversation about an hour, saying she wanted to know something more about our church. Bro. and Sr. Levins are saints whose consistent lives have won for them the respect and confidence of their friends not in the church, as well as those who are members, and we feel we may safely leave this inquiring sister in their hands.

Bro. Erwin's lecture from the chart on Sunday night drew out a crowded house, which gave the most interested attention while he presented the claims of the restored gospel. At the close of the meeting our kind friend, Bro. Creel, a minister of the Baptist Church, announced a lecture for next Sunday night, in which he would try to prove that the Baptist Church did not originate with Roger Williams. Bro. Creel has always been a courteous and careful hearer at our meetings, and we are always glad to see him out. But we think he must necessarily fail to prove the point he wishes to prove, as the standard histories are against him, as well as some of the writers of his own denomination.

Bro. Erwin baptized and confirmed one child and held sacrament meeting while here. The ceremony of baptism was attended by a large congregation, to whom he explained briefly and clearly the differences between the Utah Mormons and the Reorganized Church.

We believe that good was done during his visit here, and look forward to the pleasant weather of April and May when we hope he can come with the tent and stay as long as the interest lasts, preaching and teaching the full gospel of Christ and gathering out the honest in heart who desire the truth. May God bless Bro. Erwin's labors here, and send him to us again to complete the work so well begun.

Your sister in the gospel,
MRS. IDA STEWART.

VALES MILLS, O., Feb. 2.

Editors Herald:—I write that your readers may know we are still in the faith and battling for the right. Bro. James Moler came here January 13. We commenced meeting the 14th and held meetings every night and part of the time in daytime, with the exception of one night on account of rain, which raised the creek so high we could not get to the church house for three nights. But it was so ordered that Bro. Moler was on one side of the water and I on the other. He occupied a schoolhouse and I in Brn. Jasper and Giles Bowen's houses. We have had splendid meetings, with as good interest as I have ever seen at this place, both with members and outsiders, and the result is that twelve have been baptized, two on the 21st and ten on the 29th, six men and six women; while there are several who are near the door, as they have expressed the desire to be baptized at sometime in the near future. Bro. Moler's visit here was in good time, as there was quite a good deal of work among the members that needed looking after, which we feel has been done in such way as will be lasting, while there are some that will have to be dealt with yet.

Our branch officers are in great cheer, and the prospect is now that I will have more help than I have ever had in that way, which I thank the good Father for. It has been quite a task for me to look after all the branch affairs, with the other duties devolving on me. But I thank our heavenly Father for the blessings received, and for the desire to press on in this great work. We expect Bro. G. T. Griffiths here about the 15th. We are anxious to see him. He is ever welcome with the saints at Vales. Without any doubt of the final result of the latter-day work, I remain,

Yours in faith,

S. J. JEFFERS.

BARODA, Mich., Feb. 3.

Editors Herald:—The D. H. Bays' conflict is ended, and we send a few items. Bro. Libbeus Scott had been making his home at Berrien Springs for a few months, and while there talked the gospel with different ones. As a result three persons became convinced of the truth and were baptized. One of the three was a member of the Baptist Church. As the Baptist preacher saw a member less, he contemplated a thinner slice of bread and butter, and to prevent further shortening of rations, he joined with the other preachers in sending for Davis H. Bays to "refute and expose Mormonism." This same Baptist preacher—Smith by name—stated, with as long a face as if he had been telling the truth, that their purpose was to address themselves to the honest men and women of the Latter Day Saint Church, and if possible lead them back from the error of their ways; though the facts in the case are, there is but one saint in the town, and no others nearer than eight miles away.

According to arrangement Mr. Bays came and commenced work January 17. The first evening he spoke so highly of the Reorganized Church that many seemed disgusted. He stated that he never knew a purer set of

Christian men and women than there are in the Reorganized Church; that Joseph Smith is a perfect Christian, and as dear to him as a brother; that this church does not practice, preach, or believe in polygamy; that it was instrumental in the passage of the Edmund's Bill; and that E. C. Briggs was the first missionary sent to convert the Mormons.

The second evening Bays became bolder; there being no elder present, he challenged the elders to come and defend their faith, and instructed the writer to bear the word to them. As a result, the next evening Brn. E. C. Briggs, S. W. L. Scott, and H. C. Bronson were on hand. He then denied the challenge. They met, however, to arrange propositions; our people asking him to affirm that any one or all of the four churches of Berrien Springs is in harmony with the New Testament church, and therefore the church of Jesus Christ; but he and his ministerial colleagues refused, claiming that they are parts of the church; just what parts we do not know. We have wondered if they are parts how many such churches one would have to join before becoming a member in full.

No debate being arranged for, Mr. Bays went on with his lectures during the week—our people giving him our quiet and respectful attention. The points he tried to make were these: That we originated in polygamy; the founders of the Reorganization having come out of Strangism. That Joseph the Seer was a polygamist—bringing those reliable (?) affidavits of polygamous women in proof of same. That Joseph Smith made the Book of Mormon. The proof he tried to bring was that Joseph Smith made it to prove his own doctrine. He then tried to show that one of our hobbies is the laying on of hands for the reception of the Holy Spirit, and that the Book of Mormon in no place taught it. That we believe in redemption from hell, and the Book of Mormon was on the other side. He made a great ado about our people's not believing in an everlasting burning hell; then said there wasn't one of the churches in Berrien Springs that taught such a hell, and proved it by the sectarian preachers on the rostrum. When Bro. Scott quoted Spurgeon on the subject, they tried to go back on it, that it was only a newspaper reporter's statement of Spurgeon's words. Bays then said he would put our elders and the Doctrine and Covenants on one side, and the Book of Mormon and Talmage on the other, and for his part he would stand with Talmage.

Reader; can you tell me whether Mr. Bays believes in a burning hell or not?

Another weighty objection to the Book of Mormon is that the sea of Irreantum cannot be found. He says he sent copies of the characters—cutting the leaf from Presidency and Priesthood—to scholars of Oriental languages, even to Jerusalem, to prove them a fraud; that scholars cannot read them, and that there is no Egyptian about them. He also tries to prove that the "five books of Moses" is a modern expression, and that they never were written on brass plates. He

states that the sticks of Judah and of Joseph were simply two sticks, upon one of which were written the words "For Judah," and on the other, "For Joseph." Sublime! isn't it? The six principles of doctrine he claims belonged to the Mosaic economy, and were abolished in Christ.

After six nights of warping God's word to his ideas, making many assertions with no proof, he closed his lectures. Then our elders hired the hall and began their replies, together with enough gospel to show our position upon disputed points.

Bro. S. W. L. Scott made the replies, and while he is beloved by the entire district, we never had reason to be prouder of him than during the present conflict. He held the attention throughout, of the most prejudiced audience we ever saw. His arguments were simply unanswerable.

At the close of each evening Mr. Bays took of our time and tried to review Bro. Scott's talk. He did not try in many cases to bring argument in rebuttal; his chief weapons were assertions, slurs, and low insinuations. I was disappointed in Mr. Bays, for we had heard that he is logical. We tried to follow him from an unbiased standpoint, and we find that he does not hesitate in denying statements once made, nor in misrepresenting what others have said. If he ever won a debate for the church by the low trickery he now employs, it certainly was no victory for the church to be proud of. We believe that prejudice is lessened to a certain degree; and this we know, that our enemies give our elders the credit of being scholarly, well informed on Bible topics, and gentlemanly throughout.

The saints are firmer in the faith than ever, and seem determined to live as near to the pattern as possible, so that when storms of persecution fall they may be unshaken.

Yours in bonds,

MRS. J. H. ROYCE.

WINTER HARBOR, Me., Feb. 2.

Editors Herald:—While at South Gouldsboro I had the privilege of preaching in this place, a village of four hundred inhabitants. Mr. P. Joy, of the Trilby House, allowed me the use of his hall, lighting and heating it of his own accord. We seldom find men so generous. He and his esteemed wife invited me to make the Trilby House my home, which I did part of the time. Although there was a Baptist revival going on, large congregations greeted me every night; many coming to hear me who never go to meeting. The Pendeltons furnished us with fine music, both vocal and instrumental, while others in many ways used their influence to make me welcome. Several came to me and said, "Make my house your home night and day." One can appreciate such kindness after being met in some other places with frowns and curses. At this place I had no opposition except from one man.

My time was mostly spent each day in visiting from house to house and talking upon the gospel.

I preached a few times in Birch Harbor with fair liberty, to good-sized congregations;

thence to Prospect, a village where dwell some of the finest and most noted men of Hancock County. Many of these men came to hear me, and expressed themselves as well satisfied. I feel indebted to them for the use of the church, as some objected. One lady writing me quite an impertinent letter saying I must furnish my own light and wood for my meetings; but she afterwards repented and came to hear me. A good old friend, Samuel Brown, furnished oil and wood, and something to eat and a place to stop. The Brn. Sargent and Harmond at South Gouldsboro have endeared themselves to me by their many acts of kindness. If large congregations, good interest, and good liberty are evidences of success, we can say we have been successful. I go to North Hancock.

S. O. FOSS.

PHILADELPHIA, Pa., Feb. 7.

Editors Herald.—The district conference meetings held here yesterday and the day before passed off very satisfactorily. A growing interest was manifest in the work, and many signs indicating success were easily seen.

My visit to Washington, D. C., was not barren of results. We held two preaching services in a small way, and came in contact with both members and friends of the faith there. Am convinced that a work can be done there also for our cause, as well as elsewhere; and I am revolving the matter in my mind now as to whether I had not better return there and sound it more thoroughly before leaving Pennsylvania. A hall has been provided at Havre de Grace, Maryland, and notice given for meetings to begin on the evening of the 10th instant.

The late cold storm swept over all of the East, and sent the mercury down about as low as it ever gets in this country; but is coming out warm and nice again, and the snow is about all gone.

WM. H. KELLEY.

A BAPTIST PROPHECY.

SPRINGFIELD, Mo. Jan. 31.

Editors Herald.—There is a great revival going on at the East Avenue Missionary Baptist church. The writer with other saints went out to hear them Friday night, January 28. The preacher's whole discourse was directed to those unsaved. He pictured the damned in hell and the Devil laughing at them. He told them that God's Spirit would not always strive with man, and recited instances where men and women died saying, "I am lost! I am lost!" But, when he gave the invitation for sinners to come up to the front, only one or two went.

Rev. John A. Newport, who is assisting the pastor, arose and said: "Bro. Elsey, let me speak a word;" and he delivered the following: "I feel very strongly impressed, and I know the impression is from God, so I make this prediction: There is one in this congregation whom the Spirit of God is now striving with, but will not give in, who will be wearing a wooden suit in less than four weeks. I made this prediction once before in one of my meetings, and inside of a month a man died, and he confessed on his deathbed that he felt the Spirit of God strive with

him, but would not give up. He died, and was lost! lost! Don't let this be you. God has given it as a warning to some one." And much more he said. The people must have believed it, for many went right up to be prayed for.

The next day I sought an interview with Rev. Newport, and by exhibiting a great deal of cheek I got one. I put the following questions to him:—

"Do you believe that prediction was from God?"

"I certainly do."

"I suppose you look upon that as a revelation to some one?"

"Well, yes; God no doubt gave it to warn some one of the danger of putting off the day of salvation."

"How long have you enjoyed that gift of prophecy, Bro. Newport, for I suppose you would so consider it."

"Well, yes; I suppose I might call it prophecy. I have only given that prediction once before, as I related; but I have been led to make predictions before, but not like that."

"Then you do believe the Spirit of the Lord can be given as Paul so states in 1 Corinthians 12? To one the spirit of wisdom, another the spirit of prophecy, and another the gift of knowledge, as Bro. Elsey said this afternoon?"

Ans.—"Yes; I believe that God has given unto his people his Spirit, that we might know we were saved."

I was glad I was there last night, for I am always glad to see people taking God at his word, and especially the preachers. We change our meeting house back to our old hall.

HENRY SPARLING.

BEARDSTOWN, Ill., Feb. 8.

Editors Herald.—I do not care much to criticise Bro. J. D. Erwin's figures on page 79 of February 2 *Herald*; but I was afraid some mathematician might get hold of the paper and trap him, ha!

He states "by giving every inhabitant of the United States \$1,000,000 it would still leave these lords \$19,930,000,000, etc." When I went to school they taught me that that would supply only 70 persons; and to supply 70,000,000 persons with \$1,000,000 each would run up into the trillions.

Guess again, Bro. Erwin.

Yours in Christ,

M. R. SHOEMAKER.

KINGFISHER, Okla., Feb. 3.

Editors Herald.—The weekly visits of the *Herald* have brought much instruction, consolation, and comfort to the Oklahoma missionary. And in turn I have tried to appreciate the good received in recommending the message of life to the people here.

I believe our work is progressing in Oklahoma, and the saints are making an effort to live up to the law of the gospel. However, there are exceptions to all rules. Some who have not fully complied with the requirements of the law, have, as they express, a desire to do so; so when we see them with good desires we are hopeful of them observ-

ing by and by. As a teacher of the gospel I feel the responsibility lest my teaching be not effectual. Missionary work is only half done when the person is brought into the church, so I find a great need of progress being made after we enter the church.

I have just returned from a trip to McCloud and other points in the mission, preaching the word and visiting scattered saints. Jesus was while in the world, and is yet, *the good Shepherd*; his ministers should also labor as shepherds, seeking and caring for those away from the fold.

We are looking forward to attending General Conference with much pleasure and encouragement. In fact we have much to encourage us. Oklahoma is still a good field, and the people generally are kind and generous, willing to hear. We expect to have our gospel tent in operation as soon as the weather permits. Anyone having subscribed for the tent fund in this mission will please hasten to make remittance to Elder S. J. Hinkle, Stillwater, Oklahoma Territory, so that the work will not be hindered. The blessing comes when *all* work together; so we hope to have the hearty support of all the saints in Oklahoma, not only in purchasing the tent, but in assisting to run it, and to keep the work moving in our own homes. The home is the proper place for the gospel influence to commence its work; and I am doubtful of the success of anyone who labors to convert others and convince them of this latter-day work who does not have the proper control and influence in their own home. So let us make our homes a place of worship, having family prayer where Father and Mother each take their part in training and setting an example to the children — teaching them to pray. Children will remember their early training and the example of Father and Mother. And there seems to be a natural impulse which gives hope and joy to the parent in wanting his child to become good and noble. And a good example is indispensable.

Wishing you much success with all God's children, I am still in the faith, yours,

R. M. MALONEY.

THURMAN, Iowa, Feb. 7.

Editors Herald.—The debate between Elder T. W. Williams of our church and Elder W. W. Blalock of the Christian Church closed on Saturday night last, at Tabor, very peacefully and satisfactorily to us; both disputants shaking hands good naturedly, and wishing each other well.

Bro. Williams affirmed our church and doctrine to be in harmony with the New Testament scriptures very clearly and cogently, to the joy and satisfaction of our people, and we believe to the satisfaction of many others, as they freely expressed themselves to us. Mr. Blalock did his best to prove our position not in harmony with the New Testament; and for the want of argument would bring in the usual objections to the Book of Mormon and Doctrine and Covenants, with polygamy and all of its kindred evils, and baptism for the dead, in connection with many lying stories published and circulated against us by the enemies of truth.

The last week, and second proposition, Bro. Blalock made a strong and determined effort to prove his church to be in harmony with the New Testament scriptures, but to our mind he signally failed in the attempt, notwithstanding he labored hard and did his best. We give him credit for his gentlemanly deportment, which was far in advance of many of his denomination.

Bro. Williams was fully up to date on the negative of this proposition, and did his work argumentatively and in a forcible manner, in accordance with truth and reason, backed up as we are fully satisfied with God's Holy Spirit. In his last speech the truth shone forth majestically under the dictation and inspiration of the Spirit of promise. To God be all the praise, and his name glorified for evermore, for the revealment of such a glorious plan, through which all may be saved if they will comply with its requisitions.

Our cause has suffered no loss through this debate. We have many friends, both to ourselves and the cause, and are satisfied that our heavenly Father will carry on his work in his own way to victory; and that it will ultimately triumph over all its foes, and accomplish the grand purpose of God; namely, the redemption of the race.

Our work is in very fair condition in the district; the way opens up on every hand for the preaching of the word. We are trying to do our best to supply the demands with brethren who labor locally. May the blessing of the Master attend every department of this great work is our earnest prayer.

In the one faith,

HENRY KEMP.

ST. JOSEPH, Mo., Feb. 4.

Editors Herald:—For the last four months I have tried to carry the angel-message among the German-speaking people in this city, but with very little effect. I have called on some of the German preachers here to give me a hearing, but have been refused; so at last, not at least, I went to a German who keeps a hotel called "Benevolent Home;" he has a large room fixed up for preaching service, and invited the ministers to come and preach. So I also went and asked the privilege; and it was granted, and everything was well for a time, but when they had learned of the latter-day gospel, the other preachers objected to my coming, and they told the gentleman, "Better not to let me come there." So he obeyed orders and told me, "It is the rule of the house that if there are more preachers than one present, that they divide the time," while for a length of time my appointment was every Sunday night to speak. I always did grant him, if there was one present, the time first. The readers of this may see that I have to contend with great trials to hold my own; but thanks be to my God whom I serve, for his Holy Spirit in these hours of trial. I do rejoice indeed in this glorious light of the latter-day gospel, and may God give me strength to continue faithful.

Some time ago I made another attempt, and so I went to the German Reformed church and try to become acquainted with them, and

did ask if they would grant me the privilege to preach to them, and at this writing I do rejoice once more, for this great privilege which is given me to tell them the story of the angel-message. Their minister, a young man, came to my house a few days ago, and we have had indeed a grand time. He asked for German literature, because he is not sufficiently learned in the English. So I helped him out as well as I could, and he went away very much pleased with what he had heard. The hindrance in this great work which stands clearer and brighter before mine eyes than ever, seems to me this, that we have not sufficient German church literature to reach our German speaking friends in this country. I do fully realize and see the great necessity of German tracts, wherewith we can reach them. There are many honest people who would obey the true gospel if we would only supply them with reading matter. What is the use to let our eyes and thoughts go on the other side the Ocean? Is there not plenty work here at home for some good German brother? We have sixty thousand people here, from them are about sixteen thousand Germans. What shall be done, my German brethren? Can we reach them? How can we reach them?

Not long ago a brother from Lamoni wrote to me and suggested a plan like this; that we should try to get some tracts published, like the Swedish and Danish brethren, and to do this more successfully we should form among us a tract society to raise means for this purpose, and no doubt we could do as good a work as our brethren mentioned above. Why not try this plan, and let us respond to this, my German brethren and sisters; let us put our hands to the wheel and help to push the gospel wagon along. What say you, can we do it?

Your brother,

ROBERT GARLICH.

NEW HOPE, Va., Feb. 9.

Editors Herald:—My last communication to our church periodical was from Worcester, Massachusetts, about the first of the new year. I remained in the East a little over three weeks. My wife and I spent one week in Boston, and during our sojourn in the city of learning and enterprise, we made our home with our worthy Bro. and Sr. Sheehy, both of whom have the faculty of making visitors feel that they are welcome within their humble and cheerful home. By the way, Bro. Frank is an expert in showing you the sights that are to be seen at the Hub. Their daughter Ruth is one of our bright young saints, and one of our most active Sunday school and church workers. The parents are very proud of her, and well might they be proud of such a noble, dutiful daughter, and who is such a joy and a comfort to them. We met with the saints in one of their social meetings, and had a feast, as the Spirit of the Lord was with us to cheer and comfort our hearts.

On the Sabbath I occupied the rostrum both morning and night, and was blessed in my weak efforts to dispense the word of life. It was very gratifying to me indeed, to witness such energy and activity exhibited by

both old and young of the Boston branch. They all seem to be lively stones in the building of our God and his Christ. Here is to be found a healthy Sunday school, and a number of young, intelligent, zealous workers, who seem to work in harmony and with a will to keep their end of the Sunday school in line. Bro. Bullard is the president of said branch, and his efforts are ably seconded by his associated officers. All of these brethren seem to be on the alert, and appear to be faithful workers in the cause of Christ.

We have met Bro. C. Lake, son of Bro. J. H. Lake. This young brother is growing and developing into a very useful man in the church and if he continues to be prayerful and very humble and studious before the Lord, he will make his mark in the church. Bro. Lake will be glad to learn that his only son and child living is striving to become a useful man in the service of God.

While in Boston Bro. Sheehy and I attended a lecture in one of the medical colleges in the city, which was delivered by Bro. or Dr. John Gilbert, of Fall River, Massachusetts, before a class of young students. Bro. Gilbert is a fluent speaker, and seemed well versed on the subject matter that he had in hand.

On the eve of the 24th ult. I crossed over to New York City on one of the Norwich line steamers; went direct to Washington, D. C., and was met at the station by Sr. Warnock, at whose home I was made welcome. On the next day I met Bro. W. H. Kelley, and together we visited the capitol and other places of interest. Srs. Blum and Jolley were our pilots, and they are experts at the business. We spent many pleasant hours at the home of Mrs. Blum, with whom Sr. Jolley and family are staying. We shall not soon forget the kindness shown us by Mrs. Blum and Sr. Jolley. We also held one preaching meeting in Mrs. Blum's house, and Bro. Kelley held one preaching service in the house of Mr. and Sr. Peck. I presume that Bro. Kelley will write you with regard to those meetings. We stopped two nights with Mr. and Sr. Peck, both of whom are highly respected in the city. We truly appreciated their kind hospitality. We pray our heavenly Father to abundantly bless the few saints in Washington, and do earnestly pray that the time will come when a branch of the church will be established at the capital of our great nation, and we sincerely believe that our prayer will be fully realized in the Lord's due time.

From Washington I went to Roxbury and Richmond, Virginia. Held two preaching meetings at former place. Brn. Barnet, Dickey, and families with a few others are striving to let their light shine; but the country is poor, and the people also, and the outsiders are very prejudiced and creedbound. The few saints there have done their best to get the gospel before the people, but the people don't want it and won't have it. Hence it is that the brethren expect to leave there for the north or west this coming spring. We wish them Godspeed wherever they go. Bro. or Dr. Stark, is alive in the work and is going to try and get the truth before the citizens of Richmond. We pray that success

will attend his efforts. Bro. Stark and the writer ordained Bro. E. Dickey a priest. I requested Bro. Stark to take charge of the work at Roxbury, which he consented to do. On my way here I called at Dayton, Virginia, to see Bro. O. Bowman, wife, and mother. I found them strong in the faith, and enjoying the blessings of life. They, as well as Dr. Stark and the saints at Roxbury, treated me very kindly.

I arrived here on the 5th inst. Have held preaching services every night so far. Only a few turn out, but those who come, pay excellent attention. Am being well cared for by Bro. and Sr. Coffman, in whose house I am holding meetings. Bro. and Sr. Coffman have stood the storm of persecution with the patience of Job. I am of the opinion at this writing, that there are a few honest hearted souls in this part of Virginia, who will obey the gospel by and by, and that a branch will be raised up here in the future.

The church should send a minister here the coming conference year. Bro. I. N. Roberts would do, and we have felt for years that he should be sent to Virginia. I leave here on the 12th for Ironton and other points in the Ohio district, where I will labor for about three weeks. The traveling ministry in my field are reporting progress all along the line. Your brother in gospel bonds,

GOMER T. GRIFFITHS.

DELOIT, Iowa, Feb. 8.

Editors Herald:—I have no knowledge of William Miller, of the Millerite or Adventist Church, and Elder Jared Carter of the Latter Day Saints Church, holding a public discussion on any subject. My statement of the rise of the Millerite and Adventist churches is found in *Saints' Herald* for June 26, 1895, pages 413, 414. I send this statement by request.

C. J. HUNT.

CENTRALIA, Kan., Feb. 3.

Editors Herald:—In my last prayer was requested in behalf of Bro. Joseph McDougal, of this place. He firmly believes that the prayers of the saints proved effectual in restoring him, as he is now practically recovered. Moreover, Elder Henry Green, of Netawaka, was sent for, who administered to him. What grand blessings are within reach of a Latter Day Saint! The aim of the precious gospel is mankind to bless. The work is a true haven of refuge to humanity. "Praise God from whom all blessings flow."

Our little branch numbers seventeen at present, and eight of them are absent members. Though few, we do not forget to meet to worship our heavenly Father, and to speak of his goodness; and in return we truly receive times of refreshing from the presence of the Lord. The people in this region of country are very friendly towards us, inasmuch that the Union Sunday school out here has been in charge of Sr. Joseph McDougal and the writer respectively. We do not have the *Quarterlies*, but we discover many good and noble thoughts in the lessons we study, and endeavor the best we can to present truth and discard error. I know that the Spirit of the Lord is working upon the

minds of the people, by their splendid attention, whilst we are talking to them in the review, and we enjoy much liberty of thought and utterance. How weak and frail do the doctrines of men appear when the effulgent light of the true gospel is turned on! May the saints of God strive as never before to *live* by "every word which proceedeth out of the mouth of God," that many may be added to our numbers and God be glorified.

FRANK J. PIERCE.

COUNCIL BLUFFS, Iowa, Feb. 3.

Editors Herald:—The health of the branch is good, and we seem to have taken a new lease of life; we are hopeful of seeing a revival of spiritual interest. Some time ago at a meeting of the priesthood it was decided to go out into the highways and hedges and see what could be done towards creating an interest in gospel work. A mission was created in the south, east, and western portions of the city. The writer was given the south side appointment, and the interest is increasing, and good word comes from all the stations.

Last Sunday morning our young brother Carstensen spoke, and all were greatly pleased at the effort, and if the brother only keeps humble and trusts God, he will do a good work yet. Bro. Williams was at home Sunday, and feels confident of victory. He says his opponent is no mean antagonist—sharp as a briar, but not vulgar.

Brn. Editors, I have about two hundred numbers of the *Herald* that I will box up and send to any of the isolated saints who will pay the freight on them; part of them are bound in a rustic style. Address J. S. Strain, No. 9 Thomas Street, Council Bluffs, Iowa.

Brn. Hall and Bassett, the old elders who are sick, still linger on the shore, awaiting the summons to come up higher. This is *Herald* day, but for some reason it has not come, and how I do miss it, for it always comes freighted with precious news, and especially the editorial department appears to have received an inspiration, and the words of instruction, comfort, and advice have been of a high order. God bless the *Herald* as it goes on its mission of love, and may every saint feel it to be their duty to hold up the hands of the devoted men who are charged with its publication.

Yours in the one hope,

J. S. STRAIN.

Original Articles.

MIGHT NOT THIS IMPROVE THE SITUATION?

A HERALD editorial January 5, entitled "The Situation," shows such a true perception of the social condition and its fundamental need that it is not surprising that sincere men and women should find themselves unable to let the tinworker's question pass without laboring to answer it, "Will

there be work for such as me in Zion?"

In your last week's edition (January 26) an article by J. B. Farr entitled, "Are we capable of nothing better?" also unveils this humanitarian thinking. In this article there appears to me to be a very suggestive idea, though I am sorry to say it also appears to be impracticable. Dependent as Bro. Farr's solution is upon a condition in which "all the people" would respond to the appeal of Christian charity, it would have no practical connection with the present time.

But is it necessary that "all the people" should be required to get something of this nature started? Has not all true growth begun from the few? The question as it appears to me is, Where is there a united body of people, even if it be a small body, that will recognize it to be an imperative duty to seek each the welfare of the other? Where is there a body of people sufficiently united to make cooperation practicable?

May not the Latter Day Saints be that body? If not, the case would appear to be indeed desperate; for there does not appear to be any other people so likely to have the necessary faith.

Suppose that a majority of our forty thousand people should send to some central point a portion of the surplus cash on hand to be invested in capitalizing industrial enterprises, and repeat this when convenient, and suppose that our people would patronize the productions of the same, would not a considerable nucleus be evolved from which to grow? Why not do it? We can make manufacturing pay as well as others. But the main thing is that our artizans and laborers would get the work. If no valid reason can be raised against this, I have faith enough in our people to believe they would do it, by proper explanation and management.

W. D. C. PATTYSON.

LAMONI, Iowa, Jan. 28, 1898.

Conference Minutes.

POTTAWATTAMIE.

Conference convened at Underwood, December 26, 1897, at 10:30 o'clock; J. P. Carlile president, Julia E. Hansen secretary pro tem., John A. Hansen assistant. Preaching Sunday by Joshua Carlile, Senterlow But-

ler, and S. V. Pratt. Statistical reports: Council Bluffs 250; loss 4. Crescent 152; gain 3. Boomer 25; gain 1. Hazel Dell 66; gain 1. North Star 94; gain 3. Wheeler's Grove 90; loss 1. Fontanelle, no report. Baptisms in the district for 1897: Council Bluffs 1, Crescent 1, Fontanelle 2, North Star 9, Wheeler's Grove 10; total 23. Reports from Council Bluffs, Hazel Dell, North Star, Boomer, and Wheeler's Grove were referred back for correction. Elders D. Parish, J. Carlile, S. Butler, I. Carlile, Jr., J. P. Carlile, J. Caffall, S. C. Smith, and S. V. Pratt reported; Priests F. Hansen, S. Underwood, C. C. Larson, T. Scott, J. Yochen; Deacon H. Hansen. The Bishop's agent, J. P. Carlile, reported: On hand last report \$93.09; collected since \$490.98; total disbursed \$473.65; on hand \$110.42. The district president was instructed to provide for service every Sunday evening at the Hazel Dell church. On separate motions J. P. Carlile was sustained as district president and Bishop's agent, and J. Chas. Jensen as district secretary. Conference adjourned to meet at Crescent City, March 26, 1898.

DES MOINES.

Conference convened at Grinnell, Iowa, February 5, 1898; Columbus Scott chairman pro. tem., Sheldon Armstrong secretary pro. tem. Branches reporting: Des Moines, Oskaloosa, Richland, Des Moines Valley, Boonesboro, What Cheer, and Angus. Elders reporting: C. Scott baptized 8, E. B. Morgan, N. Stamm, J. S. Roth baptized 6, J. W. Morgan, P. Batten, M. H. Cook baptized 1, W. C. Nirk, W. Johnson, G. Shimel, W. H. Kephart baptized 1, J. F. McDowell; Priests F. Russell, C. B. Brown, J. Barnes, G. M. Jamison; Teachers F. B. Miller, A. Freel; Deacon Joseph Young. Bishop's agent, W. C. Nirk, reported from January 1, 1898: Received \$124.83; paid out \$120; on hand \$4.83. Received on district tent fund \$95.80; paid out \$7.41; leaving \$88.39 to apply on the original cost of the tent. E. B. Morgan, C. B. Brown, W. H. Kephart, Catherine Dumbauld, Mattie Hughes, Frank Russell, C. Scott, and J. S. Roth were elected delegates to the General Conference. J. S. Roth, W. C. Hidy, F. B. Miller, W. C. Nirk, and G. W. Johnson were appointed a committee to investigate the advisability of having a reunion at Des Moines next summer or fall. General Conference was petitioned to return the same missionaries to this field of labor. Preaching by J. F. McDowell, E. B. Morgan, and C. Scott. Adjourned to meet in Nevada, in June, at the call of the district officers.

EASTERN IOWA.

Conference convened with the Fulton branch, February 5 and 6, 1898; C. E. Hand president. Branches reporting: Fulton, Brush Creek, Grove Hill, Green Valley, Apostolic. Apostolic referred back for correction. Elders reporting: C. E. Hand, J. W. Peterson, J. R. Sutton, J. Heide, and J. W. Adams; Priests C. S. Shippy, D. J. Dierks, D. Palsgrove, and John X. Smith; Teacher O. H. Bailey. Bishop's agent's re-

port referred to auditing committee, audited, and found correct. Resolved that we do not grant the request of the Park Bluff reunion committee with respect to financial aid, and go on record as being of the opinion, as a district, that church reunions are a detriment to the church financially. Resolution prevailed that we petition General Conference to permit the Eastern Iowa and Des Moines districts to change their boundary lines. Resolution prevailed that a committee be appointed to investigate the matter of ordination of J. W. Wilson, and report to the next conference. Voted that the president of the district appoint each branch president and secretary a committee to solicit aid to purchase a new top for the district tent. Motion passed that when this conference adjourns it does so to meet with the Brush Creek branch, June 4, 1898. C. E. Hand was re-elected district president, J. R. Sutton vice president, J. R. Sutton chosen secretary. Preaching during conference by Brn. J. X. Smith, C. E. Hand, and J. W. Peterson.

NORTHWESTERN KANSAS.

Conference convened at Blue Rapids, February 5, 6, 1898; L. F. Johnson president, I. N. White assistant, Ella Landers clerk. Branches reporting: Goshen 84; gain 2. Rural Dale 27; loss 2. Norcatour 15; no change. Solomon River 15; no change. Homestead 25; no change. Elmira 55; no change. Blue Rapids 80; loss 1. Elders reporting: L. F. Johnson, H. Hart, W. S. Pender, W. Landers, T. E. Thompson; Priests J. S. Goble, E. Rowley. Bishop's agent's report for six months ending February 1: On hand August 14, 1897, \$4.82; received \$142.35; expended \$138.42; on hand \$8.75. Books audited, found correct. Elder Alma Kent reported verbally that he wished to work in this district remainder of this conference year. The delegates to General Conference are: Alma and Anna Kent, L. F. Johnson, Wm. and Ella Landers, W. S. Pender, Christena Scott. Voted that we sustain in every possible way all the spiritual authorities of the church. Adjourned to meet May 28, 1898, with Elmira branch, near Beloit.

Sunday School Associations.

NORTHEASTERN KANSAS.

Convention met at Scranton, February 4. The business and entertainment were directed by the Superintendent. During the morning session various topics were discussed by N. S. Dunnington, W. S. Hodson, J. W. Burns, Mary Cairns, and F. J. Pierce. The afternoon session was begun with a season of prayer. Committee on credentials reported as follows: Atchison, total enrollment 51, Fanning 49, Netawaka 40, Scranton 48. N. S. Dunnington, W. S. Hodson, and F. J. Pierce were elected delegates to General Convention and authorized to cast the entire vote of the district. The election of officers for the ensuing year was as follows: Sister

Parker, of Netawaka, superintendent, W. S. Hodson assistant, F. J. Pierce secretary and treasurer. An interesting program was rendered at night by the Scranton school. Adjourned to meet the Friday preceding conference in June.

KEWANEE.

Association convened February 4, at Kewanee; S. A. Whitehouse superintendent, Mrs. Ed. Lamb, secretary. Reports from the following Sunday schools were read: Peoria, Millersburg, Buffalo Prairie, Rock Island, Canton, and Kewanee; Canton and Rock Island having been organized since last meeting, and are in good condition. Reports from the local officers in the district show that the work is on the increase. The entertainment in the evening in charge of Kewanee Sunday school, was very good. Convention will meet next at Rock Island, first Friday in June. Let all come.

PHILADELPHIA.

Convention convened at Brooklyn, New York, January 22 and 23; Ephraim Squire superintendent, E. B. Hull associate, Samuel Guilfooy clerk. Four schools reported: Philadelphia 56, loss 5; Brooklyn 46, loss 3; Broad River, Connecticut, 29; Baldwin, Maryland, 19. Treasurer reported: Balance on hand \$6.30; receipts \$3.35; total \$9.65. Motion prevailed that the Philadelphia district be divided, the eastern division to be called the New York district Sunday school association; the western half to remain as the Philadelphia district Sunday school association. Motion prevailed that after expenses are paid the balance in treasury be divided equally between the Philadelphia and New York districts. Resolution was adopted recommending the schools in the districts to elect their officers every six months instead of yearly; also recommended that the schools purchase Books of Mormon to encourage the study of this part of the lesson in the quarterly; also that the schools form circulating libraries. The following officers were elected Philadelphia district, superintendent, H. H. Bacon; associate superintendent, O. T. Christy; secretary and treasurer, E. B. Hull. New York district, superintendent, Ephraim Squire; associate superintendent, Albert Stone; secretary and treasurer, Ethel Tyson. Motion prevailed that the rules governing the Philadelphia district be adopted for the New York district. The following were appointed to represent the Philadelphia and New York districts at the General Convention: A. M. Baker, Alma Kent, Wm. H. Kelley, and F. M. Sheehy. A resolution was passed sustaining all the authorities of the Sunday School Association. The convention adjourned till the next day, when it was re-assembled, and an hour devoted to short speeches by a number of Sunday school members, after which the convention adjourned, the New York district to meet at the call of the district superintendent; the Philadelphia district to meet six months from present month, the date left to district superintendent.

SUNDAY SCHOOL SECRETARIES, PLEASE NOTICE.

As the time for the Annual Convention of the General Association draws near, it is necessary to begin preparations for closing up the year's work and making proper report of same:—

School secretaries, please see that you have your report in full sent to the district convention held prior to the association meeting in April.

District secretaries, please assist local secretaries to see that this is done, and as soon as practicable after the convention, make out your report from the data furnished by the local schools, and send the same to me; also furnish a list of delegates selected to represent your district at the General Convention.

On the blank report, please fill in the names of each of the newly elected officers of your district, for the ensuing year.

Do not delay your report to me later than March 15 at the latest.

Hoping that you will be able to make out a full and complete report and that the same will show material advancement for the past year, I am

Yours truly,

W. N. ROBINSON, Sec.

CONVENTION NOTICES.

The Little Sioux district Sunday school convention will meet at Woodbine, March 4, 1898, at 2:30 p. m. A large delegation is desired.

A. M. FYRANDO, Supt.

MRS. LENNA STRAND, Sec.

Pottawattamie district will convene at Crescent, Iowa, March 12, 1898. Each school in the district is requested to make out a full report, as this is the last convention before the General Convention. Also send delegates, as this convention calls for the election of officers and the choosing of delegates to the General Convention.

Far West convention will be held at Stewartsville, Missouri, March 4, 1898. From 10:00-10:20 a. m., prayer service; 10:20-12:00, business, including election of officers. From 2:00-3:00 p. m., a normal lesson: What constitutes a Sunday school? (a) People. Who? (b) Officers. Duties. (c) Teachers. Qualifications. How prepared? (d) Helps. J. M. Terry. Song by German school. From 3:05-3:45, The pupil, his physical, mental, and spiritual nature; his surroundings and characteristics, Mrs. D. H. Blair. Song. From 3:45-4:00, question box, in charge of superintendent. At 4:00-4:20, The propriety of some disciplinary organization for boys from twelve to twenty years of age, led by Wm. Flanders. At 4:20-5:00, Primary teaching, J. N. Cato, instructor. At 7:30 entertainment by Stewartsville school.

Miscellaneous Department.**REDUCED RATES TO GENERAL CONFERENCE.**

Chairman Caldwell, of the Western Passenger Association, under date of February

11, makes the following announcement of reduced rates to the General Conference and conventions of auxiliary societies, at Independence, Missouri:—

"We will take pleasure in announcing rate of fare and one third for the round trip on certificate plan for this occasion from points in Eastern Committee and Trans-Missouri territories, and will send you in course of a day or two advice giving full particulars in regard to this reduction."

Due announcement will be made on receipt of further information.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, Feb. 12, 1898.

BISHOP'S AGENTS' NOTICES.

As Bro. James McKiernan has been called home by telegram the Utah saints will please hand their tithes and offerings to Bro. H. N. Hansen, who will account to me and all will be duly reported to the Bishop.

J. W. WIGHT, Bishop's Agent.

FIRST QUORUM OF PRIESTS.

Please send your addresses to me at once. I wish to mail you report blanks, reports to be made to President of Quorum, D. J. Krahl, by March 15.

W. C. DUNCAN.

STEWARTSVILLE, Missouri.

CHURCH RECORDER'S NOTICE.**DELINQUENT BRANCH REPORTS.**

In the following named districts conferences were either advertised to be held or were published as having been held, during the months of 1897 herein stated. Without a doubt to the most of them reports of branches were sent. But the present difficulty is that said branch reports have not yet come into the hands of the General Church Recorder, as provided for in the "Rules" of the church. The conferences thus appointed to be held were as follows:—

Alabama district in October; Mobile district in December; Western Maine (three) in May, September, and December; Minnesota in June and October; Montana in June and November; Nodaway (Mo.) in October; Far West (Mo.) in December; Nevada in June and November; Central Nebraska in August; Southern Nebraska in October; Kirtland (Ohio) in July; Southeastern Ohio in September; Pittsburg, (Pa.) in September; Northern Texas and Choctaw in September.

It would be a favor if the brethren would immediately send in the branch reports that were presented to the above conferences, that they may be recorded and correspondence had upon them before the rush of reports from the February and March conferences make haste to arrive and prevent those already due. *Brethren, please attend to this.*

From England not any reports have been received for the conference year. Bro. C. H. Caton supplied full accounts of the branches in the Manchester district for 1896, arriving in November, 1897, and it is hoped that he can send in the 1897 reports before April. And from the London, Birmingham, and Sheffield conferences I wish to hear soon. For nothing has been received from the Birmingham and

Sheffield districts since 1894. The last reports from Australia were dated December, 1896.

I regret this state of affairs. But throughout America and Canada there has been a better service than ever before. Also a prompt action upon the part of nearly all branch and district clerks, and kind and willing responses to correspondence for corrections and additional reports.

H. A. STEBBINS,

General Church Recorder.

LAMONI, Iowa, February 10, 1898.

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NOTICES.

Will the missionaries in Texas please report to me at Lamoni, Iowa, not later than the first day of March, and give all necessary items for reappointment the coming conference year; also all other elders desiring to take the missionary field. Brethren, be on time, as my report is desired by our chief missionary on or before March 10.

I. P. BAGGERLY, In Charge.

Notice is hereby given that all the traveling ministry in my mission are requested to send their reports to me by the 15th of March. Address me at 280 Rebecca Street, Allegheny, Pennsylvania, care of C. Ed Miller.

G. T. GRIFFITHS,

Missionary in Charge.

The committee of the northern Missouri and southern Iowa reunion will meet during the sessions of the Far West district conference to be held at Stewartsville, Missouri, March 5, 6, 1898, for the purpose of setting the time of holding our annual reunion and to transact other business that may be presented.

CHARLES P. FAUL.

Among the names and addresses of parties in California, I have L. L. Crocker, Loomis, Placer County. He is a friend or relative of some of the saints. I do not remember who referred me to him, but would like to know. Will the person who gave me the name and address write me in regard to the matter.

ALMA C. BARMORE.

AUBURN, California.

MEETING OF THE QUORUM OF TWELVE.

By consultation and agreement with Pres. W. H. Kelley, of the Quorum of Twelve, notice is hereby given that the quorum will meet for the consideration of conference business, at Lamoni, Iowa, March 23, 1898. Place of convening will be decided by Pres. Kelley on his arrival at Lamoni.

JOSEPH SMITH,

Of the Presidency.

W. H. KELLEY,

Of the Quorum.

LAMONI, Iowa, Feb. 3, 1898.

ENROLLMENT IN QUORUMS.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

The law contemplates the organization into quorums of all church officers—including elders, priests, teachers, and deacons. All such not yet enrolled may address applica-

tions for enrollment to the Church Secretary, who is authorized to present the same to quorums, for their action, that vacancies in quorums may be filled, and new quorums organized, as found necessary. (See D. C. 104: 31; 107: 43-46; 118: 1; 120: 10; etc.)

Applications should include full name and address; dates of birth and baptism; when, where, and by whom ordained; and statement of labor done during the year or years past. Please be particular to include all said items; they are necessary for information and records of quorums enrolling.

The work of enrolling should be completed and kept up every year; and applications should be forwarded personally, and before General Conference, that all lists may be completed before the busy sessions of conference begin. Please be prompt.

In bonds,

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Feb. 1, 1898.

ENROLLMENT IN QUORUMS.

CORRECTED LIST.

At the General Conference of 1897 the Secretary presented lists of names of elders, priests, teachers, and deacons who had made application for enrollment in quorums, and was authorized "to enroll in proper numbers, and so publish in the *Herald*."

Some of these applications date as far back as 1885, and are presented as received from the former Secretary. Those received by the present Secretary since the General Conference of 1896 to the close of the conference of 1897—that have not been enrolled in other quorums, are also included in the lists below.

If any of those named do not now hold the offices according to which they are enrolled, necessary changes will be made as errors in the lists are pointed out. Those knowing of changes resulting from ordination, death, or other causes, will please so notify the Secretary.

It is understood that the brethren enrolled may complete the organization of their quorums at any General Conference, by making choice of officers and so reporting.

(The Sixth Quorum of Elders, the Fifth Quorum of Priests, the Third Quorum of Teachers, and Third Quorum of Deacons were organized in the Society Islands' mission some years ago, by arrangement with the Presidency and the authorities then in charge of the Islands; hence the present quorum numbers.)

SEVENTH QUORUM OF ELDERS.

1. Andes, S. C.
2. Bates, Elihu.
3. Enge, Nels C.
4. Goodwin, W. A.
5. Graham, F. C.
6. Porter, James D.
7. Ray, William N.
8. Reed, Sirenus.
9. Smith, Simon.
10. Tibbels, John H.
11. Turnbow, Benjamin R.
12. Wyatt, Samuel.

SIXTH QUORUM OF PRIESTS.

1. Ames, John N.

2. Bailey, Isaac.
3. Benson, James P.
4. Berve, Amos.
5. Biggs, Joseph.
6. Brannan, John P.
7. Carstensen, Laurence.
8. Coiner, John.
9. Goldsberry, Charles B.
10. Granger, Francis.
11. Hansen, Paul M.
12. Hilton, J. F.
13. Johns, W. L.
14. La Rue, William E.
15. Leitch, Thomas.
16. Lundstedt, Peter G.
17. McDonald, F. M.
18. McHarness, Edward.
19. McLeod, W. W.
20. Maitland, William T.
21. Mussell, Frederick T.
22. Parker, Reuben S.
23. Peat, James.
24. Reed, Jesse L.
25. Schmidt, David H.
26. Scott, John T.
27. Shaw, Daniel T.
28. Walling, W. H.
29. Walters, Wilson W.
30. Williamson, James.

FOURTH QUORUM OF TEACHERS.

1. Bedwell, Joseph F.
2. Betts, Joseph E.
3. Blackmore, James H.
4. Boston, Harry.
5. Butterworth, J. L.
6. Curry, Ebenezer.
7. Davis, Thomas W.
8. Dempsey, Arthur E.
9. Ferrell, Thomas K.
10. Fetter, William C.
11. Hardy, William A.
12. Hartnell, William.
13. Johnson, Eugene A.
14. Kemp, James A.
15. Kopley, H. H.
16. Lambkin, Edwin.
17. Madison, Adolph E.
18. McKee, William.
19. McKenna, James F.
20. Mills, James M.
21. Monroe, Christopher L.
22. Monroe, Elmer B.
23. Phillips, Arthur B.
24. Richardson, James.

FIFTH QUORUM OF TEACHERS.

1. Scott, Jephtha.
2. Shearer, George H.
3. Shumate, Frederick B.
4. Sinclair, W. A.
5. Sutton, John W.
6. Tarzwell, David.
7. Thomas, A. M.
8. Thompson, John.

FOURTH QUORUM OF DEACONS.

1. Burns, James W.
2. Ebert, E. H.
3. Epperley, John C.
4. Frost, William F.
5. McClain, Henry T.
6. Naab, William.
7. Nelson, Matthias R.
8. Renfro, Benjamin F.
9. Smith, James H.

10. Sperry, Larein D.
11. Torrance, W. B.
12. Williams, R. D.

FIFTH QUORUM OF DEACONS.

1. Wyatt, Charles H.

Fragmentary numbers are enrolled for the reason that new applications sufficient to complete quorums will probably be received.

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, Feb. 10, 1898.

MINISTRY REPORTS.

At the General Conference of 1897 the following recommendation from the Presiding Bishop was adopted. The action dispensed with the publication of "ministry reports" and provided that all laboring under General Conference appointment should report to their respective missionaries in charge:—

"The printing and sending out circulars known as 'Ministry Reports' has, together with the publishing of conference minutes for the year, amounted to the sum of \$197.12. It is a question of whether we can afford to pay for this matter each year an amount almost sufficient to keep an elder in the field for a year. If the reports necessary to the transaction of the business of the conference were made by those in charge of missions, with the provision that in case of any dissatisfaction on the part of any laborer in the field he should have the privilege of presenting his objections to the President of the Church or General Conference for consideration, it would answer the purpose as completely as does the present, and save the expense to the church."

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, Feb. 1, 1898.

GENERAL CONFERENCE NOTICE.

At a special meeting of the Independence branch, it was resolved that board be furnished all visitors coming to attend conference, at the rate of \$2.50 per week.

That Wm. Crick, A. L. Newton, and W. N. Robinson be a committee to assign visitors to different places for boarding.

That the visitors be requested to communicate to either of these as early as possible, their intention of attending the conference, and stating preferences in stopping places, if any be had.

That the visitors also be requested to register at the church, on arrival, where a committee will be in waiting to direct them to their assigned places, and to take notice.

That it is the intention to have the electric cars stop in front of the church.

W. N. ROBINSON, Clerk.

CURE FOR CANCER.

(Republished by request.)

I have often noticed in your columns deaths from cancers, and I have often thought to send you a remedy that has proved successful in many hands in every case that I have applied it to cancers.

The remedy is this: Spread a plaster of common sticking plaster, cut a hole a trifle

larger than the cancer, so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer. Apply the plaster over the cancer, leaving the cancer and this small margin exposed; then apply over the cancer and resting on the plaster the cancer plaster, composed of one part of wheat flour, one part bloodroot (sanguinaria) ground fine, one part chloride of zinc.

Mix the sanguinaria and flour with water, then the chloride of zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours, according to the time the cancer has been standing. Then take off the cancer plaster, and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Don't try to press it out.)

Then heal with any good salve. Probably the best healing salve is the All Healing or Black Salve. It is the best for a cancer, which I will furnish the recipe of to anyone writing for it, inclosing a two-cent postage stamp to pay postage. LEVI CHENEY.
KENT, Illinois, March 8, 1889.

BORN.

PARMENTER.—To Bro. Jasper and Sr. M. J. Parmenter, at Tamworth, Iowa, January 23, 1898, a daughter. Blessed by Elders C. Scott and N. Stamm, February 1, 1898, and named Vada.

MELOICH.—Agnes Magdalene Meloich, born August 16, 1890, at Shawnee, Oklahoma. Blessed January 30, 1898, by Elder R. M. Maloney.

BRESSMAN.—Daniel Oliver Bressman, born December 23, 1894, at McLoud, Oklahoma. Blessed January 30, 1898, by Elder R. M. Maloney.

KLEMM.—Martha Caroline Klemm, born March 20, 1897, at McLoud, Oklahoma. Blessed August 16, 1897, by Elders R. M. Maloney and W. S. Macrae.

MARRIED.

NELSON—DANIELSON.—January 26, 1898, at the home of the bride's father in Rutland, Illinois, Mr. Swen Nelson and Sr. Ellen C. Danielson were united in marriage, Elder Thomas Hougas performing the ceremony.

HOIE—HAYER.—At the home of the bride's mother, in Miller, Illinois, February 3, 1898, Bro. Hakon Hoie and Sr. Electa M. Hayer were united in matrimony, Elder Thomas Hougas officiating. The contracting parties are members of the Mission branch.

DIED.

WEBB.—At Sacramento, California, January 17, 1898, Sr. Sophia M. Webb. She was born in Arkansas in 1830; married to Elder E. Webb, October, 1851. The fruits of this union were five children. She was baptized into the church in Joseph the Martyr's time, exact date unknown. She was baptized into the Reorganized Church March 18, 1871. Her husband was a great worker in the cause of Christ and was instrumental in converting many to the gospel. He was an elder in the first organization as well as the present one. He did the first work in behalf of the Reorganization on the Pacific coast and was once in charge of the work there. These things

are mentioned to show her connection with the latter-day work, for she has long been interested in what he was doing. Like many others they were induced to go to Utah but were disappointed, and left for California as soon as they could. The funeral was held at the residence at two p. m. the 19th, sermon by Elder Alma C. Barmore.

ANDERSON.—At Fruto, California, January 7, 1898, Sr. Serena Anderson, aged 84 years and 7 days. Deceased was born in Norway; came to America when eleven years old with her parents; married March 1, 1831, to Jacob Anderson; husband and nine children passing to the beyond before her. One son, five grandsons, and one granddaughter mourn. She was baptized by Elder Gordon E. Deuel in LaSalle County, Illinois, May 24, 1842, and rebaptized in California by Elder E. C. Brand in April, 1864. Her hope in the future was bright and she passed away peacefully. She was laid to rest in Napa cemetery, beside her husband and one son, to await the resurrection of the just.

HOOLE.—“Fatal Accident at the Regent Works: An accident, which had a fatal termination, occurred yesterday afternoon at the Regent Works of Messrs. Bury and Co., Penistone Road. Henry Hoole, of No. 135 Creswick Street, had been at work yesterday afternoon about three quarters of an hour from the resumption after the dinner hour, when an emery wheel broke. Pieces flew in several directions, some of which struck him on the forehead, chin, and chest. His jaw was shattered, and the injury to his chest was very severe. The man was removed immediately to the Infirmary, but on his way to that institution he died.”—*Ex.*

The foregoing clipping and following resolutions are sent by the Manchester District Priesthood Association. The resolutions were passed at our business meeting held the 15th January, Apostle H. C. Smith presiding:—

“Resolved that in the death of Elder Henry Hoole, of Sheffield, the association recognizes that the church has lost a wise, faithful, and exemplary laborer, and his family a faithful son, loving husband, and affectionate father.

“Resolved further that while we bow with humble resignation to this dispensation of God's providence, we record our sympathy and condolence with the bereaved family, and express our conviction that Bro. Hoole was well prepared by consistent and faithful service to occupy an honored place in the church triumphant.

“Resolved further that the secretary of this association be instructed to present copies of these resolutions to Sisters Hoole and Gell, the wife and mother of the deceased; and also that a copy be sent to the *Saints' Herald*.”

WM. R. ARMSTRONG, Sec. to Assn.

VERNON.—James Vernon was born August 1, 1821; died February 1, 1898, at New Straitsville, Ohio. He was father of ten boys and three girls. Nine sons, one daughter, and a large number of grandchildren mourn the loss of father and grandfather. James Vernon was a member of the Bickerton faction of the church a few years, but hearing the claims of the Reorganized

Church, he identified himself with it by obedience. He died in hope of a part in the first resurrection. He was frequently blessed with the gift of tongues. Elder James Moler preached the funeral in the M. E. chapel at two p. m., the choir furnishing the music, Elder H. E. Moler offering the prayer. Father Vernon was tenderly laid to rest in the New Straitsville cemetery.

CAZIER.—At Reese Creek, Montana, January 27, 1898, Frances Cazier, aged 61 years, 11 months, and 27 days. Deceased was with the church in the dark and cloudy day, and went to Utah in early day, and suffered many things, the result of priestly domination and human perfidy. United with the Reorganization at Reese Creek, September 4, 1881, baptized by J. E. Reese. Funeral sermon by Gomer Reese at the saints' chapel. She was laid to rest on the hill near the church.

CHALKER.—Sr. Ellen Chalker was born October 18, 1853, in London, England, and was baptized by Elder J. Arthur Davis, November 25, 1891, at Minneapolis, Minnesota. Died January 9, 1898, strong in the faith of the gospel and hope of the first resurrection. Sr. Chalker was a good wife, a noble saint, and will receive a glorious reward. She died praying for her children and family. A large concourse of neighbors and friends attended her funeral, as she was beloved by all who knew her. Elder E. A. Stedman preached the sermon from Romans 8: 11. Good attention was given.

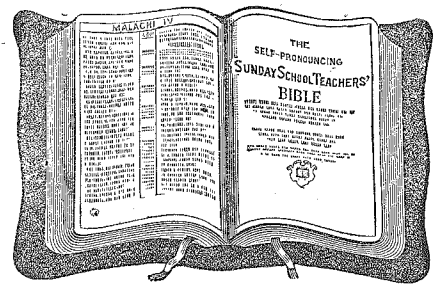
WILLAVIZE.—Anna M. Fisher, daughter of Bro. and Sr. Jeremiah Fisher, was born April 26, 1860, at Pritchard's Grove, town of Clinton, Illinois; came to Plano with her parents in 1883 or 1884. She united with the Latter Day Saints Church November 22, 1885, being baptized by Elder J. C. Foss. She was married to Theodore Willavize, December 31, 1885, by Elder J. C. Foss. She died January 31, 1898, leaving a husband, three daughters, and one son, one of which is an infant, also her father and mother, one sister, and three brothers, with many friends, to mourn. She sleeps in peace. She was buried in the Plano cemetery, February 2; funeral at the stone church. Sermon by Elder W. Vickery.

WAHLSTROM.—At her home in Lamoni, February 5, 1898, Sr. Christina Wahlstrom, wife of Elder John Wahlstrom, passed from this earth life confident of a welcome among the saints who have gone before. Sr. Wahlstrom—formerly Miss Christina Larsen—was born at Môle, Sweden, 1826. She came to America in 1869, first uniting with the Utah Church in Sweden, but upon a closer examination of the belief of that people in America united with the Reorganized Church under the administration of Elder Joseph Luff. She was married to John Wahlstrom in 1875 and they returned from Utah to Omaha, Nebraska, in 1880, and in 1882 came to Lamoni, where they have since resided. In 1894 Sr. Wahlstrom accompanied her husband on his missionary labors to Malmo, Sweden, returning in 1896. Funeral February 6, in charge of Elders H. A. Stebbins and Eli Hayer, E. L. Kelley preaching the discourse.

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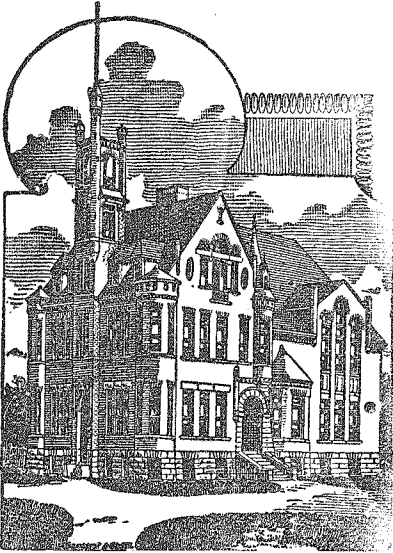


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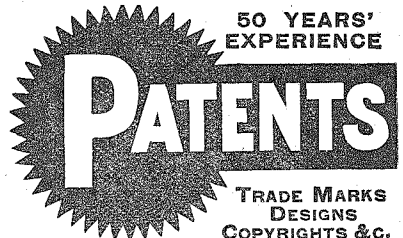
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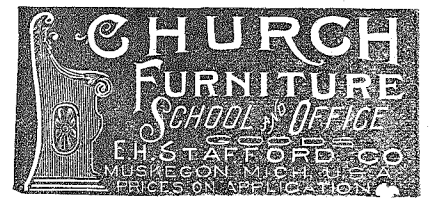
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, February 23, 1898.

No. 8.

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PRESBYTERIANS CRY "HERESY."

WESTERN Presbyterians, with Chicago as their thought-center, are stirred up over the publication of a book which they claim attacks fundamental principles of their doctrine.

"A History of Christianity in the Apostolic Age," by Dr. Arthur C. McGiffert of Union Theological Seminary, New York, has been before the public but a few weeks. In that time it has provoked world-wide discussion. The attacks attracting the greatest attention have come from Chicago. Letters demanding that the doctor be placed on trial for heresy, with which members of his presbytery have been flooded, have gone in large numbers from Chicago, it is said.

Among Chicago ministers who have discussed the book and challenged its statements and conclusions are Dr. Gray, editor of the Interior; Dr. McPherson of the Second Presbyterian church, and Prof. A. C. Zenos of McCormick Theological seminary. Dr. Zenos said last night:

"The book has caused more of a stir among Presbyterians than anything that has occurred since the Briggs trial. I would not deny him the right of belief, but if his researches and studies lead him to conclusions that the book seems to indicate he is out of place as a minister in the Presbyterian Church. His

book is a challenge to Presbyterian doctrines all along the line."

Dr. Herrick Johnson said he had not examined the book except as to the chapters relating to early church government. While in them no points of doctrine were involved yet he could not but disagree with the general conclusions drawn. Dr. John L. Withrow, of the Third Presbyterian Church, said he had not read the book, but from criticisms by men with whom he was familiar he could not but hold it in an unfavorable light. He said: "I heartily hope there will be a kindly effort made to have Dr. McGiffert see that the mind of the church is opposed to the doctrines of his book and that he may so act that a heresy trial will be avoided."

It is said no defense of the book has appeared from anyone connected with the Presbyterian Church. Defenders outside the Presbyterian Church have arisen, and among them are Dr. Clyde W. Votaw and Dr. Shailer Mathews, both connected with the theological department of the University of Chicago.

CONTENTS OF THE BOOK.

Dr. McGiffert in his history discredits several of the New Testament books. The Book of Acts seems to have fallen specially under his ban. A doubt also arises in the mind of the reader as to whether Dr. McGiffert believes in the actual resurrection of Christ. He says the apostles believed in it and derived as much comfort from the belief as though it had been an actual fact. His conclusions in regard to the last supper have been subjected to special criticism. . . . — *Chicago Record.*

UNITED PRESBYTERIANS ON TITHES.

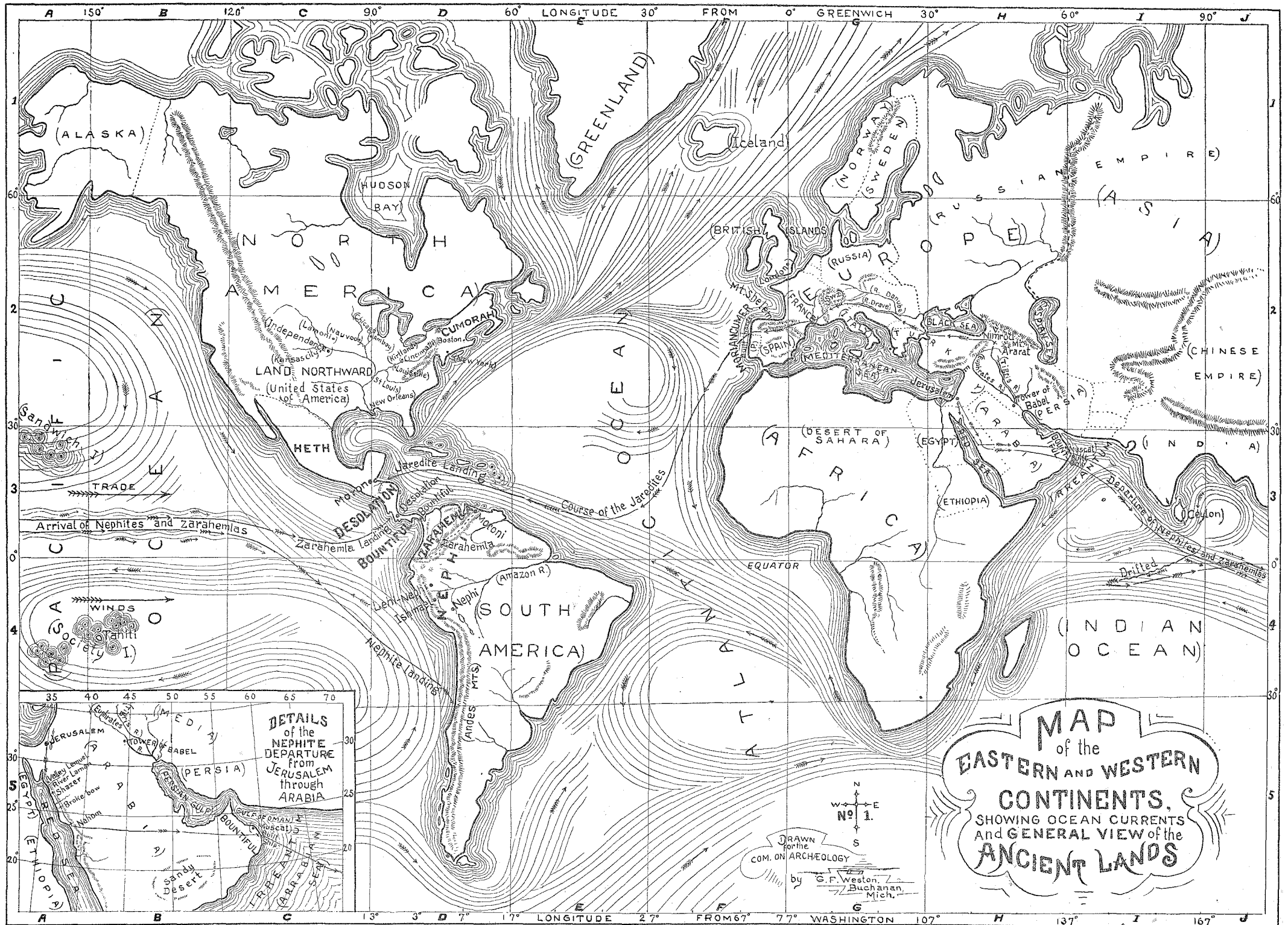
IN the Union Presbyterian church at Sixty-third Street and Parnell Avenue the first tithe convention in the history of the world assembled yesterday afternoon. Representatives of fourteen United Presbyterian churches listened to arguments why a tenth part of a man's worldly wealth should be consecrated to the use of the church, and at the close of the meet-

ing in the evening resolutions recommending this as a duty to the united presbytery were passed without a dissenting voice.

One of the most prominent among the advocates of a tithe system, the Rev. E. B. Stewart, of the Third Chicago church, addressed the convention in the afternoon. He delved into ancient history, and brought forth instance after instance of the observance of tithing. He quoted the fathers of the church—Nicene and ante-Nicene—where the teaching of the twelve apostles required for the support of the prophets "the first fruits of a batch of dough or jar of wine or oil." He cited the Hebrew law, the customs of the Chaldeans, Chinese, Arabians, Babylonians, Hindoos, Egyptians, and Syrians. Then he traced the custom to Offa, King of Mercia, and Charlemagne, winding down through the middle ages to modern times.

From all this he argued that the tithe is a universal principle and not merely a Levitical institution. Nevertheless, he said, he did not favor the idea of compulsory tithe-giving. "There is a tendency against this all over the Christian Church," he declared. "The offering should be voluntary. I hold that this is a divine appointment, else why the number ten. Seven is a holy number. Why was it not a seventh part? Three is also a holy number and twenty. Why not any of these numbers if it was not primeval appointment? It is still binding. It is as binding as the divine institution of marriage.

"If tithes were paid by the worst of Heathen where ought the modern Christian to stand? Shall he say that his God shall not have as much as the gods of the Heathen? Covetousness is at the root of it all. Men who do not believe in prohibition, who believe in a liberal Sabbath—these and those who oppose tithes—are often actuated by covetousness. Men are willing to apply Christian principles to almost anything but that which conflicts with greed for money."— *Chicago Record.*



W
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No 1.

DRAWN for the
COM. ON ARCHEOLOGY
by G.F. Weston,
Buchanan, Mich.

DETAILS
of the
NEPHITE DEPARTURE
from
JERUSALEM
through
ARABIA

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, February 23, 1898.

No. 8.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALLYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 23, 1898.

DANGERS OF MORMONISM.

IN a lecture recently delivered by General John Eaton of Washington, D. C., after referring to the accession of 65,000 converts a year claimed by that sect, he made the following substantial argument:—

"The Mormons, though essentially the same as formerly, do not carry out the old plan of conversion. They now visit the houses of persons in pairs, and are very similar in their methods to followers of Moody. They present a card on gaining admittance and proceed to enumerate the articles of faith, which, as they are written, do not seem so extravagant. They are careful not to give offense, and having won favor can obtain a satisfactory hearing. Their hearers, finding no objection to their mild religious statements, become less horrified, and by degrees are influenced disastrously, oftentimes becoming members of the Mormon Church in spite of its atrocities.

"The Mormon faith in itself is to be dreaded, but the probability of its unhealthful influence is still worse. The State of Utah, though admitted into the union by promising to abandon polygamy, is now governed by the followers of Smith, and as their religion is universally adopted, the State will make no laws to destroy it. But the danger does not cease here. The State of Utah has the right to send senators to Washington. Two Mormons are therefore living at the capital with their wives and admitted into our most respectable American society. The danger of this is obvious. More than once social intercourse has resulted in the ultimate conversion of Christians to Mormonism. Many who have settled or visited Utah began to worship in these pagan churches because it was stylish to be Mormons in that country, and their ruination soon followed.

"Another danger resulting in the power of Mormonism in Utah is its political strength. Even now nothing could be done in the senate against it without being strongly opposed by the two senators just mentioned. In the State itself no one but a Mormon will be received favorably. It is beyond doubt that Mormonism is spreading. They have recently established two headquarters in Mississippi, one in Athens, Alabama; one in Tennessee, and several in New York, New Jersey and other localities near by. Even our own State contains many Mormon converts. They are now erecting schools, acad-

mies, and even universities to spread their infamous doctrine."—*Des Moines Capital*.

It is said in certain philosophical circles that almost everything in the physical, scientific, mental, moral, and religious realms moves in waves of periodical occurrence. Without stopping to discuss the proposition in its general form, we accede to the thought that every now and again there occurs a spasmodic scare in regard to Mormonism, so-called. The foregoing from the *Capital*, published at the Capital City of Iowa, is in evidence that this particular sensational and periodical wave is in motion.

We are not specially called upon to defend the Mormonism of Utah, but there is something so uncalled for, and so absurd in what the *Capital* called General John Eaton's substantial argument, that some notice ought to be given the idea of it.

1. General John Eaton is running a tilt against a faith and a people of which he knows next to nothing, or worse. For the reason that he styles the "churches pagan;" and alleges that many drifted into the Mormon Church because it was "stylish to be Mormons in Utah."

2. Such men as General Eaton, in their Don Quixote manner of attack, fail to see how they impugn the common intelligence of the average, so-called Christian, by assuming that said Christian is likely to become an easy victim to Mormon shrewdness of policy and smoothness and seductiveness of speech. If there is so little of the real Spirit of Christ in the average Christian that he is in absolute danger from the attractiveness of pagan Mormonism, it is a fearful comment on the way such Christian has been originally proselyted.

3. Jesus said of the "disciple indeed that he should "know the truth;" hence, there should be no need for fear on the part of General Eaton and a lot of contemporary fearful chaps all over the country for the good welfare of those for whom they are exercised; for if those whom these men seek to warn were Christians indeed,

they could easily hear, examine, "prove all things and hold fast that which is good," as admonished by Paul.

4. Mr. General Eaton is only giving echo to a similar cry raised in different places. A writer for the Pittsburg, Pennsylvania, papers raises it in West Virginia, upon the plea that Mormonism is making headway, fearful headway, among the mountains of that loyal State. Another writes to the New York *Sun*, and raises the hue and cry in defense of Long Island; another raises it in Indiana; another in Mississippi; and so it goes, "all along the line."

5. What is it that these men fear? Is it the illiterate, half enthusiastic, partially educated men, whom they say are the proselyting ministers employed by the Mormon Church? Or, is it the inexorable logic of fact and statement, the plain restatement of the words of Jesus constantly made? Or the absolute and dogged refusal to admit that Jesus made a mistake, or uttered a false philosophy? Which is it? It would please us to have the doctor, General Eaton, to explain.

6. If there is anything pagan in the average Mormon's statement of his faith, or in the public worship of any branch of believers in the faith enunciated by Joseph Smith, and commonly known as Mormonism, we have never seen or heard it. Nor do we believe that General Eaton, or any other of these bugaboo peddlers, ever saw it, or anything like it. They have simply conjured up a hoodoo out of their own consciousness of inability to rationally meet and overthrow the real beliefs of those who accept the angelic message, and this they are holding up before those among the people prejudiced against anything supposed to be Mormon, like themselves, and using it as stock in trade for the lecture platform. It passes for the golden in argument, but it is very like brass.

7. The writer in the Pittsburg press assumes that there is a pressing necessity for congress enacting a law

making plural marriage, or polygamy, a penal offense, such law to have national jurisdiction. Personally, and as a representative of the faith of the original church, as organized in 1830, we have not the slightest objection to the enactment of such a law. It would in no sense affect the moral standing or progress of the truth of the angel's message. But we have small sympathy for the men who are urging the passage of such law, on the premises and arguments presented by them; the premises are incorrect, the arguments faulty. The attitude is that of a senseless scare, having its base in error and prejudice rather than in truth, or a healthy desire for the good of men.

It has long passed into an adage that, "Error is not to be feared if Truth be left free to combat it."

8. General John Eaton's attention has been called to the fact that there is a class of so-called Mormons by him, who are resident in Iowa, and who are just as loyal, to the General Government, just as moral, just as good citizens as are any of the societies of Methodists, Presbyterians, or other Protestant denominational churches or the Catholics; and, if he had the elements of fairness in him that a proposed reformer ought to have, he would not make the sweeping denunciations that are credited to him in the closing sentences of his reported lecture.

9. The State of Iowa contains many believers in Mormonism of the Reorganized Church type, and these are interested in erecting schools, academies, and other institutions of learning; but in not one of them is it intended or sought to "spread" an "infamous doctrine," unless the doctrines of the Lord Jesus Christ may be styled "infamous" by this doughty and devout Mormon hater.

REPENTANCE.—NO. I.

CHARACTER building is the true aim of gospel effort. A substantial, enduring, and creditable structure can be hoped for only where the foundation is carefully and safely laid. Equally important is it that the material employed throughout shall be of a character to bear exposure and to resist the elements that threaten. A little neglect in this regard, anywhere

along the line of work, may entail serious consequences, if not disaster, later on. Many a building has proven unequal to the strain put upon it, because of the builder's failure to fill in the interstices or insert the necessary supports as indicated by the architect; and still others have gone early to decay because of the unsound character of the material employed in their construction.

The Great Architect, by whose plans and specifications it is intended we should build our characters, has exhibited wisdom in every line of his instructions, and to ignore a single detail is to jeopardize our eternal interests. Implicit confidence in his wisdom should be the incentive to our acceptance of what he has appointed. He who thinks to introduce improvements or varying features as the work proceeds, had better not start to build. Disappointment awaits him, for his structure will never be approved. Every thought in that direction voices a lurking lack of confidence, and is a forerunner of dismay and loss. God's formula is the expression of the spiritual, and what varies therefrom must be the suggestion of the carnal. One is life and the other is death. One will endure the fire that tests, and the exposure that threatens; the other must succumb, sooner or later, under such visitations. An imperishable structure must be proof against all destructive elements, hence must be divine throughout. From foundation to capstone it must bear the impress of the builder's implicit faith in Christ.

Under the personal ministry of our Lord, even the Pharisees would have been willing to take the gospel as a patch with which to repair their accepted philosophy, or as a wine with which to replenish their carnal bottles; but they were distinctly informed that such an admixture or combination would simply mean disappointment and mortifying loss. (See Matt. 9: 18-23, I. T.) Paul, too, carefully notified the builders that as the foundation was imperishable, so also must be the elements entering into the superstructure; otherwise a ruination of hope must accrue. (See 1 Cor. 3: 11-19.) If the foundation was laid in the wisdom of the Infinite Designer, and that foundation is indestructible, it

follows, in reason, that the material and labor provided and specified by that Architect will best comport in character and durability with the foundation. It were as reasonable to question the stability of the foundation as to slight any of the details specified for our direction in building thereupon. Christ as a living illustration of absolute obedience to God, was laid for us to build upon. How unseemly then must appear the structure thereupon which carries evidences of divided trust—part Christ and part self.

With faith in Christ as an incentive, we are ready to surrender instantly when the cry of *Repentance* salutes our ears. We are ready to drop *all* plans, theories, and practices that have been in vogue. We have no inclination to carry them farther. The answering word from our hearts and heads is, "What wilt *thou* have me to do, Lord," and there should be no mental reservation in this. If Christ is to pioneer us to success, it must be by his own methods and along his own lines.

Many of the Jews "believed" on Christ, but when the touchstone was introduced by which their acceptance of him unto salvation was to be determined, they suddenly exposed the shallowness of their pretended faith. "If ye continue in my word, *then* are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," was but another way of saying "Bring forth fruits meet for repentance." (Compare Luke 3: 7, 8 with John 8: 31-33.) In both instances where these words were employed they laid the axe at the root of traditions which the professed believers were wedded to. Their faith in Christ had not included the idea of abandonment of all theories in conflict with his, and hence his "if" provoked them, and they retorted quickly by an assertion of their lineage from Abraham. That darling tradition was bigger to them than the faith they had in Christ. Repentance meant reform in doctrine as well as practice, and an abandonment of all claims not comprehended in the new *regime*. For this they were not prepared, hence Christ was lost to them as a foundation. The carnal and the spiritual could not be mixed and wrought into

a structure in agreement with that foundation, hence their belief was vain.

The apostolic injunction, "Repent and be baptized," that rang out in answer to the inquiry, "Men and brethren, what shall we do," on Pentecost day, was directed to "devout men out of every nation." These devout men were worshipers of God, and it was their forms of worship and sacred traditions which chiefly came under the iconoclastic swing of that word, "Repent." It meant a transfer of their affection, a renunciation of their old convictions, and a preparation for absolute immersion into the new philosophy. Nor does it mean less to-day. These are a part of the essential "fruits meet for repentance." When citizenship in Christ's kingdom is sought, it should imply an end of allegiance to self, creedism, churchianity, and all that in them is, and when the baptismal wave sweeps over our immersed bodies, it should imply our complete entrance into Christ. Our rising from the liquid grave should mean that a "new creature" is born, in whom Christ alone is to be portrayed and illustrated.

Such to us is Repentance in its relation to the mind, and without this the initial labor and material in the character structure cannot be said to be in harmony with the foundation as to spirit or genius. In our next we shall deal with the evidences of repentance in overt conduct.

ARCHÆOLOGICAL COMMITTEE'S REPORT.

THE report of the committee on American Archæology, appointed at the General Conference of 1894, is now ready and on sale at the Herald Office.

The report forms a book of 110 pages, about the size of the Instructor—in the page size.

It is divided into three parts. Part 1 contains a preface, and outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, and includes a summary of the conclusions reached by the committee, with a statement of the evidences upon which said conclusions are based. Part 3 is an addenda. It contains much miscellaneous matter of general importance, including a list of early authors on American antiquities, including their

opinions concerning the origin of the ancient Americans; also a list of authors quoted. The work also includes an index of names of lands, cities, rivers, etc.

The committee has sought to outline and locate the lands, cities, rivers, and boundaries of the countries and civilizations mentioned in the Book of Mormon. It has summarized and presented the leading archæological evidences obtainable in support of the claims made for the record. It has gathered evidences from sources not accessible to the average reader, who in the report will find matter of great value in advocacy and defense of the divine origin of the Book of Mormon.

Not the least among the features of the report is the series of maps, six in number, prepared at the direction of the committee by Bro. G. F. Weston. These maps are bound in with the report. They also appear on the HERALD cover in connection with the advertisement of the report. Other engravings also appear, illustrations of "Mexican picture writing," and "Landa's Maya alphabet," "Le Plongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas-relief from Palenque," and "Inscriptions from Palenque."

The work has been compiled and completed at considerable expense, but the price has been made as low as possible.

Every Latter Day Saint should have a copy of this excellent work. It is both a manual of Book of Mormon archæology and an interesting literary account of the past and much of the present conditions of the lands named in the work.

All should be informed by reading and study of the committee's report. For sample of maps, see HERALD cover.

Price 50 cents per copy, post paid, to any address. Address orders to Herald Office.

EXTRACTS FROM LETTERS.

BRO. S. D. ALLEN, Milton, Florida, February 14:—

We have had some la grippe; all very well now. Bad weather caused our last conference to be small. However, we transacted all necessary business. Bro. Tucker has gone to Gordon, Alabama; Bro. Carpenter to Mississippi. Just a little brighter prospect

in our district, in my opinion. Local divisions will melt away in time, if the saints do their duty.

EDITORIAL ITEMS.

BRETHREN making appeals in behalf of others should remember that such items should be presented to the Presiding Bishop; or if of local importance, to the Bishop's agents, who are authorized to act in such cases. The HERALD cannot publish indiscriminate calls for relief; not that it is not in sympathy with the unfortunate, but because there is a proper method of dealing with such matters. The Bishop is at the head of the temporal arm of the service and to him such matters should be addressed. Were we to publish every individual or general call for help requests would soon become so numerous as to attract little or no attention. The lawful way is the correct one.

Bro. George Jenkins baptized four at Leavenworth, Indiana, as a result of a recent series of meetings. Letter from Bro. P. A. Flinn, late date, who reports good prospects for further additions.

Bro. A. W. Gorbutt sends us an article written for the *Chicago Catholic World* in reply to an editorial in that paper on the subject of "the vanishing Mormons." The article contains some good trenchant points; the *World*, however, declined to publish.

Bro. J. R. Lambert, who submitted to a surgical operation during the past week, is doing well and recovering rapidly, with prospects of permanent improvement in health.

Sr. Mary Powell writes of the work of a few saints at New Castle, Pennsylvania, where they hold services in private houses, also in schoolhouses. They mean to bring the truth to the attention of the people.

Sr. Cora L. Kelley, of Bagdad, Florida, writes thanking a sister who sent her printed matter and requesting that she write her. Her faith in the work is confirmed as her understanding increases.

Elder Ellis Short, of Independence, Missouri, and Standley, Indian Territory, was at Lamoni during the past week visiting relatives and friends, etc.

Sr. Alice M. Joslyn, of West Harrisville, Michigan, writes of her hope and trust in God, which have been a

stay to her in trial and adversity. She is a teacher and with others is isolated from branches of the saints, but is strengthened nevertheless by the presence of the Holy Spirit realized in answer to prayer and faithful endeavor. Bro. J. J. Cornish and David Smith were laboring diligently in that field to build up the work.

Bro. C. E. Hand, of the Eastern Iowa district writes of some encouraging and some discouraging features in his field. Among the latter he mentions worldliness among some called to be saints, stating that they justify the practices of dancing, horse racing, etc., because General Conference has not condemned them, and because of which Bro. H. urges that the conference speak out definitely. The conference has expressed its opinion as adverse to the practice of dancing. The conference has not seen fit to pick out each separate evil and pass upon it, but has expressed itself in general terms against all that in letter and spirit is contrary to the law of God. Because it has not specifically condemned horse racing, it is nevertheless opposed to it and similar practices, undoubtedly. Were the conference to specifically condemn every crime in the calendar and to disavow every unhallowed or unwise practice, the evildoer would find some pretense to excuse his misdoings. The conference is not blamable for the worldliness of any bearing the name of saint; nor has the conference prevented proper and wise labor with a view to correct the conduct of the supposed or actual transgressor. The brethren in conference have discussed these questions time and again. If wrong, they may yet be converted; but it seems to us a fair presumption that they have examined the questions pro. and con., and have "done what they could" in the premises.

Particulars of railway rates will soon be announced. As stated the reduction has been granted. Particulars are delayed because of negotiations for a conveniently located joint agent at Independence.

An explosion destroyed the United States man-of-war *Maine*, lying at anchor in the harbor of Havana, Cuba, on the night of the 15th inst. The vessel sank with most of her crew, 256 seamen and two officers los-

ing their lives. It is now believed that the explosion was purely accidental and was caused by gases generated in the coal bunkers, though some hold to the theory that it was caused by a Spanish torpedo. A rigid investigation has been ordered by the government. Universal expressions of sympathy have been tendered by representatives of foreign governments, including those of Spain.

Miss Frances E. Willard, President of the Woman's Christian Temperance Union, died at New York City, on the 18th inst. Miss Willard was "in the highest degree a typical American woman—a woman of genius developed by culture, animated by the purest and loftiest motives and ideals. She had the genius for the discernment of her opportunity for helping others to better and happier living. She never was guilty of hiding a talent in a napkin. To be indolent, to shirk a responsibility, to surrender to any cowardly fear, was foreign to her nature." All honor and respect to her memory; all due regard to the nobility of her nature. She rests from her labors, but her works continue an inspiration to others for good. Mrs. L. M. N. Stevens, Vice President, succeeds Miss Willard as President of the Union.

Vernal, Utah, Feb. 16. — Range riders just in from the Blue Mountain country, east of Green River and along the Colorado line, report cattle dying daily on the range on account of wet and cold. One cattle man states that he fears the loss will amount to from 50 to 75 per cent before the country dries up in the spring.

The Executive Council of the Mule Spinners of America met in Boston and voted to call a general strike, to affect every mill in New England. If the various unions act upon the recommendation 147,000 people will be thrown out of employment.

Orders have been issued by the French government to the mints that henceforth the sacred motto, "Dieu Protégé la France" (may God protect France), shall be omitted from all coins. It has been used for one hundred years.

The Rev. Dr. Arthur C. McGiffert, Washburn professor of Church History in the Union Theological Seminary may be brought before the New York Presbytery on a charge of

heresy because of statements in his recent book, "A History of Christianity."

A note from Minister Woodford, handed to the Madrid government on Monday, demanded that Spain should formally disavow the insults to President McKinley contained in Señor de Lome's letter to Señor Canalejas. The Cabinet Council, it is reported, decided unanimously to reply to Minister Woodford that Señor de Lome's spontaneous resignation and the terms of the decree accepting it were considered sufficient satisfaction.

A special dispatch from Shanghai says the relations between China and Germany are seriously strained over the latter's fresh demands.

Count Esterhazy predicts that the Dreyfus-Zola controversy will not end until blood is shed, and says he would ask nothing better than to lead his regiment against the Jews of Paris.

The Agrarian Socialist movement in Hungary is becoming most serious. In the Kaschau district the peasants are in open revolt and there is much disorder in other districts.

According to the London *Daily Mail* all the details have been settled for carrying out Cecil Rhodes' scheme for the extension of the Buluwayo railway to Lake Tanganyika, Central Africa.

A dispatch from Constantinople states that the Ambassadors are trying to arrange a provisional government for Crete, and to introduce autonomy without appointing a provisional government.

Mr. Curzon, British Secretary of Foreign Affairs, in a recent speech in the House of Commons pointed out that Russia had advanced to the Oxus, and that it was impossible for Great Britain to allow a gap to remain in its northwestern Indian frontier. Russia stood on the borders of Afghanistan which England was pledged to defend. The Ameer had said: "England and Afghanistan are as one house with one wall. Are your soldiers going to join mine in defense of that wall?"

Mr. Curzon added that it was necessary, therefore, that communications with the frontier be kept open, and, while no sane man would propose to go beyond the mountain barrier, yet the two passes traversing the range

must be secured. Moreover, the foreign relations of the frontier tribes must be controlled, assurances of their good conduct must be obtained, and it was vitally necessary to enter into confidential relations with them. The frontier officers, continued Mr. Curzon, would be carefully selected and if their work was successful the tribes would be "brought willingly under our rule, will wear our uniform, and form a valuable recruiting ground for the Indian army, for the resources within India are less plentiful than formerly."

Bro. W. H. Kelley sent us slips from New York and Brooklyn papers containing statements as made by Elder Kessler, of the Utah Church, and Bro. Kelley. Some of the differences were quite sharply drawn. The Utah men had no desire for discussion, however.

Bishop E. L. Kelley desires us to state that the families in the Decatur district of those in the field will be supplied by Bro. David Dancer, the local Bishop's agent.

Cablegrams indicate that a crisis is impending in West Africa, growing out of the conflicting claims of Great Britain and France. The French have been pursuing an aggressive policy in reference to territory claimed by Great Britain and an actual conflict seems imminent as the two forces approach one another. France by her attitude indicates that she depends upon Russia, and possibly Germany, to support her, if there is not an actual understanding between those powers.

Mothers' Home Column.

EDITED BY FRANCES.

"A page of words locked up in foreign tongue,
To which our present knowledge holds no key.
A life of care, of dark and toilsome ways,
In which no meaning, no intent, we see.

"The language learned, that page is all aglow,
Bringing a message from a radiant soul.
God's language learned, the ways illumined stand,
And in his light we read the perfect Whole."

AUNT MIRA'S ROOM.

WELL, what is there about Aunt Mira's room worthy of note? But little apparently. A brief description will outline the picture. It is a back chamber of a one and a half story house. It is eleven feet by thirteen and a half; has one window facing the rising sun. This window has an outlook into an extensive orchard, which perfumes the air, enchants the eye, and satisfies the taste. It is also made alive by a flock of hens, and vocal by

the cackling of the same, the chirp of chickens, the early morning crows of many roosters, who seem to outdo one another in their loud hurrahs for the break of day, just when the tired brain wants to rest. In front of the window and on the left as far as the view can be taken in, it is a dense forest, lost in the horizon, while to the right in the distance a few farmhouses can be seen.

The house stands near the road, on which there is considerable passing, especially in summer. It is on the sunny side of a hill which gives the grandest view in the county—"Grand View" is an appropriate name, and "Sunnyside" the slope of the hill. The house is painted white, has green blinds, and two barns, one joining, the other separate. Only one neighbor in sight, yet others one fourth of a mile distant, screened by hills.

In the subject of our essay there is a bed, bureau, stand, table, chairs, heating stove, woodbox, a small oil stove, etc. This one room is used as a cookroom, bedroom, dining room, laundry, schoolroom, and play room, to say nothing about the mending and making that have been done there. A clothespress is very satisfactorily used as a dish closet and a storeroom. The woodwork is painted white, the walls covered with paper adapted to such a room, and it is nearly covered with paintings and useful ornaments, made by the hands of the occupant.

Why did this old lady make her home in this cozy little corner of the big world? We will briefly answer: Eleven years ago she faithfully and tenderly cared for her sick husband for months, through a severe illness which terminated in death. None but those who have had a similar experience can for a moment realize the emotions that attend such a case. We do not attempt to describe it—our pen cannot draw the picture—it merely states the fact that when she saw his remains placed in the last resting place, her soul cried out from its depths, "O that I might lie down in the grave with him!" The next thought forced itself into her mind with great power, and drove the other out. It was: "No, Father, let me stay on the earth and do a work for thee."

She could not live alone, yet knew not where she could go or what to do. She had had no anxiety about it, however, for she had made it the main and only object in life, to care for him she had promised to be faithful to, in sickness and in health. On returning to the house her brother said, "Come and live with me." She accepted the kind offer, saying, "I will never throw myself on you for support; I will do all I can to support myself." A few weeks later she became the mistress of this room, where she has played keeping house when at home, nearly half of the time being absent doing light work on small pay, or being company for friends.

Three little boys, the oldest seven, the youngest two, made this home glad and busy, as well as musical. She appropriated them, took them into the vacant place in her heart, believing that neither home nor heart are complete without the little ones. It is now nine years since she has had the enjoyment of one living object of her own, animate or

inanimate, not so much as a kitten or a plant, and yet she always had a taste for the beautiful, a love of home, a proper desire for the same, and the necessary objects to complete it. A better developed head for domestic life than for the business world.

When visiting among the saints and other friends, who are in a prosperous condition, the question would sometimes present itself: "Why were such blessings withheld from me, and bestowed on so many?" Then asked God to direct her thoughts, and consequently her feelings, and thereby was able to rejoice in their prosperity instead of being envious.

The comforting thought that there is a home being prepared for the faithful, that can never grow old, never need repair, never be taxed, needs no furnishing, no cleaning, no lighting, but is pure and even glorious forever, fills her soul with a foretaste of its blessedness—not constantly, but occasionally.

The first winter she interested herself in sewing and knitting for her brother's family. The sister-in-law accepted the needed help, and one day remarked: "If you wish to help me, there is no way in which you can benefit me so much as you can to teach my children. It is a long way to the schoolhouse, and besides, there is no one to look after them."

"That I will do with pleasure, if they will obey me," was the quick response. The thought of giving them regular teaching had never occurred to her mind, although she enjoyed teaching and had given them a little oral instruction during the winter.

One hour a day, according to the mother's wish, two of the boys sat by their aunt, and received instruction according to her ability and judgment. This new occupation, and yet an old one, filled her mind with a different train of thought; something to live for, a purpose in life, without which any life is but a barren waste. If we cannot obtain a great, a grand purpose, let us accept that which presents itself, although it may seem small and insignificant, and *make* it great.

Two years later the third boy entered the little school and learned his letters—that was another stimulus, another object to live for. This little room was large enough for the children and their books. Plenty of room on the table for the latter, and room on the wall for a blackboard, although some ornaments were crowded over. They received more weeks school each year than was given in the district school, which they entered five years from the commencement. As they advanced in their studies, more time was given daily, at each term. Exercises in study were not the only pleasures and benefits that this little room has afforded. Many little games and amusements have been enjoyed by Aunt Mira, as well as by the children, to say nothing about the much whittling and paper cutting. Often a dinner party, or a treat of molasses candy was enjoyed, being a reward for diligence and good deportment, also strolls in the woods were taken. They took pleasure in gathering flowers, berries, and mosses for her, and in making a soft seat of boughs for "Auntie to rest on." O the happy hours that have been spent there! Who is

able to enumerate them? Think ye that they have a record? We hope so.

"But," says one, "they must have been wonderful children if they always lived in such harmony." We can say as a truth, They are better than the average of children; but like all strong, intelligent children they must have amusements, and if it storms so that they cannot attend to their outdoor work or play, they find a chance and material with her. Paper bags are saved for them to burst, strings are collected for them, pins are given as they wish, also pieces of cloth, knives, and scissors are not refused when it is safe, and, "Please, Aunt Mira, can I have your knife?" is the manner of the request. Many little boats have been built and enjoyed there. Sometimes a dish of water, but more frequently the floor, has been used for the sea. Carts and sleds, too, have abounded.

Eight years ago this summer a dear little girl, fresh from the world of purity, came to make glad this home. A little more than two years later, a beautiful boy followed her, and when about the same length of time had elapsed, another joined the group at Sunny-side.

"Well," says one, "I guess Aunt Mira had no room for *them*." Yes, she did, too, both in her heart and in her room—'tis something like a stagecoach, always room enough for one more. Not unfrequently five children and a cat are present and can stay, unless called by their parents, as long as they wish, if harmony prevails. If she rebukes them, which has been done many times, no disrespectful language is given back—two now no longer children, but young men, soon to go out and meet the stern realities of life. O how glad is she that their happiness and comfort have been her purpose all these years. We see her sitting so that the light from the window will fall over the left shoulder onto her work or book—she is confined to glasses by day and can do only plain knitting in the evening. While thus engaged the little ones are amusing themselves by hauling wood from the woodbox on their little cart or sled to some other part of the room or out into the hall. This they do not do without permission, and usually haul back when done. They have much pleasure in hunting, one being a wild animal whose den is under the bed.

"Well, old lady, don't you get sick of such nonsense?"

"No, but a little tired, sometimes." We older ones should not forget that we, too, were children once. What does one's childhood amount to if it is robbed of its rights? What are its rights? Its innocent home pleasures. Many times have the three boys sat by their aunt's bedside, while she was resting, and laid their heads down on it, and given attention to her stories and recital of poems—now another three occasionally do the same. Another three help bring up her wood and water—even the little two-year-old boy loves to bring up "Aunt Mi'a's 'ood and awter."

Right here we will say, "Like begets like"—love begets love, hate begets hate, and especially with children.

Ye who have grown old as regards time, cultivate your love for children, that ye may sow no tares in the garden of the Lord, and that ye may be happier here as well as happier hereafter. SR. ALMIRA.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

SUNDAY SCHOOL INSTITUTE.—CONTINUED.

TUESDAY, at 3:45 p. m., the subject of teachers' meetings was conducted by J. F. Mintun, and developed the following:—

TEACHERS' MEETINGS.

1. Object.
 - 1¹ To unify work.
 - 2¹ To prepare for review.
 - 3¹ To inspire confidence in teachers.
2. Benefits.
 - 1¹ To make review most effective.
 - 2¹ Teachers keep in touch in teaching points.
 - 3¹ Opportunity for lesson study.
3. Necessities.
 - 1¹ Can't know the benefits unless we attend.
 - 2¹ Perfect preparation for lesson and review.
4. Difficulties.
 - 1¹ Too much scattered.
 - 2¹ Too busily engaged.
 - 3¹ Can't meet in evenings.

Not always safe for young ladies to go alone, and sometimes no one to accompany them.
5. How to overcome difficulties.
 - 1¹ Meet on Sunday previous.
 - 2¹ Meet on same Sunday lesson is to be studied at an earlier hour.
 - 3¹ Meet in daytime of some other day if you can't meet on Sunday.
 - 4¹ Conduct work at home.

Let an hour be appointed most convenient to conduct examination of lesson at home. When the hour comes have prayer, and engage in the study of the lesson. Invite some senior scholar, or some one of the family to study with you, if it is thought to be preferable. If two or more teachers live near to each other let this hour be occupied studying together.

Teachers should cultivate sociability with each other, and consult together for their mutual good in their work.

5¹ Have a meeting or meetings at first of quarter to study general plan conducting the lessons of the quarter, that is to take a preview of the work to be done, and how best to do it.

The school is in the most prosperous conditions when the teachers' meetings are held.

6. How conducted.
 - 1¹ Prayer, or song and prayer.
 - 2¹ Bring quarterlies, Bibles, pencil, and notebook.
 - 3¹ Study.
 - 1² Subject.
 - 2² Golden text and show relation to subject.

3² Outlines.

If there are outlines in all the quarterlies study and contrast them. Decide on most important points.

4² Lesson text.

Outline should precede lesson text to give a system to its study.

5² Select teaching points.

Teachers of the different grades to select as best suited to their grade, then compare and harmonize with each other and with time to be occupied in lesson.

6² How to illustrate.

7² Form outlines.

Each teacher should conclude upon an outline governing her in teaching points she or he has concluded upon to teach.

Tuesday, 7:30 p. m., the subject of the home department was treated by J. F. Mintun, and the following thoughts were with others presented:—

HOME DEPARTMENT.

1. Preparation for.
 - 1¹ Have quarterlies and Bible always at hand.
2. Time.
 - 1¹ Study spare moments.
 - 2¹ Study evenings with family, inviting friends.
 - 3¹ Study on appointed hour on Sunday, inviting friends.
3. How conducted.
 - 1¹ Appoint hour of meeting.
 - 2¹ Secure extra quarterlies and Bibles.
 - 3¹ Prepare during week and on Sunday as for regular Sunday school.
 - 4¹ Select some one to lead.
 - 1² Preferring member of the church.
 - 2² One best qualified.
 - 3² Prefer father all other things considered equal.
 - 5¹ Invite friends to meet with you.
 - 6¹ Where people are very poor gather them into their own home, or your own, and teach both parents and children. Thus gather them until better provisions can be made.

The following topics were on home work, but not wholly limited to what is known as the home department, yet it is governed by the same principle:—

- I. Parents' aid to scholars or children.
 1. By studying with them.
 2. Assist child to be punctual.
 3. Accompany child to Sunday school.
- II. Parents' aid to teachers.
 1. Inspire confidence in the child for the teacher.
 2. Request child to comply with teacher's instructions.

J. F. MINTUN, Reporter.

(To be continued.)

Letter Department.

OAKLAND, Cal., Feb. 1.

Editors Herald.—I have had a talk with some Utah elders. I told them if they were the true church they should not be afraid to meet us and prove it by the books.

They refused; but claimed that the gifts of the Spirit, their prosperity, and the

great things they were doing in temple building, and the work for the dead, and the little we were doing in contrast with their sending one of their apostles to Jerusalem, and in the South, and the gain they were making from our church, claiming twenty-four in and around Oakland and San Francisco, was conclusive evidence of their being the true church; and that it was only a matter of a few years when we would go down, said that President Joseph Smith had seen it in vision while here in Oakland. The vision having been reported by old Bro. Al Nethercott, who was excommunicated from the Reorganized Church for unchristianlike conduct.

They also accused me of having stopped their preaching on the streets of Oakland. As I have found several of them to be very unreliable, and for fear they will try to make capital of this, as they are doing of all the old stories they can find, I here make a statement of just what occurred: I found they were preaching on the streets and representing themselves to be Latter Day Saints, and giving out tracts which taught only the first principles of the gospel. But on the covers I found two tracts advertised; one on polygamy, another on blood atonement, and thus secretly introducing their damnable heresies. To this, and to be classed with Utah Mormons, I had objections; so I went to the Mayor and Chief of Police, and asked for the privilege of going on the street and showing the difference between the two churches. This led to an inquiry on their part of what the difference was. I told them we were and always had been a law-abiding people, and anti-polygamists in the strongest and fullest sense of the word. But the chief told me these men had told him that they did not preach or practice polygamy, and that it was stopped. I then showed him that they advertised polygamy and blood atonement, and that their Book of Covenants had a revelation in it that commanded it and made it necessary to a full salvation, and they could judge for themselves whether polygamy was thus dead or not.

The Chief of Police thought if we went on the streets it would lead to controversy and disturb the peace. I told him it would not on our part, and if they were permitted on the streets we wanted as much time as they had, and that we had invited them to discuss the differences before the public, but they would not meet us, and that we did not want to let our good name and the true church be misrepresented in this way. The Chief of Police then said, "I will stop their preaching on the street, for they have misrepresented themselves to me," and he stopped them; and now they lay it to me, when I only asked for the privilege of showing the difference between the two churches.

I suppose some of your readers would like to know what has become of Bro. Haws. My answer is that my health has been poor this winter, and that I have not been able to be out in the active ministry, but have done a little preaching and some talking here in Oakland. My troubles have been of such nature that I have been able to write but very

little; but, thank the Lord, I am again able to be up and am feeling considerable better. I am still in hopes of being able to battle for the truth several years if the Lord so wills, and for which I am praying.

Yours in bonds,

A. HAWS.

PITTSBURG, Pa., Feb. 11.

Editors Herald:—As reported by Bro. D. L. Shinn, Bro. George H. Hulmes has resigned his position as presiding officer of the Pittsburg branch, which office he has held for fourteen years. He left here on Tuesday to join his family at Independence. It was really painful to see the sorrow manifested by all on Sunday when farewells were made. Appropriate resolutions had been passed at the time he handed in his resignation, but there seemed to be a spontaneous desire by all to show our appreciation, in a substantial manner, of our brother's ability as an educator, and a recognition of his faithfulness, which resulted in the branch presenting him with a fine indexed copy of Webster's Dictionary, in connection with a beautiful oxidized stand of latest pattern, also a copy of Young's Analytical concordance of the Bible. The presentation was made immediately after the sacrament service. It was a complete surprise to our brother.

During all these years of faithful service, ever standing up firmly for the right and true to his convictions, he has been marvelously successful in not making enemies, but at the gathering of the best representation the branch has had for a long time, not one but who felt that they were about to part with a true friend and a wise shepherd who had ever cared for the fold.

Public praise of individuals is not always desirable, but there are times when if appreciation is not expressed, the principle is good that the stones should cry out in recognition thereof.

Pittsburg is justly proud of the talented saints it has given to the West. Among those who have gone from here our talented brother J. F. McDowell; Richard Salyards, assistant editor of *Herald*; Will Garret, editor of *Ensign*, with family; Frank Criley, manager of Herald Office, with family; Sr. M. E. Hulmes, President of Daughters of Zion, and soon Bro. Ralph G. Smith, of musical fame, with his talented wife; and Victor Kress, a rising young artist of fine ability, with family, will shortly move to Independence; and now Bro. George H. Hulmes has gone to join in the Pittsburg workers for the Lord, whose field of usefulness has increased as years have been added unto them.

Bro. Hulmes has not only had the respect, love, and confidence of the saints, but among the business men of the city he has made the name of Latter Day Saint an honorable one. His departure has had a tendency to bring the officers of the branch closer together by reason of the added responsibility placed on them. He has left the branch in good condition. Much could be written in praise of the work accomplished by our brother, but for fear of making my letter too long will close with a few general remarks.

We are putting forth renewed efforts to raise money to put up a church here. We have an auxiliary society, organized by Bro. Hulmes, whose object is to assist the branch to obtain a church. We are just trying a new idea, and it promises to be successful from the orders already received. We are having circulars printed of extracts taken from *Herald* cover articles on whole wheat flour. We can get this flour from a mill near here where they make it after the old-time method of grinding with stones. We propose to distribute these circulars, sell the flour, and give the profit to the auxiliary society.

Have just been informed by Mr. Duss, head of the Economite Society, that his mother-in-law, Sr. Susan E. Creese, died this a. m. He requested that an elder take charge of the services.

C. ED. MILLER.

WEIR CITY, Kan., Feb. 11.

Editors Herald:—Since writing you last I have been very busy doing what I can for the "marvelous" work. A pleasant Christmas was spent with Bro. Hisle and family at Scammon, Kansas. The first part of January I preached eleven times at Medoc, Missouri; had large crowds, good listening, and fair interest. The good (?) Methodists at that place tried to interfere in an undermining way, by pouring out the lamp oil, locking up the coal, telling lies, and conducting other meetings in the neighborhood to draw away the crowd, but it only added as fuel to my meeting.

Some good old soldiers and friends to principle were made friends to the "cause," after standing by me from principle. While at Medoc I made a speech at the G. A. R. meeting; a large crowd was present, and by this step a host of friends were made. Many invitations were given to return; many are thinking, and one was baptized as a result of the meeting.

I went from there to Galesburg, near by, and spent a week preaching, except three nights on account of rain. Good interest and liberty was had. From there we went to Waco for my regular appointment (fourth Sundays). The following Sunday I went to Opolis, Kansas, preached three times, and the following week preached at Neutral and Owsley schoolhouses.

While at Opolis I was challenged for debate by a local preacher, Mr. Denton, a theorist. So we commenced February 7, and continued three nights; Mr. Denton affirming as follows: "Water baptism is not essential to the salvation of the Gentiles." I denied. Mr. Denton claimed to be a preacher to the Gentiles; and Paul was a preacher to the Gentiles. I showed the contrast between Mr. Denton and Paul, as one point in 1 Corinthians 1, Paul baptized; twelfth chapter, second verse, they were Gentiles. Paul's Gentile converts were given the Holy Ghost, in different gifts—wisdom, knowledge, healing, prophecy, etc. Mr. Denton only believes in Gentiles having wisdom. Again Paul's converts in 1 Corinthians 12: 28, some were apostles, prophets, and had miracles, healing, etc., among them—the Gentiles. Mr.

Denton is not in harmony with his brother (?) Paul; yet he, Denton, claims and knows God sent him to the Gentile people. He also claimed to be perfect without sin. I referred him to 1 John 1: 8-10, as proof that the truth was not in him; and Philip. 3: 11, 12, that Paul was not perfect, etc. Large crowds were in attendance, and I think a great deal of good was done for the gospel mission to every creature, without respect to persons or nations.

I go to-morrow to Englevale, Kansas, for a series of meetings. The M. E. people there have closed us out of their church, but a schoolhouse will be used.

In gospel bonds,

W. C. CATHER.

GRAND RAPIDS, Mich., Feb. 9.

Editors Herald:—I have just closed a two nights' debate with Sam Bettes (the cowboy preacher), subject, "Resolved that baptism in water for the remission of sins is essential to man's salvation." Bible the standard of argument. Much good was done, as the debate was held in another part of the city from where our meetings are usually held. Bro. Bettes was fair with us, and thoroughly gave the people to understand that this church was not a Mormon Church, saying we were as much Christian as any church he knew of.

I go to Lansing, Michigan, Monday next, to commence a four nights' debate with Moses Hull, of Chicago, the great apostle of Spiritualism; subject, "Spiritualism."

Hastily,

R. E. GRANT.

BLENDSVILLE, Mo., Feb. 14.

Editors Herald:—I have returned from a seven weeks' trip into Benton and Washington Counties, Arkansas. I had the pleasure of presenting the gospel to many who had never heard the true position of the church. My first effort was at Herd. By previous arrangement I had the pleasure of meeting and laboring with our esteemed young brother, Jesse L. Reed, who like Philip of old, after finding the true way through the preaching of Bro. J. W. Jackson, could not be content till the glad tidings of the restored gospel should be preached to his near kinsfolk and friends. At this place we met with crowded houses and marked attention throughout, with many invitations to return, giving us the assurance that open doors would greet us at any time. After ten days of pleasant association with Bro. Reed, preaching every night and visiting his old friends every day, of which he seems to have a legion, at last we gave the parting hand, he to go to his home at Mena and I to points in Washington County.

Leaving my team and buggy at Bro. M. P. Dale's, near Durham, the face of the country being so rough, I started on foot with only books and satchel in hand, hungering in my soul to be of use to the Master in bringing light and liberty to the children of men in those mountains. For three weeks I had the pleasure of preaching every night and twice on Sundays to hundreds of people who had

never heard of the faith once delivered to the saints, on the middle fork of White River, nine miles southeast of Fayetteville. My heart was made glad to meet with and we entertained for several days at the comfortable home of an old-time friend of the saints, S. P. Buxton and wife, also his son and wife. These friends have been and are doing a great deal of good for the latter-day work, they having lived right among the saints in Iowa for more than twenty-five years, of whom they unhesitatingly speak in the highest terms of commendation. While at this point I was well treated by all, and was made welcome at the homes of some of the best people in the country, Mr. John Barns, Professor May, and many others. I left that place with the full assurance that in the near future a people would be gathered out of this mountain region that will be an honor to God and a great benefit to their associates.

I baptized the wife of Bro. M. P. Dale, and ordained Bro. M. P. to the office of a teacher. Two others demanded baptism who had heard but a few sermons I advised to wait till my return, feeling that it was wisdom in that case. Many said "God bless you," and "Come again," and I am off to other parts, feeling that Arkansas is not such a hard field after all. May God bless and prosper his work.

Yours for truth,

T. J. SHEPPARD.

XENIA, Ill., Feb. 11.

Editors Herald:—I came to this place from Parrish, Illinois, last Wednesday. District conference of Southern Illinois last Saturday and Sunday, held at Parrish, was fairly attended and productive of good. Hopeful signs are manifest in the apparent awakening to the necessity of enforcing the law in cases of flagrant and long standing neglect or violation. Church trials and expulsion have cleared the atmosphere and given hope to order and virtue loving people. The just reproach that the persistent retaining and fellowship without labor or protest of the transgressors of law, has wrought incalculable and lasting injury to the gospel cause, and it seems strange sometimes that honest, clean people should so long submit to such association and classification with members whose lives are anything but gospel ensamples.

We spoke Monday and Tuesday evenings after conference to increasing audiences. Roads were becoming very bad, however. Bro. Slover was to occupy the following night, going from there to Tunnell Hill; Bro. Stead to Springerton: these places being supplied through previous appointment. I made arrangements to visit Brush Creek and Orchardville, provided roads made it possible to hold meetings, calling at this place on the way, desiring also to see old friends again, and probably for the last time, as Southern Illinois will be ministered to by others than myself during the coming conference year, in all probability. I have found here a good-hearted people, and am truly sorry to part with them, and to say perhaps and likely a forever good-bye. I shall leave them, however, with the consciousness that I have

without fear or favor stood for their permanent good and lasting interest, and in the light of a judgment day verdict as to the character of the labor done. I have always been kindly and courteously treated, and gladly welcomed by the local and general church laborers; and pray that God may bless and help them and all of us to rise to higher grounds and a more complete fellowship with Jesus Christ. Baptized six persons at Beardstown two weeks ago, a place and country that needs looking after by a competent, conscientious overseer.

To-morrow night and Sunday have appointment to preach at Brush Creek chapel, if the state of the roads will allow me to get there. Preaching here last night and to-night.

Three of our Utah misrepresentatives attended our meeting last night. These people, like the flies of Egypt, are everywhere, and all over Illinois; the most nondescript lot of ministers that I have ever personally come in contact with; with the collar and chain of Brigham Young or President Woodruff around their necks; their manhood broken to the wheel of that ecclesiastical tyranny in Utah; and as full of evasions, contradictions, and ecclesiastical tricks as has ever opposed in any age the light of God's saving truth. Truly are they "reprobate concerning the faith," a fact so easily demonstrated that no amount of either good or ill treatment will serve to draw them out into the open, where their history and actual design and merit may be publicly ventilated! Their works are "truly in the dark." Denying polygamy in public in one breath, and privately teaching it in the next. A thing "forever abandoned" in one place, and as "the grandest principle God ever gave to man" in another. Their real design and desire is illustrated in the exodus to Mexico, where lust may be legalized, fornication and adultery Christianized!! God save the mark; it fairly takes our breath away. To Mexico, where God may be farther and longer mocked, and made a liar; Jesus Christ turned back upon his word; the Book of Mormon thrown to the mire of lustful forgetfulness; the Holy Scriptures—so clearly corrected of God as against these crimes—wrested, perverted, evaded, dimmed; the mission work of Joseph Smith dishonored—brought to ignominy, and public shame, and contempt; the gospel work and sacrifice of former years turned to failure and to disaster; the gospel submerged—its original contentions destroyed by contradictory laws with "celestial" titles. Devils laugh; the Gentiles mock and say, "Aha! I told you so."

But the "reproach of his people" God will surely "take away." The Devil is cunning; but God's wisdom is greater, and he will not fail to establish his kingdom according to his promises.

Mexico already is turning her face toward the sunlight of God, and will sooner or later spew that filthy, unreasonable, anti-gospel, anti-Christ, Heaven-cursed contention out of the land, into—let us trust—its original home and final resting place—in hell.

There is one thing that apparently at times seems to catch the "gudgeons" or deceive the simple-minded or uninformed; and

that is the very "umble" demeanor apparently manifest by these Utah church missionaries. My conclusion from observation and experience with them is that it belongs to their card of instructions, and is one of the very few "attractions" they have to present to decent people, and that these "so very umble you know" fellows are mostly after the Uriah Heep pattern, and that the mischievous and soul-destroying spirit of that apostate fraud that after 1850 blasphemed and dishonored the name of God, defied the laws of our country, subjugated the freedom of and terrorized saints, is still unchanged and the same, saving the opportunity or power of expression or enforcement. I do not believe that their official acts receive any higher indorsement than that of their masters in Utah, under whose control their consciences are kept or directed.

Their "priesthood" I believe to be as powerless, and as unauthorized, and as devoid of sealing or saving power as was the priests of Baal in the time of Elijah; our personal observations and the testimony of competent witnesses compel this conclusion; at any rate, we stand ready for the test in open field with altars side by side, and let these priests who worship Baal, and their fathers who have eaten at Jezebel's table, call upon their Adam or other gods, "and the God that answereth by fire, let him be God." Even so, Amen!

In the faith of our divine Lord and hope of his blessed and pure gospel,

MYRON H. BOND.

VICTOR, Ravalli Co., Mont., Feb. 2.

Editors Herald:—I wish to have an inquiry made for my daughter, and when Elder Moore of your church was here he advised me to write to ask you to insert an advertisement.

My daughter was born in Warren County, Illinois, in 1862. Her mother died and she was raised by her grandmother Catharine Russell, grandfather's name George. My daughter's name was Lydia Caroline Kughn. She was taken to Kansas in 1865. Any information of her will be gladly received by
SIMBON KUGHN.

CLAY CENTER, Kansas.

Editors Herald:—Healed from consumption, since I was given up by different physicians. This is the testimony of a young man who has belonged to the Kewanee branch in Illinois since the 17th of October, 1897.

About one week before I became a member of the above-mentioned branch, I was administered to by an elder, and received much strength from the dear Lord, for which I will thank and praise his name.

A few days after this I was again administered to by Elders Wilbers and Whitehouse, who belong to the Kewanee branch, and again I received much help from the living God, who is our blessing in all our afflictions.

Again, a few weeks after this, I was administered to in Lamoni, Iowa, about the 8th of November, 1897, by an elder who was on his way to St. Joseph, where he had his home,

and again I received help from the Lord, and I was healed from the night-sweat, for which I had sought all kinds of cures for about three years; but now I can thank and praise God the Father, Son, and Holy Ghost; because he is the only true physician to his chosen witnesses.

I thank my living God for the good he has shown his chosen witness, and for the healing through the light and power of his Holy Spirit. Honor and praise be to the Father, Son, and Holy Ghost. Amen.

Again I must say, that some weeks later, I was again administered unto, for the fourth time, by Brn. Smith and Henry Hart, of Braton, of Kansas, the latter of whom lives twelve miles north of Clay Center, Kansas, this last time I was completely healed, and now I am and shall be well from the terrible disease—consumption.

I am glad that Jesus has said in his word that if any among you are sick, "let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick." And again he says in Isaiah 53: 4: "Surely he hath borne our griefs and carried our sorrows."

And now in conclusion I wish to say that I am glad. I have stood and listened to his truths and have received light through his Holy Spirit.

In bonds your brother,
N. A. NILSON.

SAN ANTONIO, Tex., Feb. 9.

Editors Herald:—The work here we believe is on the upward move. It looks as if things were shaping into a condition of prosperity, and a time to come soon when Zion's cause will be more better established in this great city of the South. I say great, it is great in many ways; its reputation is widely known as a health resort, a place visited by hundreds of tourists. Romantic in its ancient history, and interesting to behold its many ancient edifices constructed years ago by the early Spanish Catholic fathers. It is a Jerusalem to all south Texas, so far as commerce is concerned. With all these natural resources and advantages for spreading the gospel, I cannot help but strive on and on amid discouragements and oppositions on every hand.

Our church building committee has begun work and things are moving along nicely. We attended a basket supper last night, given by the committee, in which a nice little sum was netted for the church. Our young folks are meeting every Friday for singing practice, and we believe much good will be done by interesting them in this important auxiliary of church work.

We had a splendid meeting on Sunday night, the house being crowded beyond its seating capacity, and I think I enjoyed the Spirit in preaching as much as I ever did to any congregation. I feel greatly encouraged, and may the day speedily come when our opportunities will be better for the cause of Zion. I am satisfied the church will be built, and that will mean so much for our work here.

Your brother in Christ,
H. P. CURTIS.

LAMONI, Iowa, Feb. 18.

Editors Herald:—Please rectify mistake in my wife's death report as follows: Sr. Wahlstrom was born at Môle, Sweden, 1827; united with the Utah Church in Sweden, 1868; she was married to John Wahlstrom in 1870. She came to America with her husband in 1875. She also united with the Reorganized Church under the administration of Elder Joseph Luff, in 1879; returned from Utah to Omaha, Nebraska, in 1880; and in 1882 came to Lamoni.

In 1892 Sr. Wahlstrom accompanied her husband on his missionary labor to Malmo, Sweden, returning in 1894.

Yours truly,
JOHN WAHLSTROM.

WILLIAMS-BLALOCK DISCUSSION.

Editors Herald:—As you have given prominence to our "Commission analysis" and "identity slip," I send you the following in addition concerning our late debate at Tabor. We write after mature reflection, and not in the heat of immediate victory. I am assured we have lost nothing, while the opposition clearly manifest keen disappointment, for—

1. Elder McClure, ere the debate was half over, realizing that something must be done to augment their glimmering hopes, announced a series of lectures by "I, Clark Braden," to immediately follow the debate. When I showed how this reflected on their effort, Elders Blalock and Fisher publicly disclaimed any connection therewith, and now the local church is divided, some siding with Fisher and some with McClure.

2. Elder Blalock, I am credibly informed, has written the local church at Mondamin, urging that they get out of the discussion if at all possible, as it would be the worst thing that could take place there; adding if they could not honorably do so, that at least they insist on a rearrangement of the proposition involving the claims of the Christian Church. They have acted thereon and resolved that if Elder Bays enters the discussion under the present arrangement they will issue circulars and scatter them over the country, disavowing any connection with the debate, leaving Elder Bays to go it alone!

3. An ex-pastor of the Christian Church in this city told me the other day that he had received word from the Christian people at Tabor stating that Elder Blalock was no match for Williams, and that we "completely snowed them under." Of course this minister felt it was due to the weakness of the man and not the cause he represented.

4. The Fremont County *Herald* says editorially concerning our effort: "The first six nights Rev. Williams affirmed for the Latter Day Saints, Rev. Blalock's work being to tear down step by step as the affirmative laid down his premises. It would gratify the most exacting follower of the saints' belief to know how fully their representative met the expectations and requirements of his friends, as measured by the Gentile world who attended. As a debater he was gentlemanly, had his references at tongue's end, arranged in systematic order, and while affecting no wit, was on hand when repartee was needful.

Polished in all his ways, he won the admiration of his hearers by the straightforward earnestness with which he handled his case."

In reference to the character of the debate they say: "However much the critical public may decry a religious debate, this one was conducted upon broad and liberal lines. The expected ill-feeling did not crop out among the followers, for the leaders kept their respective claims and assertions within the bounds of reason and charity."

"When it became known that the Disciples had another debate on deck for the 21st Elder Williams interpreted the announcement as a signal that reinforcements were needed by his foes."

Again: "It is not an injustice to prevailing sentiment to remark that it would seem best to let well enough alone and not overdo in their zeal for controversies so laden with germs of bitterness and strife." And, closing with the following: "It would seem an act of misjudgment to bring about another controversy where our local friends have everything to lose and but little to gain." The local friends referred to are the Christians or Disciples.

By request I furnished the following which they inserted: "I am thoroughly satisfied with the results of the discussion. It means future growth for us. People, who heretofore have entertained an incorrect and vague idea of our religious philosophy are better informed and, as a result, look upon us with more favor. Experience evidences that the better acquainted people are with our claims the more readily do they accord us our rightful place as representatives of the consistent Nazarine. We went into this contest with nothing to lose and all to gain. We have not been disappointed. We congratulate the people on their fair canvass and are content with the judgment which they shall render. Whatever other discussions may have been, Christianity has lost nothing in this encounter. People have studied their Bibles as never before, which can harm no one and bless all. Thanking you for the favor thus conferred, I am,

"Yours only for the right,

"T. W. WILLIAMS."

They quote a number of leading citizens. We copy those whom we know to be in sympathy with neither:—

Dr. McKittrick: "Looks to me that Elder Williams has been the most logical and Elder Blalock the most witty."

Wate Feast: "From what I've heard it looks to me that Williams is the ablest man."

John Penny: "Williams proved beyond a doubt that the Bible says those signs shall follow those who believe, and that is all there is in it."

Dr. Eppler: "I don't belong to either, but it looks to me that Williams is rather ahead."

Others are quoted *more favorable* to our side, but I have omitted them because of seeming interest they have in our faith. They published the statements of some of Campbell's followers which gave a show of approval of Elder Blalock's effort. The local pastor, W. T. Fisher, wrote a letter of indorsement and also the "usual" letter of in-

dorsement saying, "We are satisfied with the work of W. W. Blalock in his debate with the Latter Day Saints." Certainly! Some people are forced to be satisfied from necessity rather than choice.

The following is a summary of our closing speech as furnished for publication in the *Hamburg Democrat*: "Proposition, Resolved that the Christian or Disciples' Church of which I, W. W. Blalock, am a member, is the church of God in fact, and in doctrine, practice, and church organization is in complete harmony with the teachings of the New Testament Scriptures. The proposition is so worded that unless my opponent has maintained his position in every particular, he must go down as having failed to substantiate his claims. It is not enough for him to show that they teach some things contained in the Bible, all others can do likewise: but he affirms that the Christian or Disciples' Church is *the*, not *a*, but *the* Church of God in fact, meaning only one; that it is *the* Church of God in fact. To prove this he must of necessity bring more than assertion or assumption; he must produce divine testimony that they are in line with God and his truth. In affirming that this church, in doctrine, practice, and church organization is in complete harmony with the teachings of the New Testament Scriptures, my opponent must show that they have the identical organization in every particular as is represented there; that they teach the identical doctrine and practice the identical things practiced throughout New Testament times. If my opponent has not done this he has failed in his affirmation. The Christian or Disciples' Church is not the Church of God, because it is not in harmony with the New Testament in—

"1. Name: My opponent has maintained that they adopt nothing unless they have a 'Thus saith the Lord' for it. He has repeatedly stated that he could prove that the name to be borne was that of 'Christian,' and that the mouth of God gave it. I have repeatedly asked him for the chapter and verse where God spoke the name and he has failed to produce it. I have shown that the name 'Saint' has been the name of God's people in all ages; so called by God (Ps. 50:5). The members of the church are so called in the New Testament. (See Rom. 1:7, 8; 8:27; 1 Cor. 1:2; Eph. 1:1; 1 Thess. 3:13; Jude 14)

"2. That the church should bear the name of Jesus Christ; that as the wife bears the name of her husband, so the church should bear the name of Jesus Christ. (See Eph. 3:14, 15; Acts 15:25, 26; 4:10-12; 1 Cor. 6:11; Col. 3:17.) Elder Blalock in his proposition calls it the 'Christian or Disciples' Church,' yet has produced not a single proof from scripture to show that this was the collective name. The other evening he shook hands *publicly* with me agreeing that 'Church of Jesus Christ' was the proper name. This forever destroys the proposition, 'Resolved, "that the Christian or Disciples' Church,"' etc.

"3. Elder Blalock has maintained that the name 'Christian' should be borne by the children of God because the mouth of God had

given it. We have shown that it was never used until A. D. 43, or ten years after Pentecost; that it was given as a name of reproach by the enemies of the church (see Acts 11:26), used by Agrippa, the ruler, and not by Paul (Acts 26:28); referred to by Peter as the cause of suffering and not as God-given. (1 Peter 4:16.) We have repeatedly asked Rev. Blalock for the chapter and verse where God gave the name, and he has failed to give them. We have proven from Alexander Campbell that 'Christian' is an earthly name. (See *Millennial Harbinger*, 1840, p. 378; see also Smith's Bible Dictionary, p. 116; Jenks' Com., p. 62; Dean Alford's Com., vol. 2, p. 823; Com. by nonsectarian tract society on Acts 11:26.)

4. I have shown that Alexander Campbell claimed to be a restorer, but by his own confession failed. That Barton W. Stone organized an undenominational church. (See "Why I am a Disciple," p. 129.) That in 1809 Alexander Campbell organized a Union church.—(Ibid. 130.) That in 1829 Stone and Campbell united their organization.—(Ibid. 131.) That Alexander Campbell was the man who 'conceived, organized and made successful the present reformation.'—(B. W. Stone's Tract.) That he 'founded' an organization called 'Disciples.'—See Johnson's Encyclopedia revised by B. A. Hinsdale (Disciple) 'Dis. of Christ' p. 30, 31. That he is the recognized founder of the Christian or Disciples church.—(See Memoirs of Alexander Campbell by Professor Richardson, vol. 2, p. 548.) That he is the recognized head of the Christian or Disciples' Church.—(See Life of Alexander Campbell by Segor, p. 25, also Living Pulpit by W. F. Mire, p. 14, 19, 20; American Cyclopaedia, vol. 3, p. 662.) That in the *Christian Evangelist* of November 2, 1893, the Editor, J. H. Garrison, writing on the subject, 'Disciples of Christ,' says that Alexander Campbell was the recognized leader.' That Charles L. Loose, one of the brightest lights, writing to the *Christian Evangelist* October 6, 1892, says: 'The work was inaugurated by the Campbells, Scott, and others. All these Elder Blalock controverted. Then to cap the climax I read an extract from Elder Blalock's own pen, wherein he says that Campbell restored the Church of Christ. Thus we have proven that, though Campbell has been recognized as leader, founder, restorer, organizer by the leading lights of the movement, that he did not restore the complete church, by their own confession.—See *Christian Evangelist* vol. 33, p. 740; vol. 34, p. 53, sketch of Alex. Campbell by Scott p. 44; Our Movement, by Garrison p. 28, 29.

"5. Elder Blalock has affirmed that a man can be a child of God and belong to any of the sects, while I have shown by their own admissions that they are the Ishmael of the age; that they denounce all organizations which do not coincide with theirs (see *Christian System*, p. 182, 183, 259; *Great Controversy*, p. 138-155; *Christian System* p. 227, 228, 244; *Disciples of Christ*, p. 29, 39); that a man cannot be a Christian in other churches according to their teachings. (See *One Body* p. 19); that all other churches are wrong

(One Body p. 25, also Church of Christ p. 46, 49.)

"6. They are wrong in organization; they admit an apostasy from primitive Christianity, and teach the necessity of a restoration. They claim that this restoration was made by Alexander Campbell, entirely unaided by divine direction or inspiration, thus admitting that God nor Christ had any hand in the organization of the Christian or Disciples' Church. They are wrong in this, because the Church of Christ, according to the New Testament Scriptures, was organized by Christ by direction of God the Father. (See Matt. 16:14-20; John 12:49, 50.) They reject the idea of authority as it was recognized in the New Testament church, and claim that all of their ministers are uninspired; that anyone can preach (see Chris. System, p. 82:13); that the congregations select the preachers and the old men ordain. (Ibid., p. 82:15.) This is in direct conflict with the practices of the Church of Jesus Christ so far as the New Testament goes, for all the officers therein were inspired men. The apostles and prophets were inspired men. (See Acts 2:1-12; 13:1-4.) Evangelists inspired. (Acts 8:6; 1 Tim. 1:14; 4:14; 2 Tim. 1:6; 4:5.) Teachers. (Acts 13:1.) Deacons. (Acts 6:3-8.)

"7. They are wrong because they do not have all the officers that Christ placed in the church; viz.: Apostles. (Matt. 10:1-16.) Seventy. (Luke 10:1, 2.) Prophets. (Acts 13:1.) Evangelists. (Acts 8:6.) Pastors. (Eph. 4:11.) Elders. (Acts 15:23.) Bishops. (1 Tim. 3:1.) Teachers. (Acts 13:1.) Deacons. (Acts 6:1-6.) (See also 1 Cor. 12:28; Eph. 4:11-15.) The last two citations state that *all* the officers were to be perpetuated, while they retain only three; and even on this point they are in error in the congregation selecting the minister and ordaining without divine direction. (See nonsectarian com., article Bishop, also Priest.)

"8. They are wrong because they reject apostolic succession; the Bible teaching that the apostles had successors; first, Matthias (Acts 1:23-26); Barnabas and Paul (Acts 13:2; 14:14); James, the Lord's brother (Gal. 1:18, 19.) (See also 1 Thess. 1:1; 2:5, 6; 1 Cor. 4:6-9; Mosheim, first century, chap. 3; Jenks' com.; Dean Alford's com.; Gill's com., vol. 1, p. 911; Speaker's com., and others.)

"9. They are wrong in organization because they are not the "one body," they being divided up into small congregations, each one of which is independent in its organization and considered a complete church, they having nothing in common with each other; while the Church of Christ, according to the New Testament, were under one general head with general officers, who had authority over any and all congregations. (See Acts 8:14-16; 2:14; 5:1-11; Matt. 16:14-18; Acts 6:1, 2; 11:1-4; 14:23-27; 15:22; 20:28; 1 Cor. 4:17; 7:17; 16:1; 2 Cor. 11:28.) Others had general jurisdiction besides the apostles. (1 Tim. 3:1; 2 Tim. 2:1-3.) Their officers lay no claim to be sent of God, but are chosen by the congregation. (See T. G. Allen's tract 'Christians or Disciples,' p. 33; *Chris. Evan.* vol. 33, p. 644; *Chris. Sys.* p. 82:13-15.)

They have no system of ministers and their call is but human (*Chris. Evan.* vol. 34, p. 66, under the editorial caption, 'Have we too many preachers?'; also vol. 33, p. 740); while the New Testament Scriptures outline a divine system under the supervision of God alone. Paul says no one can preach except he be sent. (See Rom. 10:13-15; Heb. 5:4-6; John 17:18; 20:21; 12:49, 50; 13:20; Acts 20:28; 13:1; 1 Tim. 4:14; Eph. 4:8-12; 1 Cor. 12:28; Acts 1:24; Luke 10:2; John 3:27.)

"10. They deny present revelation, yet admit there is no specific form of church government outlined in the New Testament. (See 'What is the Christian Church,' p. 6; *Chris. Evan.* vol. 33, p. 740.) That there is no 'Thus saith the Lord,' that anyone can administer the ordinances or sacraments of the church without being called of God; while we have shown by fifteen scriptural quotations that men must be called of God to do this work. Thus while nine specific officers are mentioned in the New Testament, they have only three.

"They are wrong in faith and doctrine in denying present revelation. They can only assert that God was, and cannot certify that he is; while Christ says in John 7:17. 'If any man will do his will he shall *know* of the doctrine.' They represent God as demanding certain things of one class of men in the gospel church, yet not demanding the same things of other men in the same church; while God says, 'I am the Lord, I change not.'—(Mal. 3:6); and the wise man says, 'Whatsoever God doeth it shall be forever;' and 'God requireth that which is past.'—(Eccl. 3:14.) They are wrong because they reject the Baptism of the Holy Spirit. (See John 3:5; Acts 8:1-17; 19:1-8; 10:44-48.) They reject the laying on of hands for the healing of the sick, for confirmation into the church; while the New Testament expressly states that this was practiced all through the history of the church.—(See Heb. 6:1, 2; Acts 8:14-19; 9:17; 1 Tim. 4:14; 2 Tim. 1:6.) They teach that the New Testament Scriptures is the gospel or the word of God, while Paul said 'our gospel came not in word only, but in power and in the Holy Ghost, and in much assurance.' The word of God was in existence long before the Bible, and will continue long after it has passed away. The Bible is not the word itself, but contains a record of the Word. They are wrong in practice because they baptized people before they are instructed in the prerequisites and results of baptism; they affirm that baptism by anyone is Christian baptism; they acknowledge the baptism administered by the sects whom they denounce, while no baptism in the Church of Jesus Christ, according to the New Testament Scriptures, was ever legally administered save by one holding authority from God. John baptized—he was sent of God. Jesus baptized—he was sent of God. The apostles baptized—they were sent of God. Philip baptized—he was sent of God.

"12. They are wrong because they do not produce a scriptural baptism; they repudiate the baptism of the Holy Spirit now, and reject the laying on of hands as a divine or-

dinance. They deny that the spiritual gifts of 1 Corinthians 12 and the signs promised the believer in Mark 16:16-19 are realized now; thus stultifying the religion of Jesus Christ; impugning the honor and unchangeability of God, and tacitly branding Jesus Christ as a deceiver.

"13. They are but a human organization; organized by uninspired men who acted independent and apart from God; who accepted that part of the Scriptures which suited them, and with impunity rejected that which did not.

"14. They reflect on the majesty and justice of God in stating that he lavished his spiritual blessings on his children in one age and left his children to famish in another; while the Bible teaches they are for all. (See Acts 2:38-40; Mark 16:14-20; Acts 10:34.) The life, the force, the power of the Church of Jesus Christ according to the New Testament Scriptures, was the direct operation of the Holy Spirit. They deny its operation in the Christian or Disciples Church, and thus stand self-convicted, out of harmony with God, Christ, truth, and the Holy Spirit. Thus they are wrong in name. Their organization compares unfavorably with that found in the New Testament. They teach but a part of the fundamental truths of the gospel, deny its results, and repudiate the vital principles thereof. Their practices are in harmony with the wishes of the majority, and not a reflection of the demands of God. And whatever may have been your opinion ere this discussion began, you are forced as an impartial jurist to decide against them; for the defense put up by our opponent has been weak, vacillating, and changeable; and they stand convicted before this audience as not being the Church of God in fact, bearing the name of Jesus Christ and adhering to the New Testament Scriptures in faith and doctrine; but theirs is the church of men in fact, bearing a nickname given by the enemies of God and his people, and holding to strained and unwarranted interpretations of the Holy Scriptures, instead of to the truth itself. Hence we conclude that they are not the Church of God in fact, and are not in harmony with the New Testament teaching, organization, and practice."

I may give you some points on the first proposition, later. T. W. WILLIAMS.

SPRINGFIELD, Mo., Feb. 11.

Editors Herald:—Since our burn out, January 15, we have been kindly entertained and cared for by neighbors and the saints of Webb City, and more especially Elder O. P. Sutherland and family, and I take this means in expressing our heartfelt thanks to them and all that have aided us in the way of money, clothing, and bedding, praying that God will bless them accordingly, and that we may ever live worthy of their confidence and prayers. We arrived in this city on the 9th, and will make this our home in the future. All correspondence must be addressed to No. 911 Dale Street, Springfield, Missouri.

Yours in gospel bonds,
J. C. CRESTENSEN.

Original Articles.

GIFTS AND CALLINGS.

THE gifts and calling of God are without repentance.—Rom. 11:29.

The writer in the *Herald* of April 21, 1897, uses this quotation and then says, "The above is an axiom with God, as Paul lets us understand; hence Israel may be saved irrespective of repentance."

While I have no quarrel to make with anybody's pet theories, yet it seems that this statement should not remain unchallenged; as it is not in harmony with the teaching of Christ, or the sense that Paul intended it should be taken. Paul declares in Acts 17:30, "*All men everywhere*" are commanded to repent. Then may some be saved "irrespective of repentance"? Christ declares in Luke 13:3:—

Except ye repent, ye shall all likewise perish.

And he was talking to the Jews, or Israel. Then let us examine Romans 11:29 in its proper connection, and see what we are to understand from the statement made. It certainly cannot be "that Israel may be saved irrespective of repentance," for in all God's dealings with, and word sent unto Israel, there is warning that transgression will bring punishment, and that punishment will continue till there is repentance. (See Deuteronomy, chapters 28, 29, and 30.) In Matthew 3:9 John the Baptist warns certain ones not to depend upon their descent from Abraham for their salvation, telling them that "God is able of these stones to raise up children unto Abraham;" and Jesus speaking to the Jews in John 8:39, tells them that if they were "Abraham's children" they would do the works of their father; and in the same line of thought, in the forty-fourth verse, he tells them that they are of their father the Devil; and if he was right, then had they ceased to be Israel, on account of their transgressions?

In Romans, eleventh chapter, Paul asks, "Hath God cast away his people?" and then answers, "God forbid. . . . God hath not cast away his people whom he foreknew." Then he proceeds to quote from that scripture now known as 1 Kings 19:18, "I have reserved to myself seven thousand

men, who have not bowed the knee to the image of Baal;" and then makes the statement, "Even so then at this present time also there is a remnant according to the election of grace."

This was the promise of God to Abraham, Isaac, and Jacob—that in their seed should the nations be blessed; hence there was always to be a "remnant whom the Lord shall call" (see Joel 2:32), and in this remnant was to be salvation, but certainly not "irrespective of repentance," for "all men everywhere" are commanded to repent;" for that "all have sinned." But to come back to this chapter in hand:—

If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, . . . boast not against the branches. . . . Thou bearest not the root, but the root thee. . . . Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. . . . And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. . . . And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins.—Romans 11:17-27.

Then, after this promise of a Deliverer, which Paul quotes from Isaiah, he proceeds to comment as follows:—

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance.—Romans 11:28, 29.

And now, because of his closing declaration, shall we say that "It is an axiom with God that all Israel shall be saved irrespective of repentance?" Not so, but Paul is simply voicing the same truth which was uttered by Samuel in 1 Samuel 15:29:—

The strength of Israel will not lie nor repent.

And because of God's promises unto the fathers, he would so work with "Israel after the flesh," that there will always be a remnant, and from this remnant shall be counted "Abraham's seed;" and the "Deliverer" will come "out of Sion" and "turn away ungodliness from Jacob." "And so all Israel shall be saved," but not in their ungodliness; but when that is "turned away," and "they abide not still in unbelief." And when this happens it will be as it was with the

remnant in Paul's day. They will be required to "repent and believe the gospel," and then shall be "added to the church daily such as should be saved."

I said at the commencement of this article that I had no quarrel with anyone's pet theories; but as the writer referred to seems to base his entire theory on the axiom as he states it, I think, to say the least, that his foundation is very bad.

Yours for truth everywhere,
A. M. CHASE.

BAPTISM.

REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2:38.

In taking these words as a starting point I am aware that it is an old and favorite subject with my brethren. But the world, the sectarian part of it at least, object to the stress we as a church place upon it as a necessary element in the salvation of man, and insist that without obedience to the principles embraced there is no promise to the world of a remission of their own individual sins. We do so, however, because the Apostle Peter, upon the memorable occasion when he commanded the people by the words of our text, was "full of the Holy Ghost;" and because of the promise made by Jesus unto Peter and his brethren, that when the Comforter, the Holy Ghost, is come he shall lead and guide you into all truth, and shall bring to your remembrance all things whatsoever I have commanded you. Therefore, we believe that when the apostle commanded the people to repent and be baptized for the remission of sin, he wished and intended that they should understand that by obedience to the principles of repentance and baptism, they should receive a remission of their sins; with the further promise, that they should receive the gift of the Holy Ghost. But now comes the objector, and says, Peter, when he used the expression "for the remission of sin," did not mean that by their obedience to the act of baptism they should receive a remission of their sin; but when he used the word "for," he meant that *because* of the remission of their sin they should be baptized, for so soon as they, the people, believed the words of Peter that the Jesus whom

they had taken and slain, had arisen and had ascended to the Father, and had become both Lord and Christ, they were justified by their faith and received a forgiveness of their sins, and their baptism, as our Baptist friend would say, was merely an outward sign of an inward and spiritual grace; and for proof that this was the meaning of Peter, they say, Just get your dictionary, and see if the meaning of the word "for" is not *because of*. I take my Walker, having no unabridged Webster, and turn to the word, "For, a preposition. Because of. In consequence of," etc. They say, Did not I tell you so? Yes, of course. What is a preposition? I turn and read, "Preposition. In grammar a participle governing a case." A position which would give the words of the Apostle Peter, if placed in accordance with these definitions quite a silly appearance. When the people cried out, "Men and brethren, what must we do?" Peter's answer would have run in this wise: Because of your belief in my word that Jesus was the Christ, therefore you are justified by your faith, and you have received a remission of your sins, and have received the Holy Ghost, and now I command you to repent and be baptized every one of you, in the name of Jesus Christ; thus placing the remission of sin before repentance; that is, receive a remission of sin before they had been taught that it was necessary that they should cease to do evil and learn to do well; for Peter had not until then taught them repentance as a principle of salvation.

We will now go a little farther, and we will discover by our "Walker" that this word "for" occupies two positions in the English language. The first, which we have been examining, presupposes something done before; as, "because of." The second occupies a far different position; to wit: "For, a *conjunction*, union, league, association; one of the parts of speech whose use is to join words, or sentences together." This is the position that we as a people believe the word "for" occupies in our text. And the Apostle Peter, at the time he uttered it, being "full of the Holy Ghost," and the promise being that this Comforter should lead them into all truth,

we believe that when Peter spoke he placed the principles he uttered each in their proper order, and the effect to be produced was not because their sins had been remitted; but that they must repent and be baptized, for, or in order to the remission of their sins.

And this position is confirmed by the command of Ananias to Saul, "And now why tarriest thou, arise and be baptized, *and* wash away thy sins." Here is another of those *conjunctions* which join words or sentences together. "And, a *conjunction*. The particle by which sentences or terms are joined together."—Walker. Thus if Ananias had said to Saul, "And now why tarriest thou, arise and be baptized for the remission of your sins," it would have been synonymous in its meaning with that which he did say.

Yes, baptized by water, properly administered by a servant of God called and ordained under the inspiration of the Holy Ghost, is indeed *for* the remission of sin, and will under God-appointed ministrations insure the inheritance of the promise of the gift of the Holy Ghost to all who obey, as an indwelling Comforter who will lead them in the ways of righteousness, provided always that their obedience was and their continued life is with a full purpose of heart to do the will of God and keep his commandments.

WILLIAM HAWKINS.

Conference Minutes.

SYDNEY.

Annual conference convened in saints' chapel, Hamilton, December 25 and 26, 1897; G. T. Ballard president, C. A. Butterworth associate; Walter J. Haworth secretary, George Lewis assistant. Branches reporting: Hamilton 76, Balmain 94, Tuncurry 90, Wallsend 44. The Nambucca report was referred back to the branch for correction. The following officers reported: Elders C. A. Butterworth, J. Kaler, G. R. Wells, E. J. Haworth, H. Broadway, G. T. Ballard, A. Seaburg, J. Dickinson, and T. Gregory; Priests C. S. McLaren, C. A. Davis, W. Lewis, L. Anderson, and J. B. Hoyle; Teachers J. Argent, J. Jones, G. Lewis, and J. Smith; Deacons W. J. Haworth, W. H. Broadway, and J. Holden. A recommendation was read from the Wallsend branch cancelling the licenses of Wm. and Joseph Rodgers. Resolved that the matter be left in the hands of the district president and his advisers. A letter was read from Hamilton branch recommending the following

ordinations: Wm. H. Broadway to the office of elder, John Jones to that of priest, and Frank Whaler as teacher. A committee appointed to consider the advisability of providing for said ordinations recommended the ordinations of Brn. Jones and Whaler; but suggested that the ordination of Wm. Broadway be deferred. Adopted. It was decided to hold conference during Easter week in future in lieu of Christmas time. Brn. J. W. Gillen, J. W. Wight, and Joseph Luff were chosen delegates to General Conference. Resolved that we ask the missionary in charge to recommend the appointment of one or two other elders to this field, should he deem it advisable. The officers were elected as follows: John Kaler president, G. R. Wells vice president, C. S. McLaren secretary, W. J. Haworth assistant, John Wright sustained Bishop's agent. It was decided to hold next conference at Balmain, April 9, 10, 1898. Preaching by Elders J. Kaler and C. A. Butterworth, the latter preaching the funeral sermon of our late departed brother, Joseph Ruddick. A very enjoyable conference.

KEWANEE.

Conference convened at Kewanee, Illinois, February 4, 5, 1898; J. H. Lake elected president of the conference, D. S. Holmes associate; Alma Whitehouse secretary, T. J. Sheldon assistant. Interesting speeches were made by Elders D. S. Holmes, D. C. Smith, John Chisnall, and J. H. Lake. Reports were read from Canton, Dahinda, Farmington, Henderson Grove, Kewanee, Millersburg, Peoria, Buffalo Prairie, and Rock Island branches. Bishop's agent, D. C. Smith, reported for the year: Received \$449.74; disbursed \$390.76; on hand \$58.98. Report for five months: Received \$354.45; disbursed \$262.91; on hand \$91.54. This report was audited. N. Murdock was ordained to the office of elder. Officers laboring in the district and reporting were: Elders M. T. Short, D. S. Holmes, T. J. Sheldon; Priests W. E. LaRue, L. Houghton, and W. P. Terry. Moved that when this conference adjourns it does so to meet at Rock Island, Illinois, the first Saturday and Sunday in June, 1898, at 7:30. Preaching by Elder M. T. Short, President Joseph Smith, and Elder J. H. Lake. A vote of thanks was tendered the Kewanee saints and friends for hospitality and kindness. Thus a profitable conference adjourned.

SOUTHERN WISCONSIN.

Conference convened at East Delavan, February 5, 6; W. A. McDowell chosen to preside, assisted by C. H. Burr; J. O. Dutton clerk. Branches reporting: Janesville 52, East Delavan 90; gain 4. Flora Fountain 67; 1 died. Oregon 36; gain 3. Wheatville 34. Bishop's agent's report read and referred to an auditing committee and found correct. Elders reporting: E. M. Wildermuth, C. H. Burr, W. A. McDowell, W. P. Robinson, J. T. Hackett, C. C. Hoague, H. Southwick, F. A. Ball, O. N. Dutton, and Frank Hackett; Priest A. Johnson; Teacher F. M. Ball; Deacon J. O. Dutton. Resolution passed placing

the district tent in the hands of the district president, to be located and appropriated for the best interest of the work, according to his best judgment, the coming season. Resolution passed that we send two delegates to General Conference (if no more) and that we defray their expenses. J. O. Dutton was elected district treasurer for one year; and resolved that he shall report receipts and disbursements to each conference. W. A. McDowell and E. M. Wiidermuth were chosen delegates to General Conference. Resolution passed providing that offerings taken at district conferences now and hereafter be placed in the hands of the district treasurer for district purposes. Resolution passed providing that W. A. McDowell make an estimate of the expenses of delegates to General Conference, also that the district clerk shall apportion the amounts each branch in district should raise, and request that the several branch presidents collect and send such amounts to Jasper O. Dutton, district treasurer. Preaching during conference by Elders F. M. Cooper and J. T. Hackett. Adjourned to meet at East Delevan in June at such date as the district president may appoint.

NODAWAY.

Conference convened with the Platte branch at Guilford, Missouri, February 12, 13, 1898; Wm. Woodhead president, I. N. White associate; W. B. Torrance secretary. All visiting saints were invited to take part in the conference. Branch reports: Platte 77; gain 4. Ross Grove 41; gain 2. Bedison 40; gain 2. Sweet Home 40; loss 2. Rising Hope 19. Ministry reporting: William Woodhead as district president; Elders I. N. White, M. F. Gowell, P. Anderson baptized 1, J. Hawley, R. K. Ross baptized 2, D. A. Hutchings, E. S. Fannon baptized 2, A. Jacobson, C. C. Nelson; Priests R. Jeffries, A. Jensen, R. F. Hill, N. N. Byergo; Teachers J. Nelson, Sr., H. Froyd, K. Kaudson; Deacons W. B. Torrance and R. Nelson. Bishop's agent reported: From February, 1897, to December 28, 1897: Received \$271.13; expended \$264.20; balance \$6.93. Received since last quarter \$124.75. Committee to audit the Bishop's books reported; report accepted. The house was resolved into a committee of the whole to discuss the necessities and difficulties in carrying on the tent work. The amount of \$13.10 was subscribed for the tent. Voted that the president of each branch be authorized to solicit means to be used for the same purpose. Resolved that the chair appoint a committee to take charge of the finances and to confer with the missionary in charge as to the needs of the tent and provide the same. Voted that our present treasurer be released from office, and the fund he has been turned over to the committee. Report of the district Sunday school association to the conference read and approved. Recommendation from Platte branch concerning ordination of W. B. Torrance to office of priest was discussed and after giving I. N. White an opportunity to instruct in regard to what constitutes a call from God it was resolved that Bro. Torrance

be referred to his branch for ordination when he becomes satisfied to accept. Wm. Woodhead was elected district president, W. B. Torrance secretary, R. K. Ross sustained Bishop's agent. Delegates to General Conference: William Woodhead, E. S. Fannon, M. F. Gowell, D. A. Hutchings, Peter Anderson, R. K. Ross, Sr. R. K. Ross, R. F. Hill, A. Jensen; those present authorized to cast the full vote. Voted that we petition the Quorum of Twelve to send Brn. Peter Anderson and M. F. Gowell to this district as missionaries. Voted that when this conference adjourns it does so to meet at Sweet Home in June, time to be left to district president. Preaching by Brn. I. N. White and Peter Anderson.

NORTHEASTERN KANSAS.

Conference met at Scranton, Kansas, February 5, 1898, at 10:30 a. m.; Phineas Cadwell chosen chairman, W. S. Pender assistant; J. W. Burns clerk. Branches reporting: Atchison, Baker, Fanning, Netawaka, Topeka, Centralia, Scranton. Total enrollment 382, including 1 high priest, 3 seventies, 20 elders, 11 priests, 8 teachers, and 5 deacons. Ministry reporting: Elders P. Cadwell, W. S. Pender, W. E. Peak, J. W. Hudgens, F. Lofty, J. B. Jarvis, J. Baillie, W. Menzies, W. Hopkins, A. L. Gurwell, W. Gurwell, H. Green, S. Twombly, and C. E. Guinand; Priests J. Cairns, W. Cairns, N. Johnston, N. S. Dunnington; Teacher H. Bostor; Deacons J. Patterson, J. W. Burns. By authority the chair appointed a committee to audit the books of the treasurer of tent fund (total on hand \$79.80), and Bishop's agent, from February 13, 1897, to February 5, 1898: Receipts \$365.65; disbursements \$382.30; on hand \$43.35. Resolved that this district purchase a tent this spring. The chair appointed C. E. Tillinghast, John Cairns, and W. S. Pender as the purchasing committee. The following named were chosen delegates to General Conference: Sherman Hodson, Joseph McDougal, Frank Lofty, W. S. Pender, W. Cairns, Frank J. Pierce, Bro. and Sr. W. E. Peak, Nathan S. Dunnington, Evan A. Davis, Phineas Cadwell with authority to appoint his son in his place if he could not attend, F. Tigner, Henry Green, C. E. Tillinghast, W. Gurwell, with instructions to vote for General Conference to be held at Independence. Resolved that this district hold a reunion and unite with the western district. The chair appointed Frank Lofty and W. S. Pender as reunion committee. Resolved that this district adopt the delegate system on the basis of one vote for each six members or fraction thereof. Resolved that in the opinion of this conference, the present condition of the work in this district demands the entire time and attention of its presiding officer. Scranton was chosen as the place for the next conference, on the first Saturday before the full moon in June. The present officers of the district were sustained. Resolved that P. Cadwell, as treasurer of tent fund committee, be authorized to correspond with the Bishop and secure the money that was placed in his hands in time to purchase tent. Report of the treasurer of district for four

months: Receipts \$12.10; indebtedness \$19.37; liabilities \$7.27. A vote of thanks was tendered the Scranton saints for their kindness and hospitality. Preaching by Elders James W. Hudgens, W. S. Pender, and Frank Lofty.

NORTHEASTERN TEXAS AND CHOCTAW.

Conference convened at Manchester, Texas, February 4, 1898, in the saints' chapel; Earl D. Bailey presiding, E. A. Erwin secretary. Branch reports: Standley 123; 23 baptized. Manchester 57; 6 removed. Coalgate 25. Wilburton report sent back for correction. No report from other branches in the district. Elders reporting: I. P. Baggerly, E. D. Bailey, E. A. Erwin, C. M. Fulks; Priests J. P. Bramm, B. F. Pollard, H. T. McClain; Teachers J. H. Butler, S. Goodman, J. W. Huffard; Deacons O. C. Bramm, R. P. Erwin. Delegates to General Conference: Earl D. Bailey, W. B. Toney, J. D. Erwin, and Ellis Short. Voted that we request the Twelve to return I. P. Baggerly to this field for this year. Preaching by Elders J. D. Erwin, Earl D. Bailey, and I. P. Baggerly. Conference adjourned to meet with the Shannie branch, July 15, 1898, at ten a. m. We enjoyed a peaceful conference, the Lord blessing us with his Spirit.

SOUTHERN ILLINOIS.

Conference convened at the saints' chapel, near Parrish, Illinois, February 5 and 6, at ten a. m.; I. A. Morris chairman, J. D. Stead clerk. Branch reports: Brush Creek 294; loss 3. Dry Fork 45; loss 1. Springerton 124; gain 7. Parrish 77; gain 18. Tunnell Hill, gain 2. Net gain in the district 23. Ministers reporting: Elders I. A. Morris, F. M. Slover, J. D. Stead baptized 1, W. R. Smith, M. R. Brown, and S. D. Goostree; Priests J. F. Sims and D. Webb; Teacher W. G. Smith. Delegates chosen to General Conference are twelve in number. Conference adjourned to meet with the Tunnell Hill branch, Saturday on or before the full moon in June. Preaching was by Elders J. D. Stead, M. H. Bond, and W. R. Smith.

PHILADELPHIA.

Conference convened February 5, at Philadelphia, Pennsylvania; Wm. H. Kelley presiding, A. H. Parsons associate, E. B. Hull clerk. The following branches reported: Philadelphia 92; gain 1. Baldwin 61; no change. Ministry reporting: Elders A. H. Parsons, J. Stone, Sen.; Priests H. H. Bacon, M. O. Matthews; Teacher J. V. Carter. Bishop's agent reported: On hand last report \$9.65; received since \$66.15; expenditures \$32.50; on hand \$43.30. District treasurer reported: Collections \$6.51; expenditures 24 cents; on hand \$6.27. A committee was appointed to raise means for the support and running expenses of the district tent next summer. A. H. Parsons was retained as president of the district, E. B. Hull secretary and treasurer, and John Zimmermann as Bishop's agent. The following delegates were appointed to represent this district at the General Conference: Wm. H. Kelley,

Alma Kent, and A. M. Baker. A resolution was passed requesting the return of Wm. H. Kelley to the Eastern mission. Archibald D. Angus was ordained to the office of teacher. Resolution passed sustaining all the authorities of the church. Preaching by Apostle Wm. H. Kelley. Adjourned to meet in Philadelphia, Pennsylvania, the first Saturday in August, 1898.

DECATUR.

Conference met in Lamoni, Iowa, February 4, 1898, seven p. m., continuing over the 6th; President R. M. Elvin presiding, B. M. Anderson secretary, assisted by A. B. Hanson. Reports received from following branches: Lone Rock 92, Lamoni 1,249, Greenville 50, Pleasanton 102, Davis City 76, Leon 49, Lucas 166, Wirt 35, Centerville 44, and Hiteman 61; showing a net gain for the year of 110 members. The total membership of the district, including scattered members, now being about 2,100. No report from Cainesville and Allendale. Encouraging reports were received from over seventy of the priesthood of the district including Elders J. R. Lambert, R. M. Elvin, H. A. Stebbins, R. S. Salyards, J. A. Gunsolley, P. McPeck, J. Watkins, H. N. Snively, A. Kent, C. E. Willey, S. V. Bailey, G. Derry, J. C. Clapp, E. Keeler, J. M. Brown, S. Ackerley, E. Hayer, E. L. Kelley, A. H. Smith, D. Campbell, J. S. Snively, L. Gault, V. White, J. L. Richey, S. Wood, L. P. Hansen, T. J. Bell, J. D. Bennett, D. W. Wight, F. M. Smith, J. D. Shippy, A. S. Cochran, W. Anderson, C. H. Jones, E. L. Page, J. T. Ford, T. Wellington, T. France, M. Shaw, A. D. Greer, W. N. Ray; Priests S. K. Sorensen, N. Lovell, J. Lovell, G. F. York, D. E. Daniels, J. A. Anderson, W. I. Murray, S. D. Shippy, S. M. Bass, J. M. Lampert, P. M. Hansen, F. E. Cochran, J. Coiner, J. H. Harp, E. Sparks, A. Ellison, W. T. Shakespeare, M. J. Danielson, R. White, L. Fowler, L. Hayer, B. Sumption; Teachers A. K. Anderson, N. W. Smith, J. Bogue, J. Richardson, D. D. Young, J. Weedmark, S. Rew, H. Hayer, E. Weedmark, C. Danielson; Deacons R. J. Harmon, G. V. Brown, C. F. Church, F. T. Bradfield, W. C. Lanyon, B. Bergersen. Bishop's agent, David Dancer, reported: Received \$1,426.55; paid out \$1,388.53; on hand \$38.02. District treasurer, B. M. Anderson, reported: On hand February 19, 1897, \$6.49; received \$4.56; paid out \$8.51; on hand \$2.54. Both reports were referred to an auditing committee and found to be correct. Report of committee to raise money to assist the 1898 reunion at Bluff Park was read, reporting no money received as yet. Committee appointed to inquire into the status of G. W. Roberts, reported. The president of the district was instructed to appoint an elders' court and proceed to try this brother, if deemed necessary. Report of elders' court in case of Lone Rock branch vs. Henry Wilgus was received and recommendations adopted. Notice of appeal to Bishop's Court in this case, was read, but J. D. Bennett, counsel for appellant, stated that if this matter can be adjusted in a reasonable time, no appeal will be taken. Report of

elders' court in the case of Allendale branch vs. Andrew Himes, Almira Himes, and Lucy M. Himes, was read and referred to the Allendale branch for final action. Communication from Lamoni branch recommending the ordination of A. B. Hanson to the office of priest was adopted. Hiteman branch recommended the ordination of J. T. Williams to the office of priest, which was also ordered. A resolution pertaining to the sacrament was presented and tabled. The following resolution was presented and action deferred until next conference: Resolved, that officers of branches whose labors are reported to their branches, shall not hereafter be required to report to conferences of this district, unless they have performed labor outside of their respective branches, provided that this action shall not be so construed as to prevent branch presidents or other officers from reporting conditions of their branches. Two resolutions were offered providing for action in the case of B. V. Springer having been reported as a seventy in the Lucas branch. The matter was referred to a committee consisting of R. S. Salyards, J. S. Snively, and S. V. Bailey, they to ascertain the facts and report to Lucas branch. A report from Decatur district Sunday school association was read, reporting a very interesting and profitable convention held on the 3d and 4th inst. The matter of rules of representation, which was, one year ago, referred to this conference, was called up and, by motion, laid upon the table until next conference. By request, David W. Wight, president of the Cainesville branch, spoke of the condition of the same, stating that it was practically disorganized; no meeting could be held because so many had moved away. The Cainesville branch was declared disorganized, instruction given that all records and papers be sent to district secretary, and he was authorized to issue letters to members of said branch. Upon motion, the conference proceeded to the election of officers for the ensuing year. Before nominations were made the following communication from the missionary in charge was read:—

"Lamoni, Iowa, Feb. 5, 1898.

"To the President and Saints of the Decatur District; Dear Brethren:—I have earnestly and prayerfully, and to the best of my ability, taken into consideration some of the leading necessities of this district, and have arrived at the following conclusion: If one or more available and suitable high priests can be had, we should, by all means, choose one to preside over the district; and, it is my conviction, in addition to other qualifications, he should be a man who can and will work in harmony with the missionary force, so long as that force is in harmony with the laws and rules of the church.

"In this connection, I take pleasure in presenting to you the name of Bro. Frank M. Weld, hoping that you will give the suggestion careful consideration. I am aware that Bro. Weld is not so brilliant a preacher as some of his brethren; but, when blessed with the Holy Spirit (without which all must fail to build up the work), he makes a good talk and representation of the work. His discern-

ment and executive ability are more than average.

"If you should see fit to select him, I can in a very short time, arrange for him to come into this district and go to work.

"Your brother,

"J. R. LAMBERT."

The following nominations were made: F. M. Weld, R. M. Elvin, H. A. Stebbins. The vote resulted in F. M. Weld receiving 46 votes, R. M. Elvin 65, and H. A. Stebbins 9. The choice of Bro. Elvin was made unanimous. B. M. Anderson was chosen secretary and treasurer. The president was authorized to choose his assistant, subject to ratification by the body. His choice of H. N. Snively was accepted. Requests for the next conference were received from Hiteman and Davis City, and choice made of the former. The following delegates were appointed to represent the district at the General Conference of 1898: A. H. Smith, R. M. Elvin, Wm. Anderson, A. K. Anderson, J. A. Gunsolley, E. L. Kelley, J. R. Lambert, S. V. Bailey, Joseph Smith, C. H. Jones, Geo. Derry, H. A. Stebbins, Sr. Joseph Smith, D. Campbell, R. S. Salyards, J. C. Clapp, J. H. Harp, F. B. Blair, G. V. Brown, W. T. Shakespeare, C. E. Blair, G. W. Blair, F. A. Smith, F. M. Smith, F. M. Weld, J. S. Snively, H. N. Snively, C. F. Church, V. White, S. D. Shippy, E. Keeler, T. J. Bell, B. A. Greer, Audentia Anderson, Columbus Scott, Anna Salyards, L. L. Resseguie, W. A. Blair, Carrie Weld, Callie B. Stebbins, D. W. Wight, J. M. Brown, C. B. Bergersen, J. H. Hansen, I. N. Roberts, Lerna Scott, E. A. Smith, J. Robedau, E. B. Morgan, Sr. J. C. Clapp, A. S. Cochran, J. G. Smith, J. T. Williams, Frank Criley, D. E. Daniels, E. A. Stedman, J. R. Evans, David Dancer, Sr. E. A. Smith, B. F. McDaniel, J. Bogue, J. Watkins, J. W. Loach, Sr. E. E. Williams, Sr. J. R. Lambert, J. M. Lampert, John Lovell, P. M. Hansen, I. P. Baggerly, Sr. Wm. Anderson, Sr. S. V. Bailey, Eli Hayer, Sr. J. A. Gunsolley, D. Archibald, Sr. A. H. Smith, Sr. J. S. Snively, Isaac Phillips, Sr. W. W. Blair, M. J. Danielson, B. M. Anderson, Oscar Anderson, R. J. Anthony, Thos. Hopkins, Samuel Ackerly. The delegates were instructed that those present cast the entire vote of the district, and, in case of a division, cast a majority and minority report. They were also instructed to invite the General Conference, when it adjourns, to do so, to meet at Lamoni, Iowa, at its next succeeding session. During the conference three business sessions, three preaching services, and one social and sacrament meeting were held. At the social meeting, A. B. Hanson was ordained to the office of priest as authorized by the district; and E. A. Smith, to the office of priest, C. E. Blair and C. B. Bergersen to the office of deacon were also ordained, their ordinations having been authorized by the Lamoni branch. Preaching during conference by Elders J. D. Bennett, E. L. Kelley, and Robt. M. Elvin.

MOBILE.

Conference met at Three Rivers, Mississippi, February 12, 1898; W. L. Booker

president. District president reported general condition of the work in district. District treasurer reported: On hand last report 16 cents; received since 80 cents; paid out 65 cents; on hand 31 cents. A committee to audit same was appointed. Bishop's agent reported: On hand last report \$26.68; received since \$60.81; paid out \$70; on hand \$17.49. A committee to audit same was chosen. Tent committee was not prepared to report on account of part of their number being absent. Ministry reporting: Elders W. L. Booker, C. I. Carpenter, F. P. Scarciff, G. W. Sherman, D. E. Tucker, and J. W. Mizelle; Priests J. S. Faulk, R. M. King, T. W. Smith, and L. LaPree; Teachers D. Goff and D. Tillman. Reports of auditing committees received and committees discharged. Reports received from Bluff Creek, Three Rivers, Theodore, and Perseverance branches. The last named was referred back for correction. Petition received from Three Rivers branch requesting the ordination of W. Mizelle to the office of deacon, which was approved and the brother ordained. Resolved that we recommend that each branch set apart one Sunday in each month for fasting. Resolved that we petition the General Conference to send two missionaries to this field the coming year to use our district tent. Report of the treasurer of the tent committee was presented and referred to the committee. T. C. Kelley was appointed to act as delegate to the General Conference to cast the vote of the district. Present officers were sustained. Adjourned to meet at Theodore, Alabama, June 4. Preaching by R. M. King, T. W. Smith, F. P. Scarciff, and W. L. Booker. Everyone enjoyed themselves; two gave names for baptism.

Miscellaneous Department.

CONFERENCE NOTICES.

Southwestern Missouri district conference will convene at Mt. Grove, Missouri, March 4, 5. The district Sunday school association will convene Friday before at ten a. m. Very important business to attend to. Let all who can be present. Want full reports from all officers and branches.

DON W. SCHOFIELD, Clerk.

THE FIRST SEVENTY.

Those of the First Seventy not under General Conference appointment are requested to send their reports to the Secretary, R. S. Salyards, Lamoni, Iowa, by March 20. It is not thought necessary to call the quorum together before the assembling of General Conference. Time and place of meeting will then be announced.

DUNCAN CAMPBELL, Pres.

FOURTH QUORUM OF PRIESTS.

The secretary has sent several letters to the members, many of which have been returned, so those who have not been supplied with blank report sheets will please notify him at once, and do not fail to send your ad-

dress. Send in your reports, also your quorum fees, twenty-five cents, as soon after March 15 as is possible, to the secretary, whose address is 277 Sheffield Avenue, Chicago, Illinois. Stamps will be received. Important business is expected to come before us in our meetings that will be held at Independence at the time of the convening of General Conference in April, 1898, and it is to be hoped that all will make an extra effort to attend.

J. I. YOUNG, Pres.

F. M. PITT, Sec.

CHURCH RECORDER'S NOTICE.

DELINQUENT BRANCH REPORTS.

In the following named districts conferences were either advertised to be held or were published as having been held, during the months of 1897 herein stated. Without a doubt to the most of them reports of branches were sent. But the present difficulty is that said branch reports have not yet come into the hands of the General Church Recorder, as provided for in the "Rules" of the church. The conferences thus appointed to be held were as follows:—

Alabama district in October; Mobile district in December; Western Maine (three) in May, September, and December; Minnesota in June and October; Montana in June and November; Nodaway (Mo.) in October; Far West (Mo.) in December; Nevada in June and November; Central Nebraska in August; Southern Nebraska in October; Kirtland (Ohio) in July; Southeastern Ohio in September; Pittsburg, (Pa.) in September; Northern Texas and Choctaw in September.

It would be a favor if the brethren would immediately send in the branch reports that were presented to the above conferences, that they may be recorded and correspondence had upon them before the rush of reports from the February and March conferences make haste to arrive and prevent those already due. *Brethren, please attend to this.*

From England not any reports have been received for the conference year. Bro. C. H. Caton supplied full accounts of the branches in the Manchester district for 1896, arriving in November, 1897, and it is hoped that he can send in the 1897 reports before April. And from the London, Birmingham, and Sheffield conferences I wish to hear soon. For nothing has been received from the Birmingham and Sheffield districts since 1894. The last reports from Australia were dated December, 1896.

I regret this state of affairs. But throughout America and Canada there has been a better service than ever before. Also a prompt action upon the part of nearly all branch and district clerks, and kind and willing responses to correspondence for corrections and additional reports.

H. A. STEBBINS,

General Church Recorder.

LAMONI, Iowa, February 10, 1898.

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BORN.

HANDCOCK.—To Bro. Alfred G. and Sr. Alice Handcock at Aylburton, December 29, 1893, a daughter named Grace Chester Jane.

To same parents, at Aylburton, November 15, 1895, a son, named Bernard George. Both blessed August 12, 1897, at Woolaston, under the hands of T. S. Griffiths and H. Ellis.

COPE.—To Bro. George and Sr. Alice Cope, Aylburton, March 5, 1895, a son, named John Sale. To same parents, a daughter, May 1, 1897, named Alice May. Both blessed July 26, 1897, by Elder H. Ellis.

BEARDSLEY.—At Princeville, Illinois, June 14, 1897, to Mr. Burdette J. and Sr. Agnes A. Beardsley, a boy, named Lindley Hopkins. Blessed by Elders M. T. Short and J. H. Hopkins, January 17, 1898.

MARRIED.

STEVENS—VALLEM.—At the home of R. W. Davis, Sheridan, Nevada, January 25, 1898, Mr. Thomas Stevens to Sr. Helen Vallem, Elder R. W. Davis officiating.

DIED.

HERRICK.—At her home, Burlington, Iowa, January 1, 1898, after an illness of eleven weeks, Sr. Margaret Dianna Herrick, nee Blanchard. She was born January 20, 1824, at Ellisburg, New York. She was one of the number that crossed Lake Erie in the vessel with Mother Smith and family. At the age of eleven years she was baptized by Elder Hyrum Smith, at Kirtland, Ohio, and passed through the troubles in Missouri, and also in Illinois; but has ever lived faithful to the covenant of her youth, and has gone to reap her reward. Interred in Montrose cemetery.

BAGGERLY.—At his home, Derby, Indiana, Bro. Vardemon David Baggerly, of apoplexy, after an illness of five minutes, January 14, 1898, aged 53 years. He was born April 14, 1846, in Wood Township, Clark County, Indiana. After a membership of some years in the Disciple Church, he was baptized a member of the Reorganized Church by Apostle W. W. Blair, at Marietta, Crawford County, Indiana, June 13, 1870. He occupied the offices of deacon, priest, and elder, and was ordained to that of a seventy, June 3, 1894, by his brother, Isaac P. Baggerly. He had gone from his field of labor, Southern Illinois, home, to spend the holidays with his family, whose season of joyousness was thus suddenly invaded and turned to mourning and gloom. Like others preceding him, he fell in the gospel armor, and in line. Two brothers and two sisters, his wife and six children, survive him. Thus another faithful man, and laborer in the vineyard of the Lord, has left us to move in brighter scenes on the other side the mystic vale.

GERBER.—Bro. Henry Gerber was born December 22, 1821, in Germany; baptized by Elder Wm. Newton in Wyandotte, Kansas, December 22, 1877; ordained a deacon by elders J. T. Franklin and H. Faulk. The gospel was his joy and delight, and he was faithful unto death. January 31 he was struck by a street car. For a few days it was thought that he would recover, but on the evening of February 7 he passed peacefully away. Wife and eight children mourn. The funeral was conducted by Elder F. C. Warnky. Sermon will be preached in the church at Armstrong, February 27.

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WHAT IS MAN?

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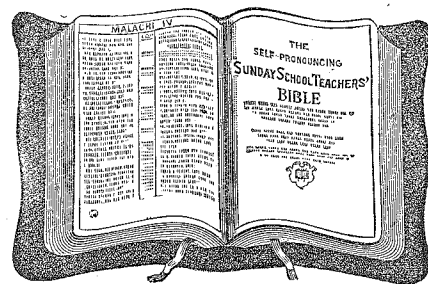
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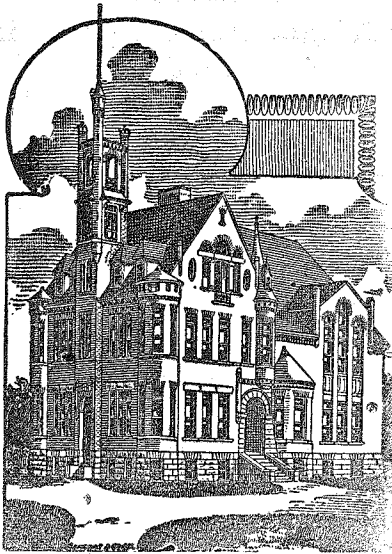
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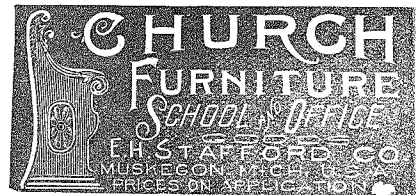
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, March 2, 1898.

No. 9.

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CAN THE TEMPORAL POWER OF THE POPE BE RESTORED?

THE position of the Vatican as a political power has much improved of late, especially in Italy, where its organs attack the monarchy with renewed vigor. The *Civiltà Cattolica*, Rome, an organ generally recognized as the mouthpiece of the Vatican, though its opinions are sometimes repudiated, expresses itself to the following effect:

The Pope greatly desires to be at peace with the Government of Italy, but this peace cannot be established unless he is restored in his sovereign rights, as temporal ruler. Temporal rule is not only necessary for the liberty, but also for the unhampered international government of the Christian church. The Rudini Ministry have sent to the provincial governors a circular in which the officials are requested to repress all attempts for the restoration of clerical power, as being opposed to the free institutions of the state and the national unity of Italy. But it is not the unity of Italy which is at variance with the interests of the

Vatican. It is solely the struggle between the King and the Pope. It is impossible for the Italian Government and the Vatican to remain at Rome together. One of them must go. Neither of the two powers is inclined to leave, and undoubtedly both are right from their own point of view. Yet there is a possible solution. Italian unity, as at present constituted, is not the only one imaginable. There is such a thing as union by confederation, as in Switzerland and the United States. Could not something of the kind be substituted in Italy for the present form of government, which is ruining the country? Could not the monarchy be discarded in favor of a republic or a confederation? The Pope, it is well known, is a good Italian and a loyal patriot, and His Holiness would be glad to hear the opinion of his countrymen on this matter. It is not necessary to call in the help of foreigners. Without the help of foreign troops, Italy will find the way to rise to her former greatness and to rid herself of her humiliation.

This suggestion has created much comment. *The Daily Chronicle*, London, does not believe that the church will ally itself with the Republicans. But it is willing to treat with a republic whose central power is seated outside of Rome. The Republicans, on the other hand, will accept any help, even that of the church, though they are much more anticlerical than the monarchy. *The Spectator*, London, which also believes that the chances of a restoration are at least no worse than they were, points out that Rome may hope to extend her power enormously in consequence of recent events in China. We summarize as follows:

The papacy looks far forward, and has long ago decided that the conversion of China and its dependencies would be the most useful as well as the greatest triumph any Christian church could achieve. It would reconcile to Christianity a fourth of the human race, and place at the disposal of the Vatican almost limitless means

for achieving further conquests. All experienced missionaries believe that whenever the Asiatic races adopt Christianity they will do it in great masses, and their belief is peculiarly strong about China, where the masses are homogeneous.

No reasonable man can doubt that the acceptance of Christianity by Constantine as the official faith of the Roman Empire did smooth the path of the new creed throughout the nations which considered themselves its subjects, and among the barbarians who at once despised and revered the Roman civilization.

The Spaniards in America made Christians in heaps by what we should now call torture, but from Louisiana to Cape Horn the whole red-brown population is now in all its external aspects devoted to Christianity, and in spite of the survival of old superstitions, and even in places of the old faiths, does probably in some way believe the gospel to be true. Spain herself lost fearfully by the expulsion of the Jews and Moriscos, but Spain remains entirely, and in a sense devotedly, Roman Catholic.

The chief opponent of Rome in Asia—so thinks the writer—is Russia, who will wish to introduce the Greek Orthodox faith. But he doubts that Russia can compete with Rome, as the latter power has much influence at her command in France, Germany, and even “in the United States, which produces good officers and possesses fair fleets.” He then says:—

“We see at this moment that a few letters from the Pope have paralyzed the Monarchists in France; that the Centre, which obeys the Vatican, holds the balance of power in Germany, that a Clerical party is supreme in Cisleithan-Austria, and that the decision of the Poles on the urgent question whether to accept Russia or continue their secular warfare against Russia depends entirely on religious considerations; and we ask ourselves whether the influence of the creeds has decayed quite so completely as the educated suppose.”

That this influence is feared by Rus-

sia is shown in a recent article in the *Viedomosti*, St. Petersburg. The paper complains that the conciliatory attitude which Russia, as well as Prussia, has adopted toward the Poles during recent years has only strengthened the hands of the church, which agitates for the restoration of a national Poland among the Russian and Prussian Poles alike. The paper accuses the Roman clergy of abusing the greater liberty of speech that has been granted, and fears that new restrictions will have to be imposed, much against the wish of the Russian authorities.—*The Literary Digest*, February 19, 1898.

Translated for *The Literary Digest*.

AMONG THE NEW BOOKS.

HENRY PRESERVED SMITH TURNS HIS GUNS ON MOHAMMED.

IN "The Bible and Islam" (Scribner) Professor Henry Preserved Smith, D. D., has dealt with a timely subject. Islam is the religion which dominates the mind and life of one tenth of the human race. The antagonism of Islam to Christianity is absolute and deadly. The inevitable and age-long conflict between the resultant civilization of the one and that of the other is the great "Eastern question," of which the late Turco-Greek war was but an episode. Islam is without doubt one of the great powers of the world—one of the most formidable facts in modern history. It could not have such power if it did not have at the bottom of it certain great and elemental ideas. Where did those ideas come from? And how did its founder get hold of them?

The specific aim of this work is to show the indebtedness of the religion of Mohammed to the history and ideas contained in the Old and the New Testaments. The author, Professor Smith, formerly of the Presbyterian Theological Seminary at Cincinnati, now of Amherst College, is a man of erudition, and particularly familiar with the latest results of German scholarship. Those who remember his recent trial for heresy by the Presbyterian synod will not question his ability to think and speak his own thoughts.

The object of the book is not at all to be a biography or an account of the way Mohammedanism began to achieve its marvelous victories. Neither is it

to any considerable extent a criterion of the character of the strangely potential system which to-day disputes with Christianity the right to rule the world, having as its chief representative the Sultan of Turkey, the man who has for the last few years bewitched and befooled to the last degrees of infamy the entire "concert of Europe." Many attempts have been made to account for the mystery of this power. Never did a single watchword and wacry have such continuing power over myriads of men as this: "There is no God but Allah, and Mohammed is his prophet." Such a system must somehow have deep roots, both in history and in human nature. The system was primarily religious. The name Islam means resignation to the will of God: but, in fact, the system admits of no distinction between church and state; it is "the whole thing."

Its founder until forty years of age was an unlettered heathen, and yet, as it is the special object of this book to point out, the Koran is pervaded all through with historic incidents and ideas taken from the Jewish and Christian scriptures, although there is not one accurate quotation from either in the entire Koran. It is as if all had come to the "prophet" as a kind of hearsay, and was then wrought over in his own amazing intellect and imagination to suit his gradually evolving purpose.

But was he really prophet or impostor, or both; or was he neither? This matter it must be admitted, the author of this volume has treated rather gingerly. If he has any definite conviction about it he has not cared to express it. While Islam is eminently a religion of a single book, and that not a large one, there has grown up an enormous literature relating to it. Buchari, in his famous collection of the sayings and traditions of Mohammed, brought together a little over 7,000 in number; but, as he said, these were selected out of 600,000 then existing.

Professor Smith's volume is well written and coldly impartial.

"The Baptist Principle" by William Cleaver Wilkinson, D. D., is a new and enlarged edition of a volume which is intended as a sort of campaign document for the Baptist de-

nomination. It advocates immersion as the only baptism and the necessity of close or, as the author prefers to call it, restricted communion.

Professor Wilkinson is a member of the teaching staff of the University of Chicago, but he does not hold the chair of logic in that institution, a fact which is worthy of note. In his chapter on "Common Sense and Close Communion," the author, while frankly admitting that the Baptist contention, if pushed to its conclusion, would leave all non-Baptist Christians out in the cold, as it were, naïvely remarks: "Is it best always to follow logical roads to the end? May not common sense sometimes judiciously advise logic to let a particular conclusion sleep undisturbed in her premises?" The great world cares little for the small contentions of rival denominations regarding postures, vestments, modes of baptism and the like, but in the interest of common everyday reasoning it may be worth while to say that any system which cannot be pushed to its conclusions is unworthy of a book in its defense. To say that any belief is logical which in its conclusions is out of harmony with common sense is practically to deny the laws of reasoning altogether. Common sense would teach that a conclusion which is a *reductio ad absurdum* involves wrong premises or wrong methods of reasoning.

Professor Wilkinson's book is full of concessions. It seeks to make Baptist principles appeal to non-Baptists. It is suave and appealing. But it has the fatal weakness of admitting premises which the author feels he cannot prove and must apologize for. (Baptist Publication Society.)—*Chicago Tribune*.

An association exists in England known as the Society for Relief of Persecuted Jews, which maintains a kind of industrial establishment at "Abraham's Vineyard," Jerusalem, where fifty-four Jews are steadily employed, and where many come hungry and ill-clad.

Several of the Boston churches have received to membership quite a number of Chinese. They have for the most part received their religious training in Boston Sunday schools. It is stated that there are about 800 resident Chinese in Boston and five or six hundred more who go there to trade.

The self-made man was speaking. He said: "My father was a raiser of hogs. There was a large family of us—" and then his voice was drowned by the applause.—*Life*.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, March 2, 1898.

No. 9.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 2, 1898.

REPENTANCE.—NO. 2.

THE scriptural order of gospel principles bears the impress of divine wisdom. Nothing is out of place or irregularly appointed therein. Each principle follows its predecessor as a needful and natural as well as delightful sequence in the work of purification and righteous development. He who pursues the letter of the rule in the fervency of spirit intended, imbibes at every step a consciousness that God is resident there. It is one thing, however, to read the words, "He that abideth in the doctrine of Christ, he hath both the Father and the Son;" and it is quite another thing to plant one's self at the alpha of that doctrine and step by step proceed in intelligent obedience so as to sense the divine presence referred to. Those words of the apostle are true, and are no more forceful in argument than they are demonstrable in application; but an attitude of spirit as well as of body is needful to the discernment of their truth.

The intention of the Savior's mission was to save us *from* sin, not *in* sin. This is impracticable without our co-operation, for where the desire for sin remains, the carnal mind continues, and even the forms of obedience do not avail unto our salvation. There can be no genuine repentance while the desire for sin abides, for they are opposites. Instantly a genuine faith in Christ opens up its work in the heart, a longing to be like him is born, and the anxiety to be freed from sin becomes intense. This is not merely to escape the consequences of sin, but to be free from sin and every taint that it has left upon the character. It is a groaning to become spiritual. It is love of Christ at work subduing love of self and sin. It is

simply repentance as an operative principle preparing the individual for the ordinance by which sin is to be remitted.

We have but little sympathy with the idea of repentance which exhausts itself in tears and words of bewailing. The character must show the motions of this gospel principle. "Cease to do evil, learn to do well," is the motto under which it operates. It calls up the wrongs of the past, and stirs conscience to demand a full restitution. In proportion as we heed the admonitions of this aroused conscience, so do we either accelerate or cripple the work of repentance within us. In Leviticus 6:1-5 may be found an outline of what is legitimately demanded. Also in Luke 19:8 we hear the voice of repentance after the genuine order. And we seriously question whether baptism will cleanse the taint of a sin committed by us, by which another has been wronged, until we have to the extent of our power recompensed the injured one. To possess power to make good the loss we have occasioned another, and yet to refuse or fail in doing it would expose the hypocrisy of our profession of repentance, notwithstanding all our tears. It is enough that God's mercy shall reach us and forgive when we have proven the genuineness of our repentance by doing all we can to right past wrongs of our commission.

The man of wealth who has accumulated his store by oppression and dishonesty cannot expect forgiveness while his victims remain unrequited and his hands retain what belongs to them. The person who has damaged the reputation of another and wrought injury thereby, has an obligation to discharge to that one before a reasonable hope can be entertained that the ordinances of God will secure a remission of his or her sins. It is true that such persons may enter the organization known as the church, and remain there undisturbed by church discipline, or a formal application thereof; but "God is not mocked." Men may see the name of such an one

enrolled on the books below; but we seriously doubt whether any can see that name enrolled in the Lamb's book of life. To make a clean record and have claim on the divine promise we must not only resolve to store the vessel with pure and wholesome things in the future. We must cleanse it of the taint of the past first. Restitution is in demand, and that demand will be met in proportion as our repentance is sincere and intelligent. What taint we cannot purge out thus, or when our power to cleanse ourselves is exhausted, God will supply grace to complete. His mercy will always supplement our honest effort.

It were as foolish to ask God to send an angel to pay our current grocery bills, while we have thousands to our credit in the bank, as to ask him to right our moral wrongs while we hoard up the power to right them ourselves. We are told that there is "joy in heaven over one sinner that repenteth;" but there is no warrant for the belief that heaven is deeply stirred to gladness over everyone that merely observes external church rites.

If this duty be neglected there is left a defective part in the structure that we expect to present at last for inspection to the Divine Architect. The character is bleared and blurred, and too late for first resurrection privileges, the word may be heard, ordering the foolish one back to do his "first works." Ah, how sad the loss—how terrible the mistake.

After righting, so far as possible, the wrongs of the past, and receiving grace from above, the genuineness of repentance is further evidenced by carefully avoiding the avenues which expose the soul to temptation. It is not only proper to *resolve to resist*, but we are morally obligated to keep out of the way of evil. The slippery places where we lost our footing before should be avoided as dangerous ground. It is worse than folly to attempt an exhibition of our newfound strength by resorting thither. The safest route is farthest from the precipice.

We once knew a man who, by divine grace had been rescued from evil habits, including smoking and drinking. In seeking to show his complete emancipation from even the appetite for tobacco and liquor, he went where both were in constant use, and even took a smoke and a drink. His boast was that he was master of the situation and could touch without danger, because God had destroyed the old appetite. Alas for such folly. In a few years he fell, and lost all the ground he had gained. He tempted God, and reaped the natural result. Divine grace will supplement our efforts to *get away* from sin; but offers us no encouragement to hope for protection in the midst of dangers self-invited for purposes of display.

Repentance is a loathing of sin, and the person in whom this principle is at work is pained where sin is present in any form. His desire is to escape contact with it. He may be overtaken by it in an unguarded moment, but his indulgence in it is never premeditated. Repentance obligates us to place a watch upon our thoughts, to crucify every unholy conception and thus prevent their development into words, deeds, or habits. It is truly a fundamental—a foundation—principle. If laid well, it contributes generously toward the beauty and stability of the character structure. It gives color to all that follows and has to do with the effectiveness of every subsequent ordinance. Baptism, confirmation, the Lord's supper, and every participation in the holy services of the church wait for their sanctifying outcome, upon the unfeigned operation of this prerequisite. It is the associate—the inseparable companion of true faith. Together they present themselves at the portals of the spiritual treasury of God's house, and at the sight of them angels are made glad, heaven is moved to a response, and the liberties of holy estate are extended.

The injunction of the apostle was wise, and is as timely now as eighteen hundred years ago: "Let every man take heed how he build." The "gold, silver, and precious stones," as imperishables are still in demand. The "wood, hay and stubble" will surely consume away when "every man's work" is "made manifest," and when

the "fire shall try" it. Let us be wise and build according to the plan revealed, and thus secure as a certainty the approval of the Divine Architect.

ZOARITES GONE.

WE are all interested in the fate of any of the efforts looking toward cooperative or communal association of labor and capital; hence the following:—

Cleveland, Ohio, Feb. 18.—Ancient Zoar, one of the most noted communistic settlements in this country, will soon disband. Lawyers have been employed to adjust the affairs of the society, which are said to be greatly mixed.

The colony was organized in 1817 by a colony of Germans, with Joseph M. Baumler at its head. The colony consists now of about 150 members, and owns 6,989 acres of land, valued at about \$800,000. Its personal property, money, and credits do not exceed \$300,000. Flour mills, a saw mill, and brewery are owned by it. In its history no instance is known of a member violating a law of the State.—*Chicago Tribune, February 19, 1898.*

BRO. C. J. HUNT has an even two column article in the Denison, Iowa, *Review*, of the 15th inst., on the subject of the Book of Mormon; a well written statement of evidences supporting its claims. Bro. Hunt is generous in the use of newspaper space—generous to the cause for which he is working—and believes it is good for both the public and the editors to have an ample representation of the work in the public press. Many local publishers have extended him sufficient space to carry out his policy, among them the editor of the *Review*, who thus comments on his article:—

Somewhere we have read that "variety is the spice of life," and with this issue of the *Review* we furnish our readers an article by Elder C. J. Hunt of Deloit, Iowa, styled, "The Book of Mormon, Its divine origin; Peopling of America centuries before the discoveries of Columbus; Origin of the American Indians; Church of Christ organized in 1830." As to the truthfulness or falsity of Elder Hunt's article we have nothing to say; he is, of course, responsible for his own writings. One thing is certain, he represents a visible church known as the Reorganized Church of Jesus Christ of Latter Day Saints which has a wide-awake ministry, who are always ready to present and defend their claims. This society has more than ten thousand members in Iowa. They denounce the degrading practice of the so-called saints of the West, declaring them to be apostates. Mr. Hunt has converted this article into a tract or leaflet and is having several thousand printed.

EDITORIAL ITEMS.

BRO. W. M. SELF speaks well of the work of Bro. W. E. Peak, who held a discussion with a Seventh-day Adventist, north of Lincoln, Nebraska. The people were made to see that the Lord was in the work and with Bro. Peak in representing it. Friendly expressions were heard on every hand and our cause has gained a footing as a result. The late conference of the Southern Nebraska district was excellent; Brn. J. W. Waldsmith and F. A. Smith were present.

Bro. Thomas Dixon, who lies in the hospital, at Dunnedin, New Zealand, with one leg broken at the ankle and the other at the thigh, from a fall of coal in a mine, wrote very cheerfully of his situation and the hope that is in him. He was thankful that he was not killed, so has something to be thankful for.

Bro. T. A. Kelley, of Bagdad, Florida, writes of his belief in the work; he states that though separated from branch association he could never be anything but a Latter Day Saint.

Sr. Dora Booker and her mother, of Evergreen, Alabama, write of their sense of isolation, being now removed from their association with saints. They miss the church publications, which they read when among those of the saints taking them.

Bro. J. D. Erwin left the Southeastern mission on February 19 and on the 26th reached one of his old fighting grounds near Manchester, Texas. He found some changes, but reports that E. A. Erwin had done well for the work. He would labor in Standley, Wilburton, and Coalgate, Indian Territory, enroute for General Conference; so he wrote February 7.

Utah elders are operating at Souris, Manitoba. This in answer to a query asking reply through the HERALD.

Zola, the Jewish novelist of Paris, was found guilty, by the Paris court, of making libelous comment upon the court martial of the army in connection with the famous Dreyfus and Esterhazy cases. He was sentenced to one year's imprisonment and to pay a fine of 3,000 francs. The trial has caused great commotion and much anti-Jewish agitation in France.

"It is now authoritatively announced that the Chinese loan has at last been

concluded through British and German banks, presumably guaranteed jointly by these two powers. While this excludes Russia from the arrangement, its influence in northern China and Corea is not likely to be materially diminished. This is indicated by its refusal to name any date for its withdrawal from Port Arthur on the request of China at the instance of Japan. The Czar professes to regard his retention of that port as necessary to the welfare of both China and Corea, but without asking leave of either. This is likely to perpetuate the friction between Russia and Japan indefinitely."

London, Feb. 24.—The Parliamentary Secretary for the Foreign Office, Mr. Curzon, replying to a question in the House of Commons to-day, said Russia's pledge respecting free ports in north China was conveyed in the following note:—

"Count Muravieff (the Russian Minister for Foreign Affairs) has expressed great surprise at the agitation which appeared to prevail in England, both in the press and in official circles, on the subject of recent events in China, where English and Russian interests could not be seriously antagonistic. Count Muravieff observed that various English statesmen of position had recognized that it was perfectly natural Russia should wish for an outlet for her commerce on the coast of the North Pacific. Any such port will be open for the commerce of the world, and England, whose trade interests are so important in this region, would share the advantage."

In reply to a question as to the West African situation Mr. Chamberlain said he expected a friendly and satisfactory settlement, but under the agreement with France he could not give details until the negotiations in Paris were ended.

Kingston, Jamaica, Feb. 24.—A succession of terrific earthquakes have caused great destruction of property on the Island of Montserrat. They began on the 15th, but the most severe occurred on the 20th. There were numerous landslides, and water pipes were wrecked, and the entire population of the island were thrown into great consternation. There is much distress.

The Rothschilds are negotiating with a view to obtaining control of the Klondike.

China has given Great Britain satisfactory assurances that she will not alienate to any other power any portion of the Yang-Tse Valley, and has agreed that the inland waters shall be open to all nations.

Pere Favier, head of the Roman Catholic missions in China, has been consecrated Bishop of the cathedral at Peking.

A dispatch from Berne, Switzerland, says the referendum has approved the proposed state purchase of the railroads of Switzerland at a cost of about a billion francs (\$200,000,000).

Frazer B. Baker, colored postmaster at Lake City, South Carolina, was shot, also his infant child, and killed by a mob which also wounded his wife and two daughters and burned his home, on the 22d ult. Baker was objectionable as an official because of his race.

News following the Maine disaster is about as follows, as summarized daily by the *Chicago Tribune*:—

February 23: "Contracts were signed yesterday with New York and Boston companies for raising the Maine. Progress was made by the divers at the Maine wreck, though their work is laborious and risky. Several of them had painful falls. The court of inquiry visited General Blanco, and also held two sessions. The Senate has passed a bill adding two new regiments of artillery to the regular army. Senator Morgan presented facts showing that autonomy is a failure in Cuba, that ruin is seen everywhere, and that Spain's policy is responsible for 600,000 deaths in the island. Senor Govin, the Cuban Secretary of the Interior, turns against Sagasta, and a political row is progressing in Madrid."

The 24th: "President McKinley stated yesterday that preparations for war had been carefully made, although he still believed it possible to maintain peace. He said that all the facts in the situation could not properly be published. There was great activity in the war and navy departments. The best war vessels of the navy are assembling off Florida. An exciting war debate occurred in the United States Senate over a resolution intro-

duced by Senator Allen for the recognition of Cuba's belligerency rights. The resolution was not in order, however, and was ruled out. Spain is arranging for a war credit. Spain's Cuban fleet will be greatly enlarged in a few days. The cruiser Montgomery has been ordered to Havana."

The 25th: "The monitor Terror is assigned to watch the Vizcaya. The war spirit is strong in Washington and the government is vigorously preparing for emergencies. The court of inquiry concludes its labors at Havana and will come to Key West. Premier Sagasta and other Spanish officials deny that the Maine was located over a mine. Secret subterranean passages are known to exist at Havana. Enlistment is going on all over the United States. Spain will not listen to proposals for the purchase of Cuba."

No sensible American citizen can fail to regret the unseemly insult offered to the Spanish Consul General Baldasano in New York, as well as a similar display of spite manifested towards a Spanish teacher in the same city on Tuesday last. Although the act of unthinking boys and possibly as unthinking men, such occurrences are similar in spirit to the riotous demonstrations of a Spanish mob about the residence of the American Consul at Barcelona a year ago which aroused the indignation of the American people. Such scenes, while only displaying the narrow prejudice and hate of the most unthinking and irresponsible class toward individuals who are restrained by their official position or defenseless condition from resenting it, should be condemned and frowned upon by everyone who has a proper respect for the American name. So long as citizens of another nationality, residing either as officials or private individuals temporarily or permanently in the United States, conduct themselves in a becoming manner, they are entitled to protection and respectful treatment, and the exhibition of such small malevolence as that reported only serves to disgrace the participants in it.—*Ex.*

"The W. W's, of Lamoni," have furnished a room at the Saints' Home—the first one made ready for occupancy. We do not know who comprise the organization, but rather

suspect that some of the sisters have performed the labor, as willing work-ers.

We learn through Bishop Kelley, by advices received from Bro. C. A. Parkin, of San Francisco, that Bro. Hubert and Sr. Alice Case, of the Society Islands mission, arrived safely from Papeete, Tahiti, on the 21st.

Dispatches up to the 27th show no perceptible change in the general situation of affairs between the United States and Spain. War preparations continue, but the report of the naval board of inquiry upon the Maine disaster has not yet been received.

An attempt was made to assassinate King George of Greece, on the 27th ult. He escaped unhurt and was warmly congratulated by his people, who manifested great enthusiasm.

Delegates to General Conference will find the list of roads offering reduced rates sufficiently large to insure variety; see notice in miscellany column. Are we obtaining grace and favor in the eyes of the railroad people, with others? They have certainly treated us with marked courtesy and consideration.

Original Poetry.

WHAT AM I?

Gal. 6:1-4.

What am I? What an important question!
Lord, give me this to understand.

Give, that to myself I speak the truth,
And to see me as I am!
Who himself learns not to know,
Stands far remote from wisdom's way.

I am the work of thine own hand,
Thou call'st me to give thee praise
My lifetime worthy to employ.
This is thy Fatherly command;
But live I as I live thine own,
As is my duty to thy praise?

Am I a saint, according to thy word,
And am I one indeed?
Lord, open thou mine eyes
To see aright. If I the path
Which Jesus pointed out do walk?
And if I also stand in faith?

Is he, who by exercise of wisdom
The inner standing of his heart conceals,
A truthful bett'ring of himself desires
And does not know how much he fails
Himself to know, is understanding?
Lord, help me, that I know myself.

What to my salvation now is wanting,
My Father, give thou that to me;
If I the way of truth have found,
Give strength that I do not lose
The light which leadeth me
Deceivers to confound.

Sometime, hereafter, I shall know
What here I was, what here I did.
O let me not till then be waiting
Where sad repentance is too late.
Here make me perfect for my standing,
And free from all ungodly thoughts.

ROBERT GARLICH.

St. JOSEPH, Mo., January, 1898.

Mothers' Home Column.

EDITED BY FRANCES.

After the pain and sickness, the tears are all wiped away,
After the flowers are gathered, no more of earth's decay,
After the deep heart sorrow, an end of every strife,
After the daily crosses, a glorious crown of life.

[WE greatly regret that by an oversight of the editor the appearance of the following letter has been delayed, and we ask the pardon, not only of Sr. Emma, but of the many friends deeply interested in news from her.]

PAPEETE, Nov. 3, 1897.

Dear Readers:—ONE year ago this morning "we two" stood upon the deck of the City of Papeete as she gradually receded from the wharf and floated down the harbor, leaving a group of friends on the shore signaling to us their kindly feelings. The presence, at that parting hour, of some of the many dear saints we were leaving cheered and comforted us greatly as we were being wafted from our native land; with feelings divided between the natural clinging to all that was left behind, and of looking forward to the new field where our work was soon to commence. There seems, this morning, to be a strange coincidence of feeling to that of one year ago. Yesterday the mail packet arrived, bringing us more letters than any mail since we came here. And such good, cheery letters, too, bringing the writers very near. And now this morning as the letters are in a cluster on one end of the table, they remind me of the group who stood on the shore; though a little bit in the distance, the light, love, and good spirit they imparted remains with us to warm and cheer our hearts. And, to make the coincidence more complete, Bro. Luff's letter was detained in the post office yesterday and came to us this morning, like as did his benediction one year ago after all had said their parting words and passed along the gangway to the shore. That feeling of sweet, brilliant peace,—the only words in which I can express it,—is not with me in the same degree now as then. I have too often grieved it. Yet in looking forward to the coming year or years, as it may be, it is with less fears in some respects, less hopes in others. But with all, I feel better prepared to do my part than in the past. For, while we have had much to rejoice in and be thankful for, we have also had some dark hours and some experience which will, as all lessons obtained in this life, work the peaceable fruits of righteousness if we are rightly exercised thereby.

It should not be thought that it is any easier to be a good saint here than in America. One is brought nearer to God

simply from utter loneliness and soul cravings for companionship. There are not the opportunities to be built up and strengthened by communion with saints, and it is necessary to go to the fountain head. But should such a one fail to "lean harder," spirituality would very soon sink into its most dangerous condition—indifference. The saints here do not seem to have entered into the things of the Spirit to speak by the Spirit. As a rule their exhortations are studies and sermons copied. But they are gaining, and we hope ere long to see them enjoy the leadings of the Spirit. True, there is not so much here to engross and divert the mind, but much more to induce a stupor. I, in my silent condition, find that it requires a constant labor to maintain mental activity, being hedged in on all sides, not being able to talk or understand in this language only a very little, and that imperfectly, neither with any degree of the Spirit in my own, having to speak only a few words at a time, then wait for it to be translated. How I would like to hear a sermon or a testimony in English! Joseph and I have our cosy chats at eventide while the twilight deepens, or the moon peeps down between the branches of the majestic cocconut trees. But with our meager communication with the outside world, we often are at a loss for something new and interesting to talk about.

Dear sisters, I hereby express my gratitude for the many kind letters received, and assure you all it is quite a self-denial to forego the pleasure of answering each one personally; but must forbear, at least for the present, from two reasons. On account of heavy drafts on the church treasury, and also upon the saints this year, the treasury has but little in it, and is not likely to be replenished very rapidly because of other taxes upon the saints in all the islands. There would be a great plenty if they were skilled in managing their financial affairs, but as yet they are children in that line. And again, the authorities at the post office have refused to take Chili money for stamps, and there is very little French money to buy. Since the price of silver has been reduced our dollars out here are not worth as much as they were, so it takes more of them to buy both French money and food, but they do not come in any faster. I do not want any of our friends to feel at all uneasy about us. I have no fears of suffering want for any of the necessities of life.

We are sorry to learn that the mail steamer is not to be continued. Those designated for this line proved to be too small for the necessary transportation of freight and passengers, and their consumption of coal was too expensive without having those other advantages of income. Yet I feel confident that the enterprise will materialize in the near future. There is now a steamer running semimonthly between the Paumotus and Papeete, which is a great convenience for mail transportation, but fear it will not be a benefit to the missionaries, their price for passage being five dollars per day, French money, being nearly twenty in Chili money. Missionaries could scarcely afford so much,

And, since there is a passenger boat on the line, the traders may not be so accommodating as heretofore. I have no fears for ourselves personally, because we are not seasick, have no little ones to disturb anybody, are used to the rules of a ship, and can quietly take care of ourselves without being in anybody's way, which makes a very great difference.

The rainy season has now set in in good earnest, and we are having very high winds. By taking the needful precautions we both keep tolerably well, and the work of the press goes regularly on. Many good words in regard to *Te Orometua* from almost all parties, Catholics included. The leading French people here in town speak quite highly of it. It is our daily prayer that it may be with God's blessing instrumental in doing much good. We are looking for a visit from Bro. and Sr. Case next month, while they make preparations for returning home. We shall feel lonely when they are gone.

The merry Christmas season will be near by the time this reaches you, so I will join in the gladsome greeting of "A merry Christmas to you all! A prosperous and happy new year!"

In answer to the sister of Stockton who asked if greenbacks were good out here I can answer, Yes. We can hand them to the American captains, who will give the face value in Chili money.

SISTER EMMA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A SISTER is in pressing need of a sum of money (\$120) and asks the sisters of the Prayer Unions to join with her in prayer that our Father will in his own way supply the need. The money must be raised very soon and she knows not which way to turn to get it, and has yielded to the impression to come to you asking your faith and prayers in her behalf, that God's name may be honored. Her faith in God through prayer is strong, and she believes if it is his will she will have the money that she feels she will have to have. (Phil. 4:7, I. T.)

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR MARCH.

Thursday, Mar. 3.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—D. C. 42:8-10; 106:1; Alma 3.

Thursday, Mar. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—D. C. 90:6-9; Eph. 6.

Thursday, Mar. 17.—Missions and Sunday

school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Alma 19:77-105; Mosiah 2, large edition.

Thursday, Mar. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. * That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. 64:7, 8.

Thursday, Mar. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verse.—Isaiah 11:12.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE Sunday school library has hitherto been regarded by many as little more than a "fixture." Books bought by the dozen or hundred, "at greatly reduced prices," and placed in a case to be handed out indiscriminately constituted the Sunday school library. Now the world in general, the churches, and the Sunday schools are awakening to the fact that in the library there is a power. Lives have been wrecked and lives have been redeemed by the reading of a single book. The workers of the General Sunday School Association realizing the necessity of a proper selection of books and a proper management of the same, sought to put the library work in a progressive condition. The office of "Librarian" was created by the General Association in convention, April, 1897. The duty of the librarian is to work to the advancement of library movement, by gaining and disseminating knowledge, encouraging the workers, improving the libraries, etc. Miss Mamie A. Allen, of Lamoni, Iowa, is the General Librarian. Correspond with her if interested in books for the Sunday school.

THE SUNDAY SCHOOL LIBRARY.

IN a library of any kind we expect to find a collection of books, and if a well arranged library to find them classified so that anyone wishing a book may by application to the librarian readily find what he may wish to read.

In a Sunday school library we expect to find the nature of the books such that the Sunday school scholar will find only good food for thought, and certainly that is what we ought to have in our libraries; but I often think that we fail to comprehend just what is the best food, in the nature of books, to place within the reach of our children, that their minds may be directed aright in their reading.

We often, and rightly too, judge the character of a child by his taste for literature; and if, then, in the molding of his character we have failed in this particular, when

we have had opportunity, so far we have "left undone what ought to have been done."

Our Sunday school libraries ought to consist of books that will teach of the things of God, develop a love for Nature, and a love for the study of the workings of Nature, without teaching doctrine, unless they are books written by our own members, who from an understanding of the doctrine by the enlightenment of the spirit of truth can weave into a story the truths we are anxious should be taught the children.

Too often Sunday school libraries consist only of books that tell of bad little boys and girls, who suddenly turned out good by being converted.

The little minds are so susceptible of impressions that they can easily be misled, and if we could plant firmly at first the doctrines of truth, as the mind develops and matures, the comparisons of our own faith with others could be made, and the one brought out clearer and brighter by being placed opposite the others.

Some one might say that the Sunday school library furnishes a very small part of the reading matter of the child. That may be true; but a very little sometimes seasons the whole lump, and I believe there is the possibility of the Sunday school library forming an *important* factor in the reading of the child, if it is carefully and wisely selected, and the teachers and officers of the school, and also the parents of the children will become interested in the books, and encourage the little ones to read.

There ought to be a great variety of books in the library. The mind is not always in a condition to read deep, solid matter; but there are times when the mind needs to rest, and it can do so often, better by reading something instructive in the lighter vein of literature, that does not require a strained mental effort, than by being left alone with its own thoughts.

History stories are always good, stories of child-life are particularly interesting to the little ones, and nature stories I have already mentioned. Lives of great men are good; but I have always found that these are the books that remain longest in the library unread, so if we who know that good may come from such books would talk with the boys and girls about them, we might help to develop a taste for them. The higher grade of fiction, works by noted authors, are often very instructive.

Here, too, comes in the work of the librarian. While we often think that the only duty of such officer is to catalogue the books, and see that all books taken from the library are returned at the right time, I believe that a much greater responsibility ought to rest upon the person chosen for this place.

It would be well, were it possible, that the librarian should have read all the books that he handles, or at least that he know the general character of the books he hands to others. If such a person could be found, when applicants for books come to him, he would be able to assist by directing the channel of their reading, where there would be a

steady development of the faculties of the mind.

This idea of the duties of the librarian may, perhaps, be ideal, but we advance by aiming at our ideals, if they are good. While it is not possible for the librarian to read all the books, he can be wonderfully assisted in becoming acquainted with the nature of a great variety of books.

We are all readers, to a greater or less extent. We are all interested in the youth of our church. I believe then whenever we read anything that is instructive and elevating, we might make it known, by writing, perhaps a brief statement as to the nature of the book, or at least by sending the title of the book with the name of the author, to the one chosen by the association to look after this department of Sunday school work.

I do not think this ought to be the work of one person, but that we all ought to work together, that good may be accomplished. Ever praying for the guidance of God's Holy Spirit,

Yours in bonds,

MAMIE A. ALLEN.

LAMONI, IOWA, Oct. 31, 1897.

Letter Department.

CHURCH DEDICATION.

Editors Herald:—Eleven years have glided by since the writer, guided by the hand of a member of the Baptist Church, came to this little village (Vanessa, Norfolk County, Ontario). The Baptist above referred to had heard me tell the story of the angel's message and felt satisfied that her people (who were all Bible scholars) would obey. Accordingly we left St. Thomas and arrived here. The first house we entered was Mr. R. C. Longhurst's splendid home. Mrs. Janrow (our Baptist friend) and Mrs. Longhurst were sisters. The writer, amid many clouds and a little sunshine began to preach, calling down the ill-will of the pious. In time eight were baptized. The first two led into the fold were R. C. Longhurst and his wife. A discussion followed; the work rolled on, a branch was organized, a small house fitted up as a church. Other elders followed the writer, doing good work. Our Baptist friend who brought me here was baptized, as also her husband and children. Her husband, Bro. Janrow, was ordained, and I think is now president of Detroit, Michigan, branch.

Vanessa branch grew till a new church was called for. R. C. Longhurst who by the way has grown in favor with God, has been ordained: 1, a priest; 2, an elder; 3, a high priest, and is now president of this branch and district, gave the land on which to build, and the branch has now a nice brick church 26x36 feet, stone foundation. There was something over one hundred dollars of a debt, but the saints have arranged that by personal notes, and Sunday, February 6, the land and church were presented to the Lord free of debt.

The writer, by request of the branch, opened the new church on Sunday. We had prayer and sacrament at ten a. m., and the dedicatory sermon and prayer were offered by

the writer in the afternoon. The church was packed; every seat, the aisles, and platform were crowded. A nice choir gave us good music, Sr. Taylor presiding at the organ. Bro. Longhurst assisted in each meeting during the day. I preached again in the evening and each night this week. Will remain over Sunday, 13th.

The Vanessa branch is to be congratulated over their success. This branch has never had a hard word in all these years, and is one of the leading branches in the tithing list of the district. The writer looks over to the tall pine trees in the distance, 'neath them he wandered oft to pray that God would raise up a people here who could build a church where the truth would be presented. The time has come; those prayers are answered; so he takes courage and continues the journey on the sunny path of duty.

R. C. E.

February, 1898.

SUMNER, Okla., Feb. 15.

Editors Herald:—I am again in the field; arrived here on the 9th. The weather was unfavorable for our conference, being quite wet; but in spite of muddy roads the brethren continued to drop in, till we had a fairly good representation. On the 11th, as per appointment, we proceeded to organize a district, to be known as Oklahoma district. Bro. D. S. Crawley was chosen to preside, and Bro. S. J. Hinkle to assist, Bro. R. M. Maloney secretary. We had an excellent conference; peace and good fellowship prevailed throughout the entire session. The preaching was by Brn. Crawley, Macrae, Maloney, and others, and was fully up to date, allowing your humble servant to judge. Oklahoma is coming to the front in the way of finance, the brethren paying tithing cheerfully, and some joyfully. We feel that a bright future awaits the saints of Oklahoma.

Brn. Crawley, Maloney, and Duncan left us this morning, after a very interesting and spiritual season of prayer, in which Bro. H. C. Hughes was called to the office of elder, and Bro. Bly to the office of priest, and both were ordained. Brn. Crawley and Maloney go to Norman to arrange for a debate with some one of the Christian or Campbellite faith. Bro. Duncan and the writer will go Saturday next; the debate is set for the 21st. The saints think Bro. C. R. Duncan the right man in the right place; he has the confidence of all; is a genial, competent, and kindly man, who has won his way to the hearts of the saints. I design to make my way to Coalgate after the debate, to spend some time with the saints there, and try to build them up and encourage. Mail addressed to me at Standley, Indian Territory, will be forwarded to me, or found when I get there.

Yours in hope,

GEORGE MONTAGUE.

PURYEAR, Tenn., Feb. 18.

Editors Herald:—For ten days, since the conference, I have been working ten men on the Eagle Creek church; have the frame all up and the roof on, 24x36. Brn. Kelley and Henson started home immediately after the

conference, going up through Illinois, by Kelley's home, to visit his parents; but I have not been lonesome since their leaving, however. Home thoughts will force themselves on our mind, and we are longing to see the dear wife and children; but our time belongs to God and his church first, all things else are secondary. I was sent for yesterday to come here in haste, coming just in time to hold the deathly hand of one of our brethren while his spirit passed away to the paradise of God; transferred from the busy, loving, harmonious band of workers to this silent chamber of death is lonely indeed. I preach funeral this afternoon at the Foundry Hill church, ten miles away. Will then go to High Hill branch, in Kentucky, to settle difficulties there among brethren. Then on to Sedalia, Kentucky, to preach a week, and to adjust and set in order the Farmington branch. Brn. Kelley and Henson should have assisted some there, but I learn went through without calling.

Our conference passed off very nicely; Bro. T. C. Kelley approving heartily my methods and work, and preached us a good sermon. The Eagle Creek church will be ready to dedicate in latter part of summer or early fall, and I certainly hope President Smith and Bishop Kelley will come. I want one "blow out" in Tennessee, and that will assure it.

Your brother,

T. W. CHATBURN.

WEST MECCA, O., Feb. 14.

Editors Herald:—I opened meetings in this place, and some are quite interested. The roads are so bad people can scarcely get out, and we have rain most every day. If the roads would permit, the house would not hold the crowd that would come. I believe there will be a good work done in Trumbull County. I could do more if I had a little financial means to help myself. But I cannot get money scarcely to pay my way and get what I actually need. I hope the day will come when God's servants will be better provided for, so they will not have to go with wet feet, cold backs, and no money in the house to buy food for the little ones, and it shall be my prayer. Amen.

F. C. SMITH.

BEVIER, Mo., Feb. 15.

Editors Herald:—I spoke twice in the opera house at Pollock, and four times at Higbee. Last Sunday attended district conference at Bevier. It was a grand success. Although the saints had added twenty feet to their house, yet it was crowded. The saints say they never had such large congregations. Some are thinking of obeying, so I hear. We hold forth each night this week, and Bro. Turpen will stay over Sunday with Bro. J. A. Tanner. Bro. Summerfield and myself go to Lentner on Friday, to hold forth over Sunday in the Christian church, a new place, by request of Bro. J. L. Williams.

Our noble cause is looking up in this district. Bro. Palfrey is looking after the work in Macon. He is after two Brighamite elders. They asked him not to publish them any more in the Macon paper. He said to them,

I'll chase you all over this city, for you are trying to lead my neighbors astray, and palm yourselves off as being Latter Day Saints, when you are not.

Sister Louise Palfrey, of Macon, Superintendent of Northeast Missouri district Sunday school association, acts well her part in looking after and building up the Sunday school cause. She's a noble young lady; her sisters are not far behind her. Parents have lots to do in training children.

I am yours truly,

J. C. FOSS.

EAST HALL'S HARBOR,
N. S., Feb. 5.

Editors Herald:—A mountainous sparsely settled country, with deep snow and storms frequent, with temperature ranging from 25 below zero to 20 above, with General John Eaton's effort in the *Christian Herald* believed, are not very congenial environments for the promulgation of the latter-day work; especially for breaking new ground. Nevertheless our audiences are increasing, in spite of an attempt to close up the Adventist church which was promised me. The majority ruled in my favor, and I am to continue a few more nights; after which a lumbering camp is at my disposal for a time, which I shall occupy. I have already held one interesting meeting in it. The country around is quite aroused, and our faith the general talk. I have recently come from Scott's Bay, where I occupied the Advent church for about a week. It seems to be my lot this year to be among this people. Well, take them all round, they are more free than any other people I meet to open their houses and entertain the preacher.

An effort of about two weeks in Pereaux, in which I held meetings at three different points, evidences quite a change from the time that Elder Burton first opened up the work there. Although it has been predicted that the work has been forever killed there, yet there are quite a number to hear with respect and kindly feeling; not an uncivil word from any of them. Of course the old ones who have opposed it so long are as hard as ever, but the younger ones, and those who have moved, make quite an audience to speak to.

Monday, 7th.—The fight is on in this neighborhood. A sermon on the resurrection of the wicked, and matters concerning the future, brought some sharp criticisms from several of the Advent friends. I understand they are going for me worse as I proceed. All right. I am glad our faith does not fear fair opposition.

Wednesday, 10th.—Our opponents were as good as their word. Last night we spoke upon the kingdom, and they did go for me; but I am perfectly satisfied with the result of the contest. The young men deserve credit for the energy displayed in contending for their faith, and I admire them for it. How much better that is than closing up the door and going around misrepresenting us and our faith. I am happy to say that these people are above that, or have shown themselves that way so far.

13th.—My effort among the Adventists was temporarily closed up, some of the folks objecting to a further use of the house. A majority would have stood by me in a contest for the house, but I did not want to make a break among them, so I gracefully yielded for the present; but they promise to have it opened to me in June, when their elder will have a lecturer on the Book of Mormon for me to reply to. Then they say I must meet him in debate, when the two churches will be discussed, to which I assented with pleasure. Do you suppose we will really have a good square debate upon the respective claims of two faiths? They say so. I hope so. I left them with the kindest of feeling all round. We have a lecture service in our house this evening. Next week I go to Hants County.

May continual blessings attend the faithful.
H. J. DAVISON.

CENTRAL CITY, Neb., Feb. 18.

Editors Herald:—I very readily indorse the resolution adopted by the Manchester district priesthood association, which appears in *Herald*, February 16, in reference to the unanticipated death of Bro. H. Hoole, president of Sheffield branch, and offer to the bereaved wife, son, and aged mother of the deceased, and the saints of the branch, my individual heartfelt condolence and sympathy. And without the least exaggeration it may be said, if integrity, a due love for family, and consistent and Godly walk as an official in Christ's church constitute might or greatness, a mighty man has fallen in Israel; and nothing but gospel comfort, assurance, etc., could make so great a loss tolerable to the survivors.

While evincing a becoming resignation to the dispensation of God's providences which he permits to visit us, the church can ill afford to lose such men as Bro. H. Hoole, who was a living epistle known and read of all men, as an exemplary member. Peace to his ashes. May our departure be as his.

This small contribution adds nothing to his name or character; but knowing his worth, I take pleasure in offering it. He leaves a dazzling record though not a word of indorsement were heard. And were I near the spot of his resting place, with a clear conscience, and steady hand, I could write on his tombstone, "Bro. Henry Hoole did his duty."

In bonds,

JAMES CAFFALL.

IMLAY CITY, Mich., Feb. 15.

Editors Herald:—I appreciate the *Herald* as it comes laden with good news of the progress of this beautiful gospel in various parts of the world, where it is being preached. As I read the letters from the brethren who are so nobly wielding the sword of the Spirit "and pleading Zion's cause" to the nations, I often think I must write, if it be but a few lines.

I have come in contact with some complications in the last six months which have caused me much distress of mind. But I find in my experience the only sure and safe way is to stand by the law given to govern the church. Though duties may seem hard, but

when performed in harmony with the law, it brings a peace of mind. At present writing I am domiciled at the home of Bro. Pearson, four miles from the above city. I came here one week ago and have been holding forth in a union Baptist church. The weather and roads have been somewhat against us, but our audience has increased from four to about fifty. I expect to remain here until the 19th, thence to Bay City to resume my work there. Following the instruction of the president of mission, I have spent the major part of the fall and winter thus far in Bay City, looking after the interests of the work there. I have held several meetings in Saginaw, and prospects bid fair for a good work being done there if properly looked after.

There are four Utah elders in Saginaw and four in Bay City, distributing tracts and preaching occasionally. Those in Bay City came to my meetings quite regular for a time, and occasionally one from Saginaw. I was in hopes of getting them in discussion as they seemed very brave at first, but they declined all fair propositions. I think Bro. E. C. Briggs gave them a fright in the two lectures he delivered for their especial good, on the works of Mr. Young and his coadjutors. However, they still came to our meeting; we had more or less talk with them each time they came; they finally said they would occupy alternate nights with me; and with the consent of our people I agreed to meet them that way, as they would not enter in joint debate. But pending the time we were to start, those of Bay City, assisted by Elder Miller of the Saginaw force, held a meeting at Bro. Petie's house; of course I was on hand, and at the close of their meeting, by permission of Bro. Petie, I cut loose on them with the books in contrast to what Brigham taught, and lo they have not appeared at one of our meetings since. I saw them sometime after, and I inquired why they did not come and occupy according to agreement. They said they had concluded unless we would give them control of the church for several evenings they wouldn't have anything to do with us, and of course we were not built that way. They are not injuring us in the least, but rather doing us good, for people say, Now we know there is a difference. And so may it be wherever they go, is my earnest prayer. Ever praying for Zion's welfare,

In gospel bonds,

J. A. GRANT.

LUCAS, Iowa, Feb. 21.

Editors Herald:—January 31 I visited Warren County and stopped a week at Hickory Grove, where I found the saints all in good spirits, though not enjoying all the church privileges they would like, as they have no Sunday school. We organized one there a year ago. It was poorly attended by outsiders, but it became an eyesore to the U. B. Church in the neighborhood, who secured the services of a girl preacher, who preached for them a few times. They then organized a Sunday school in the same schoolhouse, set their hour at 2:30 p. m., ours being at three p. m., crowded our people out and then closed theirs. We had good interest and attend-

ance, and no doubt but some will be added to their number soon.

I stayed two weeks at Concord, and in spite of snowdrifts we got a good hearing. The saints here are up to date, and no doubt will soon be rewarded for their untiring zeal by seeing some of their neighbors numbered with them.

At Mount Moriah, eight miles south of Indianola, I was well cared for by Alfred Nyswonger and his good wife; although not in the church. Also Bro. Joseph Chumbley and wife, and W. H. Chumbley and wife, who are members of the Methodist Church; and thanks to their sons and daughters who so kindly furnished the music. This is a new field and within one and a half miles of the M. E. church, yet our meetings were well attended, though bitterly opposed by a few cranks. I left after holding eighteen services, with many requests to return. This I expect to do in about two weeks. Some are near the kingdom.

Yours in bonds,

W. H. KEPHART.

MILTON, Fla., Feb. 16.

Editors Herald:—Our branch was organized February 1, by Bro. D. E. Tucker. We are few in number, but by observing the law of the Lord I think we will grow in numbers and in spirituality. We have a flourishing Sunday school organized by Bro. C. I. Carpenter last October. So the good work goes on. I have been in this church a little over a year, and I know that if we will all live up to the light which we already have that we will be enabled to receive more and more. I am making an effort to live by every word that proceedeth out of the mouth of God. When I see the saints indulging in practices that are contrary to the revealed word of the Lord I feel sad. Let us try to live up to the privileges that are ours to enjoy. On us and our conduct depends the salvation of the human family. Shall we use our influence for their benefit or shall we go on doing things which are condemned by the books we profess to believe, and thus bring reproach on the church?

Let us ever try to remember that the same God who said, Repent and be baptized, also said that tobacco and strong drink are not good, and that we must avoid even the appearance of evil. We must tithe our possessions, and give the tenth part to the church, in order that she may be enabled to send out more elders, that the gospel may penetrate to every part of the world. We must also "recompense evil for evil to no man, but provide things honest in the sight of all men." I could write more, but for fear of crowding out some letter which is better than mine, I forbear.

Your sister in the gospel,

MARY E. BAILEY.

LAMONI, Iowa, Feb. 22.

Editors Herald:—It is encouraging to see through your columns the sick are being blessed, and that they give God the glory. We, the sisters of the Prayer Union have fasted and prayed for Brn. Dougal and

Shearer and Sr. Sterret; felt well in so doing. Let us continue praying for them, that they may be fully restored to health. It builds us up to hear from them. Secret prayer is a source of great comfort to me. It is a trial for me to pray in public, for all I know God is no respecter of persons. Let us not forget the sister who once had her hearing restored through the prayers of the saints. Her husband thought she should take some medicine. She did so, and has lost her hearing again. She says she will rely on the Lord if we will pray for her again. So let us all think of her. And I do desire the prayers of the Prayer Union for the same affliction. Please remember me. God is ever merciful to his people, with all their faults, if they put their trust in him. We will be pleased to hear from Nellie Sparling; several Hopes fasted for her February 21.

Your sister in Christ,

E. RAY.

ROSENDALE, Mo., Feb. 21.

Editors Herald:—I can say that truth here as elsewhere is marching on. Fourteen months ago accident or Providence placed me where I am, and two or three months later Bro. Peter Anderson came and was placed in charge. The church work in this district is certainly on a better footing and prospects much brighter than a year ago. Since General Conference sixteen have been added by baptism, and it seems as though a larger increase would follow in the near future. I have only baptized one of the number, but have tried to do what I could to contribute to the result. We are not received with open arms in this part of the land, but it is evident that the influences of good are at work among the people, so that the way is being prepared faster perhaps than the church is in readiness to take advantage of the situation.

Bro. Anderson and myself came here and commenced operations last Wednesday, the 16th. We secured the Christian church for that night, advertised to speak on "adding to or taking from the word of God." We had a good house, and at the close of my sermon Bro. Anderson asked for the church the rest of the week. A prominent member arose, signified his willingness, and called upon Trustee Pettijohn who was present to express himself. Bro. Anderson proved to be a "stayer," waiting 'mid long and painful silence for an answer. A ripple of merriment passed over the audience, at, I suppose, my colaborer's ability to wait and Bro. Pettijohn's inability to say either Yes or No. Finally silence conquered us, and we dismissed without hope of further meetings. But at this juncture a Methodist trustee came forward and tendered the Methodist church for the next night, so we halted the congregation and made our announcement, and afterward got consent to use the house for two more nights.

We have heard of numerous expressions of disapproval relative to the Christian church episode and Trustee Pettijohn's dumbness. One member said the church had lost by it more than they would recover in a year.

Bro. Anderson led out in the M. E. church, reviewing an *expose* of Joseph Smith's prophecy on the rebellion printed in a recent number of the *Christian Standard*, and exposed the ignorance of the one who wrote the article, which was circulating about town. The sermon gave general satisfaction, but one man at least was mad about "old Joe Smith." The next night the way seeming to be prepared for it, I spoke to a good audience with good liberty and attention on the Book of Mormon. The mad man of night before got still madder; he has been sort of a historical and theological champion about town, but his wisdom must have been upset to some extent by the way he conducted himself; but judging from what I have heard from other sources good was done. The next evening, and perhaps the last in this place for the present, Bro. Anderson having left to hold meetings at Rhea, I spoke on gospel restoration, etc.

The church authorities are having great reasoning among themselves as to whether they will accede to our request for use of the church during the week to come. The Board meets this morning to decide the matter. They are between two horns of a dilemma, fearing to displease those who wish to hear more, on the one hand, and on the other fearing they may lose some members, I suppose. And thus it goes with us. Every inch of ground is contested, and must be fought for if won.

The canvas church in some places and under some circumstances seems to be the only resource. I am stopping with a Mr. and Mrs. Wyatt, who have long been believers, who have heard but one sermon previous to our coming. Feel assured they will obey ere long. Bro. and Sr. Jordan, who have come here recently from Iowa, have also stood by us in our efforts. May the good cause roll on.

Your brother,

M. F. GOWELL.

A PECULIAR DEBATE.

Editors Herald:—"Baptism by immersion in water, for the remission of sins, is a part of the gospel of Christ, and should be observed by his church until Christ comes; hence is necessary now." J. D. Erwin affirms; T. S. Finches denies.

The above debate began February 10, at Morgon town, Lamasco, Texas. J. D. Erwin introduced seventeen witnesses to baptism in water for remission of sins: John the Baptist; Jesus Christ; the Holy Ghost; God the Father (Mark 1); Peter, and the rest of the Twelve (Acts 2: 38); Ananias (Acts 22: 16). These were all placed on the blackboard before their eyes. He next proved, by the last commission in Matthew 28, Mark 16, that baptism was enjoined upon all nations, and all the world.

T. S. Finches replied to this as follows: All nations only referred to all nations of Israel; apostles went into the world and preached the gospel to every creature (Col. 1: 23; Rom. 10: 18). The commission was fulfilled, hence ceased. When a command is carried out and finished, it is no longer necessary. Baptism in water was the washings

under the law of Moses, and was abolished between A. D. 64-70 (Col. 2; Heb. 9:10). The Greek baptizo means conditions uncertain in what it does mean. Acts 15:23, 24; Ephesians 2:14; Acts 21:21 was read and reread by T. S. Finches to prove that baptism was abolished with the law of Moses. Paul was the great minister to the Gentiles. Christ sent him not to baptize, but to preach the gospel (1 Cor. 1:17).

J. D. Erwin examined all these scriptures and showed not one scintilla was said about baptism for the remission of sins ceasing with the law of Moses. He admitted baptism was taught in Moses' day. Read 1 Corinthians 10:1-4. Also Christ was that rock they drank of; therefore if baptism ceased because the law of Moses ceased, Christ ceased, and we are without Christ, the gospel, or anything. Bro. Erwin took up Hebrews 9:10; Colossians 2, linked them back with Leviticus 15:17, 18; 16:24; Numbers 19, showed just what divers washings (baptisms), meats, drink ordinances referred to and not baptism in water for the remission of sins. Bro. Erwin next examined the two commissions found in Matthew 10, and Matthew 28, and Mark 16:15, and showed the vast difference between them. He showed the last commission did extend outside of Israel and went to the Gentiles (Acts 10; 1 Cor. 12:1-4). Bro. Erwin next introduced proof from the Bible to prove baptism by immersion in water was for the remissions of sins; he also proved by a number of lexicons and lexicographers that *baptizo* means to immerse in water. Several church historians confirm the overwhelming evidence. He finally turned Bro. T. S. Finches' own witness against him, Paul the great apostle to the Gentiles (1 Cor. 3:6), and forever settled the argument of his opponent with (Gal. 1:8), though we or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed. This was written A. D. 58, and Bro. T. S. Finches brought the curse of God and all heaven upon Paul by claiming a different gospel was taught A. D. 64-70; if true; but could not be true. Then Bro. Erwin put Paul down as his eighteenth witness to baptism in water for the remission of sins.

"The eating of unleaven bread and wine, commonly called the Lord's supper, was a feature of the law of Moses, and was abolished by the law of Christ with every other feature of Moses' law." T. S. Finches affirms, J. D. Erwin denies.

Suffice to say that Bro. T. S. Finches failed to produce one verse from the Bible to prove the Lord's supper was abolished—not one. Bro. Erwin read plain proof to sustain its continuation until Christ comes again (Luke 22:14-20; 1 Cor. 11:23-30; John 6:53, 56.) This last proof was rubbed in hard, showing Bro. T. S. Finches to be without Christ. This brought the frowns and groans from the brethren of this peculiar belief.

The debate did much good; being in a stronghold of this peculiar philosophy. One Baptist preacher said Amen for Bro. Erwin. One old rich planter, Dr. Griffith, came to Bro. Erwin after the debate and said, "I am glad you came and saved our country from

infidelity." Another debate is fixed for July on church propositions. T. S. Finches is a slick debater and a powerful talker.

NATHAN C. WINN.

NORMAN, Okla., Feb. 22.

Editors Herald:—The work at this place is at present on trial, in the case of a debate between Elder D. S. Crawley and Elder M. L. Wilson, of the Christian Church. Discussion commenced last night; Bro. Crawley affirming our church to be in harmony with New Testament church in origin, organization, doctrine, and practice. The question of origin was discussed. Elder Wilson made an earnest effort to show that our church originated upon the foundation of the Book of Mormon, and Joseph Smith as its head. This same elder denied there being an apostasy after the days of the apostles, upon the grounds that if so, Christ being the head of the church and the church the "body of Christ," then if there was an apostasy the "body" ceased to exist, which would leave Christ, the "head," without a body. He had no doubt overlooked or forgotten that Paul wrote that Christ is the head of the church as man is the head of the wife. He also reasoned that if the church apostatized, and the woman or church was no more, then Christ was a widower. He also asked the question that if this Reorganized Church was the church or bride, would Christ have two wives when he comes the second time?

This also was an evidence of bad memory or something else, for the Scriptures say nothing about the marriage being performed when Jesus was in the flesh; but quite to the contrary. John the Revelator was viewing things which must be hereafter, after the time when he was on Patmos in the year 96; and his vision extended down to future time, to the day of judgment (Rev. 19:2), also to the second coming of Christ, *at which time* John says the marriage of the Lamb is come. Therefore Elder Wilson's position is wrong, for Jesus Christ was not married, even to the church, while he was in the flesh, but had only "chosen" the church as his bride, and went to prepare a place for her.

We are hopeful of good results, and feel confident that this latter-day work will stand all the criticism that is offered.

I have of late been reading the book by D. H. Bays; and while I am willing to believe he is honest in his effort, it is nevertheless hard to determine when he is or was the *most* honest in his belief. Think of a man who has spent twenty-seven years of his life preaching that baptism is *for the remission of sins*, then change because of honest conviction, and preach baptism (for another church) "because of remission of sins." Then his honesty breaks out anew, and once more he preaches (for a different church) that baptism is for the remission of sins.

I am encouraged in the work, and have always enjoyed investigation, and proper controversy. The truth has always gained the victory in fair investigation. Men who represent the truth will also win if they are humble and devoted to God. This I am conscious of, and hope to so live. This is my

first visit in this part of the mission since last August, then our stay was short. Some have been waiting my return, desiring to be baptized, which I will see to before leaving for General Conference. Will report results later. My mission address is Kingfisher, Oklahoma. Yours hopefully,

R. M. MALONEY.

TABOR, Iowa, Feb. 23.

Editors Herald:—The war clouds of the Williams-Blalock debate have hardly cleared away when lo, the boom of cannon is again heard upon the same battle ground, and the shouts of victory from the enemy are heard all over the field. And why is all this? Smarting over the recent defeat they have returned with their Goliath, Clark Braden, to renew the battle, but there is no David here to meet him; hence we have a kind of a sham fight with only one side, and of course it is very easy to show their bravery and to shout "cowards," etc.

Though Bro. E. L. Kelley had reserved the right to set the time for the second debate here, Elder J. D. McClure, representing the Christians, sets the time for February 21, announcing in a circular that if Elder Kelley could not muster up sufficient courage to meet them, Mr. Braden would give a series of lectures exposing "Mormonism." It is evident that it was intended to set a time when they knew Elder Kelley could not be here, in order to deceive the people, making them believe that Elder Kelley had broken his "pledged word" in agreeing to meet them.

The lectures are proceeding though the audience so far has been small, but will increase as he proceeds. Circulars have been distributed setting forth Bro. Kelley's position, and we believe the people outside have confidence that he will fulfill all agreements. Public sentiment, generally, seems to be against Braden and his methods. Many friends have been made to the cause in the work of the last month and, as Bro. Williams says, "It means future growth for us." The Lord is in the work here, and we have no fears.

CHARLES FRY.

Original Articles.

THE LAST DAYS.

THE dispensation indicated in the caption of this article includes "the fullness of the Gentiles," and "the fullness of times;" as also it is the morning star to "the times of restitution." The phrase, "In that day," used so frequently by Isaiah and other ancient prophets, refers to the evening twilight of a dying world, unless what precedes and succeeds it draws the meaning out of its ordinary channel, and directs the sense otherwise. This auspicious epoch of most wonderful vicissitudes, is of a two fold

character, in that it is both a sifting and a hastening time. The chaff is flying; but the wheat is being garnered in all the same. The dross, like salt that hath lost its saving qualities, is going; but the precious metal abideth steadfast. The dark rolling clouds, the terrific thunder, and the advancing storm sweep on. The elements in connection will either purify and save, or hurl down and destroy all as we may elect. This glorious season is all replete with blooming aromatic flowers and blossoming orchards. It is a fleet-footed evangel, and forerunner, presaging and harbingering forth "the redemption and glory of Zion."

The Lord eternal is pledged to build up Zion ere he appears in his glory, accompanied by the sacrifice and gathering of his people, as saith the psalmist David. The leaven of his "strange act" is working, and his "marvelous work and a wonder" is rolling on. The sound of battle for truth and right may be heard in the "mulberry trees" of the civilized world. The groaning armories and glistening shields of rival nations indicate a universal upheaval of contending powers. As the corroding hand of time is at work in the vast laboratory of nature, and governments great and small are alarmed with sectional rivalry and strife; yea, with anarchistic demagoguery within, and the iron hoof of the advancing foe without, the child of faith beholds the revolution of all things with confidence and trust. The rumbling earthquake, and the awful volcano; the tumultuous sea, and the appalling waves; the fearful hurricane, and the withering scourges; the decay of crowns, and the fall of empires; the dissolution of armies, and the degeneracy of human brotherhood; the unparalleled greed of man, and the miraculous energy of demons are but heralds of the retiring night, and sure tokens of the advancing dawn, and of the rising day that is just at hand to come.

While we stand in the sunset of the world, and hear the evening hymn of time; and view the drama of mortal ending, and sense the throes of expiring nature, may we ever realize that such is but the overture and stepping stone to "a new heavens, and a new

earth wherein dwelleth righteousness." This belief will be a shelter from storm, a shield against every foe, a staff and stay for the feeble, and an inspiration to "lift up your heads and rejoice." The mustard seed of the orient is potentially the wide-spreading tree of the field. The germs of vitality fill our larders, cellars, and granaries. The leaven is the handmaid that brings the "staff of life." But behold the gospel reaches all zones and gives the "bread of heaven." It was, is, and will ever be the infinite fulcrum to raise and redeem fallen humanity. Its electric effulgence was to penetrate, warm, and vitalize the wayfaring pilgrim's benighted heart; for, indeed, "in the evening there shall be light."

It is to be inculcated and disseminated quite far and wide ere the second advent.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify.—Mal. 3: 1-3.

The student is referred to the last chapters of Malachi for a fuller account of startling events that cluster and cling about the glorious appearing. "The great and dreadful day of the Lord" will be a high day of emancipation and glorification for his people; and, on the other hand, a crisis of shame, defeat, and vengeance to the poor sinner. Divine light is a vehicle that has grave responsibilities attached to the fiery wheels thereof, the nature of which will either excuse or accuse. Matured individuality is answerable to law, and sin is knowing and not doing. Ability should be an unsheathed sword, all furnished for the battles of life. Inactivity, indolence, and sloth are stepping-stones to ignorance, vice, crime, and every evil thing. Were the heaving ocean asleep, the gushing springs on a strike, the flowing streams at a standstill, and the atmosphere motionless, the solid globe would soon be tenantless. The martial host that are "on the King's errand" should double-quick, with

closed rank and file, so to speak; for indeed

three unclean spirits like frogs . . . are the spirits of devils, working miracles, which goeth forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.—Rev. 16: 13, 14.

Once again:—

Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Rev. 12: 12.

Saint Paul, the illustrious advocate, maintainer, and defender of "the truth," has chronicled "for our profit and learning:" "This know also, that in the last days perilous times shall come." He enumerates a long catalogue of evils with selfishness, egotism, pride, and the likes, within the caravan of death and ruin. We cannot, in justice, make "the Evil One" a scapegoat for all our shortcomings, however well we may like this bankrupt scheme: For *evil men and seducers* shall wax worse and worse, deceiving, and being deceived." The fatherly care and divine caution to all is, "Be not deceived." "Prove all things, hold fast that which is good." "Take heed that no man deceive you." "To the law, and to the testimony." "Thy word is a lamp to my feet, and a light to my pathway." "And whoso treasureth up my words shall not be deceived." "This is my beloved Son, in whom I am well pleased, hear ye him." "The Father, which sent me, he gave me a commandment what I should say," which "is life everlasting." "Come unto me all ye that labor." "Believe in God, believe also in me." Repentance and remission of sins should be preached. "Be born of water, and the Spirit," etc. If "ye have obeyed from the heart that form of doctrine which was delivered unto you," "happy are ye," "if ye keep in memory what I preached unto you;" and "stand fast therefore in the liberty wherewith Christ hath made us free;" "and have no fellowship with the unfruitful works of darkness, but rather reprove them. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. . . . Redeeming the time, because the days are evil."

Now-a-days, as in olden times, those who have purloined "the keys of knowledge," even "a hireling careth not for the sheep," only for

the fleece, as they shall say, "Peace and safety" etc. The fate of false shepherds and blind guides, with their credulous throng, is delineated in plain and unmistakable terms on the great monumental pages of the sacred writings.

The prescience and foreknowledge of the Supreme Arbiter and eternal Judge hath revealed forth as follows:—

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.—1 Timothy 4: 1, 2.

Knowing this first, that in the last days there shall come scoffers, walking after their own lusts.—2 Peter 3: 3.

There shall come mockers in the last time, who should walk after their ungodly lusts.—Jude 18.

These lying lascivious apostates, scoffing and mocking, are multiplying like the German carp in our silvery lakes, and sparkling streams, and the end approacheth. Religious charlatans, beguiling unstable souls, and luring silly women, with "a form of godliness" are cancers on the body politic, and the bane of social purity. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was." "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed," for, behold, the coming Lord is to be a "swift witness against" the lewd, the perjurer, and all that oppress the hireling, widow, orphan, etc.

Go to, ye peoples, and make your cliques, bands, bundles, combines, trusts, syndicates, railroad pools, labor unions, protective associations, beneficiary societies, secret orders, oyster and whiskey rings, and the likes, strong, but all is to come to naught ere long. Ye Christian nations (?) swell your vast armies and navies, and beggar the yeomanry for the deadly conflict, but all will be of no avail whatever.

Enoch, the seventh from Adam, by the Spirit that searcheth all things, ere he was translated, comprehended; viz., "Behold, the Lord cometh with ten thousand of his saints, to execute

judgment." Israel foretold of "the last days," and Baalam and other ancient seers looked through the ages till the earth would be crowned with the deathless beauty of redeemed man amid the glory of God. The prophetic spirit forecast the struggles, conquest, and sure victory of lovely Zion. The temple of the Lord, which may refer to a literal building, or the house of the Most High, which is the church of the living God, is to throw wide open her portals to the soon coming king in his glory. He may come to each, either, or both more likely, and the remainder of the elect will then be gathered in. At all events the little flock, as saith the Christ, are to have the kingdom presented to them by the eternal Father.

The meek are to inherit the earth, says Jesus Christ, and the saints are to possess the kingdom evermore, as revealed to and through Daniel. The palefaced nations of the dead are to arise to judgment, but all in order. The righteous are to some forth when the child of Mary comes to reign on the throne of the Lord at Jerusalem. He will also rule in the Zion, remote from all the dwelling places of Jacob, and before his ancients most gloriously. The faithful will be translated, when he appeareth, so they will not see death, and the Devil will be bound. Nations will beat their spears into pruning hooks; and their swords into plowshares, and the arts of war will fade from the annals of time. Ultimately death will be a thing of the past, sorrow no more, pain all gone, and pleasure supreme will hold scepter and sway. In our most sanguine anticipations and exalted aspirations to inherit all things, and fairly revel in ecstatic bliss and superlative unending glories, we must not lose sight of the King's highway of holiness, and the signboards and mile posts that mark the entire way. False Christs, prophets, and teachers have, do, and will throng the long avenue. National calamities, desolating wars, universal perplexities, pestilential contagious diseases, withering famines, awful earthquakes, storms that will sweep the seaboard, and ravage the land, will multiply and intensify, great and unparalleled wickedness will abound, and predominate; the fidelity and love of many

will wax cold; surfeiting, drunkenness, and earthly cares will snare unwily feet; base pretenders will work signs and wonders, and the elect according to the covenant will be jeopardized if they do not watch, work, and pray.

After these things that are upon us, and the fullness of the Gentiles culminates, the glorious orb of day will veil his face; the moon will follow suit, the stars will be hurled through the fields of ether; fearful sights, and great signs will be beheld in heaven, as well as on the land, and ocean; and then, behold, the sign of the advent, and the glorious appearing. The experiences of Noah and Lot will be duplicated; the wise will understand, the children of light will sense "the times and seasons," the faithful will be arrayed in the wedding garment, the foolish virgins will get left, and the wicked will be filled with consternation approximating despair. The wheat will be garnered, the tares will be consumed, angels will rejoice, and demons will be bound. Let us all strive to be on the watchtower, so we will not be taken unawares. And now may the Lord move the cause of Zion.

M. T. SHORT.

NOTHING.

THE writer when searching for something *real* upon which to found his hopes, discovered the following. The Godhead as defined by Roman Catholic authority:—

Question, "What is God?" Answer, "God is a spirit; eternal, independent, infinite, and immutable; who is present everywhere, who seeth all things, and governs the universe." Question, "Why do you say that he is a spirit?" Answer, "Because he is a supreme intelligence, who has neither *body* nor *figure*, nor *color*, and who cannot fall under the senses."—Doctrine and Scriptural Catechism of the Catholic Church, by the Rev. P. Collot; translated from the French by Mrs. Sadlier; published in Montreal in 1853.

Question, "What are the five senses of animal life?" Answer, "smelling, tasting, hearing, seeing, and feeling."—Webster.

Godhead defined by the Church of England:—

The thirty-nine articles. I.—Of Faith in the Holy Trinity. "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three persons

of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."—Church of England Prayer Book, article 1.

Godhead defined by the Presbyterian Church:—

There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most absolute, working all things according to the counsel of his own immutable and most righteous will for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth; forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.—Confession of Faith, chap. 2, art. 1.

Godhead defined by the Methodist Church:—

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness. The maker and preserver of all things both visible and invisible; and in unity of this Godhead there be three persons of the one substance, power, and eternity,—the Father, the Son, and the Holy Ghost.—Methodist Discipline, 1886.

Godhead defined by the Baptist Church:—

We believe that there is but one God . . . We believe that God is revealed to us as Father, Son, and Holy Spirit. Each with distinct personal attributes, but without division of nature, essence, or being.—Manual of Baptist Church, Port Colborne, Catechism.

Godhead defined by the United Brethren:—

In the name of God we declare and confess before all men that we believe in the only true God: the Father, the Son, and the Holy Ghost. That these three are one, the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both. That this triune God created the heavens and the earth, . . . and sustains the same.—United Brethren Discipline, chap. 2, p. 13.

I am informed that the above referred to God is the one spoken of in the Bible. Turning to the one hundred and fifteenth Psalm, I find that it does speak of gods as follows:—

They have mouths, but they speak not: eyes have they, but they see not: they have ears but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

The articles above cited show their God, "cannot fall under the senses," so does the ones referred to in Psalms 115; and if the Gods described in the creeds as having neither "body, parts, or passions," can see, feel, hear,

smell, or taste, he has not said one word to them about it and hence they say he cannot. Surely the God described above is not the God that "made man in his own image." Surely the Jesus Christ of the Bible, said to be "in the form of God," is not the one referred to in the creeds as being one with the Father, "without a body." Surely it is false to say that the true "Godhead" has neither "body, parts, or passions," "Figure, nor color," and can neither "hear, see, taste, feel, smell." This is another name for *nothing*.

2. God made the world of *nothing*.

Question. "How did God make the world?" Answer, "Of nothing; and by his word only."—Catholic Catechism, by Rev. Dr. Butler.

It pleased God the Father, Son, and Holy Ghost . . . in the beginning to create or make of *nothing* the world and all things therein, whether visible or invisible, in the space of six days.—Presbyterian Confession of Faith, chap. 4, p. 43, v. 1.

Question: "Who made nothing? Out of what material was nothing made? Where did nothing exist prior to the creation of this world—'of nothing?' Was there any of nothing left? or did it take all of nothing to make this world? According to the creeds 'nothing' made the world 'of nothing,' hence those who believe the creeds believe that—

"He took a lump of *nothing*
And made the glorious earth;
Another bit of *nothing*, and
Oceans had their birth.
Another bit of *nothing*, he made
The glorious sun;
And so he worked with *nothing*,
Until stars and skies were done.
He took a rib from Adam,
With *nothing* for a knife,
And by mixing it with *nothing*,
Made him a full grown wife."

Would it not be better to believe that "the elements are eternal?" "Intelligence . . . was not created or made;" "and spirit and element, inseparably connected, receiveth a fullness of joy." (D. C. 90:5.)

R. C. EVANS.

LITTLE QUESTIONS FOR BIG THINKERS.

IS IT better to be civilized than savage?

Would you rather be man than beast?

If man had never believed himself to be more than a beast would he

ever have risen above the level of the beast?

If the majority of men should reach the conclusion that "all is vanity," that all religions are simply grand social air castles, would not civilization forthwith begin to decline?

Whether would it be more demoralizing for a people to believe in a future state without any Devil or hell, or to believe that death ends all?

Is not a religion without any Devil or hell in it about as useless as a government that did not punish transgressors would be?

Is it better to be than not to be?

If we feel that life with all its joys and sorrows, hopes and fears is in the aggregate a blessing, is it not good?

If life is good must not God, its author, if there be a God, be good also?

If there be no God who deserves the credit or discredit for man's believing there is a God?

Bearing in mind that wise men differ now and always, have differed widely respecting what we are, whence we came, and whither we are going, is it not, to say the least, a little rash for any man to say, "Give me the naked truth if it annihilate me this moment"?

Do you regret the fact that you did not know years ago just what you would have to come through up to the present?

Are you sorry that you cannot see exactly what awaits you this side the grave?
KUNG FUTSE.

A COINCIDENT.

THERE was awarded to the United States of America against England by the Geneva Arbitration as an indemnity for the damage done by the Confederate warship Alabama the sum of \$15,500,000. There was paid in gold by Atahualpa, the last ruling Inca of Peru, to Francisco Pizarro, as a ransom for his life the sum of \$15,500,000. On the lookout,

ROBT. M. ELVIN.

Conference Minutes.

NORTHEASTERN MISSOURI.

Conference convened at Bevier, February 12, 13, 1898; Joseph A. Tanner president, Geo. A. Tryon secretary, F. T. Mussell assistant. Branches reporting: Bevier 169, Higbee, 111, Pollock 18, Huntsville 16, Missouri River 29,

Salt River 23, Carrollton 10. Elders reporting: J. A. Tanner, J. F. Petre, J. C. Foss, M. M. Turpen, W. Summerfield, F. Palfrey, G. Thorburn, J. T. Williams, C. Perry, W. Vaughn, M. A. Trotter; Priests W. Chapman, D. Edmunds, F. M. Burch, W. Kelso, R. Thrutchley, L. Tryon, G. O. Adkins, F. T. Mussell, J. Waltenbaugh; Teachers E. E. Petre, H. W. Gibson, C. A. Brown, M. Edwards, J. J. Jones, J. T. Richards; Deacon W. J. Griffiths. Bishop's agent, J. T. Williams, reported. On hand October 6, 1897, \$87.81; received \$241.45; paid out \$311.50; on hand \$17.76. Delegates chosen to General Conference, Geo. Thorburn, Geo. A. Tryon, E. E. Petre, W. J. Richards, J. Waltenbaugh, J. C. Foss, W. E. Summerfield, M. M. Turpen, C. Perry, Wm. J. Vaughn; Srs. Allie Thorburn, J. Waltenbaugh, Louise Palfrey, D. Edmunds, E. E. Petre, Carrie Richards. Those of the delegates going are empowered to cast full vote. Tent committee's report was accepted and committee discharged. General Conference was petitioned to return our missionaries, J. C. Foss, M. M. Turpen, and Wm. E. Summerfield. Adjourned to meet at Higbee, June 4 and 5, 1898.

NORTHERN NEBRASKA.

Conference convened at Omaha, Nebraska, January 29 and 30, 1898; J. M. Stubbart president, Richard Brown secretary. Branches reporting: Omaha, Platte Valley, Union, Lake Shore, Columbus, and Blair. Elders reporting: J. Caffall, J. F. Mintun, F. A. Smith, N. Brown, H. J. Hudson, G. Galley, D. Carter, J. P. Ogard, E. Boulson, N. Rumel, J. Avondet, E. Rannie, Bro. Lightfoot, Bro. Jenson, J. M. Stubbart; Priests S. Wood, Bro. Ahlquist, Bro. Owens, R. Brown; Teachers Bro. Fetter, T. Miller. Bishop's agent's report referred to the committee and reported correct: October 9, 1897, on hand \$57.22; received \$153.41; paid out \$100.90; on hand January 29, \$109.73. J. M. Stubbart, agent. The invitation of the Central Nebraska district to meet them in their conference at Shelton and take steps for the organization of a State reunion was accepted. Resolutions were offered to change the lines of the district, which were indorsed. The committee to procure means to purchase a district tent reported having in cash and signed \$25. Report accepted, committee continued, and the missionary force which is here or shall be sent here by the conference shall be added to the committee. Ira Lewis was ordained a priest by recommendation of Lake Shore branch. Missionary in charge or district president was instructed to ordain S. F. Cushman an elder subject to the approval of the branch to which he belonged. Delegates chosen to General Conference: James Caffall, J. F. Mintun, F. A. Smith, W. A. Smith, Samuel Wood, Nelson Brown, Ed Edwards, Sr. Ballard, Rose Huston, Bro. Owens, Sr. Agenstein, Bro. Cushman, E. Baker, C. M. Hollenbeck, J. M. Stubbart, Bro. Ballard, Bro. Suttles, Sr. Waller, Emma Madison, J. P. Ogard, Sr. Willet; delegates present to cast full vote of district. Preaching by Priest Samuel Wood and Elders James Caffall and J. F. Mintun. A priest-

hood meeting presided over by James Caffall was held. Resolutions were offered indorsing the action taken by the Omaha branch with reference to putting on exhibit the literature of the church at the Trans-Mississippi Exposition to be held next summer and autumn at Omaha, and that the delegates be instructed to use their influence to get the assistance of the general church in making the exhibit. Conference adjourned to meet at Platte Valley, May 28 and 29.

KENTUCKY AND TENNESSEE.

Conference convened with the Foundry Hill branch, February 5, 1898, and at ten a. m.; T. W. Chatburn president, W. H. Griffin vice president, A. J. Myers secretary. Address by T. W. Chatburn, supplemented by T. C. Kelley. Branch reports: High Hill 57; gain 3. Farmington 85; loss 1. Foundry Hill 51; loss 1. Eagle Creek 35; gain 1. Haley's Creek 35; no change. Ministry reporting: Elders J. Scott baptized 2, T. W. Chatburn, T. C. Kelley, C. L. Snow baptized 4, P. B. Seaton, J. H. Adair, D. W. Cook, J. F. Henson, S. Reed; Priests H. Winchester, R. N. Warren, W. C. Haws, E. P. Cook; Teachers W. J. Seaton, W. Oliver, J. A. Caldwell, G. M. Ross; Deacons Bro. Stephens, C. Harr's. Bishop's agent's report: On hand last report \$191.90; received since \$63.56; paid out \$200.97; on hand \$54.49. T. C. Kelley, T. W. Chatburn, J. F. Henson, W. C. Haws, and C. L. Snow were chosen delegates to General Conference; those present to cast full vote of district. T. W. Chatburn was reelected president, John H. Henson elected vice president, A. J. Myers reelected secretary. Voted that we recommend the missionaries now laboring in our district to be returned. Conference adjourned to meet at Eagle Creek, July 9, 1898. Preaching by Elder T. W. Chatburn.

Sunday School Associations.

NEW SOUTH WALES.

Annual session was held in saints' chapel, Hamilton West, December 27, 1897; Joseph Smith superintendent, H. Gammidge associate, Walter J. Haworth secretary. Each of the district officers reported having visited the majority of the schools, finding each in a satisfactory condition. School reports were read as follows: Balmain 86, Hamilton 85, Wallsend 34, Argent's Hill 17, Nambucca 11. Financial report: Income \$1.25; expenditure \$1.25. Officers were elected as follows: Joseph Smith superintendent, Gomer R. Wells assistant, Walter J. Haworth secretary and treasurer. Resolved that Brn. Wallace N. Robinson and Russell Archibald represent our association at next General Convention. Resolved that this convention recommend the General Association to frame a by-law empowering Sunday schools to elect alternate delegates to district conventions; who in the absence of the regular delegates shall represent the school sending them. At 2:30 model class work by H. Broadway and Ernest Davis. W. H. Gammidge read a paper on discipline

and its results; followed by Walter J. Haworth, with a paper entitled, "The primary class." Resolved that the two above papers be forwarded for publication in the Sunday school department of the *Herald*. Several questions of interest in connection with Sunday school work were then briefly discussed. Resolved that Brn. Wells and Haworth each prepare a paper to be read at next convention, for and against prize giving respectively. Resolved that the superintendent instruct some one to write a paper for next convention on "How to review." Adjourned to meet Good Friday, 1898, at Balmain, Sydney. At 7:30 the visitors were entertained in a musical and literary way by the Hamilton school, a very enjoyable evening being spent. A collection at the close brought \$2.19 into the coffers of the association.

MOBILE.

Convention met at Three Rivers, Mississippi, February 11; C. I. Carpenter superintendent, L. C. Goff secretary pro tem. Reports were received from Bay Minette, Theodore, and Three Rivers schools. Treasurer reported: On hand last report \$3.25; received since 66 cents; paid out \$2.02; on hand \$1.89. Expense bills of district superintendent and secretary were approved and ordered paid. Resolved that hereafter the secretary of each school report to the district secretary the names and addresses of new officers immediately after each election. C. I. Carpenter was elected district superintendent, J. J. Miller, of Escatawpa, Mississippi, assistant superintendent, and Fannie Young of same place secretary and treasurer. Adjourned to meet the day before and at the same place as next district conference. Entertainment given by Escatawpa, Three Rivers, and Bluff Creek schools was a success.

DECATUR.

The twenty-third convention convened in Lamoni, February 3, at 9:30 a. m.; W. B. Paul superintendent, J. M. Lampert secretary pro tem. Morning session was devoted to prayer and testimony. At 10:30 regular business session. Delegates were present from most of the schools in the district, and reports were received from Lucas, Hiteman, Leon, Andover, Davis City, Pleasanton, Allendale, Greenville, New Buda, Lone Rock, Lamoni, and Green schools. Reports were read from the association officers, showing the condition of the district, and addresses from several visiting superintendents. Two afternoon sessions were devoted to institute work, several papers on interesting topics were discussed at length, and Thursday evening was devoted to a program of a literary nature, a Sunday school newspaper being of great interest. Eighty-four delegates were chosen to the General Convention. District officers chosen for the following year: W. B. Paul superintendent, Oscar Anderson assistant, William A. Blair secretary, Israel Smith treasurer. Friday afternoon, at 4:30 p. m., closed the twenty-third convention, voted by all one of the best ever held in the district.

NAUVOO.

Convention met at Burlington, Iowa, February 11, 1898. The New London school was received, on application, into the association. Reports of officers and schools were read and received. The following were elected officers for the ensuing year: John Brennan superintendent, Geo. P. Lambert assistant superintendent, Marjorie Wright secretary, Mrs. M. A. Morton treasurer. Delegates to the General Convention were elected. The district officers were appointed to prepare a program for next convention. The afternoon was given to a program. It consisted of three class drills, occupying twenty minutes each, and ten minutes for criticisms. Fred Giesch, of Burlington, conducted the senior class drill, Mrs. H. E. Jarvis intermediate, and Madge Craig primary. In the evening Fred Giesch gave a very interesting and instructive talk, after which two essays were read by Mrs. M. A. Morton and Wm. Williams. These were followed by short addresses from Brn. Joseph Smith, James McKiernan, and Joseph Snively. Adjourned to meet at same place one day previous to next regular conference.

NORTHEASTERN MISSOURI.

Convention convened at Bevier, Missouri, February 11, 1898, at ten a. m.; Louise Palfrey superintendent, Mary J. Richards secretary. It was voted that hereafter any missionary sent by General Conference or missionary in charge to this district be considered ex officio members of our association. The Pollock school sent in a petition asking for the privilege of joining the association, and they were cordially admitted. Higbee, Bevier, Salt River, Huntsville, and Pollock schools reported, showing progress. Treasurer reported: On hand last report, \$13.87; total receipts, \$4.36; total expenditures, \$12.60; on hand, \$5.63. Two bills of expense, for secretary and program committee, were read and the treasurer authorized to pay them. The committee that was appointed at last convention to formulate a book of rules to govern program committee submitted the same. It was first adopted by sections and afterwards as a whole. It was recommended that the rules be published in pamphlet form for the use of future committees. The business being done, program was taken up. Sunday School Newspaper read alternately by Sr. Thorburn and Bro. Tryon. The newspaper was so newsy and interesting it was voted to have another for our next convention. Bro. Burch, of Pollock; Bro. Tanner, of Bevier; Sr. Stoddard, of Salt River; Bro. Tryon, of Huntsville; and Sr. Thorburn, of Higbee, were retained as editors. Blackboard work in review, lesson 2 of present quarterly, conducted by J. A. Tanner. Discussion of quarterly lessons conducted by Louise Palfrey. The delegates to General Convention were, Bro. and Sr. Thorburn, Bro. and Sr. Waltenbaugh, Bro. and Sr. Petre, Louise Palfrey, W. J. Richards, Lydia Edmonds, J. C. Foss, M. M. Turpen, Wm. E. Summerfield, Geo. A. Tryon, and Evan Perry. A musical and literary program was rendered in the evening. On Sunday morning a good

school was held, being divided into nine classes. Review by Sr. Palfrey. Number present 96, collection \$2.50. Adjourned to meet at Higbee, the first Friday in June, at 9:30 a. m. A peaceful influence prevailed throughout the entire sessions.

NORTHERN NEBRASKA.

Convention held two sessions; J. F. Mintun superintendent, J. Agenstine secretary. Three schools reported. Lake Shore school is in somewhat of a disorganized condition because of sickness, hence no report received. Election of officers resulted as follows: J. F. Mintun superintendent, Alice Walkins assistant, Emma Ogard secretary, Lizzie Agenstine treasurer. Delegates were chosen to represent the district at the General Convention.

GENERAL CONVENTION PROGRAM.

Sunday, April 3, 2:30 p. m., Sunday school and Religio social and communion meeting in charge of branch president. At 7:30 p. m., address or paper (20 minutes), "How to teach children the necessity of giving," Elder J. M. Terry, St. Joseph, Missouri. Address (20 minutes), "Grading up Sunday school workers," Elder Orin V. Coombs, Massachusetts. Paper, "Spreading the Sunday school work,"

Monday, ten a. m., organization, reports, etc. Two p. m., business, reports of officers and committees, constitutional amendments. At 7:30 p. m., paper, "Sunday school libraries," Sr. Mamie A. Allen, General Librarian. To be followed by questions and criticisms. Blackboard work, _____, to be followed by questions and criticisms.

Tuesday, nine a. m., primary work, Sr. Mina Perkins Kearney, Nevada, Missouri. Ten a. m., business. Two p. m., business; election of officers, special order. At 7:30 p. m., "Sunday School Newspaper," Charley Fry, Tabor, Iowa, and _____. Address, "How can we carry the good things said and done at these conventions to those not present," Elder J. F. Mintun. The committee reserve the right to make any changes of program that may be found necessary. Blanks will be filled in a later notice.

T. A. HOUGAS,
MRS. JENNIE NEWTON, } Com.
DORA YOUNG,

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENTS.

The saints in the respective districts named herein please take notice that agents have been appointed in accordance with recommendations forwarded, and all business in said districts may be transacted through them for the Bishopric. We commend each and all to the saints in their respective districts and trust that they may be sustained financially and prayerfully that they may be able to do a goodly work in the districts under their charge.

First. WESTERN DISTRICT OF SOUTH WALES. Bro. John R. Gibbs has forwarded

his resignation, having determined upon removing from the district, and upon recommendation of brethren in the district Bro. J. H. Edwards, P. O. 35 Marble hall Road, Llanelly, has been appointed agent of the Bishopric in his stead. We are thankful and extend greeting to Bro. J. R. Gibbs for the worthy and considerate manner in which he has transacted the work of agent for the past few years, and trust he may be blessed and prospered in his new field of labor. Bro. John H. Edwards is entitled to receive and receipt for funds in behalf of the church and to look after the poor and distressed in his district who are worthy saints, and to perform all duties under the direction and instruction of the Bishopric as he may receive the same from time to time.

Second. NORTHERN TEXAS. Bro. A. J. Moore, of Beaver, Texas, has been appointed Bishop's agent for Northern Texas as he may travel as an elder in his work and ministerial duties, and especially in the branches of Northern Texas. It is with pleasure we commend Bro. Moore to the saints as an agent of the Bishopric, knowing that he will strive to perform his whole duty in the presentation of the law touching temporalities as well as spiritual work.

Bro. T. J. Sheppard, formerly appointed agent of the Northern Texas and Indian Territory district, has been transferred to ARKANSAS AND NORTHERN INDIAN TERRITORY, and will act as agent for new district until said territory has been properly districted as provided by the law and usages of the church. Trusting that peace and the blessings of the Lord may attend each in his work I commend them both to the saints among whom they shall travel.

Third. CLINTON, MISSOURI, DISTRICT. Saints of the Clinton district, Missouri, please take notice that Bro. A. White, former Bishop's agent of said district, has resigned, and upon recommendation, Bro. D. C. White, of Blairstown, Missouri, has been appointed agent in his stead. Bro. A. White having removed from the district to Independence, Missouri, thought best to resign so that the position might be occupied by a resident. Bro. White's work as agent has been entirely satisfactory and his reports are found correct to date. The Bishopric extend thanks to him for his work of the past, and also commend Bro. D. C. White to the saints of the Clinton district and trust they will remember him and aid the cause by sustaining the treasury of the district so the gospel may be presented to the people.

Fourth. NAUVOO DISTRICT, ILLINOIS. J. H. Lambert, former agent of the Bishopric in the Nauvoo district, having resigned on account of his inability to travel among the churches as was necessary for the good of the work in its financial interests, Bro. George P. Lambert, of Adrian, Illinois, is appointed Bishop's agent in his stead. This is according to the recommendation of the district conference at Burlington of said district. We extend to Bro. J. H. Lambert the thanks of the Bishopric for his zealous work in the cause for the past number of years and trust that his usefulness to the work may continue.

Bro. George P. Lambert is authorized to perform all the duties of agent of the Bishopric in and for the said district, and we trust that the saints will remember him as the Lord has and shall bless them from time to time.

In behalf of the Bishopric, I am as ever,
Confidently in the truth,
E. L. KELLEY,
Presiding Bishop.

ANNUAL CONVENTION ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

THURSDAY EVENING, MARCH 31.

7: 30, Model session, Religious Department, program for March.

FRIDAY, APRIL 1.

- 9: 00-10: 00, Prayer meeting.
- 10: 00-11: 00, Institute work, What the Religion is, and what it will do for its members.
- 11: 00-12: 00, Institute work, Relationship of the society to the home, Sunday school, and the church.
- 2: 00-3: 00, Institute work, Elements of a good local society.
- 3: 00-4: 00, Institute work, Duties of officers.
- 4: 00, Miscellaneous.
- 7: 30, Preliminary business, organization, credentials, reports, etc.

SATURDAY, APRIL 2.

- 8: 00, Business, reports, etc.
- 9: 30, Report of "Committee of Five."
- 2: 00, Business, further consideration of report of "Committee of Five."
- 3: 30, Election of officers, miscellaneous.
- 7: 30, Miscellaneous program as follows:—
Music, from Winnowed Songs.
Invocation, Elder M. H. Bond.
Address, President J. A. Gunsolley, Lamoni.
Paper, Marie Clark, Chicago.
Vocal solo.
Address, The Religion as viewed by a missionary, J. W. Wight, Lamoni.
Paper, The young people's place in the church, F. M. Sheehy, Boston.
Instrumental solo.
Recitation, Mrs. Addie Steiner, Independence.
Address, Secretary J. C. Hitchcock, St. Louis.
Male quartet.
Benediction.

AMMON WHITE,
GRACE L. KRAHL,
ROXANNA E. GAYLORD, } Com.

Delegates and visitors should come prepared to take part in all the work of the convention. Especially you should bring the *Autumn Leaves* for February, containing the report of the Committee of Five, and the lesson to be studied in Thursday evening session. Bring the spirit of humility and resignation to the will of the Lord, and we shall have the best convention in our history. Come praying, and pray before you come.

J. A. GUNSOLLEY, Pres.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

The Western Passenger Association has granted reduced rates to the General Conference and conventions of auxiliary societies,—Zion's Religio-Literary Society, and the General Sunday School Association,—naming the

dates, as requested, from April 5-20. The Conference does not convene until the 6th, but the 5th is named in order to permit attendance at the conventions.

Reduced rates are granted under the following conditions:—

1. Going tickets must be purchased not earlier than three days before the 5th, and not later than three days after, Sunday not being counted as a day in any case. In other words, tickets may be purchased on any date from April 1 to 7, inclusive, but not later than the 7th.

2. The rate is one and one third fare for the round trip. The rule is to purchase full fare tickets on the going trip. Passengers must, in all cases, *obtain certificates with every ticket purchased*, which certificates, when signed by the Church Secretary and stamped by the agent of the Chicago and Alton Railroad at Independence, Missouri, will entitle purchasers to return trip tickets at one third the usual fare; provided that one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to this reduction; nor are tickets purchased at fifty cents or less to be counted.

Where passengers can do so, it is better to purchase a through ticket to Independence and obtain one certificate. Where several tickets are purchased, separate certificates must be obtained with each.

Special Note:—Passengers must be particular not to complete their journey from Kansas City to Independence by street railway or electric lines—they must go through to Independence by the Missouri Pacific or Chicago and Alton—the regular railroad lines—to secure the reduced fare.

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local ticket of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate filled out to correspond with the tickets purchased."

For information concerning best routes, etc., apply to ticket agents.

The Burlington, Cedar Rapids and Northern will sell tickets to points on the C. R. I. and P., M. and St. L., St. L. K. C. and N. W., C. B. and Q., and R. I. and P. Rys., which roads will honor its certificates for return passage to starting point on its line at the reduced rate.

"Where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one-way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one-way tickets at the regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted

by the joint agent in reckoning the attendance at any meeting."

"No certificate will be honored which was issued to cover the sale of more than one single-trip ticket."

Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than three days after the 20th—to the 23d inclusive.

Purchasers should hand in their certificates promptly to the Secretary, that the local railway agent may be notified of the required one hundred being purchased.

The following lines of road will sell tickets on the certificate plan:—

Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Jacksonville and St. Louis; Minneapolis and St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash; Wisconsin Central Lines.

TRUNK LINE ASSOCIATION.

The Trunk Line Association has also granted the same reduction in rates, subject to the same general conditions with some minor exceptions.

1. The reduction is from Trunk Line territory; i. e., from Niagara Falls, Buffalo, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, W. Va., and points east thereof, except in New England.

2. Fares under 75 cents will not be computed in the reduction.

3. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

4. "It would be well to impress upon those availing of the reduction the necessity for giving ticket agents timely notice of their intentions, so that through tickets and certificates may be ready when required."

5. List of roads: Addison and Pennsylvania; Allegheny Valley; Baltimore and Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Baltimore and Potomac; *Bennington and Rutland; Buffalo, Rochester, and Pittsburg; Camden and Atlantic; Canada Atlantic; Central of New Jersey; *Central Vermont; Chesapeake and Ohio (Huntington, W. Va., and east thereof); Cumberland Valley; Delaware and Hudson; Delaware, Lackawanna, and Western; Elmira, Cortland, and Northern; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fall Brook; *Fitch-

burg; Fonda, Johnstown, and Gloversville; *Grand Trunk; Jamestown and Lake Erie (for business to points in Trunk Line territory); Lehigh Valley; New York Central and Hudson River (Harlem and New York and Putnam divisions excepted); New York, Ontario, and Western; New York, Philadelphia, and Norfolk; Northern Central; Pennsylvania; Philadelphia and Erie; Philadelphia and Reading; Philadelphia, Wilmington, and Baltimore; Rome, Watertown, and Ogdensburg; Western New York and Pennsylvania; West Jersey; West Shore; Wilmington and Northern.

*Only for business originating at, or destined to, stations on the direct lines of these roads between Troy, N. Y., and Montreal, Can.

SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association, covering territory south of the Ohio and Potomac and east of the Mississippi rivers, has granted the same reduction in rates and subject to the same general terms. The following is the list of lines included in this association:—

"A. C. Line; A. G. S. R. R.; A. and V. R'y.; A. and N. R'y.; A. and W. P. R. R.; A. K. and N. R'y.; A. and D. R'y.; Blue Ridge R. R.; C. and W. C. R'y.; C. F. and Y. V. R'y.; C. of G. R'y.; C. R. and C. R. R.; C. N. O. and T. P. R'y.; E. and W. R. R.; F. and P. R. R.; F. C. and P. R. R.; F. E. C. R'y.; Frank and Cin. R'y.; Georgia R. R.; G. and A. R'y.; G. S. and F. R'y.; I. C. R. R. (south of the Ohio River.); J. T. and K. W. R'y.; K. C. M. and B. R. R.; K. G. C. and L. R. R.; L. and N. R. R.; Macon and Birmingham R. R.; M. D. and S. R. R.; M. and C. R. R.; Mobile and Birmingham R. R.; N. C. and St. L. R'y.; N. O. and N. E. R. R.; Nor. Ala. R'y.; N. and W. R'y.; O. R. and C. R'y.; Pennsylvania Railroad (South of Washington); Plant System; P. F. and P. R. R.; R. F. and P. R. R.; S. A. Line; S. A. and O. R. R.; Southern Railway; S. C. and G. R. R.; T. and N. E. R. R.; W. and A. R. R.; W. R'y of Alabama; W. N. and N. R'y." Abbreviations are given in absence of complete names.

CENTRAL PASSENGER COMMITTEE.

The Central Passenger Committee has granted reduced rates—one and one third fare for the round trip—under the same general conditions, on all tickets costing 75 cents or more. Its territory "is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis and Cairo; and on the south by the Ohio River, but including points on either side of that river."

Its roads are as follows:—

Alliance and Northern; Ann Arbor; Baltimore and Ohio (West of Ohio River); Baltimore and Ohio Southwestern; Chicago and Eastern Illinois; Chicago and West Michigan; Chicago, Indianapolis, and Louisville; Chicago, Peoria, and St. Louis; Cleveland, Akron, and Columbus; Cleveland, Canton,

and Southern; Cleveland, Cincinnati, Chicago, and St. Louis; Cleveland, Lorain, and Wheeling; Cleveland, Terminal, and Valley; Cleveland and Marietta; Cincinnati, Hamilton, and Dayton; Cincinnati Northern; Cincinnati and Muskingum Valley; Columbus, Hocking Valley, and Toledo; Columbus, Sandusky, and Hocking; Detroit and Lima Northern; Detroit, Grand Rapids, and Western; Detroit, Toledo, and Milwaukee; Evansville and Indianapolis; Evansville and Terre Haute; Findlay, Ft. Wayne, and Western; Flint and Pere Marquette; Grand Rapids and Indiana; Grand Trunk Railway System, (lines west of Detroit and St. Clair Rivers; also Buffalo, Niagara Falls, and Suspension Bridge, New York;) Indiana, Decatur, and Western; Indiana and Illinois Southern; Jacksonville and St. Louis; Jamestown and Lake Erie; Lake Shore and Michigan Southern; Louisville and Nashville, (between Louisville and Cincinnati and St. Louis and Evansville;) Louisville, Evansville, and St. Louis Cons.; Louisville, Henderson, and St. Louis; Michigan Central; New York, Chicago, and St. Louis; Ohio Central Lines, I. and O. C., and K. and M.; Ohio River and Lake Erie; Ohio Southern; Pennsylvania Lines west of Pittsburg; Peoria, Decatur, and Evansville; Pittsburg, Bessemer and Lake Erie; Pittsburg, Lisbon, and Western; Pittsburg and Lake Erie, (west of and including Pittsburg;) Pittsburg and Western; St. Louis, Chicago, and St. Paul; Toledo and Ohio Central Extension; Toledo, Peoria, and Western; Toledo, St. Louis, and Kansas City; Toronto, Hamilton, and Buffalo; Vandalia Line; Wabash; Wheeling and Lake Erie; Zanesville and Ohio River.

Delegates will please note that certificates in all cases are *not transferable*.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 15, 1898.

9-2t

COLLEGE NOTICE.

By agreement with the Faculty, the Board of Directors consenting, it is decided to extend the winter term of Graceland College one week, and shorten the spring term one week. The winter term will therefore close April 1 instead of March 25, as announced in the Catalogue, and the spring term begin on April 12 instead of the 5th. Notice is hereby given to that effect.

JOSEPH SMITH, Pres.
of Board of Directors.

February 28, 1898.

Exchanges carrying Graceland College notices, please copy.—Ed.

CONFERENCE ATTENDANTS.

Those intending coming to the General Conference, which convenes at Independence, Missouri, April 6, 1898,—elders, delegates, and laity,—will please notify the Assignment Committee, as soon as possible, of their intentions, and if you have any preference as to where you should stay during conference, please so advise so that all may be satisfactorily arranged beforehand. If each one will observe this request, they will confer a favor on the committee and greatly facilitate the

work of caring for those attending conference, and at the same time save themselves a great deal of annoyance.

We desire to make every arrangement possible beforehand for your comfort and convenience, so that all that will be necessary for you to do on reaching Independence will be to report at the church, receive your receipt, and be directed at once to your stopping place.

WM. CRICK,
W. N. ROBINSON,
WM. ROBERTS,
Assignment Committee.

9-2t

FIRST QUORUM OF ELDERS.

I will mail to each member of the quorum a blank report, which you will please fill out and return to me at Lamoni, as early as the first of April.

V. WHITE, Sec.

SECOND QUORUM OF ELDERS.

On the 23d of February I mailed a blank report to each member of the quorum. You will please fill out the same and return to me by the 25th of March. If any fail to receive blank report, if they will notify me I will send them another.

ARTHUR ALLEN, Sec.

2210 Wabash Ave., KANSAS CITY, MO.

FIRST QUORUM OF PRIESTS.

In my notice to First Quorum of Priests I omitted to give residence address of Bro. D. J. Krahl. It is 1816 Jones Street, St. Joseph, Missouri.

W. C. DUNCAN.

NOTICE.

Branch clerks and Sunday school workers of the Clinton, Missouri, district, address me hereafter at Verdella, Barton County, Missouri, instead of Nevada, Missouri, and oblige,

MRS. E. F. MILLER,
Dist. Clerk and S. S. Supt.

MARRIED.

LUFF—ELVIN.—At the residence of Bro. Robert M. and Sr. Emma Elvin, Lamoni, Iowa, at eight o'clock, on the morning of Wednesday, February 23, A. D. 1898, Bro. John W. Luff, of Independence, Missouri, and Sr. Mary Amy Elvin, of Lamoni, were in the presence of a large company of the saints, married, Pres. Joseph Smith pronouncing the ceremony. The bride is the eldest daughter of Bro. and Sr. Elvin, aged twenty-four next birthday; the groom is the son of Bro. John Luff, of Independence, Missouri, aged twenty-five. The groom was dressed in the conventional black, and looked neat, manly, and happy. The bride wore the white dress which twenty-eight years before was worn by her mother at her marriage with her father; was pleasantly attired and looked radiantly happy. The company was too large for a set breakfast, but the bride's cheerful assistants furnished the good-natured guests with an elaborate and plentiful repast. The ceremony was witnessed by the bride's grandmother, Sr. Hartwell, now in her eighty-eighth year, and her invalid mother, who sat with the company in the little parlor where the solemn compact was made. Bro. Luff is a printer in the employ of the *Ensign* office at Independence, Missouri, where the young people will make their home. They will be "At Home" February 25 and after.

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Change in time on main line February 6 will give passengers west better connection than heretofore, avoiding the all night lay-over at Chariton; No. 1 leaving Chariton at 6:40 p. m., arriving in Denver at 1:30 p. m. the following day, connecting for all points beyond.

Are you going to Klondike? If so take C. B. & Q. via Billings, where close connection is made with Northern Pacific. For rates and a map of Klondike region call on or address agent Burlington Route.

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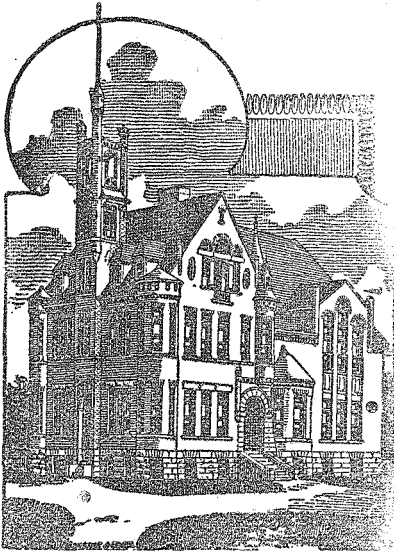
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General Conference

is drawing close at hand, and as nearly every member of the church is anxious to get the Conference news daily during the session, it has been decided to meet this want by issuing

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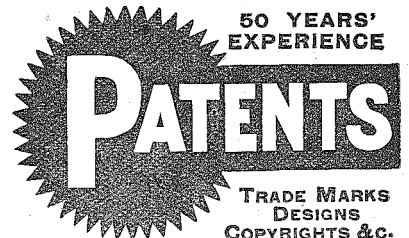
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, March 9, 1898.

No. 10.

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ENGLISH SPOKEN AND WRITTEN.

AT the recent Postal Congress attention was called to the fact that two thirds of all the letters which pass through the post offices of the world are written by and sent to people who speak English. There are substantially 500,000,000 persons speaking colloquially one or another of the ten or twelve chief modern languages, and of these about 25 per cent, or 125,000,000 persons, speak English. About 90,000,000 speak Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian, and 12,000,000 Portuguese, and the balance Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Roumanian, Swedish, Finnish, Danish, and Norwegian. Thus, while only one quarter of those who employ the facilities of the postal departments of civilized governments speak as their native tongue English, two thirds of those who correspond do so in the English language. This situation arises from the fact that so large a share of the commercial business of the world is done in English, even among those who do not speak English as their native language. There are, for instance, more than 20,000 post offices in India, the business of which in letters and papers aggregates more than

300,000,000 parcels a year, and the business of these offices is done chiefly in English, though of India's total population, which is nearly 300,000,000, fewer than 300,000 persons either speak or understand English.

Though 90,000,000 speak or understand Russian, the business of the Russian post department is relatively small, the number of letters sent throughout the Czar's empire amounting to less than one-tenth the number mailed in Great Britain alone, though the population of Great Britain is considerably less than one-half of the population of Russia in Europe. The Southern and Central American countries in which either Spanish or Portuguese is spoken do comparatively little post office business, the total number of letters mailed and collected in a year in all the countries of South and Central America and the West Indies being less than in Australia. Chile and Argentina are, in fact, the only two South American countries in which any important postal business is done, and most of the letters received from or sent to foreign countries are not in Spanish, but in English, French, German, or Italian. —*Scientific American.*

RELICS OF CITY OF BABYLON.

PHILADELPHIA, Pa., Feb. 2.—The Rev. Dr. Herman V. Hilprecht, Professor of Assyrian and Comparative Semitic Philosophy at the University of Pennsylvania, has just returned home from Constantinople, where for several months past he has been engaged in the reorganization of the Babylonian section of the Imperial Museum of Turkey. He examined 180 cases of sarcophagi, pottery, antiquities, both gold and silver and of every kind and condition. Bricks, statues, and some 13,000 cuneiform tablets were included. Among these tablets are a number of the greatest importance, which present a peculiar shape, differing from those of a later time and going back to the fifth millennium B. C., which can be proven on archæological and palacographical

evidence, and these may be regarded as the grounds of the latest results.

Among other points which are set at rest by the deciphering of these tablets is the conclusion which Assyriologists had arrived at upon other grounds, that Darius lived after and not before Artaxerxes.

But not alone the older and middle chapters of Babylonian history receive new light from his recent investigations in Constantinople. He has devoted much time to clearing up the mysteries around Jewish settlements in Babylonia after the destruction of Jerusalem by Nebuchadnezzar.

Most of the Jews carried away by Nebuchadnezzar were settled in the neighborhood of Nippur, and Professor Hilprecht has found a large number of Jewish names in these cuneiform tablets which are identical with those characteristic of the time of Ezra and Nehemiah. These and other investigations will largely contribute to a correct understanding of these two biblical books.

Notwithstanding the attacks of the American newspapers on the Sultan and his government in connection with the Armenian troubles, Professor Hilprecht was most courteously received and treated by the Turkish government, as well as by the officers of the museum. —*Chicago Tribune.*

GREATEST PERIL TO THE LAND.

DR. JOHN HENRY BARROWS preached yesterday morning in the Kenwood Presbyterian church his final sermon before his long Eastern trip. He spoke of the gospel of Christ as the hope of America, and, among other things, said:—

“To my thinking the greatest peril to our land is from the unchristianized populations that are massing in our great cities.

“Now, who is educating the foes of law and order in our city? To some extent, we are. I bless God for the vast increase in the number of mission schools and free kindergartens. But more potent than we are the saloon-keepers and infidels.

“I would not have you forget that

eternal vigilance, that ceaseless and prayerful activity, that self-denying and consecrated labors, are required to counteract the forces of evil so mightily mischievous at this time. A democracy without God is growing up in some of our cities that must be met with a larger force of Christian missions and Christian schools."—*Chicago Tribune.*

WHAT IS LIFE?—EVIDENCE TOWARD EXTRA-TERRESTRIAL ORIGIN.

MR. HERBERT SPENCER'S definition of the nature of life implies, as is well known, a continuous adjustment of internal to external relations. In other words, vitality is preserved by interactions going on between the constituents of the protoplasm. On the face of it this view must be very materially modified in the light of some exceedingly interesting experiments recently brought to the notice of the Royal society by Mr. Horace Brown, whose classic researches on that interesting class of ferments, the enzymes, are well known. He has found that by submitting seeds to the very low temperature of evaporating liquid air—i. e.: from 183° C. to 192° C.—for 110 consecutive hours, their power of germinating is not in any way impaired.

Since the above temperature is considerably below that at which ordinary chemical reactions take place, the result is very remarkable and would appear to show that although a state of complete chemical inertness in protoplasm may be established, it does not necessarily lead to a destruction of its potential activity. Is the protoplasm thus brought to a "resting" condition to burst into activity on restoring favorable conditions? If so, what becomes of life during this "rest"? These observations are also of interest in connection with the suggestion of Lord Kelvin that the origin of life as we know it may have been extra-terrestrial and due to the "moss-grown fragments from the ruins of another world" which reached the earth as meteorites.

That such fragments might circulate in the intense cold of space for a perfectly indefinite period without prejudice to their freight of seeds or spores is, Mr. Horace Brown remarks, almost certain from the facts we know about the maintenance of life by

"resting" protoplasm; the difficulties in the way of accepting such a hypothesis certainly do not lie in this direction. Here is an interesting problem for biologists, and the development of the question will be followed with the keenest interest.—*London Lancet.*

THOUSANDS USE THE DRUG.

TWENTY THOUSAND RESIDENTS OF SAN FRANCISCO ADDICTED TO USE OF OPIUM.

THERE are 20,000 victims of the morphine, opium, and cocaine habits in San Francisco, I learned this week. Wipe out all the normal portion of the city and you would still live in a town whose population is not to be despised. There are 20,000 slaves, 20,000 liars, 20,000 embryotic murderers, 20,000 thieves, and 20,000 lunatics abroad in our midst, and one should not wonder that there is so much crime, but rather that San Francisco is not a seething, tumultuous mass of evil.

Twenty thousand men have saved and won many a battle. Twenty thousand men might exert an immeasurable power for good, and it is astounding that they accomplish so little evil.

The physician at the jail states these figures as the minimum. I repeated them to a friend, who answered: "O, yes, but they are all Chinamen." I had said the same thing to the doctor, who replied: "No, there are 5,000 of them white. These we know, and you would be shocked to see the many of whom we are not aware, uncovered in respectable and even high society. San Francisco is the worst place in the Western world for the fiends of all sorts."

"Why?" I asked, and the brief reply was, "Chinatown." Every other Chinaman, I am told, is the victim of some habit, and they all use a drug in moderation as English women take claret and the American his tobacco. The Chinaman, the phlegmatic, nerveless, temperate, careful, prudent, cautious Oriental, is unable to do this. He can take enough morphine to kill twenty white men, but for the nervous, highly strung Anglo-Saxon there is no such thing as temperance in drugs and very little in tobacco and alcohol. He can abstain altogether; he can stifle desire at its very birth,

but he cannot resist temptation. His brain is so keen, his nerves are so alive to even the inspiring winds, or the depressing fogs, that a little alcohol, a morsel of opium, or cocaine, makes black of white.

There is the same difference between the vices of the European and the Oriental as between those of a man and woman. The habitants of the West suffer keenly, and wallow more deeply, just as when a woman once allows herself to even become fond of alcohol she reveals to the masculine mind vileness of thought and language of which he never fancied.—*San Francisco Bulletin.*

COSTS MONEY TO GO TO CHURCH.

KANSAS CITY, Missouri, January 24.—Dr. J. E. Roberts, pastor of the Church of This World, which holds its services in the Coates Opera House and has literally "turned them away" every Sunday, has announced that hereafter an admission of fifty and twenty-five cents will be charged, the gallery remaining free. In defense of his innovation Dr. Roberts said today:—

"No religion is free. Nothing in this world is free, not even religion. It costs money to go into church and worship God. If you don't pay the money some one else does.

"The difference between our church and other churches is this: They entice people into church by telling them that it doesn't cost anything there to praise God. Then when they get them in they hold them up. We are honest about it. We say we have an entertainment here that will do you good. If you are not a poor man you will have to pay something to get in. But you will have the comfort of not being held up and robbed when you get inside. Nobody will rattle a collection box under your ear. Nobody will get up on the stage and make a tearful appeal and beg a few coppers out of your purse."—*Tribune.*

ARABIAN PROVERBS.

He that knows not and knows not that he knows not is a fool. Shun him.

He that knows not and knows that he knows not is simple. Teach him.

He that knows and knows not that he knows is asleep. Wake him.

He that knows and knows that he knows is wise. Follow him.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, March 9, 1898.

No. 10.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, MARCH 9, 1898.

BAD CLAIMS FROM GEBO, MONTANA.
MRS. ALBERT J. PREMO, writing from Gebo, Carbon County, Montana, February 20, states:—

There is a pair of men recently arrived who claim to be elders of the "Church of Jesus Christ of Latter Day Saints," who make a very confident statement that they can *prove* Brigham Young to be the rightful leader of the church, and that Joseph Smith was hired by an enormous salary to assume the leadership and usurp authority. They also claim to have met elders of the Reorganization in debate, even recently, and worsted them in every encounter.

What is worse there is no one in our little band who can successfully contradict them. If one of our elders could come here just now he would be received with open arms by the saints, and there would be no difficulty at all in obtaining the use of a large centrally located schoolhouse on Clarkes Fork, for holding services. We should be most thankful if an elder could make it convenient to stop here, but I am very sorry to say that we saints are all very poor and we are quite unable to send pecuniary aid.

In case an elder should happen to come this way, I will state how he may find us. The nearest railroad is Joliet, Carbon County, Montana, eighteen miles from here. Some of the saints would meet him if notified. Should be notified early, as mails are sometimes irregular here.

The foregoing is only a sample of the "refuge of lies."

We challenge the proof that Pres. B. Young was the rightful successor to Joseph Smith, the Martyr, as president of the Church; and vow absolute unbelief in the ability of the two elders referred to to *prove* it.

We personally, will be much obliged to these two elders if they will furnish the proofs that Joseph Smith of Lamoni was "hired by an enormous salary to assume the leadership and usurp authority." We are sadly in need of a few hundreds of dollars, and if we had the proof referred to, we might make speedy collection of some part of that "enormous salary," and get out of

debt. Gentlemen from Utah, please send the proofs referred to at once and help Joseph Smith out of difficulty. We thought people had got tired of that lie long ago.

We would also like to be informed the names of the elders of the Reorganization whom these Utah elders met and "worsted them." We would like to make inquiry why our elders did not report their defeat. Send us the names please.

THE LAMBERT-BAYS CONTROVERSY.

WITH this number of the HERALD containing Elder Bays' article and the reply of Bro. J. R. Lambert to follow, the Lambert-Bays controversy will be brought to a close; that is, so far as the HERALD is concerned.

The present article of Elder Bays was offered us some time ago, but publication was deferred for this reason: It was manifest to us that, Elder Bays being a representative of the Christian or Campbellite Church, the whole correspondence should be placed before the readers of the *Christian Evangelist*, published at St. Louis. We therefore stipulated with Elder Bays, before publishing his former article, which has already appeared in the HERALD, that he agree to present the whole controversy to that publication with request to publish. This he agreed to do, also to notify us of the result. The present article was shortly afterwards offered us, but action as to publication was deferred till the action of the *Evangelist* was learned. Elder Bays has not notified us concerning the decision of the *Evangelist*, but in its issue for February 3 last we find the following:—

D. H. BAYS AND THE SAINTS' HERALD.

We have recently received several copies of the *Saints' Herald*, an organ of the Latter Day Saints, published at Lamoni, [Lamoni] Iowa, which contain a somewhat rambling discussion by Elder Lambert, of the Latter Day Saints, and D. H. Bays, author of *Doctrines and Dogmas of Mormonism*. The controversy seems to have started from some references on the part of Elder Lambert to D. H. Bays' new attitude toward the Mormon

Church. To these references Bro. Bays replied—a right to which he was entitled—and quite a voluminous controversy ensued running through several numbers of the above-named religious journal. We have been asked to publish the controversy as it appeared in the *Herald*, in our columns, but it is too voluminous for our space. Moreover, our readers not being acquainted with the circumstances provoking the controversy would have but a very weak incentive to read so many long articles. Having read the controversy, however, it is but just to say that it has been conducted in fairly good spirit and has doubtless given the *Herald* readers a better understanding of Bro. Bays' motives for leaving their fellowship. There is much parrying, pro. and con. about certain proposed public discussions and other matters of local character, but Bro. Bays made use of his opportunity in the controversy to define his present attitude toward Mormonism and some of its doctrines, which is about all that he could hope to do in a discussion of this character. . . .

We omit the concluding portion of the article, which is simply an advertisement of Elder Bays' book.

The Editor of the *Evangelist* declines, but the HERALD gives its readers both sides of the controversy; a difference in policy, to say the least.

Some of our readers object to anything of a controversial nature appearing in the HERALD. This idea is, in our opinion, a greatly mistaken one, for several reasons. Truth does not suffer from investigation; error alone flourishes in the dark, and resists examination. Its ways are "in the dark" because it is of evil. The result of investigation is to bring out, to make plain, that the superiority of truth and right may appear, in contrast to the designs and weaknesses of wrong and error. Jesus said, "Everyone that doeth evil hateth the light, lest his deeds should be re-proved [discovered—margin]. But he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God."

The church and its ministry are confronted by active and wily opposers of the truth. Is it the true policy to shut off all discussion simply because articles take on something of a controversial nature? Certainly not. But if so, how could the people be

educated to see and be prepared to expose the false positions of their opponents? People who simply read one side of a matter are not strong advocates of their own principles. Not knowing the positions urged against their beliefs, they are unprepared either to fully appreciate the truth or to defend it. Truth appears in its superiority when attacked by error; it shines out clearly and strongly by contrast, and its heights and depths are seen and understood and the faith of the believer is confirmed as he more fully comprehends its immovable character. The Apostle Paul commended some as full grown men in Christ because by reason of "exercise" of their "senses," or powers of mind, they were able to discern between good and evil.

Opposition has its uses; it serves to bring out, to emphasize, to make manifest; hence when the elders have met their opponents in discussion and have been careful to meet them wisely, the false reasoning of opponents has been made plain and the truth has been brought to the attention of the honest in heart.

It is stated in the word that the disciple shall be led and guided into *all truth*. The Latter Day Saint who is so undeveloped as to be unable to discern where the truth lies in any question, has not yet come to the full measure of his development; and until he exercises his powers of mind, in study, in prayer, and in diligent application in the line of privilege and duty, will not reach the condition of understanding and usefulness designed. Christ is the pattern in all things. And, he was not only good in heart; he was also intelligent, and was thus able to comprehend and to meet the conditions everywhere prevailing against him.

The gospel comprehends the elevation of the saints by spiritual, moral, and general education. We shall not be made free until we "know the truth." "They shall *all* be taught of God," is the prophetic statement concerning the people of God. Salvation without understanding, without knowledge, without ability to discriminate and to reach correct conclusions upon all questions in which the saints are to act, in matters pertaining to church and other duties, is an anomaly.

Salvation without knowledge is unscientific, untrue. A Latter Day Saint who cannot reach a correct conclusion, or who does not so do, concerning matters upon which he or she is obliged to act according to his moral agency, in the interests of branch, district, or general work, is to that degree unprepared to do his part in the interests of the work. He "falls down" before responsibilities when, had he been sufficiently developed, he could have acted in the interests of the work; and thus often it is true, "if one member suffers, *the whole body suffers with it*," because some unwise action is permitted to obtain.

The redemption of Zion means the redemption of her people. "Zion cannot be built up except it be by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself," the Lord has said. The principles of the celestial law cannot be put in operation until there is both an acquaintance with, a comprehension of them, and a disposition to heed them.

The policy of crying down discussion is one of the Devil's favorite themes. He is pleased when people are willing to glide along easily and dreamily without knowing just where they are, what they are doing, or where they are going. It is the people who think and act from an understanding of law that he is afraid of. He cannot easily mislead those who, acquainted with God's law, humbly but firmly refuse to be led by what is in opposition to it; and who, having acquainted themselves with the misleading and deceptive devices of the enemy of truth, understand his tactics and are able to detect them—to discern their real character.

The education and development of the people can only come about by individual and personal effort. Society in church and state can only be exalted by the development of the personal quantities that compose it. All men and women have powers of mind and heart that may be brought out, that *must* be brought out to their full extent if the units of society are to be happy and brought up to the possibilities open to all. This the gospel contemplates, hence individual action in faith, repentance, baptism,

and in receiving confirmation is required. The trouble is that many practically stop here, waiting for the ministry to do the rest.

All our people should study the revelations of God to the church, and become familiar with them. They should know what they are doing and why they act. The Lord can scarcely be pleased with less than this. He designs the development of all his children—he is no respecter of persons; he is, however, a respecter of character; and Christlike character includes information, knowledge, intelligence, goodness. The greatest things in the universe are heart and mind—love and intelligence. The glory of God is intelligence.

The Lord has said, "The inhabitants of Zion shall judge all things pertaining to Zion, and liars and hypocrites shall be made known."

The Apostle Paul wrote to the early saints, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

The idea that men should not judge at all—not discriminate—is erroneous. Jesus, in the Inspired Translation, is thus quoted: "Judge not *unrighteous* judgment." To render a proper judgment requires care, and justness, and considerateness, and information; all of which are commendable and strictly essential to the "perfect man."

Those, then, who oppose the idea of counter arguments or discussions in the HERALD, are in our judgment, mistaken. The arguments or methods of Elder Bays and other opponents properly criticised, afford our readers an opportunity of development in discerning false positions and of growth in exposing them. Our young men grow by moving out among the enemy, not by remaining where they hear but one side only.

We believe in investigation. It was well expressed by the statement of a minister at one of our General Conferences: "We are here to cut gordian knots, and to solve problems."

No subject of general import is beyond the realm of proper investiga-

tion, and criticism, and analysis. We plead for open, unhampered, full investigation. It means death to tyranny and error, but life to the race by manifestation of the truth.

When *the people* become well posted in the revelations of God, including the Bible, the Book of Mormon, and the Doctrine and Covenants, they will be better able to comprehend the purposes of God and the work of the church, and to stand by the ministry in the execution of their work. The ministry will also be moved upon to occupy higher ground, to lead the way upward and onward in the principles of life and godliness.

Let the good work of investigation go on in the interests of the church and of man universal.

JUSTICE, IF TARDY, STILL JUSTICE.

SISTER M. E. E., writing from Denver, Colorado, February 22, is rather elated over the kind showing which the local press is giving our people under the efficient and rather wise administration of Brn. Gillen, Thomas, Gilbert, and Roush. The *Rocky Mountain News* for February 21 has near a column notice of the district conference with a cut of Bro. Roush.

The *News* states:—

The semi-annual conference of the members of the Reorganized Church of Latter Day Saints for the Eastern Colorado district, came to an end last evening. Fully fifty delegates and the following ministers were in attendance: J. W. Gillen and O. B. Thomas, of Iowa; J. W. Gilbert, late missionary to the South Sea Islands; C. B. Goldsberry, of New Windsor, Colorado; M. F. Ralston, of Eaton; J. B. Roush, E. F. Shupe, K. Seli, and Joseph Schmutz, of Denver, and James Kemp, of Conifer, Colorado. Reports from the branches in Denver, New Windsor, Conifer, Sterling, Wray, Kirk, Coal Creek, Colorado, and Eustis and Maxwell, Nebraska, showed a membership of 375, being a net gain of about seventy-five during the year. The bishop's agent reported \$450 collected during the year for the general church fund. Elder J. B. Roush was reelected presiding elder of the district, and C. E. Everett, of Denver, secretary. Rev. Roush is one of the younger ministers of the conference, but has had wide experience as a missionary in the interest of his church. Delegates as follows were elected to attend the General Church Conference to be held at Independence, Missouri, commencing April 6: J. W. Gillen, O. B. Thomas, J. W. Gilbert, J. B. Roush, and Mrs. L. S. Nudd.

This is followed by a fair digest of a sermon by Bro. Roush. 'Tis a good sign.

INTOLERANCE STILL LIVES.

OUR Methodist friends solicited the coöperation of the Pope to secure equal religious liberty in the South American regions, with other believers. The Pope snubs the inquirers and suggests that the State should by law repress any and all Protestant heretics from preaching in the country.

A lot of would-be wise preachers down about Tampa, Florida, have become alarmed because the Utah Mormons are operating in the South with Chattanooga, Tennessee, as a center; and are suggesting that the Mormons should be stopped by force if necessary. The *Chattanooga News* for February 10 gives these very wise elders the reproof stating that the Mormon elders are doing good in and around Chattanooga.

Bro. E. Gerber, a long resident in Tennessee, who sends us clippings from the Chattanooga papers, is of the opinion that an elder ought to be sent to Chattanooga to make that city his principal place of labor, and believes that a good work might be done by such an effort. Bro. Gerber will gladly give any information in his power touching the city and the country. The attention of the missionaries for the Southeastern mission is hereby called to the situation. Address E. Gerber, Hill City, Tennessee.

TO TRY TO CONVERT INGERSOLL.

EMPORIA, Kan., Feb. 22.—William Crowdy, the colored evangelist, who claims to be a John the Baptist, and that he precedes Christ only a short time, is working wonders among the people in Emporia. He has now over 100 followers. Of these he has baptized twenty-three in the Cottonwood River. Yesterday afternoon five were immersed in the icy water, four of whom were white people. He says he has received a personal message from God to go to Washington and convert Bob Ingersoll.

EDITORIAL ITEMS.

BRO. W. E. LARUE, of Rock Island, Illinois, wrote us March 1 and sent clipping from Moline papers, which very kindly allowed a card from Bro. LaRue correcting some statements, made in a previous issue. The press in many places is quite fair, we are pleased to note.

Andy McBrayer, of Artemas, Kentucky, would like if some elder would call there and preach. He has been

reading the Book of Mormon, and believes in revelation.

Bombay, March 3.—An epidemic of plague has broken out in the state of Hyderabad. Fifty deaths are occurring daily.

London, March 5.—A dispatch to the *Daily Mail* from Tien-Tsin, China, says: "Japan has addressed a note to Russia demanding an immediate and explicit statement on the question of the continued occupation of Port Arthur."

"There has been a steady decrease during the last ten years of candidates for holy orders in England, and among them the proportion of Oxford and Cambridge graduates is also diminishing. The number ordained in 1897 was 1,296, which is the lowest in twenty-two years."—*Chicago Tribune*, March 5, 1898.

Up to the 5th inst. there is practically no change in the Cuban situation, except that the United States has stationed several war vessels along the coast of Cuba. The naval board of inquiry has not yet reported on the direct cause of the Maine disaster. War preparations continue both in the United States and in Spain.

A Washington dispatch of the 6th to the *Chicago Tribune* reads thus: "Spain has protested against General Fitzhugh Lee as Consul General at Havana. President McKinley has refused to recall him. Spain has intimated that to send supplies to Mantanzas and Sagua la Grande by war ships would not be acceptable, and would be considered as tending to encourage the insurgents. President McKinley has decided that the supplies will go, as originally intended, on the war ships Montgomery and Nashville."

"The President will not consider the recall of General Lee. He has borne himself throughout this crisis with judgment, fidelity, and courage, to the President's entire satisfaction. As to the supplies for the relief of the Cuban people, all arrangements have been made to carry a consignment this week from Key West by one of the naval vessels, whichever may be best adapted and most available for the purpose, to Mantanzas and Sagua." The last paragraph is an "authorized statement given out by Assistant Secretary Day at the State Department." War preparations continue.

Original Poetry.

CALVARY.

Oft looking back along time's ancient vale,
As peal the Sabbath bells at restful eve,
A vision comes of that sad, hallowed tale,
That round my heart a halcyon calm doth
weave.

I see that gentle One, whose soul divine,
Whose form was grace, and face angelic
cast,
On which there shone a glory all sublime,
With eyes that beamed impassioned love so
vast.

I see that fearful scene on Calv'ry's hill,
The cruel cross, and hear that mournful cry,
" 'Tis done!" His mission now on earth ful-
filled,
Though Holy One, he dies as mortals die.

The shrouded sun goes down in lurid gloom,
'Mid quaking earth the veil is rent in twain;
As man he dies, though not as man his doom;
His death but sleep—so soon to rise again.

No more by lake and shore 'mid Judah's hills
Is heard that voice in gently pleading tones;
But now on high for man redeemed he thrills
Celestial throngs before the Father's
throne.

Can man forget the water and the blood?

Can man forget that agonizing cry
In anguish wrung from holy Son of God,
"Eloi! Eloi! Lama Sabachthani?"

" 'Tis finished! The work thou gavest me
to do;"

'Tis finished! And Holy Lamb the sacrifice.
'Tis finished! And man in God is born anew;
'Tis finished! And Jesus reigns in Paradise!

GEO. BARRETT.

LAMONI, Iowa, January 31 1898.

Mothers' Home Column.

EDITED BY FRANCES.

PRAY!

"Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.

"Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.

"Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be:

"But if for any wish thou darrest not pray,
Then pray to God to cast that wish away."

LAMONI, Feb. 26.

Dear Sister Walker:—Might I offer the fol-
lowing suggestions to the sisters of the Prayer
Union? To those when making selection of
texts for the different subjects, that they be
selected with the view of bringing our minds
and hearts in close touch with the subjects for
prayer, and that they need not therefore be
limited to one or two verses or paragraphs.
And that we try to make the opportunity to

each day, sometime during the day, devote a
short time, if it be only a few minutes, to the
reading prayerfully and thoughtfully the text
or texts given in connection with the subject
for prayer of the week. The benefit to be
derived from this course I believe will be a
better preparation for engaging in the prayer
to be offered when the hour has arrived for
united prayer on Thursday.

And further, when selecting the texts we
remember that on some days there are more
than one distinct subject, as notice the third
Thursday, there are at least three, so let us
try to select for each.

If you think, Sr. Walker, these suggestions
timely, please present them to the sisters
through the Home Column.

Lovingly,

S. CLAPP.

We are pleased to present to the members of
the Prayer Union the above letter of Sr.
Clapp, who is leader of the Prayer Union in
Lamoni and a very zealous worker therein;
one whose heart seems to respond to every
demand made upon it by the suffering ones of
earth. And how many such there are can
hardly be appreciated until one has been
placed in a position necessitating contact
therewith. The thoughts expressed in this
letter carry us back to the time when the
Prayer Union was first organized and the ob-
ject had in view in introducing the Memory
Texts. It was intended that these should
have a direct bearing upon the subjects of
prayer and should be committed to memory
by each member of the Union. It was in the
mind of those who originated the Prayer
Union that it should be a helper in the great
battle being waged between the forces of
light and darkness, truth and error, and to
the end that it might answer or fill the
measure of its creation this thought of occu-
pying the mind with that which was good to
the displacement of that which was light,
trivial, or perhaps even sinful, seemed an
opportune one. Nature abhors a vacuum and
will not allow any space to remain unoccu-
pied, but if emptied of one element it is
quickly occupied by another. An eminent
writer has said, "The only way to get rid of
anything that is obnoxious in the world of
sense or spirit is by displacing it," and it was
the intention that these selected passages of
scripture should help in bringing the mind
into harmony with the season and subjects of
prayer, by helping to *displace* from the mind
everything not in harmony therewith, and
occupying both mind and heart to the ex-
clusion of all unwelcome guests.

In order to a wise and profitable selection
of texts it becomes necessary to devote much
time and thought thereto, and, in fact, it
cannot successfully be done by one who is not
familiar with each of the three books. Much
time and careful painstaking has been given
to this matter by those who at various times
have had it in charge, and at times they have
felt seriously discouraged and have questioned
whether after all the labor bestowed thereon
was to any extent helpful, or beneficial, since
so few seemed to avail themselves of it, by
using the selections as designed. It is for

this reason that we welcome the letter of Sr.
Clapp and sincerely hope that her sugges-
tions will meet with a hearty response. If
the reading of a single text will lead to the
thoughtful and prayerful reading of many
others, we can but feel that great good will
be accomplished thereby.

HE CARETH FOR THEE.

"Casting all your care upon him, for he careth for
you."—1 Peter 5:7.

"What can it mean? Is it aught to him
That the nights are long as the days are
dim?"

Can he be touched by the griefs I bear,
Which sadden the heart and whiten the
hair?

Around his throne are eternal calms,
And song, glad music, and happy psalms,
And bliss unruffled by any strife,
How can he care for my poor life?

"And yet I want him to care for me,
While I live in this world where the sor-
rows be.

When the lights die down on the path I
take:

When strength is feeble and friends forsake:
When love and music that once did bless,
Have left me to silence and loneliness:
And life-song changes to sobbing prayers—
Then my heart cries out for a God who
cares.

"When shadows hang o'er me the whole
day long;

And my spirit is bowed with shame and
wrong;

When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Savior—can it be
That the God of the universe cares for me?"

"O wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons because he cares.

"Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
O rest in peace, for the Lord does care."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. ELIZABETH MOSS, London, Ontario, has
been unable to walk for about five years.
She has been administered to many times
with good results, but is not yet able to walk.
She is now strongly impressed to ask the
united and earnest prayers of the sisters, that
if it is the Lord's will she once more be able
to walk. She would also be thankful if those
who know her would fast for her on the 17th
of this month.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR MARCH.

Thursday, Mar. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—D. C. 90:6-9; Eph. 6.

Thursday, Mar. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Alma 19:77-105; Mosiah 2, large edition.

Thursday, Mar. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. 64:7, 8.

Thursday, Mar. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verse.—Isaiah 11:12.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

QUESTION: "Should a new enrollment be made at the beginning of a year, or should the old one be retained?"

Answer: "An absence of three months without sufficient cause will forfeit membership."—Article 3, page 16, By-Laws for Sunday schools.

No name should be dropped except after three months' absence, as above. If a new roll were made the first of the year, including those present only, many might be thus omitted who had not forfeited membership. Hence the roll should be *perpetual*, not annual.

SUNDAY SCHOOL MISSIONARY.

THE Church of Jesus Christ is, was, and always will be a missionary organization, until the possibilities of reaching one soul not affected by its saving power does not exist. Not only does this spirit of missionary work extend to the notifying the sons and daughters of men that there is such a church, and apprising them of its saving importance, besides warning them of the consequent loss do they refuse its proffers of mercy; but it demands the sheep and lambs to be fed. Peter, who represented that quorum of church officials upon whom rested the missionary responsibility equal to if not more than all others, was commanded as though this part of the work was of special importance and was liable to be neglected in their interest in spreading the gospel to parts as yet unacquainted with it, to "Feed my sheep," and "Feed my lambs;" placing, however, double importance upon feeding the sheep; and the only reason I can see is that if the sheep were properly fed there would be enough given to

them that they would willingly divide with the lambs, that being one part of their duty when they are fed so they fully understand it; yet with all this there was the direct instruction to Peter to "Feed my lambs."

This can be done in either one or both of two ways, by direct attention to the lambs of the fold in giving instruction, or by making provision that this work be done by those specially gifted in this department of work.

That the Sunday school is a department, and a necessary department of church work "for good among my people," as the Lord has referred to, has been acknowledged by every quorum of the missionary force, also by the General Conference, hence must come under the fostering care of such quorums and the church; and the spread of the principles governing the methods best calculated to make this department of work the most effective for filling its mission as a department of the church disseminated. Some of the general missionaries claim they are not adapted for this class of work, possibly in a good many cases because they have not studied to become acquainted with it; while others say that they do not have time for this class of work, and this is because in most cases time is not sought in which to perform it. But taking these excuses to be justifiable ones, and in some cases and at some times they may be, yet I have found but few such cases or times, the argument is the more strongly in favor of making provisions that those who are adapted to the work and do find time for it may be specially appointed thereto. The work should be done, and no class of members of the church are or should be more interested in this work being done than those who are by reason of their special calling deprived of personally instructing their own children, thereby leaving that work to be done by others. And the more proficient those others are in doing that work the better satisfied such ones will be that that work will be done so their children will be trained up in the nurture and admonition of the Lord without such an added burden being placed on their companions because of their absence.

That there is great need of advancement on the part of persons called to teach and act in behalf of this department of work as officers, will be most *emphatically* acknowledged by those who have or are now acting as officers and teachers. And while much has been and is being done to meet this demand through conventions and institutes, there are many places where such advancement is most needed that cannot afford to have a convention or institute, neither can the parties living there afford to go such a distance as most of them would have to to gain the information given at these places they so much need, however much they might desire to.

This proves the need of a Sunday school missionary, or missionaries, who can take to such places the information those who live there need, and also be specially prepared to attend many conventions and institutes and assist with the work there. While he or they would have this work specially in mind,

yet their time could be largely spent in those places visited in preaching, and thus there would be double assistance rendered the church.

Could the General Superintendent or one of the assistant superintendents do this work, I would deem it advisable. The church could well afford to supply the families of such ones, while the Sunday School Association should meet the necessary traveling expenses, the districts and schools where they might labor assisting what they could, the association standing ready to meet what expenses were not thus paid.

The Sunday school is assisting the missionary work financially through the Christmas Offerings. Thus it would be no special burden for not only one, but three or four families of such missionaries as would make a specialty of Sunday school work in connection with ministering the word. Thus carry Sunday school organization right along with the conversion of souls into the church. And wherever two or three of the saints could be found or brought into the church, organize a Sunday school, remain until they were acquainted with the plan of conducting it successfully in harmony with the laws and principles of the General Association, and then pass on, leaving them equipped for their work. Which work if persistently and righteously done, would be the basis upon which would be founded the organization of a branch, and when organized there would be such a development in instructing and executive work that it would be less trouble for them to take charge of and do the work necessary in a branch.

I trust the General Association will urge this matter and present such ones as they may choose to the appointing power of the church for their approval, and through them to the General Conference for endorsement. Thus all act conjointly, each having an equal interest, as we are laborers together with God. Let the springtime see at least as many sent out with the above thought in view as the Reorganized Church sent out upon the first missionary effort.

Yours for advancement in all departments of church work,
J. F. MINTUN.

Letter Department.

REPLY TO ELDER LAMBERT.—NO. 2.

Editors Herald:—In your issue for November 24, appears a second article from the pen of Elder Lambert, which he styles his second "article of defense," to which I wish to make brief reply. I shall not follow Elder Lambert's example, however, and devote a little over *five* columns of your valuable space to the discussion of the *origin* of a debate which never materialized, and which probably never will.

Concerning the proposed debate about which Apostle Lambert has so much to say, I have only to add that I have stated facts as they were known to exist, and if called upon to do so can prove every word I have said. Only a short time ago I had a talk with Joseph Seddon, in his store, in Persia,

Iowa, and he admitted having intentionally deceived me about sending the propositions to Elder Lambert, and maintained that the end justified the means.

It is a matter of little importance to the intelligent reader as to how the proposed discussion originated, and it may be quite sufficient for them to know that the debate never came off. With this I shall now pass to the consideration of a few points of more vital importance to all parties to this controversy. But before doing so I wish to correct an obvious error either of the types or of the copy sent to the *Herald*.

In the opening paragraph of my former article I am made to refer to Elder Lambert's "first article of defense" (?) as a "twenty-two" page effort. Where the mistake lies I am not prepared to say, but think it quite likely to be a mistake in copying. The original manuscript, of which I sent a copy, reads "two-page article," as it also appears in the body of the published article.

I very much regret to be compelled to call your attention to other misrepresentations in the elder's last article of "defense." As to number these articles of misrepresentation seems to produce more or less disturbance to the feelings of my sedate but not very careful critic, I will forego the pleasure of numbering those I find in the article now under consideration, but will leave that for the reader to do.

The first point to which I shall invite attention is that found in paragraph one, in which we have the following: "1. My first allusion to Elder Bays' attitude occupies less than one half column in the *Herald*. It consists of a mild statement of fact, and two queries. It was in *no sense* [the italics are Elder Lambert's] an 'unprovoked attack,' as Elder Bays puts it. *That statement is entirely false.*" (These italics are mine.)

In reply to this remarkable declaration—remarkable for the reason that we have a right to expect better things from a man in Elder Lambert's position—I have this to say. The statement misrepresents every fact connected with the matter. It makes me to have declared that his "first allusion to Elder Bays' attitude," was an "unprovoked attack." I have just re-read my "first allusion" to Elder Lambert's "mild statement of fact and two queries," and there is absolutely nothing in it from which any such conclusion could possibly be drawn. And then, after this inexcusable perversion, he has added "insult to injury" by charging me with falsehood pure and simple. "That statement is entirely false," quoth the elder.

"I very much regret that Elder Lambert feels himself called upon to resort to such questionable methods. A plain, *truthful* statement of the case would have been far better, and attended with less difficulty.

Elder Lambert tries to justify his course in writing his "first article of defense" by saying that his only purpose was that "the situation should be made to appear as it is, without regard to where it strikes or whom it hurts." Had the elder carried out his "only purpose" by stating facts—the *exact truth*—to his readers this controversy would

never have occurred; but this he has not done, as will appear as we proceed. I quote: "Elder Bays thinks there is nothing in what he wrote to warrant the effort or justify the course Elder Lambert has pursued [and I am of the same opinion still]. If my effort and course have been what Elder Bays represents them to be he is certainly correct; but if, on the other hand, I have correctly and truthfully represented his positions, where is the ground for complaint?"

If Elder Lambert had "*correctly and truthfully*" represented my position, I should have no word of complaint to offer, but this he has utterly failed to do. In his skillful meanderings through the mazes of an occult criticism, he has sought to hide the real issue that he may thus evade the consequences of his numerous misrepresentations. But this I do not intend to permit him to do. He must face the issue he has himself raised.

Now this brings us again to the question: What is the issue raised by Elder Lambert's "first article of defense?" What was the character of the charge he makes against me? Here it is in his own words: "His talk about 'destroying the last vestige of any ground upon which to base an argument in support of the dogma of plenary inspiration,' is but a man of straw, *and is not sufficient to hide his EVIDENT UNBELIEF IN THE CLAIMS OF THE BIBLE*, at the time he wrote up his resignation."

No amount of sophistry or special pleading can disguise the fact that Elder Lambert's chief desire and principal motive in arraigning me before the readers of the *Herald* is found in the fact that he wished to convict me in the minds of former friends of being an "unbeliever in the claims of the Bible." In my former article I challenged Elder Lambert, and now challenge him again, to produce from my paper of resignation a single instance in which I have ever called in question a single claim made by the Bible.

As an illustration of Apostle Lambert's lamentable lack of candor I give below my challenge and his reply, as follows: "And I now call upon Elder Lambert to produce a single sentence from my paper . . . in which I call in question any statement of the Bible itself as to its 'inspirational claims.' I simply and only object to the claims *made for it by others*, and not the claims which the Bible makes for its own inspiration."

To this Elder Lambert made the following exhaustive (!) but characteristic reply: "And I now call upon Elder Bays to produce a single sentence from his paper in which he calls in question any statement of the Book of Mormon or Doctrine and Covenants as to their inspirational claims."

While comment seems entirely useless, yet I cannot refrain the remark that men are seldom driven to such extremes as to impel them to such artless evasion as that which characterizes Elder Lambert's reply. I am sure he has the sympathy of all his friends, my own included.

Elder Lambert has given you, he says, all I had said in my paper "concerning the Doctrine and Covenants, Book of Mormon, and the Bible;" but does he point out a single pas-

sage in which I call in question "the inspirational claims of the Bible"? As every intelligent reader knows, he has not even attempted to do so, for the obvious reason that *he knew it could not be done*.

I shall now proceed to examine a few of Elder Lambert's statements in the order in which they occur. The first will be the Elder's unbecoming charge of dishonesty, as follows: "If Elder Bays had possessed a little more *frankness and honesty* [the italics are Elder Lambert's], notwithstanding his claims, he would have stated that this sentence, about which he says so much, did not injure him nor misrepresent him at all."

Were I disposed to retaliate in kind I would probably say that had Elder Lambert "possessed a little more *frankness and honesty*" he would not have manufactured a sentence out of whole cloth, inclosing it in quotations, and then tell his readers that the language was mine. But since I consider such a course wholly incompatible with the character and dignity of a Christian gentleman, I cannot afford, neither do I desire to indulge in such epithets.

The next evasion to which I invite attention, is the following: "So far as the 'veracity and authenticity of the Bible' is concerned, not one word in favor of either is to be found in the paper referred to. Elder Bays is invited to produce it."

That "not one word" appears in my paper in defense of the "veracity and authority" of the Bible is quite true, and the reason why it does not may be found in the fact that the question was not under consideration—no attack had been made by anyone upon either the *veracity or authenticity* of the Bible, and hence no necessity that anything should be said "in favor of either."

Another misrepresentation, and that means another effort to evade the issue and mislead the reader, is found in the following: "But in his paper of resignation nothing is said about 'direct inspiration,' but it is claimed that these Bible writers were not inspired to write."

With all due deference to Elder Lambert, *no such claim is made*. Where, in all my paper, is it *claimed* that "*these Bible writers were not inspired to write*"? I have simply and only said that the writers themselves "do not claim to have written the books attributed to them by inspiration." Is that equivalent to saying the "writers were not inspired to write"? If so, then words are not signs of ideas; and how a man of Elder Lambert's acknowledged ability could permit himself to so grossly misrepresent the views and statements of another, is wholly unaccountable, except upon the hypothesis that he is blinded to justice by a partisan and unfair spirit.

The paragraph immediately following that quoted above presents another not very ingenious effort to evade the issue: "Elder Bays calls upon me to point out a passage from the Pentateuch or from the writings of the prophets, to show that Moses or the prophets wrote by direct inspiration."

Elder Bays calls upon Elder Lambert to do no such thing. I have never called upon Bro. Lambert "to show that Moses and the proph-

ets wrote by direct inspiration," but rather to show that they "wrote their respective books by divine inspiration." Do you see the difference, Elder?

And then instead of pointing to the Bible to show that such claim is made by these writers, he seeks to escape the responsibility the question imposes, by quoting a part of my words found in the same paragraph, as follows: "That the prophetic utterances were inspired has never been denied."

Here the elder stops at a comma, because, of course, it suits his purpose; but the explanative clause, "but that the historical and homiletical portions were written by supernatural power is nowhere claimed by any of the divine writers," was purposely omitted. Why all this perversion and misrepresentation? Why it is I will not pretend to say, but shall let the reader draw his own conclusions.

In my former communication I stated that Elder Lambert's object was to create the impression that I placed the three books of the church upon the same plane, and now the elder admits the fact in the following language: "I stated plainly that Elder Bays objected to the inspirational claims of the Book of Doctrine and Covenants, the Book of Mormon, and the Bible. . . . In these statements I thought I was fairly and properly representing Elder Bays. I think so yet."

But now in order to dispel this illusion from the brother's mind, I will quote from my paper of resignation, as follows:—

DOCTRINE AND COVENANTS:

"After years of careful investigation of the facts, as well as the circumstances under which the book was written, I have arrived at the conclusion that *there is* ABSOLUTELY NOTHING to be offered in support of its claim to divine inspiration."

This declaration precludes the possibility that any part of the book in question was written by divine inspiration, and for the obvious reason that every paragraph, every line, originated in the same brain and was written by the same hand, and that brain and that hand were Joseph Smith's.

With these facts in view, will Elder Lambert have the hardihood to affirm that I placed the Bible on the same plane with such a production as this?

THE BOOK OF MORMON:

"But the mere fact that its moral precepts may be regarded as faultless, cannot serve to prove it to be of divine origin. . . . To say the least its INSPIRATION and AUTHENTICITY are extremely doubtful."

Will my venerable critic pretend to say that I have placed the Bible on the same moral and spiritual level with Book of Mormon? I will not permit myself to believe that he will be so reckless as to undertake such a thing.

THE BIBLE:

"Not only do I find that the writers of the several books of the Bible, whoever they may be, do not claim to have written the books attributed to them by inspiration, but I find marked and irreconcilable disagreement between them on questions of vital importance, thereby destroying the last vestige of any

ground upon which to base an argument in support of the dogma of plenary inspiration."

This declaration is characterized by my partizan critic as "evident unbelief in the claims of the Bible."

If any writer of any book in the Bible claims to have written the book attributed to him by "divine inspiration" why did not Elder Lambert point out the fact, as a noble, fair-minded critic should do, and not beat around the bush as he does, in the vain effort to conceal the weakness of his position?

There is but one answer—he could not do it, and none is better acquainted with the fact than Elder Lambert himself.

The passage in question says that the want of harmony between some of the writers of the Bible is incompatible with the idea of "plenary inspiration." If no such disagreement exists, why does not Elder Lambert point out the fact, and make it so plain that he who runs may read? But does he attempt this? No, sir! He prefers to wander in the mazy labyrinths of verbal obscurity, thus creating false impressions by misrepresentation of the facts! This is plain language, but it is as true as it is plain.

Commenting on my paper Elder Lambert endeavors to lead his readers through the tortuous avenues of occult criticism in the forlorn hope that they may lose sight of the real issue. But this he cannot do. He says: "Section one of the third reason rejects 'the inspiration of the Bible,' or else sections one and two do not reject the inspiration of the Doctrine and Covenants and the Book of Mormon. Elder Bays can take which horn of the dilemma suits him best."

The trouble with the elder's "dilemma" is that it is a *hornless*, and therefore a harmless little beast, and can hurt nobody. But suppose we reverse the order of Elder Lambert's proposition, and see how many horns his "dilemma" contains. Reversed the proposition would stand thus: "Sections one and two do not reject the inspiration of the Doctrine and Covenants and the Book of Mormon," therefore, "section one of the third reason" does not "reject 'the inspiration of the Bible!'"

If Apostle Lambert's logic be sound, whither hath his "dilemma" fled? Where does the proof my "evident unbelief in the claims of the Bible" appear? Certainly not in this declaration about which the elder has had so much to say.

But Elder Lambert seems to have found the evidence of this wicked "unbelief in the claims of the Bible," in a later paragraph of my paper, and concerning which he gravely remarks: "Elder Bays not only rejects the inspiration of the Bible, but he rejects the exceeding plain accounts of Matthew and Luke as to the conception of Christ by the Holy Ghost."

Like any good soldier when driven from his more advanced positions, the elder gracefully falls back into that stronghold known as the last ditch. We have now followed Elder Lambert to his last ditch, and if we compel him to abandon this position, as we certainly shall do, then nothing will remain to him but unconditional surrender.

Let us now examine this last place of temporary refuge in which the elder has ensconced himself. He charges Elder Bays with "unbelief in the claims of the Bible," because, forsooth, he is unable to bring harmony out of apparent discord—sees what to his mind is an "irreconcilable disagreement" between the accounts of Matthew and Luke concerning the paternity of Jesus, the Christ.

But while this astute philosopher arraigns me for questioning the claims that these conflicting statements were written by "divine inspiration," he carefully avoids committing himself to the equally "plain accounts of Matthew and Luke," concerning the genealogical descent of Christ from the loins of Abraham through the lineage of Joseph.

The difference between Elder Lambert and myself is this: I have frankly and fearlessly declared my honest convictions upon this grave and confessedly difficult question, while he has not the moral courage to do so. Why does he not come out from the obscurity which his own efforts—cuttlefish like—have created, and with "a little more frankness and honesty" (please do not forget these italics are Elder Lambert's) take a position upon this "vexed question?" The fact is simply this: The moment Elder Lambert admits that Jesus could not be miraculously conceived and at the same time be a descendant of David through the loins of Joseph, the husband of Mary, that moment he would be compelled to admit the force of my argument, and that, in its turn, would utterly demolish the ground upon which he bases his argument to convict me of "unbelief in the claims of the Bible;" and that would never do.

Instead of seeking to evade the issue raised by the facts which this question involves, why does not Elder Lambert let his superior light so shine upon this "vexed question" as to dispel the clouds of darkness and drive away the blinding mists of a false theology, and thus bring rest and peace to many troubled minds. Why not?

If I am in error in the views expressed in my paper, as it is possible I may be, why did not Elder Lambert undertake to enlighten me upon these difficult questions, and thus reclaim an erring brother, rather than strive to convict him of infidelity, and thus destroy the power for good which may have been left in him? Or, if he could not do this, why did he not candidly and honestly admit that a real difficulty exists which he is unable to explain? Simply and only because such a course would justify my conclusions, and would afford no opportunity for Elder Lambert to convict me of "evident unbelief in the claims of the Bible," which, as the most casual observer can see, was his principal aim.

In my paper of resignation I state:—

1. "The writers of the several books of the Bible . . . do not claim to have written the books attributed to them by inspiration."
2. That the "irreconcilable disagreement" between some of these writers destroyed "the last vestige of any ground upon which to base an argument in support of the dogma of plenary inspiration, and,
3. It recites the disagreement between

Matthew and Luke as proof that these varying accounts were not written by "divine inspiration," and that such disagreement is in fact wholly incompatible with the idea of "plenary inspiration."

It was against this doctrine of full, or plenary, inspiration that our effort was directed, and *not*, as Elder Lambert declares, against "the inspirational claims of the Bible." It seems to me that this distinction is made so plain that a "wayfaring man, though a fool, need not err therein."

And now let us get right down to bed-rock upon this question. Does either Matthew or Luke—or any other New Testament writer, as for that matter—declare directly or by implication that his account of Christ's conception and birth *was written by divine inspiration?* Elder Lambert knows, and he knew when he penned his second "article of defense," (!!) that *no such claim was ever made by either of these writers.*

A minister of Elder Lambert's opportunities ought to know that the consensus of opinion among Biblical scholars is unfriendly to the old idea of verbal inspiration. As neither Elder Lambert nor his church believes that these accounts were written by divine inspiration, as he now bravely confesses, then *why*, I ask, in the name of common honesty, and of common justice, should I be anathematized and stigmatized by Apostle Lambert as an unbeliever "in the claims of the Bible"? I cannot help feeling that it is wholly beneath the dignity of the man that he should have permitted himself to indulge in such an unbrotherly assault, and earnestly hope that he may yet see and confess his folly.

I have not noticed all the points in Elder Lambert's "article of defense," which are subjects of just criticism, for the reason that I do not wish to exceed the bounds of the liberal space allotted to me.

I hope both Elder Lambert and your readers may be able to see, as I am quite sure they will, that a man may question the "dogma of plenary inspiration," and yet not be an unbeliever "in the claims of the Bible."

And now, in conclusion, if Elder Lambert is willing to let the matter rest where it is (each having written his "article of defense" No. 2), we will now shake hands "across the bloody chasm," and remain as good friends in the future as we have ever been in the past.

Thanking the *Herald* editors for the courtesies extended, and wishing both its management and readers a happy and prosperous New Year, I have the pleasure still to be,

Yours fraternally,

D. H. BAYS.

BATTLE CREEK, Mich., 205 Champion Street.

SPARKS FROM OUR ANVIL.

DES MOINES, Iowa, Feb. 24.

Editors Herald:—The closing conference year, with the exception of a brief period in the latter half of the summertime, when I was physically indisposed, has found me busily engaged in the missionary work of the great field of sowing activities. If it be not accounted presumptuous, I might say

that I have reason to believe that the presence of the Spirit has been recognized in our work by many of the children of God. We have sought to dispense the word of life as taught in the sacred books. Have lectured in some places on the Archæological evidences of the Book of Mormon, from whence request came for such effort.

Many saints have expressed themselves as instructed and blessed by the efforts; and friends informed, and inquired for copy of the book.

As a church we claim to believe that God's power attended the revelation of the whereabouts of the book, and that nothing connected therewith was "done in a corner." I presume, therefore, we have naught to fear from a proper announcement of that fact. A process of educational development may be commendable, while a hesitancy to proclaim our faith in the same, where opportunity is present, would be of doubtful propriety. We sometimes sing:—

"And shall I fear to own his cause,
Or blush to speak his name?"

Fear to own or acknowledge any portion of that cause, anywhere or at anytime when human hearts should know about it? We are not sent out as apologists for God; he has said that he excuses not himself, and I know of no one who he has sent to offer excuses for anything that he has brought forth in these latter days. I do not know that any Latter Day Saint believes that; but I desire to be understood as to where I stand on this question, at present writing, and I know of no conversion on the point likely to occur to the contrary.

Along in the progressive tenor of our times we hear and meet with some things and items of news that contain the essence of humor. I desire to furnish one of them. I feel assured your readers will be highly entertained. It is this: A recent issue of the *Christian Index*, published in Des Moines, had a letter from the pen of Rev. Ellis, I believe; he urged upon Editor Brokaw to have Mr. Bays come to this city, "by all means" and expose "Mormonism," because it is aggressive and alive. He says, "all religions have a central idea; the central idea of Christianity is that Jesus Christ is the Son of God; you destroy that and the whole Christian superstructure goes down with it. The central idea of Mormonism is that Joseph Smith was a prophet of God; now you destroy that idea, and Mormonism goes down." Now get ready for the go down. Mr. Ellis believes that Jesus told the truth when he said: "I walk to-day and to-morrow and the next day, for it cannot be that a prophet perish out of Jerusalem." "Joseph Smith perished at Carthage, Illinois. Hundreds of miles from Jerusalem, in June, 1844." Therefore he was a false prophet! Mr. Bays ought to know that. Mormonism has a central idea, and I think several ideas surrounding it that seem to sadly perplex our theological friends. I presume the gospel commands, ordinances, promises, and the perpetuity of the official polity of the primitive church, as to the correctness of the entire position of Christology, are made wholly dependent upon that one point, was Mr. Smith a true or false prophet?

The effect of this logic is simply overwhelming. But, does the gentleman know that Christ died in Jerusalem?

Again, I observe an item in a late issue of the *Christian Evangelist*, of St. Louis, Missouri, from the pen of Mr. Haggard, State Secretary for Iowa. He says he has been noticing results of public debates in this State between their men and the Latter Day Saints.

"They are always death to Mormonism; and the Latter Day Saints are learning this and will soon cease debating." "That the Latter Day Saints have their Jerusalem in Iowa, therefore under the necessity of looking after the New Testament churches of Christ"—the Disciple Church.

In the February number of the *Christian Blade*, published by friend W. W. Blalock at Topeka, Kansas, he says: "Mormons are in their war paint with tomahawk and scalping knife in hand." Did he ever know of a time when the Latter Day Saints we represent were not ready to defend their cause?

One would think from his talk that there was a sudden and unprecedented uprising of our forces. "They are very zealous in propagating their faith." It is because we fully believe it to be true, and try to exercise a zeal worthy our estimate of the faith we hold.

"The unprepared fall easy victims to their dexterity." I wonder if there are any people who are "victims of Discipleism?" How many persons are biblically posted so as to successfully resist Campbellistic sophistry? In one of the *Evangelists* of the latter part of '97 the editor deplored the ignorance of their church members as to Bible knowledge, and said the preacher should be a teacher as well as a preacher; that the people required or needed instruction is the first principles of the oracles of God! What have their preachers been doing that so many of their members are so grossly ignorant of the Bible?

Whose dexterity blinds the people? Who is "duped," people who first investigate what they hear, or persons who accept a religious teaching without investigation? "No one can stand up against them unless he is well drilled in the use of the 'sword of the spirit,' and also knows how to turn their own guns upon them." How does that agree with the statement of some that we do not believe the Bible?

Yes; and as we previously quoted from Mr. Dungan, "the average preacher is not able to successfully withstand their arguments."

I presume Mr. Dungan and Mr. Blalock have learned that to their entire satisfaction. But at the same time they are prepared to meet the heresy.

"They are taught to deceive the people." Does he prove it?

"Brethren, if this 'evil beast' enters your community, send for us. Do not sit unconcerned 'under your own vine and fig tree' while this 'wolf in sheep's clothing' is devouring the lambs. Neither send an unarmed novice after this 'man eater,' lest he devour both the shepherd and the sheep." Mr. Editor will you allow me a little—ha, ha, ha! For I feel so much like it. The dear soul thinks he is

armed; if he is, it has taken place since last March! I tell you the Disciple "vine and fig tree" does not afford very secure shelter for the flock. For men do not gather grapes of thorns, nor figs of thistles. During the debate at Defiance a year ago, he called about every evening: "More ventilation, brethren, lower that window there; it is pretty warm in here." So much so, that it became a by-word among the people. His handkerchief came in contact with his face unusually frequent; was it because he was a "novice," or was he conscious that "tekel" was written on the brow of Discipleism?

"Joseph Smith was a false prophet and a polygamist." Has he proven it, or can it be proven? "The Book of Mormon and the book of Doctrine and Covenants are of human origin, and unworthy of the belief or respect of Christian people." In order to be so unworthy it should be shown that their teachings are infidelic toward Christianity, and otherwise impure. This cannot be done. "The Mormon claim that they possess miraculous gifts is a fraudulent pretension, unwarranted and condemned by the teaching of the New Testament scriptures." How would anyone attempt to prove that? Will assertion alone support the saying? Are the testimonies of forty thousand people of any value, in the premises? And especially so when they stand in accord with the teachings of the New Testament?

It is evident that every Latter Day Saint should stand upon *all* that forms the groundwork of this church. That no one portion can be ignored; we indorse the whole or none of it. That an unreserved acceptance of the entire philosophy, all that enters into its composition as a system of religion, based upon both ancient and modern revelation, is essential to proper membership in this church. If the whole system is of divine inspiration, no member having the Spirit of God can stand out of harmony with any portion of this latter-day work. Am I wrong?

Does God stand in his own light? Does he antagonize any part of his work? If not, will his Spirit cause any member of the church to do so? I believe that no member can completely identify himself with the work upon a partial acceptance thereof. In the work of the dispensation of God's church in our times, we are not sent to present to the world an ecclesiastical lunch counter; we desire the people who are willing to hear, to know the whole truth of this "marvelous work and a wonder," believing that it is fully defensible. We would not unreasonably intrude upon the domain of any one's tender faith; nor intentionally offend; but at the same time shall we keep back words of knowledge that human hearts should know? We who are members of the church are expected to grow in the knowledge of the Lord; and we cannot do this without study of those things that are intimately related to the work.

A passive congratulation of one's self that they have obeyed the first principles and are in the church is not sufficient; first principles imply others to follow. And it is not with us to draw the line as to the limit of the

understanding we should obtain; unless we improperly proscribe our own intellectual possessions. If the "glory of God is intelligence," a comparative ignorance of after first principles would be a poor way to add of his glory to our mental status. I am thankful that many of our people recognize this fact. The glory of the church will be found in the degree of her intellectual attainments, all beautifully harmonizing with the spiritual idea of life in Christ. If any think I am mistaken on this point, read the last half of paragraph 12, section 90, Doctrine and Covenants, and midway of paragraph 5, section 98, Doctrine and Covenants, beginning with "yea, verily I say unto you," closing with the words "of all this glory."

It is for each one to occupy upon the talent they have, to learn of the length and breadth and height of this latter-day work; for it is one of quantity as well as of quality! The enemy is not in love with it, we all know; and it behooveth us to be on the alert, fully up to date. We can afford to be posted, and know whereof we believe, and are assured of the divinity of the work, for we are not ashamed of the gospel of Christ.

The liberality of our platform is based upon the liberty wherewith Christ makes us free. Its length and breadth is found in unrestricted truth. Its height and depth in the possibilities of its divine treasures.

The light thereof is the reflection of the mind of God; its stability is derived from his unchangeable promises; its strength lies in his command; its force in the execution of his will; its life-giving power is in the Holy Spirit given to the church. All these form the beauty and value of the church. Make it invulnerable to the attacks of the enemy. The cry of heresy depends upon the degree of disloyalty in the advocacy of the gospel, or inharmony to the polity of the church.

But so far as true abidance is maintained, there is no room for ecclesiastical proscription. And no man in the church has the right to tell another how much of the work he can advocate, or what portion, where or when; is there? Circumstances, time, and place to govern as to that.

Preach the word refers to all that belongs to the general features of the cause we represent. We preach Christ in the broadest sense of the term, depending upon God for help, because the message is his, and we should keep in memory that our sufficiency is of him.

We should hold ourselves free from unkind prejudice, be as liberal in our faith as the gospel warrants, understanding so far as possible what that phrase implies. Examine, but be not fault-finding; believe, but be not credulous; be firm, but not obstinate; be reliant, but not egotistic; be humble without pretension; be meek without long facedness; in all things seeking to do unto others as we would have people do unto us. It has been said that "it is unholy ground where tyranny murders liberty; where malice murders forgiveness; where dogmatism murders faith; and falsehood murders truth; and cruelty murders mercy; and mockery murders prayer; and hatred murders love;" and we

would add, where the emissaries of darkness banish the messengers of light.

May none of us ever occupy upon such ground.

Respectfully,

J. F. MCDOWELL.

COUNCIL BLUFFS, Iowa, Feb. 26.

Editors Herald:—Am just home from Elmwood, Nebraska, where I have been assisting Bro. F. A. Smith in a series of meetings. Interest continued to increase each evening. This is a good point, and many are interested. I go to Hazel Dell to-night for a week's effort. Elder Blalock assuredly does not think it child's play to meet the "Mormons." In the *Christian Blade* for February, of which he is editor, he has this to say, under the title "Mormonism":—

"Mormons are in their war paint, with tomahawk and scalping knife in hand. They must be met. They are very zealous in propagating their faith. They 'compass sea and land to make one proselyte.' They send out their emissaries, who scour the whole face of the land, and report to headquarters every point which they think vulnerable."

Why shouldn't they? Do not all others do likewise? By the way, how Christlike (?) Elder Blalock and his ilk are! They with impunity call us "Mormons," but how like coyotes if anyone says "Campbellites." Their golden rule must be: Do all the dirt you can to those who differ from you, and then be shrewd enough to avoid a return of the compliment!—Christianity revised by A. Campbell and Co.!

He continues: "The 'Captain General' sends a detachment of soldiers to make an attack on all such places. The unprepared fall easy victims to their dexterity. *No one can stand up against them unless he is well drilled in the use of the 'sword of the Spirit,' and also knows how to turn their own guns upon them.* They are taught to deceive the people. While 'spying out your liberty' they are among you, and you 'know them not.' They occupy a pew in your house of worship, and little do you think they are 'devising mischief in their heart.' They meet you with a pleasant smile, and with one hand give you a very hearty hand shake, and with the other (metaphorically) plunge a dagger into your heart."

What a confession! Blalock feels bad because I outdid him in gentlemanly courtesy in extending my hand at the close of debate. But I hardly expected him to confess his defeat in saying, "metaphorically," that I killed him!

Again, he says: "Brethren, if this 'evil beast' enter your community send for us. Do not sit unconcerned 'under your own vine and fig tree' while this 'wolf in sheep's clothing' is devouring the lambs. Neither send an unarmed novice after this 'man-eater,' lest he devour both the shepherd and the sheep." "We are just home from Tabor, Iowa, where we held a twelve days' debate with T. W. Williams, one of the shining lights of Reorganized Mormonism. We are to trot beside another one of their 'war horses' in a six days' heat at Troy, Kansas, beginning February 21."

Whatever else can be said of Elder Blalock,

he considers others novices, and we—"I & Co."—are the one you must send for to defeat Mormonism. Elder Braden is lecturing at Tabor. He has changed his tactics and confesses it much more advantageous for them to lecture than debate; but the saints are not asleep. Bro. Henry Kemp, in consultation, has issued a circular disclosing their trickery, and insisting that they meet the issue by the 30th of May, 1898. The following closing clause we insert:—

"To Elder McClure and the Christian Church at Tabor:—As you have, without Elder Kelley's consent, announced a debate (between Bro. Kelley and Braden), or a series of lectures against "Mormonism" in its place, thereby acknowledging your defeat in the recent debate; therefore, unless you, or some one chosen by you, appear on the 30th day of May, 1898 (or some other date which may be hereafter arranged with you), you will manifest your inability and unwillingness to meet us in fair and open discussion. If you fail to meet us we shall feel at liberty to make an examination of all the points at issue in our own defense."

From several years' experience and observation I am forced to conclude that there is but a step betwixt Campbellism and Infidelity, and frequently the odds are in favor of the latter. At the present rate of arrangement I opine our encounter with D. H. Bays will not take place prior to the General Conference. They are like the man who having a bovine's tail desperately in his grasp, cries out, "For God's sake, won't somebody help me let go?" Not if we know ourselves.

Southwestern Iowa presents as inviting a field for evangelization as any part of the world. It is to be hoped that our scant missionary force will be augmented by several worthy additions at the coming conference.

Yours in the faith,

T. W. WILLIAMS.

P. S.—It seems that Joseph F. Smith, one of the counselors to President Woodruff, of the Utah apostasy, has passed through our country, for he has left behind their accustomed trail—misrepresentation and falsehood. He told a reporter to the Omaha *Bee* the other day that "the Mormon Church is constantly spreading its influence and membership throughout the United States, and even in Mexico, the South American republics, and Canada branches of the organization are constantly springing into life."

If this is so they must have a considerable following in all these countries. We respectfully challenge them to a vindication of this assumptive claim. We know better. The paper states that "he is a lineal descendant of the great Mormon prophet, Joseph Smith, who in the infancy of the church was killed during the stirring incidents that marked the pilgrimage of his followers from Nauvoo, Illinois."

This is absolutely false. Joseph F. Smith is not a lineal descendant of Joseph Smith the prophet; he is only a nephew of this great man. Joseph Smith was never a Mormon prophet either, nor was he killed during the Mormon pilgrimage, but long before. Again, "In the Salt Lake Valley," said Mr.

Smith, 'reconstructed Mormonism' is yet in its ascendancy, and growing in influence. Of course all of our cities and towns out there have been invaded by other religious denominations, which I am inclined to believe has done more to promote Mormon interests than any other outside influence. Our societies known as the Latter Day Saints are springing up everywhere and in the western part of Iowa they are very strong. In *Council Bluffs*, for instance, there is an established Church of the Latter Day Saints, the membership of which numbers several hundred persons. We now have missionaries in Canada, Mexico, and the South American republics, as well as in the Hawaiian Islands, the Orient, Asia, and Europe. Everywhere Mormonism finds its share of followers."

In the above statement Joseph F. Smith has committed himself to a position, the very opposite of that taken by them since the commencement of the Reorganization or he has deliberately misrepresented facts. There are several hundred members of the Reorganization in Council Bluffs, but according to former Mormon decisions these are apostates, and in no way saints, but terrible sinners. Have they retracted their former position and now accord us our rightful claim and place as Latter Day Saints? If so, then well and good; for if we are Latter Day Saints, then they are not. If he does not so concede, then he has deliberately misrepresented facts and deceived the people, for there is but a handful of the Utah following in this place. Why should men make "lies their refuge" when the truth were better for them? What, pray, does he mean by "reconstructed Mormonism"? The Encyclopædic Dictionary gives the following definition for "reconstruct": To construct again after destruction; to rebuild; "to reconstruct the whole afresh from the very ground." Webster says: "To construct again, to rebuild."

Herald readers! Joseph F. Smith, one of the presidents of the Utah Church, has confessed that they represent "reconstructed Mormonism"! Facts will out. But we hardly expected, where there had been so much deception and wily intrigue, that a president of the Utah body would confess what we have contended for these forty years.

T. W. W.

LATER.—A copy of the Fremont County *Herald*, of the 24th inst., just received. It says: "The students of Alexander Campbell, known as the Disciples, have opened again this week (at Tabor) upon the Mormons, and have brought forward their heaviest battery, bidding all kinds of defiance to the followers of Joseph Smith to send a man to meet their Goliath, Clark Braden. In his opening lecture Mr. Braden threw out some very warm defis, which to the mind of an ordinary listener would seem to demand some serious attention from the defenders of the Mormon holy writ. Leaving aside all controversy over the details involved, which both sides claim as the reasons for this being a one-sided affair, it would seem that our Mormon friends could afford to forsake formal codes to accommodate their rivals in some way; for as it stood, the feeling in the community was

rather favorable to the Mormons as the more able to defend their cause. Much of Mr. Braden's opening lecture was devoted to showing wherein leaders in his own church fall down when in controversy with the saints, and said that not one in a hundred of their ministry had any business tackling the Mormons. Braden's friends bring him forward as their main reserve, as the one man whom the Mormons dare not meet; and Braden himself not very distantly owns to the theory that he is about the only one equipped for that undertaking, and he would have more confidence in his own ministry if they would all so acknowledge Braden, and not attempt to handle the Mormons without his assistance and leadership."

This comes from one of the opposition, and one does not have to read between the lines to discover that they concede a victory for the truth in the past conflict.

Bro. Charles Fry, under date of the 23d inst., writes: "Braden with his right hand man, J. D. McClure, was on hand Monday night entertaining an audience of 62!" Sixty-two is quite a difference from 600 or more who attended the debate.

He continues: "They made a great ado about Kelley's cowardice and backdown; McClure giving a recital of all the preparations, correspondence, etc., concerning this debate, being careful to read nothing but patching it up with a profuse supply of falsehood."

"Braden stated on the stand that he would meet Kelley on the 30th, or any other time, preferring August; but said he would not consider any proposition unless we entered into \$500 or \$1,000 bonds to have the man there at that time to fill the contract. This is another dodge, in which they are seeking a hole to crawl out."

"Monday night Braden gave 'Tommy Williams' and our elders generally, quite a compliment. He said, Anybody undertaking to debate the Mormons on church propositions would be defeated every time, and he hoped the fool-killer would get out and kill off all those fellows who are going around working up debates with the Mormons on church propositions."

Bro. William Stuart, of Mondamin, Iowa, writes me that I had been slightly misinformed as regards the action of the Mondamin church and Blalock's letter to them. Blalock wrote: "Don't let the debate go on with the second proposition written as it is." It was in relation to this that the church acted; they said nothing about issuing circulars, but they "Resolved to write Bays that if he debated the second proposition with the clause referring to Alexander Campbell as being the founder or organizer of their church, that he would do it without the authority of the church, and they would let it be known that they did not so believe." I make this correction, not desiring to misrepresent in any particular. We can win fairly.

T. W. W.

CHICAGO, Ill., Feb. 21.

Editors Herald:—I am still in the faith of our Lord and Savior Jesus Christ. I started the Lord's work here one year ago, and it is

no small star among the colored people. The gospel is the plan of salvation, which we know to be true.

Our district conference will be held here this time, beginning Saturday, February 26. Pray that God may give us a good time. I hear that Bro. John H. Lake and other prominent elders in the field will be with us. I have gained a very prominent minister who will obey our gospel at this conference, his name is Rev. C. Williams, a Christian gentleman, who will be of great worth to me in this latter-day work, and I have gained two more for baptism little later on, who give me their word, and more believing. I have preached forty sermons in nine weeks. Elder Strange preached one sermon for me last week with good liberty.

Your brother in the gospel,
G. H. GRAVES.

SPRING VIEW, Neb., Feb. 21.

Editors Herald:—I have been enjoying myself in the work of the Lord this year, and the Lord has blessed me in my efforts. I have been holding meetings near this place for three weeks. Last Sunday week I lead six precious souls down into the waters of the Niobrara River and baptized them into the kingdom of God, and there are many more near the door of the kingdom.

The last fifty days past of this new year I have preached forty-seven sermons, baptized eight into the kingdom, and presided over seven other meetings, which makes fifty-four meetings that I have taken active part in during the last fifty days. Have sold three of the Book of Mormon, and three Doctrine and Covenants, one Harp, four Hymnals, and one Instructor, and the prospects look bright ahead in the gospel work.

Dear brethren in the field, let us be encouraged in this work, for it is God's work. When I realize the great responsibility that rests upon me, I feel weak under the burden; but the good Lord says that he will place no more upon us than we are able to bear. When I look back and see where the gospel found me, I don't feel discouraged, and I pray that I with you may continue faithful to the end. And let us say as one of the servants of old said, that for me and my house we will serve the Lord, let others do as they may.

Your brother,
W. A. SMITH.

SALT LAKE CITY, Utah, Feb. 20.

Editors Herald:—I notice in *Herald* an inquiry in regard to the name "Kidron" from Bro. Pearsall. I have a new and very complete work called "The Self-interpreting Bible" in four volumes, being a "Bible Encyclopedia," which is the latest and I think most correct. It says "Kidron or Cedron (pronounced Ke'dron), meaning 'Turbid.' A brook which ran through the Valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. Christ passed it on his way to Gethsemane (John 18: 1)."

I have "Brown's Concordance to the Bible" also. That gives "Kedron or Cedron," but gives no pronunciation of it. The same defi-

nition is given as above; he adds that it is the same Kedron referred to in 2 Samuel 15: 23; 1 Kings 15: 13; 2 Kings 23: 4; 2 Chronicles 29: 16; and John 18: 1; showing that it was written three different ways—Kidron, Kedron, and Cedron—all meaning the same brook.

Richard Watson, in his "Biblical Dictionary," gives only one way of spelling it—"Kedron"—and no pronunciation. But I think "The Self-interpreting Bible" the best and latest authority, and that gives Ke'dron as the correct pronunciation, which I think agrees with Bro. Pearsall's pronunciation of it.

PAULINE HIGGINS.

LANSING, Mich., Feb. 19.

Editors Herald:—Last night closed the discussion between Moses Hull, of Chicago, Illinois, and the writer. Mr. Hull claims to represent twenty-one millions of people known as spiritualists; he is a foxy, cunning debater, and when cornered will turn to scouting rather than yield the point.

The proposition was, "Resolved that the Bible teaches spiritualism is of the Devil, and tends to evil."

The King James or authorized version of the Bible to be the standard of argument. I contrasted spiritualism with Christianity from a biblical standpoint, and the result was my opponent pitched into the Bible, which was to be our measuring line, and tried his best to destroy it. He always quoted himself as being the best authority he knew anything about.

When asked what good spiritualism had done for humanity, he answered by telling how a man had been delivered from a beaver trap, after being caught in it, through the guidance of spirits; on another occasion the spirits had helped him hunt up a lost boy, but not until the boy's mother had given him one hundred dollars in money; and beside all that, by it he was convinced of the immortality of the soul. He frankly admitted he himself did not believe one quarter of the things coming from the spirit world; also said a man who was a liar here would be a liar in the spirit world, and when he came from the spirit world to this to direct mediums, would still be a liar. Said the same was true of a murderer or any other bad character.

When asked why spirits that had power to materialize a body and come back to this world did not stay here, as it was much easier to retain a position than to gain it, he answered by saying they did not want to stay out of heaven. Of course he had forgotten that just a few moments before he had said to the audience that he himself was now as much in heaven as he would be in the spirit world, claiming heaven to be a condition and not a place.

When asked how spiritualism stood on the marriage law, as they were accused of wanting to override all law, and especially the law of marriage, he explained by saying he did not like the marriage law Michigan once had, as it would allow the husband to whip his wife, providing he did not use a stick larger than his finger. He said he and Mrs.

Hull, when they were ready to become husband and wife, simply called in a few friends and agreed between themselves to be husband and wife; but forgot to explain just how the law would protect Mrs. Hull as his wife any more from being whipped under that mode of procedure than a legal marriage. Mrs. Hull being his wife would be subject to any and all points of law that another wife was, and if she was not his wife then she was living in crime and ought to be corrected.

Whenever crowded too close he would just more than recite heathen mythology and tell all about the heathen god hauling the sun in a wagon across the earth in the day time, then tumble it over the battlements of the western horizon into hell, through which it rolled down through under the earth at night, and was back to the east ready to be loaded into the wagon red hot in the morning. In short Mr. Hull is the echo of R. G. Ingersoll in many ways. Is a splendid talker, but was made to feel the weakness of his position many times during the discussion. I am sure there were a majority of the hearers on our side of the question after the first night. All goes well.

R. E. GRANT.

CENTRALIA, Kan., Feb. 19.

Editors Herald:—Our district conference held at Scranton passed off very pleasantly, and the writer was happy to meet with many of the saints there for the first time.

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

Upon returning I visited an uncle at Topeka, and sojourned there several days. As the saints had no meeting, we spent the Sunday elsewhere. Our curiosity led us to a society called "The divine healing mission," in charge of Rev. James Thom. This people believe and teach that the healing of the sick is a literal part of the gospel of Christ as much as it was nineteen centuries ago. A part of their creed being: "Health for body, happiness for soul, holiness for spirit, and heaven for the whole man at last." Inscribed upon the walls were the words: "I am the Lord that heals thee. Jesus Christ the same yesterday, to-day, and forever."

After the sermon was preached, which was of an ordinary character, the minister proceeded to actually perform the laying on of hands for the healing of the sick; the absence of oil, however, was noticeable, and quite a number came forward to be administered to. In the testimonies which ensued, many spoke of receiving health and cure. I felt to thank God that the saints of latter-days are also enjoying this blessing; but, O, from what a different source! Inasmuch as the workings of Satan are "with power, and signs, and lying wonders," we can readily see the consistency of the apostle's warning and admonition when he wrote: "Beloved, believe not every spirit, but try the spirits whether they are of God." We know that the divine edict is: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

A short time ago I attended some Christian

Scientists' meetings in a prominent city, and became convinced that they were in possession of a seductive spirit. At that time a sister, who had been a Latter Day Saint for years, asked that the branch permit her name to be stricken off, as she had joined the Christian (scientist) church. I meditated much upon this action, as I couldn't see how it was at all possible for one to depart from the "one faith." Then, one day I was made to realize as I never had before the strong delusions that are abroad in the earth; and amid sobbing and sighing I prayed for steadfastness and strength to endure faithful to the truth which I have espoused. A feeling of gratitude to God came over me that I had been made acquainted with the restored gospel, brought to earth by the hand of an angel from heaven. My heart was also moved to great pity for those who have been deceived by Satanic influences. And though men and women take readily after these healing-wonders (which are so prevalent in the world to-day), yet the fact remains, that the mere healing of the body never can accomplish the salvation of the soul as promised and set forth in the gospel through an entire obedience therunto. Whatever is short of abiding the "celestial law" will not stand the test in the great day of accounts. We must, then, be wise in choosing that part which can never be taken from us, that the end may be that of peace. May the day hasten on when the fullness of the gospel shall have reached all the honest in heart, that a righteous people be prepared to meet the Lord of glory when he comes.

FRANK J. PIERCE.

KEOKUK, Iowa, March 1.

Editors Herald:—Sr. Jane Clarke of this city (late of England) is trying to locate her son William Clarke; the last address she has of him was Laman Street, Coot Hill, New Castle, N. S. W. She has written to the above address, but received no answer, and she thinks he must have moved. He is a baker by trade, also an elder in the church. We thought a notice in the *Herald* might find him.

The last time she saw him was in 1884, at Barrow-in-Furness, England. She came to America less than two years ago, and he does not know of her leaving England. Sr. Clarke has been very sick for the last two months, and is in a very critical condition yet, so any news of her boy would be a great comfort to her. Sr. Clarke's present address is No. 429 Palean Street, Keokuk, Iowa.

Your sister,

CASSIE HAINES.

LYDIA, Texas, Feb. 24.

Editors Herald:—Since last writing I labored some in Indian Territory, then attended the White-Chism debate; from there, by invitation of E. A. Erwin, went to Manchester, Texas, laboring in the regions round about, until December 24, when Bro. Erwin took me by wagon to Shawnee branch, where I found a fine band of saints all willing to do their duty, but sadly in need of instruction. When will elders learn that saints perish for

want of spiritual food and proper instruction. I labored here preaching and teaching until January 3, then went to Simms, in Bowie County, where I preached on the 4th in Gum Spring schoolhouse, but there being objections to the use of the house, I returned to await development. In a few days I got a card stating that I could have the house as long as I wanted. So I went on Friday, 14th, and delivered three sermons. On Sunday night, after service, some fifteen or twenty shots were fired. On Monday night I had the largest congregation, and fine order and good attention, while I presented the latter-day apostasy. After preaching five discourses I returned to Gum Spring to fill my appointment, where I was received by the people, and held forth until the 30th, when I baptized two; after two weeks' absence returned and baptized three more. I promised to return if the Lord wills after crops are laid by. I am booked for Douglass to-night, and then by invitation go to Mabry, west of Clarksville.

Your brother in Christ,

JOHN W. KENT.

GRAND RAPIDS, Mich., March 1.

Editors Herald:—We are having very nice meetings here; on Sunday afternoon Elder EYANS addressed us, and in the evening the hall was nearly filled with attentive listeners. Elder Grant having been advertised to speak, answering the objection of Infidelity on the Bible account of creation. Many were heard to express themselves as being well pleased.

Last night a large number of the saints and friends gathered at Elder Grant's and gave him a very happy surprise—the occasion being in celebration of his birthday. The house was filled with jolly people. Vocal and instrumental music were the order of the evening; after which a bountiful supper was served. An enjoyable time was had by all. After supper, by request of the saints and friends, Bro. George in their behalf presented Elder Grant with a small purse of nearly twelve dollars as a birthday gift.

We all feel to rejoice that we have had the privilege to embrace this latter-day work, and may we all live to the honor and glory of God, and always be found keeping his commandments is the prayer of

Your sister,

FERN GRIFFITH.

TROY, Kan., Feb. 28.

Editors Herald:—Closed six nights' discussion here with W. W. Blalock Saturday evening. The questions involved an examination of the Christian Church and that of the Latter Day Saints.

Three nights were devoted to consideration of each proposition. I asked for 12 nights instead of 6, but asked in vain. Elder Blalock had but six nights for discussion in Troy and did not know that in all the future he would ever have another six nights to debate the authenticity of the Book of Mormon and the Prophetic claims of Joseph Smith here.

He evidently had learned, in his recent

twelve nights' controversy at Tabor, Iowa, with our "T. W." that lengthy debates are not profitable to his cause. If I mistake not he will, ere long, learn that the Christian Church can gain nothing, nor the church of the Saints lose, even in a short contest.

The shorter the contest the better the opportunity to "throw dust in the air," endeavor to darken the spiritual skies and get away before the dust is "lightly laid again" by refreshing showers of light and truth.

I can but express gratitude for the courageous fairness and unswerving integrity displayed in every particular by Mr. A. Bowers, an attorney at law, who presided over the sessions of the debate. He himself a member of the Christian Church, but I am sure there was nothing in his decisions, or conduct of the discussion by which an observer would have known that he was directly associated with one of the churches on trial.

I expect to labor in Ness County until General Conference. My address while there will be Brownell, Kansas.

Now that the Northwest and Northeast Kansas districts have again and thus early decided to unite in a reunion next summer, let us all and of both districts begin at once to labor to make it the largest, and because the largest the most profitable gathering of the kind ever held in the State. "The greatest good to the greatest number" should be the motto inscribed in every heart. The reunion committee is already at work and will make all necessary arrangements for the accommodation and comfort of all and will announce the arrangements made in the church papers at an early date. They solicit and expect the cooperation of the saints in both districts.

Your brother,

WILL S. PENDER.

NORMAN, Oklahoma, March 1.

Editors Herald:—The contest is over, and the long talked of debate in this part of the mission is a thing of the past. Notwithstanding poor health, Bro. Crawley was able to respond to his turn in defense of the angel's message. Elder L. M. Wilson, representing the so-called Christian Church, is I believe above the average debater; he is a very able man, and conducted himself rather gentlemanly throughout. However, he is bold and skillful in blinding the eyes of many with sophistry and misapplication of the scripture. He tried to disprove the Book of Mormon by referring to dispensations as he finds them marked off in the Bible, saying that because they do not commence and end (on each continent) alike, the Book of Mormon is not true. Mr. Wilson urged that if there was an apostasy from primitive Christianity, that if the church was rejected, corrupted, and lost; then as Christ was the head of the church, then he was left without a body, therefore he was beheaded. Again: to refute the idea of apostasy, Elder Wilson claimed that if the church apostatized—become dead—then as the church was the bride or wife of Christ, he was then left a widower! Bro. Wilson had a very cunning way of ridiculing anything that did not

agree with his philosophy. His skill in this line makes the casual observer think he is winning the controversy, but when Bro. Crawley would expose his reasoning, and furnish the proof from the Bible, it would show up in a different light than what Mr. Wilson had first shown. Bro. Crawley made a good defense, and by his calm, gentle manner won friends, even those who are most prejudiced against the church.

Another glowing point (?) that Mr. Wilson made against the idea of an apostasy was: "The people apostatized, but the church didn't!" Now you have it! The people composing the church departed from the faith, wandered from God, but the church itself kept the faith, remained true to God; so Mr. Wilson's logic is known to his brethren.

This objection is at par with one I met with while here last summer from a Mr. Brazier, a Methodist preacher. Our meeting was well attended, and the people friendly; and to divert their minds from us Mr. Brazier volunteered information regarding Joseph the prophet. He claimed to know so many things that Joseph was guilty of, which if true, would be a discredit to him as a man of God. When I questioned him closely he vowed his statements to be true, claiming he was there and knew for himself. The congregation became attentive; he became earnest, and repeated over and over that he "was a man grown when Joseph Smith was killed."

After this statement was well understood by the people, I asked him: "What year were you born?"

"In 1840," was the reply.

"Well," I said, "you were a little bit of a man, four years old!"

The conversation at this point came to an end amid applause and laughter; for I had informed the people before that Joseph Smith was killed in 1844.

Our little boy, Richard, is quite sick at this time, and we ask your prayers that God will restore him to health. I am to go tomorrow to Noble, to tell the gospel message and baptize some who have been waiting my return.

Mission address, Sumner or Kingfisher.

Yours in the faith,

R. M. MALONEY.

LITTLE SIOUX, Iowa, March 3.

Editors Herald:—Since my arrival from the West I have preached in Omaha, Nebraska, Woodbine, Galland's Grove, Dow City, Moorhead, and this place, Iowa;—twenty-eight times in twenty-five days. At Woodbine a young lady student gave her name for baptism.

Have felt well in presenting the word as a rule, though had to contend with a combination of toothache, neuralgia, and climatic enervation while laboring at Woodbine. The "combination" was at least preferable to the results produced.

The saints at Omaha have in view the securing of a booth in one of the exposition buildings for the exhibition of the church publications and other matters of general interest, and should be backed by the church

in so commendable a scheme. Most gratifying results would likely be had at little expense.

Expect to close here to-night, thence to Woodbine for convention and conference, Omaha for Sunday night, and home next day to prepare for quorum work.

J. W. WIGHT.

Original Articles.

AUTUMN LEAVES.

THE editor of this monthly wishes once more to call your attention to the youngest born of the church publications. It would seem that at the present reduced price at which the management are offering it, it ought to come within the reach of a great many who have not heretofore felt able to subscribe for it.

There are times when many of us feel the need of being strengthened by such strength as comes from the testimony of others; and how much greater that strength is when we know those others—have implicit faith in them because of their consistent walk as Christians. Let us say to you, brethren and sisters, you will wait long and search far before finding stronger testimonies of the divinity of the work represented by the elders of the Reorganized Church than are now appearing in the pages of *Autumn Leaves*, from the pens of Sister Emma Burton and Bro. Alexander H. Smith. The plain, unvarnished manner in which they are related adding, if possible, to their strength.

The opportunity now offered awaits only your decision in the matter. Subscribe to the *Leaves* and help to circulate these testimonies by loaning them to others after you have read them yourself.

EDITOR AUTUMN LEAVES.

Conference Minutes.

NEW YORK.

Conference was held in the saints' hall, 199 Saratoga Avenue, Brooklyn, New York, February 12 and 13, 1898; Joseph Squire president. W. H. Kelley was chosen to preside, Bro. Squire associate, S. Guilfooy clerk. Privileges of conference were extended to Bro. Zimmerman, of Philadelphia. Ministry reporting: Elders Squire, Newstead, Stone, Potts, and Truman; Priest J. Cocks; Teachers Lester, Buttery, and Box; Deacon Cable. District treasurer reported: Collections last conference \$6.38; expenditures ten cents; on

hand \$6.28. Bishop's agent's report: Received, 1897, \$259.52; subscribed to Graceland College fund \$40.00; total paid out \$252; on hand \$7.52. W. H. Kelley, A. M. Baker, and F. Sheehy were appointed delegates to General Conference from this district. W. Clark was recommended from the Brooklyn branch for ordination to the office of deacon. Ephraim Squire recommended from same branch for ordination to the office of teacher, and S. Guilfooy recommended for ordination to the office of priest. The conference sustained all the ordinations unanimously. Motion prevailed that this district request the General Conference to return W. H. Kelley to the Eastern mission. Motion carried that whatever share we had in the tent belonging to the Philadelphia district when New York formed part of that district, be turned over to the Philadelphia district. Other local business was transacted and the following officers elected: Joseph Squire president, S. Guilfooy secretary and treasurer. All the church authorities were sustained. Motion prevailed that next conference be held at Broad River, Connecticut, time left to the district president. Sunday will be remembered with thanksgiving by the saints of this district. Good services all through the day. The sermons were by Elder W. H. Kelley. At the prayer and testimony meeting in the afternoon two infants were blessed, the three brethren ordained, and the gift of tongues manifested with great power. We were all blessed and felt strengthened in the great latter-day work.

MASSACHUSETTS.

Conference convened in saints' new chapel, Providence, Rhode Island, February 26, 1898, at 2:35 p. m.; W. H. Kelley and R. Bullard chairmen, F. O. Coombs associate, M. C. Fisher and A. B. Pierce clerks. Priesthood reports were read from following: District president, R. Bullard; vice president, F. O. Coombs; Elders J. Smith, G. W. Robley, F. O. Coombs, W. Bradbury, G. H. Smith, E. O. Toombs, N. C. Eldridge, N. R. Nickerson, J. Gilbert, G. S. Yerrington, G. H. Gates, and J. B. Pearce; Priests T. H. Moore, S. W. Ashton, W. Talbot, A. B. Pierce; Teacher C. L. Munroe; Deacon W. F. Frost. A. B. Pierce and G. W. Robley press committee. Bishop's agent reported \$413.25 collected from October, 1897, to January 1, 1898. District treasurer, R. Bullard, reported balance in treasury of \$37.07. Following membership reported from various branches: New Bedford 22, Brockton 30, North Plymouth 29, Plainville 85, Little Compton 16, Dennisport 54, Fall River 130, Providence 224, Boston 154, Cranston 36. District total to February, 1898, 780. Recommendation from Providence branch that John Suttill be ordained to office of teacher was ratified by conference and ordination attended to during the session. Following chosen delegates to General Conference: W. H. Kelley, R. Bullard, I. M. Smith, F. M. Sheehy, G. W. Robley, Julia A. Glover, M. C. Fisher, Kate E. Blood, Levina Ashton. Election of officers resulted in following for one year's term: R. Bullard president, F. O. Coombs vice president, M.

C. Fisher clerk, W. A. Sinclair associate. Bishop's agent, district treasurer, and general church authorities sustained. Next conference to convene at Fall River, Massachusetts, October 8, 1898. Sunday and Monday mornings, very profitable prayer services were held in which several gifts were manifested and Spirit of God was freely felt by many present. Preaching by Elders W. H. Kelley and I. M. Smith. A very satisfactory session indeed, and pronounced one of the best conferences for many years. It is evident that a new era has dawned upon Massachusetts district, and if saints are faithful, great blessings are in store for them. Five baptized during conference.

EASTERN COLORADO.

Convened in conference at Denver, Colorado, February 19, 1898, at ten a. m.; J. B. Roush presiding, Charles E. Everett clerk. Branches reporting: Denver, Rocky Mountain, New Windsor, Laird, Highland, Cedar, Eustis, and Coal Creek (disorganized). Cottonwood, no report. Membership of district 375; net gain for six months 19. Elders reporting: J. W. Gillen baptized 9, O. B. Thomas, J. B. Roush baptized 4, J. W. Gilbert baptized 7, E. F. Shupe, J. Kemp, E. D. Bullard, J. Houston, K. Seli baptized 2; Priests C. B. Gouldsberry, M. F. Ralston baptized 1, J. Schmutz, O. A. Westland. Bishop's agent's report: On hand last report \$68.90; received \$166.75; expended \$223; on hand \$12.65. Books audited and found correct. General Conference delegates: J. W. Gillen, J. W. Gilbert, O. B. Thomas, J. B. Roush, and Sr. L. S. Nudd. Officers elected for ensuing six months, J. B. Roush president, E. F. Shupe vice president, Charles E. Everett secretary. Speakers during conference, Elders J. B. Roush, James Kemp, and O. B. Thomas. A grand spiritual feast was had at the Sunday p. m. social and sacrament meeting, the Holy Spirit being present to such an extent that even those not being one with us felt its influence. This being our first conference in the district held under the delegate system, we are pleased to say it was a success, there being a larger attendance than at any previous conference. Adjourned to meet with the Rocky Mountain branch at Conifer, Colorado, at ten a. m., August 21 and 22, 1898.

Sunday School Associations.

ST. LOUIS.

Convention met Saturday, February 12, at 2:30 p. m. After the usual preliminaries, the following officers were elected: J. J. Billinsky superintendent, Wm. Jaques assistant, Grace Anderson secretary, and S. A. Burgess treasurer. Delegates to the General Convention were appointed. It was decided that we should hold our conventions semi-annually. The superintendent was authorized to appoint two members to labor with him in preparing the program for our next convention. Saturday evening Sr. Joseph Swift told us now she manages the primary scholars,

Bro. J. C. Hitchcock read an essay, "The lost quarterly, or the child you can't do anything with," and Bro. Wm. Jaques gave us a talk on Sunday school organization. On Sunday evening the program consisted of vocal and instrumental music, two essays, "At the King's right hand," and "The Sunday school a necessary educational factor," and our paper, "Sunday School Advocate." All the parts were good and well rendered. An excellent spirit prevailed throughout the convention and we believe good was done.

EASTERN IOWA.

Association met at Fulton, Iowa, February 4, 1898; Ella J. Green superintendent, J. W. Peterson secretary pro tem. Reports from Zion's Hope school, of Fulton, and the Green Valley school were read. A question of "How to interest the scholars in the study of the lessons" was spoken upon by several and some good points noted. In the evening Bro. J. W. Peterson delivered a good sermon on Sunday school work. Adjourned to meet with the Green Valley saints, July 30 and 31, 1898.

CONVENTION NOTICES.

The Independence district Sunday school convention will be held at Holden, Missouri, March 11, 1898, at 10:30 a. m. Let us all come prepared for a good spiritual time.

DOROTHEA BERG, Sec.

Miscellaneous Department.

HIGH PRIESTS' QUORUM.

Blank report-forms have been sent to all high priests, those in England, Canada, and the United States, and the presidency of the quorum desire that these blanks be filled out and returned by the latter part of March, so that they be arranged ready to read in their order at the first meeting of the quorum in April.

H. A. STEBBINS, Sec.

LAMONI, Iowa, March 3, 1898.

FOURTH QUORUM OF ELDERS.

Members are hereby respectfully requested to forward their annual reports, with quorum dues, twenty-five cents, to the quorum secretary, Elder J. W. Gilbert, Independence, Missouri, in care of Elder R. May. Full reports are expected from every member of the quorum. In bonds,

A. BARR, Pres.

CONFERENCE ATTENDANTS.

Those intending coming to the General Conference, which convenes at Independence, Missouri, April 6, 1898,—elders, delegates, and laity,—will please notify the Assignment Committee, as soon as possible, of their intentions, and if you have any preference as to where you should stay during conference, please so advise so that all may be satisfactorily arranged beforehand. If each one will observe this request, they will confer a favor on the committee and greatly facilitate the work of caring for those attending confer-

ence, and at the same time save themselves a great deal of annoyance.

We desire to make every arrangement possible beforehand for your comfort and convenience, so that all that will be necessary for you to do on reaching Independence will be to report at the church, receive your receipt, and be directed at once to your stopping place.

WM. CRICK,

W. N. ROBINSON,

WM. ROBERTS,

Assignment Committee.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted reduced rates to the General Conference and conventions of auxiliary societies,—Zion's Religio-Literary Society, and the General Sunday School Association,—naming the dates, as requested, from April 5-20. The Conference does not convene until the 6th, but the 5th is named in order to permit attendance at the conventions.

Reduced rates are granted under the following conditions:—

1. Going tickets must be purchased not earlier than three days before the 5th, and not later than three days after, Sunday not being counted as a day in any case. In other words, tickets may be purchased on any date from April 1 to 7, inclusive, but not later than the 7th.

2. The rate is one and one third fare for the round trip. The rule is to purchase full fare tickets on the going trip. Passengers must, in all cases, *obtain certificates with every ticket purchased*, which certificates, when signed by the Church Secretary and stamped by the agent of the Chicago and Alton Railroad at Independence, Missouri, will entitle purchasers to return trip tickets at one third the usual fare; provided that one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to this reduction; nor are tickets purchased at fifty cents or less to be counted.

Where passengers can do so, it is better to purchase a through ticket to Independence and obtain one certificate. Where several tickets are purchased, separate certificates must be obtained with each.

Special Note:—Passengers must be particular not to complete their journey from Kansas City to Independence by street railway or electric lines—they must go through to Independence by the Missouri Pacific or Chicago and Alton—the regular railroad lines—to secure the reduced fare.

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local ticket of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable

from him, and procure certificate filled out to correspond with the tickets purchased."

For information concerning best routes, etc., apply to ticket agents.

The Burlington, Cedar Rapids and Northern will sell tickets to points on the C. R. I. and P., M. and St. L., St. L. K. C. and N. W., C. B. and Q., and R. I. and P. Rys., which roads will honor its certificates for return passage to starting point on its line at the reduced rate.

"Where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one-way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one-way tickets at the regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting."

"No certificate will be honored which was issued to cover the sale of more than one single-trip ticket."

Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than three days after the 20th—to the 23d inclusive.

Purchasers should hand in their certificates promptly to the Secretary, that the local railway agent may be notified of the required one hundred being purchased.

The following lines of road will sell tickets on the certificate plan:—

Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Jacksonville and St. Louis; Minneapolis and St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash; Wisconsin Central Lines.

CENTRAL PASSENGER COMMITTEE.

The Central Passenger Committee has granted reduced rates—one and one third fare for the round trip—under the same general conditions, on all tickets costing 75 cents or more. Its territory "is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis and Cairo; and on the south by the Ohio River, but including points on either side of that river."

Its roads are as follows:—

Alliance and Northern; Ann Arbor; Baltimore and Ohio (West of Ohio River); Baltimore and Ohio Southwestern; Chicago and

Eastern Illinois; Chicago and West Michigan; Chicago, Indianapolis, and Louisville; Chicago, Peoria, and St. Louis; Cleveland, Akron, and Columbus; Cleveland, Canton, and Southern; Cleveland, Cincinnati, Chicago, and St. Louis; Cleveland, Lorain, and Wheeling; Cleveland, Terminal, and Valley; Cleveland and Marietta; Cincinnati, Hamilton, and Dayton; Cincinnati Northern; Cincinnati and Muskingum Valley; Columbus, Hocking Valley, and Toledo; Columbus, Sandusky, and Hocking; Detroit and Lima Northern; Detroit, Grand Rapids, and Western; Detroit, Toledo, and Milwaukee; Evansville and Indianapolis; Evansville and Terre Haute; Findlay, Ft. Wayne, and Western; Flint and Pere Marquette; Grand Rapids and Indiana; Grand Trunk Railway System, (lines west of Detroit and St. Clair Rivers; also Buffalo, Niagara Falls, and Suspension Bridge, New York;) Indiana, Decatur, and Western; Indiana and Illinois Southern; Jacksonville and St. Louis; Jamestown and Lake Erie; Lake Shore and Michigan Southern; Louisville and Nashville, (between Louisville and Cincinnati and St. Louis and Evansville;) Louisville, Evansville, and St. Louis Cons.; Louisville, Henderson, and St. Louis; Michigan Central; New York, Chicago, and St. Louis; Ohio Central Lines, I. and O. C., and K. and M; Ohio River and Lake Erie; Ohio Southern; Pennsylvania Lines west of Pittsburg; Peoria, Decatur, and Evansville; Pittsburgh, Bessemer and Lake Erie; Pittsburgh, Lisbon, and Western; Pittsburgh and Lake Erie, (west of and including Pittsburgh;) Pittsburgh and Western; St. Louis, Chicago, and St. Paul; Toledo and Ohio Central Extension; Toledo, Peoria, and Western; Toledo, St. Louis, and Kansas City; Toronto, Hamilton, and Buffalo; Vandalia Line; Wabash; Wheeling and Lake Erie; Zanesville and Ohio River.

TRUNK LINE ASSOCIATION.

The Trunk Line Association has also granted the same reduction in rates, subject to the same general conditions with some minor exceptions.

1. The reduction is from Trunk Line territory; i. e., from Niagara Falls, Buffalo, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, W. Va., and points east thereof, except in New England.

2. Fares under 75 cents will not be computed in the reduction.

3. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

4. "It would be well to impress upon those availing of the reduction the necessity for giving ticket agents timely notice of their intentions, so that through tickets and certificates may be ready when required."

5. List of roads: Addison and Pennsylvania; Allegheny Valley; Baltimore and Ohio (Parkersburg, Bellaire, and Wheeling, and

east thereof); Baltimore and Potomac; *Bennington and Rutland; Buffalo, Rochester, and Pittsburg; Camden and Atlantic; Canada Atlantic; Central of New Jersey; *Central Vermont; Chesapeake and Ohio (Huntington, W. Va., and east thereof); Cumberland Valley; Delaware and Hudson; Delaware, Lackawanna, and Western; Elmira, Cortland, and Northern; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fall Brook; *Fitchburg; Fonda, Johnstown, and Gloversville; *Grand Trunk; Jamestown and Lake Erie (for business to points in Trunk Line territory); Lehigh Valley; New York Central and Hudson River (Harlem and New York and Putnam divisions excepted); New York, Ontario, and Western; New York, Philadelphia, and Norfolk; Northern Central; Pennsylvania; Philadelphia and Erie; Philadelphia and Reading; Philadelphia, Wilmington, and Baltimore; Rome, Watertown, and Ogdensburg; Western New York and Pennsylvania; West Jersey; West Shore; Wilmington and Northern.

*Only for business originating at, or destined to, stations on the direct lines of these roads between Troy, N. Y., and Montreal, Can.

SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association, covering territory south of the Ohio and Potomac and east of the Mississippi rivers, has granted the same reduction in rates and subject to the same general terms. The following is the list of lines included in this association:—

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Delegates will please note that certificates in all cases are *not transferable*.

R. S. SALYARDS,

Church Secretary.

LAMONI, IOWA, February 15, 1898.

BORN.

MCQUEEN.—To Bro. and Sr. McQueen, of Waverly, Iowa, February 23, 1897, a girl, and named Bernice Marie. Blessed February 27, 1898, by Elder J. R. Sutton.

MARRIED.

COCHRAN—WATKINS.—At the residence of the bride's parents, Kewanee, Illinois, on the evening of February 23, Mr. John Cochran, of Forbush, Iowa, to Sr. Sarah Jane Watkins, daughter of Elder John J. Watkins, of Kewanee; Elder John Chisnall officiating, the Kewanee branch choir furnishing appropriate and inspiring music for the impressive service. The bride received a large number of beautiful and useful presents as souvenirs, which will serve to remind her in her new home of the kind regard held for her. About seventy-five assembled guests sat down to a bounteous repast. The good wishes of all go with the young couple to the home at Forbush, Iowa.

DIED.

TORRANCE.—James Grey Torrance, January 22, 1898. Deceased was born September 16, 1821, in the city of Quebec, Canada. Married to Miss Lydia Lyster in 1851. To them were born two sons and five daughters, all of whom, except the oldest son, remain to mourn. Bro. Torrance, since 1865, has made Kansas City and Independence his permanent home. While quite young he united with the Methodist faith. Not feeling fully satisfied, sought further light, and in 1873 united with the Church of Latter Day Saints, fully convinced he was in the true faith. He lived a most conscientious, earnest life, and was a faithful worker in the cause of Christ. A most devoted husband and loving father. He bore his severe suffering with great Christian fortitude to the end. He lived an active life of usefulness and died at his post, loved, honored, and mourned by all who knew him. Sermon at the saints' church by Elder W. T. Bozarth, January 26.

MCCALLUM.—At Englewood, near Independence, Missouri, Sunday, February 20, 1898, Oscar Maceo, youngest son of Bro. Alexander and S. Emma J. McCallum. He was born at Englewood, June 12, 1896, and was a little over twenty months old at his death. The funeral services were held at the home, Englewood Station, in charge of Bro. J. W. Brackenbury. Little Oscar was the youngest grandson of President Joseph Smith, and was a beautiful promise of a bright and useful man. "Death loves a shining mark." Others have lost, so have we, is the language of broken-hearted mourners.

SIMMERMAN.—At his home in Madison, Fremont County, Iowa, January 7, 1898, Uriah Simmerman, aged about eighty years. Deceased came to Iowa with the saints when they left Illinois. Married to one of the Richards girls, who died some years ago. Later he married Mary Stewart, sister to Sr. Deliah Donaldson. Deceased is a relative to Bro. Daniel Hougas, of Henderson, Iowa. He never united with the church, but called for the elders to come and administer to him. Wife, four sons, three daughters, and a large circle of friends mourn. Funeral sermon preached by I. W. Whitaker, of the Christian Church. He was buried in the Zion Church cemetery, Fremont County, Iowa.

McKIM.—At Deloit, Iowa, February 16, 1898, Sr. Elizabeth McKim, aged 76 years, 9 months, and 2 days. Deceased was born in

the State of New York. She came to Iowa in 1874, at which time she was a widow. She was married to Bro. David McKim, April 12, 1877. She died firm in the faith. Funeral services at saints' church, Deloit, February 18. Sermon by Elder C. J. Hunt, assisted by J. T. Turner.

WILLIAMS.—Sr. Alice Williams, of St. David, Illinois, (daughter of Bro. David Davis and Sr. Elizabeth Williams,) was born February 10, 1877, at Breeds, Illinois; baptized and confirmed October 22, 1897, at Canton, Illinois, by Elder T. J. Sheldon; died February 8, 1898, at St. David, Illinois, and was buried at Canton, February 11, Elder T. J. Sheldon officiating. Elder Thomas Stafford, of Lewiston, preached a sermon at St. David, and Elder T. J. Sheldon preached in the church at Canton. A large attendance was had at both services. The church could not contain the people that gathered there. Sr. Williams had been failing for some time and all who knew her sympathize with her bereaved relatives. She is survived by her father, mother, three brothers, and three sisters, who mourn their loss.

WILLIAMS.—Elder David Williams was born October, 1823, in Carmarthenshire, South Wales; died February 9, 1898, at his home, Netawaka, Kansas. Bro. Williams joined the church in 1848, and was a traveling elder in Wales for a long time. Emigrated to Utah about 1857; became dissatisfied in a short time; returned and came to Atchison, Kansas, in 1860. Was baptized into the Reorganized Church August 26, 1868, and was soon ordained an elder. He presided over the Atchison branch and the Northeastern Kansas district for many years to the satisfaction of all concerned. It was often said of him that he was an Israelite indeed, in whom there was no guile. Old age, accompanied with a cold, brought about his release, for which he was prepared, rejoicing on his deathbed and praising God for the consolation and comfort afforded him through the gospel. A wife, two sons, three daughters, many grandchildren and one great-grandchild remain in grief. Funeral services conducted by Elders H. Green and J. A. Davis, Bro. Davis preaching the sermon.

STONE.—At the home of Bro. and Sr. Hopkins, Lucas, Iowa, February 4, 1898, Mrs. Rachel Stone. She was born April 3, 1848, at Dudley, England; came to America in 1875; married Thomas Stone November, 1880, at Kewanee, Illinois; removed to Lucas in 1882. Funeral sermon February 6 by Elder John Watkins, in the chapel at Lucas; interment in Fry Hill cemetery.

STIVERS.—On February 7, 1898, Simeon Stivers, of Irvington, California, in the seventy-first year of his age. Bro. Stivers was a pioneer, and came to San Francisco to take part in the Golden Jubilee procession. He took cold, which developed into pneumonia, and caused his death. He was laid to rest on the 9th in his plot at Irvington. A procession a quarter of a mile long followed him to his last resting place. Funeral sermon by C. A. Parkin.

TAYLOR.—On January 28, 1898, at Zone,

Ontario, Eva Frances, only child of Bro. Charles and Sr. Melissa Taylor, aged 1 year, 4 months, and 20 days. Interred in Bothwell cemetery, Elder Shields officiating. Sermon at Zone town hall, February 20, by Elder Shields; text, 1 Corinthians 15: 54-58.

JASPERSON.—Sara Marcussen was born in Denmark, January 20, 1833. She came to America in 1865, and was united in matrimony to H. H. Jaspersen, August 5, 1866. She died in Independence, Oregon, February 21, 1898, aged 65 years, 1 month, and 1 day. Mrs. Jaspersen was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, having united with that church in Nebraska, on September 13, 1880. She came to Oregon in 1884 with her husband. A year later they moved to Independence, where they have since made their home. Her husband, her friends and neighbors who knew her best, all testify to her sterling worth and consistent Christian character. The funeral services were held at the Methodist Episcopal church, on Wednesday, at one p. m., Rev. G. L. Burbank officiating.—*Independence Enterprise*.

ALLISON.—Dr. Thomas E. Allison was born in Clarion County, Pennsylvania, February 23, 1823, and died at Crescent, Iowa, December 30, 1897, aged 74 years, 10 months, and 7 days. Bro. Allison was one of the western Iowa pioneers, and was well known in Council Bluffs and vicinity. He was long a resident of this city and on December 20, 1886, he was baptized by Bro. J. F. McDowell, of the Seventy. He has been a loyal, consistent, and earnest member ever since. An immense congregation assembled at the Crescent church at two p. m. on the last day of the year, while Bro. T. W. Williams, with pathos and fervor which God's Spirit alone can give, spoke comfort to the bereaved. Sr. Allison receives the sympathy and confidence of the entire community.

FOOTE.—Bertha Rosetta Foote was born February 3, 1883, and died February 20, 1898, at Crescent, Iowa, aged 15 years and 17 days. She was the youngest child of Charles and Mary Foote. She was baptized September 20, 1895, in Lake Manawa, Council Bluffs, Iowa, by Bro. T. W. Williams. Funeral services by Bro. T. W. Williams from the Crescent church, February 22, 1898.

HUNTSMAN.—Near Lamoni, Iowa, March 1, 1898, of old age, Elder Jacob Huntsman, aged 91 years and 11 days. He was born in Belmont County, Ohio, February 18, 1807; married Catherine Wyrick in 1834, and they united with the old organization in 1835. In 1863 they joined the Reorganized Church, and he was a member of the Delano branch, Missouri, at the time of his death. To them were born twelve children, of whom three sons and one daughter survive. The aged wife also lives, but seems nearly through her journey. They were at Haun's Mills and in other trying scenes in the early church. Elder T. J. Bell preached the funeral sermon.

EATON.—Susie A., daughter of Freman and Diantha Eaton, died February 15, 1898, aged 4 years. Funeral at chapel; sermon by J. J. Billings. Sleep, sweet bud, till Jesus calls thee.

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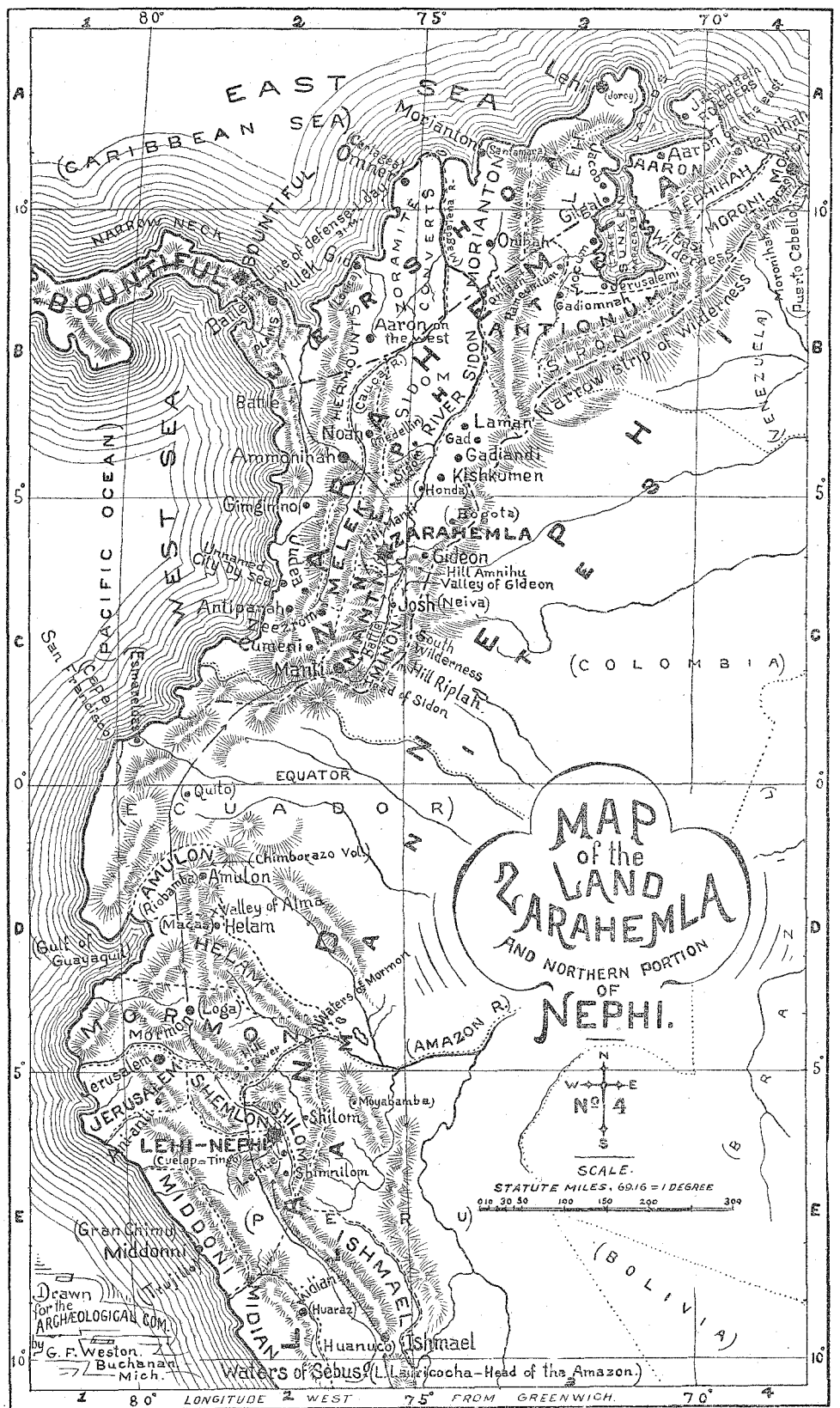
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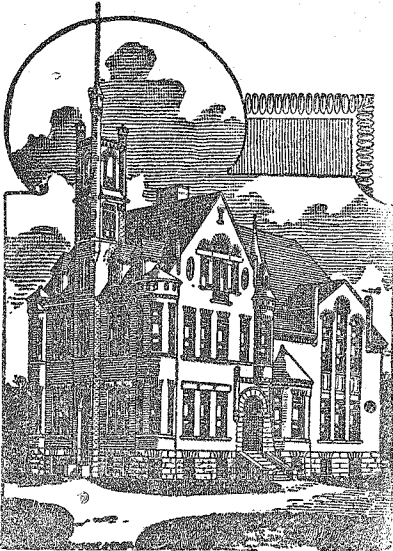
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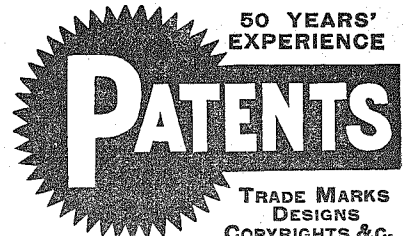
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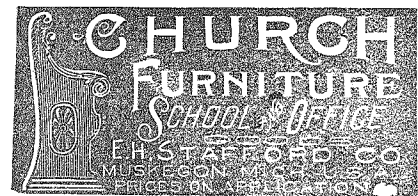
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, March 16, 1898.

No. 11.

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HORRORS IN AUSTRALIA.

ENTIRE COLONY STRICKEN.

VANCOUVER, B. C., March 6.—Disaster and desolation beyond description have overtaken two colonies of Australia. Passengers arriving by the Aorangie to-day, blooming in straw hats and blazers, tell a startling story of the terrible heat rays which are withering up a continent. Whole pages cut from that weird fantasy, "The War of the Worlds," would but aptly describe the antipodean nation's struggle for life beneath the blighting heat of a pitiless sun. At noon in Melbourne, Victoria, the sun focused a withering ray on the city. Water in the wells sunk into the parched earth, streams dried up, and rivers visibly sank as in a falling tide. Hysterical women proclaimed the end of the world. Men, women, and children gasped for breath as they prayed to be delivered from a horrible end. The weakest were dying and did not see the dense, opaque vapor which, as the day waned, rolled in from the burning forests and shut out the scorching sun.

Another evil was upon them. The air was thick and murky, alive with blinding cinders. Men would have suffocated or gone blind had they not shut themselves away from the overpowering influence of the mountain of smoke that settled over the city and

blotted it out even from the sun's hateful light. But the darkness was worse than the light, and the air was harder to breathe.

Relief was soon to come, nature could do no more; but the trial by fire was not over. The elements must kill a few more. Only the strongest must survive.

Down from the sky above came a thunderbolt, then another, and another. Several buildings were wrecked, and as the people cautiously peeped from their houses, the stifling, overpowering smoke fumes were gone, and a blinding sheet of rain was falling from the black vapor that had lifted above them. They rushed into the rain and danced and shouted for joy. Nature had decided not to destroy Melbourne.

The darkest hour had passed, and after that rain the atmosphere was worth a million dollars a minute to those poor souls, and an hour's respite prepared them for the next period of suffering. The mortality was very large. Besides deaths from heat 255 cases of typhoid fever broke out, with a large percentage of deaths.

In the country matters are much worse. Miles of farms are burned, and in New Zealand, as well as in Victoria, bush fires have blotted out whole townships. Settlers are flocking to the towns in hundreds and thousands, half naked and terror-stricken.

A few actual experiences chronicled by the easy-going Sydney Mail and Australian Telegraph show more truth than fiction.

A Tasmania correspondent says flowering hedges, fields of grain, and typical Tasmania farmhouses are all gone and in their places all is desolation. There is nothing more to burn.

A Wellington correspondent says bush fires are destroying everything from Hoonsville's Gully to Burnside, over a magnificent farming country. The fire jumped from bush to farmhouses, 500 feet, defying the efforts of farmers to stay its course. The sun became eclipsed by the dense volumes

of smoke. A Methodist camp-meeting was overtaken by fire and the people, mostly women, fled for their lives. Five minutes after the 500 tents were deserted they were in flames. The people ran for miles till they reached a sheep station, where all the women took refuge in a sod dairy and poured milk on the roof all day long as the fire raged around them. The men went on to town. The women were left behind. When rescued they had slipped their clothes off, dipped them in milk, and spread them on the roof. In the meantime thousands of homes were being licked up by the flames.

Crowds continue to come into town blind with smoke, being badly burned. Half of those who reach the town fall into a dead faint from reaction, some never to rise again. Many refused to leave their destroyed homes. One man sent his family to a place of safety, walked back to his burning house, and dropped at the door. The papers give a hundred instances of heroic deeds strangely interesting and showing how heroes are made in an hour.

All the fish in the river are dead. Many cattle were killed by rushing at the advancing flames. The dense smoke has stopped shipping. A Melbourne correspondent says: "Bush fires in Gyppland, Victoria, have left a scene of unconceivable ruin.

"Heartrending reports of suffering come from all over the colony. Thousands are arriving in the towns, almost naked and terribly blistered. The most awful experiences are from Poowong. All Poowong—north, south, and west—is gone. The flames came quickly, jumping like live fiery furies from bush to bush, tree to tree, and house to house. The residents left all and fled to save their lives. In some cases flight was impossible. Hundreds of children were lowered into wells in tubs, and those who escaped drowning were saved from the fire. W. G. Pratt dragged his mother-in-law, aged 80, through three miles of bush and saved her. W. Treadwell, his wife, son, and daughter got into a dam and staid there all night,

up to their necks in water. When taken out they were parboiled, as the fires had heated the water to boiling point. G. Pratt and two men covered themselves with wet sacks. They are alive, but all blind. All who are alive are wandering about badly burned and naked. Scores of families tell the same story.

"They raced with flames, but they dropped from exhaustion. When half unconscious they would again be aroused by the advancing flames sweeping upon them with the noise of a dozen tornadoes, only to struggle on till reached by relief parties with horses. Thousands of people were rescued in burning buildings by a band of 500 heroes who organized to save lives. Jumbunna and Kouembuna are entirely annihilated, and in a score of other districts the scene of desolation baffles description."

The last dispatches state the flames are now under control. Ships cannot move in the smoke, and thousands of rockets are being sent up for ships that may be feeling their way through the dense smoke, half a mile high, that settled on the water. As the Aorange left an attempt was made to enumerate the dead and missing in both colonies. — *Chicago Tribune.*

THE FAR EAST.

PEKIN, March 6.—On Friday last Yano Fumio, the Japanese Minister to China, demanded an official signed assurance of the payment of the indemnity due next May. The Chinese government instructed Yang Yu, the Minister at St. Petersburg, to urge Russia to evacuate Port Arthur. Russia deferred a decision alleging that the presence of Russian warships at Port Arthur was beneficial to China and favorable to peace in the Orient.

Russia is now opposing the Anglo-German loan. M. Pavloff, the Russian Chargé d' Affaires, lodged a formal protest last Thursday and demanded a quid pro quo. The details of the Russian demand are not yet made public, but Russia's attitude is regarded as inimical to peace in the far East.

On Friday M. Gerar, the French Minister to China, made a similar complaint, with corresponding demands for compensation in the South.

England and Germany are now re-

garded as having obtained their legitimate aspirations, and Russia and France desire to secure theirs.

The Chinese acknowledge that the late British loan negotiations were disinterested and calculated to advance China's welfare and to maintain her independence.

London, March 7.—The Pekin correspondent of the *Times* says: "Russia has demanded that China surrender to her all sovereign rights over Port Arthur and Ta-Lien-Wan for the same period and on the same conditions as in the case of Germany at Kiao Chou. Besides this, Russia demands the right to construct a railway under the same conditions as the Trans-Manchurian railway, from Petuna on that line (near the River Sungari) to Kwang Chung-Tsu, Mukden, and Port Arthur. Five days are given for reply, and the agreement must be signed within a month.

"In the event of noncompliance Russia threatens to move her troops into Manchuria. China will perforce yield. By this agreement Russia will obtain the right to send soldiers into Leao Tung, ostensibly for the protection of the railway engineers.

"Russian assurances that the ports will be open to the world are deceptive, inasmuch as while conforming to these assurances Russia can convert either port into a second and stronger Vladivostock."

Berlin, March 7.—The *Tageblatt* to-day publishes a dispatch from Pekin saying China has agreed to lease Port Arthur and Ta-Lien-Wan to Russia for ninety-nine years.

Pekin, March 8.—The Russian demands from China have caused the greatest excitement at the Japanese legation, and the Japanese Minister has had several interviews with the officials of the Tsung Li Yamen (the Chinese Foreign office), urging the rejection of the Russian demands. In addition it is reported that Japan has threatened to take vigorous action if the demands of Russia are conceded.

Hongkong, March 8.—Prince Henry of Prussia has arrived here from Singapore, and a number of dinners and receptions have been arranged in his honor.

Yokohama, March 8.—The Korean Cabinet, it is understood here, will impeach the Foreign Minister of Corea for leasing Deer Island to Russia.

Berlin, March 8.—A dispatch to the *Tageblatt* from Pekin, published to-day, says Russia has definitely leased Port Arthur and Ta-Lien-Wan for ninety-nine years. It is added that Russia is determined to carry the Siberian railroad to Port Arthur whether China consents or not.

The Budget committee of the Reichstag to-day unanimously passed the entire shipbuilding program included in the estimates for 1898.

Teheran, March 7.—The Governor of the Province of Kerman has routed the insurgents of several points in Persian Beluchistan, where it is expected order will shortly be restored. There were serious riots at Hamadan, capital of the province of that name, February 22, due to a quarrel between partisans of rival priests, during which twenty-seven persons were killed.

Bombay, March 7.—The situation here is grave. There is extreme unrest among the natives, who are incensed at the plague measures, which wound their religious susceptibilities. In addition the plague authorities are at loggerheads with the city corporation, which has stopped their supplies of money.

London, March 9.—The presentation of the British naval estimates yesterday (increasing the expenditure by \$7,202,000, adding to the personnel of the navy by 6,340 men, and providing for the building of three new battleships, four armored cruisers, and four sloops of war) has been received with much satisfaction by the press and public. The total appropriation for the year, \$118,890,000, has never been exceeded. The nearest approach to that amount was in 1894, when \$117,520,000 was appropriated for the uses of the navy. Adding this year's naval appropriation to the army estimates it makes over \$240,000,000 to be expended on British defenses for the year, exclusive of the amounts to be spent on the Indian army and the armies of the self-governing colonies.

The naval estimates show that surveys are in progress for works at Bermuda, Jamaica, the Island of Mauritius, and the Cape of Good Hope.

The number of people who have lived upon this earth since the time of Adam is calculated to be somewhere about 36,627,844,600,000,000.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 11.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, MARCH 16, 1898.

NOTES FROM ENGLAND AND WALES.

THE conference at Sheffield passed pleasantly, and though numbers were few, all seemed to enjoy the communion together, and to be pleased with the business done and the instruction given.

It seemed a little like America to be in company with Bro. and Sr. Pitt and Bro. May. We remained in Sheffield two days after the adjournment, availing ourselves of a privilege secured to us by Bro. John Austin to visit some of the famous steel works. The wondrous things there seen we will not occupy space to describe. Leaving Bro. and Sr. Pitt in Sheffield, we enjoyed the company of Bro. May to Manchester, where he remained with us one day and then left for bonnie Scotland, to visit his old home and friends, and to do what opportunity would permit to sow the seeds of truth. Our prayers and best wishes went with him. Only a few days after reaching Manchester, and the sad news followed us from Sheffield, that our generous host while there, Bro. Henry Hoole, had been suddenly killed by accident while at his daily work. The news came so suddenly, the change was so great since we had left him but a few hours before in robust health, that we were greatly shocked; but we will not dwell on the sad features of the case, for it has its brighter side, for he was one of the noble men of earth. In kindness, in integrity, in sincerity, and in steadfast devotion to the right, he had no superiors and but few equals. He leaves a wife, son, and aged mother, all of whom were devotedly attached to him. All who knew him loved and honored him.

We arrived in Manchester in time to hear two of Bro. Joseph Dewsnup,

Senior's, replies to the Rev. Mr. Ward, but as we did not hear the lectures to which these were replies, we could not pass an opinion on their sufficiency. Bro. Dewsnup, however, seemed to be at home in his subjects, and to treat his opponent with great fairness. We were pleased also to note that the saints were greatly encouraged by the effort, and others were interested, and the advertisement as well as the fearless and honorable manner in which it was met has done us much good.

The reverend gentleman delivered four lectures, two of which he has published, the two to which we did not hear replies. We have read these. They are composed of old stale stuff which has been many times replied to. The learned gentleman (for he says he is learned), seems to have suddenly awakened from a Rip Van Winkle sleep, and discovering some old musty records, he gathers them up, and without investigating their authenticity or genuineness, delivers them to the public with much gusto and flourish.

The conference of the Manchester district was held with North Manchester branch, January 29 and 30. It was well attended, and the word was heard by full and attentive houses. The business was done with dispatch and with but little friction. Bro. Pitt was in attendance, but on the Tuesday following went to Birmingham, where he was at last advices. Right here we wish to respectfully enter our protest against the publication of private letters (written from here) without the consent of the writer. The publication of a recent letter, intended to be private, did us much harm, and we felt like one who was not afraid to meet his enemies, if God would protect him against his friends. Though this letter was not published in the church organ, it was published in a paper assuming to be published in the interests of the church. We wish to mildly suggest, that unless a little more discretion is used, it will not be in the interest of

the church here. Several have recently been baptized in Manchester, each of the branches receiving additions.

February 4, we came down here to Carnarvon, in North Wales, where we are the guest of Captain Bro. R. Lloyd, and family, who have received and entertained us with much kindness. Carnarvon is situated on the east bank of the Menai Straits at the mouth of the Seiont River, said to be the Segontium River of the Romans, surrounded by a beautiful and picturesque country. The chief attraction of the place is the great Carnarvon Castle, commenced by Edward the First, and completed by Edward the Second, who was born in it.

It is the largest castle in North Wales, and in the best state of preservation. It is pronounced by some competent judges to be one of the finest in Europe. Through the kindness of Bro. William Lloyd we obtained permission to climb its towers and turrets, to view the beauty of the landscape, and to examine its historic compartments at leisure. At the outskirts of the town stands the old church of Llanbeblig. No one knows how old it is, but some parts of it are known to be over a thousand years old. We attended a funeral service in this ancient structure, and after the service the Vicar Rev. J. W. Wynne Jones, M. A., kindly gave us the liberty of the house, and when at liberty showed us through, and gave us such information as he was in possession of regarding the relics. The building is substantially built of stone, having a massive tower at the west end adjoining the nave. It has north and south transepts, and east chancel; and in the northwest corner of the building and joining the chancel on the north is an ancient chapel called Vaynoe chapel. In this chapel is an ancient tomb of which there is no record, on which are two recumbent marble effigies. On this tomb is the following inscription: "HERE LIETH THE BODY OF WILL . . . ESQUIRE THE SOE OF SR. WILL

GW' KNIGHT WHO DIED THE LAST OF NOVEMBER 1587 AND MARGRET HIS WIF DAUGHTER TO JOHN WYNE AP MREDD ESQ AND DID BUILD THIS TOME 1593."

In the south transept is the remains of an old shrine, said to be of pagan Rome; and here is another tomb, said to be that of Constantine Chlorus, father of Constane the Great. There were several other relics and inscriptions which were curious and interesting, but which we will not occupy space to describe. The length of the building from the inside of the east wall of the chancel to the west wall of the tower is ninety-seven feet and six inches. The breadth of the nave and chancel are twenty feet each. The total length across the transepts is fifty-seven feet and six inches, and the width of the transepts is nineteen feet and six inches. There has been some extensive repairs of late, but the features of the old are retained in the new as nearly as possible. The entrance is through a porch into the northwest corner of the nave, and near the door, on the outside, are some bullet holes, said to have been made in the time of the Cromwell war. While we were in the church a couple appeared at the altar to be joined in holy wedlock; he with whitened locks of age, she in the bloom of youth. We thought this to be in strange harmony with the new and the old workmanship on the walls of the sacred structure. If she can harmonize with the old as nearly as the workman has made the modern to agree with the ancient, all will be well; but we fear the result will not be so easily accomplished. May has her charms of beauty, November his crowns of fading glory. We admire both, each in its season is appropriate; but to undertake to blend them in one is against nature. We fear that to such the beautiful lines of Tennyson will not apply:—

"For woman is not undeveloped man,
But diverse; could we make her as the man,
Sweet love were slain; his dearest bond is
this,

Not like to like, but like in difference.
Yet in the long years liker they must grow:
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wresting thews which throw
the world:
She mental breadth, nor fall in childhood
care,

Nor lose the childlike in the larger mind;
Till at last she set herself to man
As noble music unto noble words."

We are placed under great obligations to the vicar for his great kindness, and for information imparted.

News just received from Bro. R. May announces that he has been well received in Scotland, and though now bound for home, he has some idea of returning to labor there. We hope he may; one acquainted as he is, could accomplish what a stranger cannot. He will sail from Liverpool by the *Campania* February 12, and ere these lines are in print will be at home. May he have a pleasant voyage and a safe return to home and loved ones.

QUESTIONS AND ANSWERS.

THE GODHEAD.

WILL you kindly state through the *Herald*, the faith of the church on the Godhead. Whether there is one or two personages?

The church has not taken formulated ground by conference action that we are aware of. But the position may be briefly stated to be about as follows:—

There are in the Godhead proper, two personages; God, the Father; Christ, the Son; the Father and the Son; or God the Father, and God the Son.

The Father is a personage of Spirit, glory, and power, in whom all perfection and fullness of attributes dwell; the Son is a personage of tabernacle in the likeness of the Father, and possesses a similar fullness of attributes of glory, wisdom, love, power, and majesty, the Firstborn of the Father and subject only to him. The Holy Spirit is sometimes called the third personage in the Godhead; but is in reality the mind, will, and element of power of both the Father and the Son. This Holy Spirit is the Holy Ghost, the Comforter, the Spirit of Truth, by which all things are controlled, upheld, and sustained, by the will and command of the Father and the Son, through which witness and record of the Father and Son are borne on earth and in heaven.

These three are one in purpose, spirit, and power, and constitute the directing, governing, and controlling power of the universe; the source of life and light, and existence of all things that have been, are, or ever shall be; the One only independent

and self-existent head of All in All.

Every devout believer is at liberty to enlarge upon this as the Spirit which revealeth the things of God may give him the testimony of truth.

It is impossible for finite minds to comprehend God, but when fully obedient and receiving a fullness of glory, then shall man see God as he is; until then let us follow the Son and the Spirit as they have been revealed to us, and wait the time when where God and Christ are we may surely come.

EXTRACTS FROM LETTERS.

BRO. P. J. WELLS, St. Armands, Quebec, late date:—

I saw a note of Apostle Caffall's labor in England. I can say indeed he is a grand old man; how he set in order our branch in London, England, and gave such grand discourses as lifted us above the ordinary life and set us on our feet rejoicing. Such a life as his is worthy of good and faithful servant. May he live long yet to work for the Master.

Bro. W. S. Pender is on the move, according to a late letter from Brownelle, Kansas, to one of the brethren. He says:—

This western country turns out en masse to preaching services; from 100 to 200 every night. The country is sparsely settled, but roads good and people go five or six miles and think nothing of it. I preach here, then go to Beeler; thence on March 21 to Ransom to hold a discussion with J. E. Sniffin, a Christian minister, on five propositions. I expect an interesting time, as one rule adopted reads: "The Bible shall be the standard of authority and no other book and no other evidence shall be introduced or used in the discussion of these questions."

EDITORIAL ITEMS.

SR. CORNELIA S. FAULK, of Milton, Florida, commends the preaching of Brn. J. M. Baggerly and J. D. Erwin in that field, and would be pleased to see and hear them again. After twenty-three years experience in the church she desires to continue to the end in the faith.

Bro. Charles S. Shippy, Grove Hill, Iowa, writes of spiritual experiences by which his calling to the Aaronic priesthood was made manifest, and because of which he is now seeking to accomplish good. He rejoices in the abundant evidences of the divinity of the work.

Bro. P. J. Wells, of St. Armands, Quebec, writes heartily thanking those who have sent copies of the

church publications. He will distribute among the Protestant and Catholic population of the province. He would like addresses of saints residing in the State of Vermont.

Bro. J. M. Terry, of St. Joseph, and Brn. R. M. Elvin and F. M. Weld, of the auditing committee, are engaged on the Herald Office and Bishop's books, as appointed by General Conference.

Bro. J. W. Wight, who arrived from the Rocky Mountain mission during the past week, addressed the Lamoni saints on Sunday, the 13th inst.

The Bulgarian agent at Constantinople has asked the Turkish government for explanations regarding the alleged movement of Turkish troops toward the Bulgarian frontier. It is reported that Macedonian and Bulgarian bands crossed the Macedonian frontier on the 4th inst.

The members of the Austrian Cabinet tendered their resignations on the 5th inst., which were accepted by Emperor Francis Joseph. His Majesty appointed Privy Councilor Count von Thun Hohenstim Prime Minister and intrusted to him the task of forming a new Cabinet, pending the organization of which the retiring Ministers will conduct the current business.

Admiral Skrydioff, on his way to Crete to take command of the Russian squadron, was not received by the Sultan while in Constantinople. It is reported he is under instructions from the Czar to embark Prince George of Greece and land him in Crete.

Russia has ordered a large number of guns at the government's factories, while the war office has approved the adoption of the Dundum bullets for the Russian army, and is seeking to improve on Germany's quick firing guns.

A special dispatch from Shanghai states that a triumvirate of Chinese viceroys has been formed and the authority of the Emperor is set at defiance in regard to affairs in the Valley of Yang-tse-Kiang, growing out of trouble in regard to the Anglo-German loan.

Verona, March 5.—There were two earthquake shocks here last night. Each lasted several seconds.

Kingston, Jamaica, March 5.—Earthquakes have again visited the Leeward Islands. They were quite

severe and did the greatest damage on the Island of Antigua and at St. Kitts. No loss of life has as yet been reported.

Rome, March 5.—The earthquake reported from Verona was felt throughout Italy, and most severely at Parma, Placentia, Sestola, and Chiavari.

London, March 5.—The *Times* in its annual statement says the drink bill of the United Kingdom is nearly £3,500,000 (\$17,500,000) in excess of that in 1896, averaging £3. 16s. 5¹/₂d. (about \$19.12) for each man, woman, and child.

Mozambique, March 5.—Advices just received here from the Island of Mayotta, Comoro group, says Mayotta was swept by a cyclone during the night of February 27. The government buildings were partly destroyed, many of the native villages and crops were destroyed, and large numbers of people were killed or injured. Many of the sufferers were left without any shelter and are now suffering from famine.

Mayotta is one of the Comoro Islands, forming, with some adjacent islets, a French colony. The area of the island is 137 square miles. The natives are Mohammedans, of mixed African, Arabian, and Malegasy stock. The population of the island is about 11,000.

Berlin, March 5.—A discussion is proceeding between the Emperor and the evangelical council of Prussia relative to the program and aims of the trip to Palestine in October, the Court Marshal fixing all the details, which will be submitted to the Emperor before they are adopted. One of the Majesty's main objects is to determine authoritatively the exact sites of Golgotha, the Temple of Jerusalem, the crucifixion, the Pretorium, and similar places.

There have been large strikes in a number of German cities. In Berlin 12,000 shoemakers have struck for a uniform scale of wages, and it is thought that the shoemakers elsewhere will join. The cabinet makers of Hamburg and Algona have struck for nine hours' work per day, and at Dresden 8,000 cigarette makers have gone out on strike. There are similar reports from Charlottenburg, Stettin, Koenigsberg, and Sorau, and

big strikes are impending in the Rhenish mining district. At Baron von Stumm's request a detachment of troops has been sent to the Saar district to preserve order.

Congress has voted \$50,000,000 to be placed at the disposal of President McKinley, to be used at his discretion, in view of the possibility of war with Spain. The vote was unanimous, all shades of political difference being lost sight of in the passage of the patriotic measure, which called forth the strongest expressions of loyalty to the government and its attitude in the present crisis. War preparations continue unabated. It is stated that Great Britain has offered to mediate between the two countries.

Dispatches of the 10th indicate that President McKinley will await the report of the naval inquiry board on the Maine disaster before taking further action. It is intimated that unless Spain puts a stop to the Cuban insurrection by the opening of the oncoming rainy season, about one month hence, the independence of the Cubans will be recognized, and practically supported by the intervention of the United States, should Spain refuse to withdraw from the island.

On the 10th inst. members of the British House of Commons discussed the question of interrogating the government concerning the sending of the British fleet to aid the United States, in the event of the latter becoming involved in war with a European power. The discussion developed strong sentiments of friendship toward America.

Madrid, March 9.—The celebrated toreador [bull fighter], Frascuelo, died yesterday. The interest taken in his illness was so great that bulletins were displayed at the house where he expired, and the Queen Regent and high officials made repeated inquiries regarding his condition.

New York advices of the 10th, through the Cuban Junta, report a signal victory for the Cuban forces under General Ricio, at Najasa, February 21-24. The Cubans were outnumbered, but after a four-days' fight drove the Spanish force of 4,000 from the field, and captured a considerable amount of military stores.

The Alaska boundary dispute be-

tween the United States and Great Britain, has been practically settled.

Archbishop Corrigan will shortly be made a cardinal, according to late press items.

Hongkong, March 9.—The Russian warships Sissoi, Veliky, and Navarin, belonging to the Black Sea fleet, have arrived here. The political situation in the far East is causing uneasiness among the population of this port.

A dispatch from Odessa states that Russian troops and war material are going to the far East with such haste that in addition to the Russian fleet the government has chartered some French steamers.

A special dispatch from Shanghai says that Russia has agreed to open Port Arthur and Ta-Lien-Wan to foreign trade, but under Russian laws and administration.

St. Petersburg, March 10.—An imperial ukase just issued orders the disbursement of 90,000,000 rubles as extraordinary expenditure for the construction of warships. It is added that no loan will be raised to provide the money.

In official calculations, according to the Statesman's Year Book, 6.40 rubles are considered equivalent to the British pound sterling.

Pekin, March 11.—The British Minister, Sir Claude M. MacDonald, visited the Chinese Foreign office on Tuesday and lodged a strong protest against the cession of Port Arthur to Russia, saying it would destroy the balance of power in China. The Chinese officials, however, declared their inability to withstand the Russian demands.

M. Pavloff, the Russian Chargé d' Affaires, wished the cessions to take place within five days, in order to forestall the arrival of his successor, M. Speyer, but China required a longer time to consider the matter, and therefore the negotiations were transferred to St. Petersburg.

Rumor has it that a secret agent of the Spanish government has been making overtures to the New York representatives of the Cuban cause with a view to practically granting Cuban independence, but under the Spanish flag. The proposition was distrusted and spurned by the Cubans.

The Des Moines, Iowa, *Leader*, of March 6 publishes a column article written by Bro. J. F. McDowell, to which the Editor gives it the heading "The Reorganized Mormons." It is an interesting and able statement of the contrast between *the* church and the church of Utah.

So many calls come for Bro. Levi Cheney's "cure for cancer" that we have published it in slip form; sent to any address on receipt of two cent stamp.

Mothers' Home Column.

EDITED BY FRANCES.

"Give not to me life's splendors—they would blind

The eyes that now have light to see the way;

Only a little sunlight for my day,

And for my night the shadows soft and kind;

And for my wealth the quiet of the mind,

Gentle and sweet; and lips that sing or say

In kindness, and are answered when they pray;

And for my glory duty, love-defined.

And give to me the love of her whose kiss

Is recompense for toil; whose smiles await

My coming, brightening with expected bliss

In some sweet spot where twilight lingers late;

And yet one other blessing crowning this,

In little footsteps pattering to the gate!"

SELECT READING FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

GOOD taste and good feeling must rule conversation everywhere, especially at home, to make it a success. There seems to be a curious kink in human nature that leads us to say hateful and unkind things to those we love the best, which we would be ashamed to say to strangers. Watch for this kink and straighten it out in your own home circle. There, as everywhere, more than anywhere else, try always to say "the nicest things in the nicest way." Avoid topics which may be painful to anyone present. If Johnny has been in disgrace at school, leave him to tell of it in the bedtime conference with mother. Don't announce it with a flourish of trumpets to the assembled family. Don't hector nor tease. Do not take more than your proper share of time in conversation; give others their share and listen respectfully while they speak. Never interrupt, and do not fly off on a tangent by abrupt change of subject. Be always courteous and respectful, especially to those who are older than yourself, or from whom you differ. Never ridicule an assertion made by another, though you may not believe it, and never try to show off your knowledge.

Edward Everett Hale, in the book from which we have before quoted, "How To Do It," has an admirable chapter on how to talk. We wish you might all read it; lest some fail to do so we will give some of his points. They refer to conversation in general among young people, whether at home or abroad.

His first rule is, "Tell the truth. Bob meets Laura for the first time as she comes on a visit to Poughkeepsie. She is a nice girl, and he is really glad to be introduced to

her, but thinks he must not talk commonplace to her, so says, 'Did you go to the opera last week?' wishing to impress her with his artistic tastes. 'No,' said Laura, 'I did not.' 'O it was charming!' says Bob, and there the conversation fell flat, as it ought, for it was founded on a lie. Bob did not care two straws for the opera, never attended but once, and then was terribly bored, but he was not going to own it. Will was next introduced; he spoke right out the first thing he was thinking: 'I saw you riding this afternoon.' 'Yes,' said Laura, 'we went out by the red mills and drove up the hill by Mr. Pond's.' 'Did you see the bee-hives?' said Will, eagerly. This opened up a spirited conversation, for it so happened that Laura was an enthusiast on bees, and before the evening was over the young folks felt as though they had known each other for years, and it all came from telling the truth, not pretending to be interested in what they were not."

His second rule is, "Do not talk of your own affairs" in general society. Of course in the home circle it is proper that you should do so, provided that you do not obtrude your own affairs where others' affairs have a right to be; if anyone asks you explicitly to tell them anything you have done or how you did it, tell them modestly and plainly, but don't chatter and prattle of what *you* did, or *you* saw, or *you* said in company where few feel any special interest in your doings and sayings. Do you not notice that those who really do the bravest deeds talk the least about their doings? The old scarred veteran has little to say about his own prowess; it is the carpet-knight who boasts most pompously. Confess ignorance. That is the way to become wise. Conversation is the providential arrangement for the relief of ignorance. We often lose the chance of learning much by pretending to know it already. Sometimes we do this because we are ashamed to confess ignorance, sometimes from sheer thoughtlessness. We know a little of the subject, and we gabble about it, never stopping to ascertain if the one with whom we are conversing does not know vastly more. I had visited Arizona, and returned brimming over with enthusiasm about the Zuni. At a cousin's home in Washington I was introduced to a gentleman whose name I did not catch, as a group of us were deep in conversation about these wonderful people. The stranger was rather reticent; indeed, he had no chance to be otherwise, for we were chattering so fast there was little opportunity for him to speak. After he had gone I learned to my great chagrin that he was Mr. Cushing, who could have told more about the Zuni in five minutes than we all knew, if only we had given him a chance; and we had foolishly cheated ourselves out of learning from him. Often we defraud ourselves of knowledge we might gain by simpering "Yes" to hide our ignorance, when anyone says, "You know about" so and so. Never do it. Say straight out, "No, I do not know about it, but I should like to hear."

His third rule is: "Talk to the person who is taking with you," do not pretend to con-

verse with one person while you are watching another, or listening to what some one behind you is saying. It is the height of ill manners, though it is being continually done by fools and snobs. Mr. Hale says if you are really more interested in something else than in what your companion is saying, the honest way is to tell him so and ask him to excuse you. No matter if the person with whom you are conversing seems to you to be poky, or stupid, or tiresome, your business is to listen attentively and reply courteously. Long before Lincoln was known to fame he had won the hearts of all men, women, and little children with whom he came in contact, by this very thing. It is said of him, "Whoever sailed down on him at any evening party and engaged him, though it were the most wearisome of odd old ladies, was sure of him, while they were together. He would look her right in the eye, would enter into all her joys, and terrors, and hopes, would help her by his sympathy to find out what the trouble was, and when it was his turn to answer, he would answer like her own son. He talked so to schoolboys and to shy people who had just poked their heads out of their shells, and to all the awkward people and to all the gay and easy people." Does not this, in part at least, account for the love felt for him by all who came within his influence, as well as for his wonderful insight into human nature?

Mr. Hale's fifth rule is: "Never underrate your interlocutor." He illustrates this by a story at his own expense; he says: "In the conceit of early life, talking to a man of twice my age and of immense experience, I said a little too flippantly, 'Was it not the King of Wurtemberg whose people declined a constitution when he had offered it to them?' 'Yes,' said my friend, 'the king told me the story himself.' Observe what a rebuke this would have been to me, had I presumed to tell him the fact which he knew ten times as accurately as I did. I was just saved from sinking into the earth by having couched my statement in the form of a question." We may not chance upon a man who has conversed with kings, but we will meet with many men and women who know much more concerning many things than we do. The safest way is to take it for granted that our companion knows more than we do upon many topics, and be willing to learn of him. It is wonderful how this knowledge often fits into our ignorance. Almost always when we are thinking intently on any subject, or studying it up, it seems as if every one we met gave us some light upon it, and that often without our asking for it or referring to the matter at all. It is an illustration of the proverb before quoted that conversation is the providential arrangement for the relief of ignorance.

His last rule is, "Be short;" say what you have to say without circumlocution, and when you have said it, stop. Do not preface it by a long introduction, nor even by a short one like, "that reminds me;" of course you remember what you are saying, if you did not you could not say it, so you need not announce the fact. Nor do you need to give authorities, if you only make it clear that you make

no pretense to originality. Never, except in extreme necessity, explain who people are. Nine cases out of ten it makes no difference who they are, and in the tenth case you will very likely get into inextricable confusion in attempting to tell, as in the case cited by Mr. Hale. Frank wants to say, "George went to the stereopticon yesterday." Instead of that he says, "A fellow at our school named George, a brother of Tom Tileston, who goes to the Dwight, and is in Miss Lomerly's room—not the Miss Lomerly that has the class in Sunday school—she's at the Brimmer school, but her sister;" and so on till Frank, as he expressed it, "is all muddled up." He could manage George alone, but when it comes to George's brother and Miss Lomerly and Miss Lomerly's sister, they are too many for him. Stick to the one thing you wish to say, give your hearers credit for being people of sense, who can understand something without having it explained to them. If they really need or wish for explanations they will ask for them.

Don't exaggerate; don't transform a "smart sprinkle" into a deluge, nor be almost "tired to death" after ten minutes' exertion, nor describe a pretty dress as "too awfully beautiful for anything," nor speak of a box of candy as "just lovely," nor go into ecstasies describing a poodle dog. Above all do not try to intensify speech by such exclamations as "mercy on us!" "goodness gracious!" and the like. Trace these down to their real significance, and they come very near breaking the third commandment. On whom are you calling for mercy? All these tricks of speech detract from, instead of adding to, the strength of your words.—*Childhood: Its Care and Culture.*

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THAT REPORT OF THE INSTITUTE.

WE had intended to publish in pamphlet form the work in full of the late Sunday school and Religio Institute at St. Joseph, in December, 1897. But upon getting the report of the work completed, together with such explanations as would be necessary to make it intelligible to the reader, we found our manuscript was very bulky, and an estimate of the cost of publishing placed the cost so great that we declined the responsibility of the expenditure. We now hold it till after the meeting of the General Association, where it can be acted upon if desirable.

The work done was very thorough, and the reports if published complete would answer many questions in many minds. The reports that have appeared in the "Department" are not complete. Space would not admit it.

THE Galland's Grove, Iowa, district is always striving to be on the advance. "It was the first district association organized. . . . Now it is the first to inaugurate Institute work in the district convention. In Feb-

ruary, 1897, they met at Dow City, Iowa, for a two days' Institute. The General Superintendent was present to assist. Good work was done."

In just one year they met again in like capacity, and under very similar circumstances. The improvement in the workers, and in the schools, is very marked. This is the result of the Institute work in the district and in the General Reunion, together with the earnest efforts of the district officers and local workers, and all under the direction of God's Holy Spirit.

In his address of welcome to the workers at the Galland's Grove Sunday School Institute, February 24, Bro. J. M. Baker said: "I am happy to state that we have made some advancement since we met in like capacity one year ago. But we are just as anxious to improve now as ever we were."

C. E. Butterworth: "I think the Sunday school work is improving. . . . The Institute work is important."

Charles Derry: "I feel that my early Sunday school experience, though not under the influence of the restored gospel, has helped to equip me for duties devolving upon me in later years."

J. W. Wight: "I can say for the Institute work of the Sunday school, that I heartily indorse it. It is one of the means by which an organization may exist. . . . The head cannot say to the feet I have no need of thee; all are very necessary. . . . The Institute work is necessary for the improvement of the day school. It is equally necessary for the improvement of the Sunday school and Religio. . . . I believe that if there had been Sunday schools at the beginning of the church work, we would have more church missionaries now in the field."

Harrison Rudd: "I am glad to hear the Sunday school work indorsed by the missionaries. It does me good—gives me encouragement."

THE PRIMARY CLASS.

A paper read before New South Wales Sunday school convention, December 27, 1897, by Walter J. Haworth.

I MUST confess that I have neither the time at my disposal nor the ability to treat this subject as it rightly deserves. However, we are only expected to do the best we can in order to make our efforts acceptable to our heavenly Father.

Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He took them in his arms and blessed them; and we who are following him to-day take our little ones and present them to his ambassadors, that they might follow his example and call down the Father's blessing upon them. "Of such is the kingdom of heaven"! What a compliment to the purity of a little child!

Are they not innocent and pure as the angels of heaven, while in that irresponsible state between babyhood and the years of accountability? But we must not forget that during those few short years their little bodies and minds are developing, and that "the manner of men or women they may be"

depends largely upon the instruction they receive during that time.

It is during those years of unaccountability that the foundation of character is laid; and to a great extent the destiny of the little individual is shaped by the person upon whom the child's instruction depends. Latter Day Saints are commanded to so instruct their little ones that at eight years of age they may enter the field of Christ; and while the little one is irresponsible until that age be attained, great is the responsibility resting upon its parents.

The child comes to them pure and spotless; yes, innocent as the angels of heaven. But it comes to a world full of sin and iniquity, full of snares and pitfalls; with degradation and shame on every hand. Its future depends upon the instruction received. Which shall it be? Shall its little steps be guided into the straight and narrow path that leads to life eternal? or shall its instruction be neglected and its little feet be allowed to stray into the broad way leading to eternal woe and misery?

The wise man has said, "Train up a child in the way he should go and when he is old he will not depart therefrom." What an amount of anxiety and needless pain parents might be spared could they be brought to see the wisdom of that thought; and acting upon it, train up their children in the fear and admonition of the Lord. Such parents need have no anxiety with regard to the conduct of their sons and daughters when nearing manhood and womanhood.

With what delight parents should hail the advent of a well-conducted Sunday school, to which they could send their children and have their efforts supplemented by teachers who make it a study to lead little feet in virtue's way. No child who is four years of age is too young to send to school. In fact I have elicited really surprising answers from children not much older than that. As soon as a child is old enough to do wrong (whether it be accountable or not) it is old enough for Sunday school.

I know that to some the primary class is the hardest class in the school to manage, while I have heard others say it is the best class to teach; but be that as it may, the teacher of such a class is involved in a great responsibility; and whether the task be hard or easy, the best results can only be obtained by a prayerful and obedient attitude before God.

The teacher of a primary class should be of a loving disposition; she should love the work, love the children, and love God. It is only according to the measure of his Spirit, which she merits, that she will be able to instruct them in the way of Jesus their example. All teachers, and especially the teacher of a primary class, should strive to live as pure a life as possible, for the reason that children learn better by example than by precept. The teacher by his or her precept creates within the child a desire to be like Christ, but the child will look up to the teacher expecting an example in keeping with the precept taught. Unless the example of the teacher be good, the effect on the child will

not be good; for children, and young children especially, are great imitators and invariably follow the example of the teacher. Teachers should therefore learn that the preparing of lessons is not the only responsibility; but that the most important thing of all is the example we set. Take Jesus for example. He was the greatest of all teachers, and although his precepts are the brightest gems in the rich and abundant mine of Holy Writ, his example is a more brilliant gem than all; and fully demonstrates the truth of the good old saying, "Actions speak louder than words." Then let us bear in mind that "example is better than precept," and remembering the great responsibility resting upon us as teachers, let our example be as a bright monument of that which we teach in precept.

Letter Department.

REPLY TO ELDER BAYS.—NO. 3.

In the *Saints' Herald* for March 9 appears what Elder Bays designates as his "Reply to Elder Lambert.—No. 2;" but in fact it is his third reply.

In my last reply I pointed out a number of important issues which Elder Bays had dropped, with victory perching where it properly belongs; in this article I will point out a few more of the same character. Notwithstanding the vigorous efforts made to blind and mislead, the true issues between us, in this controversy, are these:—

1. Is Elder Bays "now willing to tear down, if he can, what he once sought to build up?"
2. When he offered his resignation as a minister of the church, did he oppose the claims of the Bible, and the inspiration of the Bible?

I have never claimed, as Elder Bays ought to know, that he opposed all three of the books on precisely the same plane, or to the same extent; but I have claimed, and do still claim, that he opposed the Bible as well as the Book of Mormon and the Book of Doctrine and Covenants. Let us see if this claim is correct.

When Elder Bays offered his resignation to the Latter Day Saints in 1892, he knew that then, as now, their sacred text books and standards of authority were the Bible, Book of Mormon, and Book of Doctrine and Covenants. In presenting his reasons for stepping down and out, as a minister, he does so under four distinct captions, as follows:—

"THE BOOK OF DOCTRINE AND COVENANTS."

"THE BOOK OF MORMON."

"THE BIBLE."

"THE INSPIRED TRANSLATION."

Did Elder Bays mean to be understood as opposing the Doctrine and Covenants, Book of Mormon, and Inspired Translation? O yes. This is what he now says of the character of that opposition:—

"I unreservedly declared my absolute rejection of the Book of Mormon, the Doctrine and Covenants, and Inspired Translation." Did he mean to be understood as opposing the Bible? No; he says not. What did he mean? Why, he meant, as stated by him-

self, to "simply and only object to the claims made for it by others, and not to the claims which the Bible makes for its own inspiration." But what is this leading, false claim made for the Bible "by others?" It is, as Elder Bays himself defines it, that the Bible is plenary or verbally inspired. Did the Latter Day Saints ever make that claim? Were they advocating the plenary inspiration of the Bible when Elder Bays resigned? Let the Elder himself answer these last two questions:—

"During my fifty years' experience in the church, I have yet to hear one of its ministers affirm the doctrine, or anything that could be tortured into a support of it; and I very much doubt if Elder Lambert himself believes it."

All this being true, will Elder Bays tell us why, when offering his resignation to the church, he made his opposition to the doctrine of the plenary inspiration of the Bible, one of the leading and most lengthy reasons why he should step down and out as a minister of the church? I called Elder Bays' attention to this point in my last, but what does he do with it? Nothing at all; does not even mention it! Why does he not answer on this point? Because, using his own style of controversy, he knows that there is *absolutely* no answer to be made! We are fully justified in the conclusion that Elder Bays was badly demented when he presented his objections to the claim of "plenary or verbal inspiration" of the Bible as a leading reason why he should resign his ministerial position in the church, or in the one which we have chosen to accept; namely, that he opposed, and meant to oppose, the Bible as well as the Book of Mormon and the Book of Doctrine and Covenants. Which one is correct?

In answer to my invitation to Elder Bays to produce from his paper of resignation "one word in favor of" the "veracity and authenticity of the Bible," he says: "That 'not one word' appears in my paper in defense of the veracity and authority of the Bible, is quite true, and the reason why it does not, may be found in the fact that the question was not under consideration—no attack had been made by any one upon either the *veracity* or *authority* of the Bible, and hence no necessity that anything should be said 'in favor of either.'"

Very well. In the light of this reply let me ask: Does Elder Bays mean that nobody, up to that time, or at that time, had considered and attacked, or was considering and attacking, the *veracity* and *authority* of the Bible? Surely this is not what he meant, for he knows that hundreds and thousands were considering and attacking both. Well, if he did not mean these statements to apply outside of the church of which he was then a minister, I ask, who, in the church, was affirming, or defending, the doctrine of the plenary inspiration of the Bible, to call forth Elder Bays' opposition to it? Who?

Again; who was saying anything against "the moral excellence of Christianity" that caused Elder Bays to express his "abiding faith in" it, as contained in the closing paragraph of his paper?

A common sense interpretation of what

Elder Bays says in the first paragraph of what is presented under the caption of "*The Bible*," sustains our position; namely, that Elder Bays was, at that time, opposing the Bible, as believed and taught by the Latter Day Saints. If not, why does he not undertake to explain why he presented his opposition to a doctrine which the Latter Day Saints never advocated, as a *leading reason* why he should resign? The paragraph referred to reads as follows:—

"3D. THE BIBLE.

"Ministers of the gospel are expected to believe and teach the inspiration of the Bible. During the later years of my ministry I made this a question of special inquiry, and quite contrary to the generally received opinion, I found nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration. Hence I have been led to reject the dogma of the 'divine inspiration of the Bible,' as wholly untenable."

Let us look at the opening sentence: "Ministers of the gospel are expected to believe and teach the inspiration of the Bible." By whom was Elder Bays expected to so *believe and teach*? By the church of which he was a minister, of course. And the proper inference is that as he could not, at that time, conscientiously "believe and teach the inspiration of the Bible," as believed and taught by the church, therefore it was necessary for him to resign. If this sentence did not mean this, and nothing less than this, it meant nothing.

He then proceeds to say, in substance, that in his later and thorough investigation of the claim that the Bible is inspired, he "found nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration. Hence, I have been led to reject the dogma of the divine inspiration of the Bible, as *wholly untenable*." (The italics are mine.)

Then Elder Bays did not believe in the inspiration or divine inspiration of the Bible, or any book in either one, at the time he offered his resignation. He regarded the doctrine "as wholly untenable." If the Bible is neither inspired nor divinely inspired, what language would Elder Bays use to describe its inspirational claims?

In my second reply I notified Elder Bays that we could not allow that the different phrases used by him when speaking of inspiration, "mean one thing when applied to the Bible, but an entirely different thing when applied to the Book of Mormon and the Book of Doctrine and Covenants." How does he answer this? He does not answer it at all; for, evidently, he is aware that this, one of the fundamental rules of interpretation, strikes at the very vitals of his lame apology, and proves that my statements concerning his paper of resignation are correct.

Allowing Elder Bays' apology to be correct, as to what he said concerning the Bible, the matter stands like this: One of the reasons why he resigned his office in the church was because he could not believe or teach the plenary or verbal inspiration of the Bible, although he had no reason to believe that

Latter Day Saints expected any of their ministers to advocate the doctrine to which he was opposed!

Sometime after his resignation, he attached himself to the Baptist Church, and became a minister of that particular faith. A little later, he became a member and minister of the Disciples, or "Church of Christ." Query: Do these two churches believe and teach against the plenary inspiration of the Bible? I propounded a question similar to this, in my last, making it apply in like manner to the conception of Christ by the Holy Ghost, which Elder Bays also rejects. What did he do with it? Nothing; absolutely nothing! But he finds plenty of time to quibble, and attempt to convict me of misrepresentation and falsehood, without any proper grounds for either one.

In Elder Bays' last reply he made a vain effort to destroy the force of my claim, that he had taken a stand against the Bible as well as the other sacred books of the church, which claim was founded upon the reading of the *first paragraph* of what he said concerning the Bible. Attempting to explain this paragraph, Elder Bays stated that he had already said that he "found nothing to sustain the belief that the Old and New Testaments . . . were written by divine inspiration." I proved his statement to be false by showing that he had previously said nothing on this point, as this was his first paragraph. How does he answer? Does not answer at all! Honorable controversy, for the sake of truth only, *demand*ed, that if he had been unwittingly misled in making this false statement, he should frankly say so, and beg pardon for the error.

I herewith present another exposure, made in my last, of a trick resorted to by Elder Bays in order to convict me of gross misrepresentation, and to which Elder Bays makes no further allusion:—

"Elder Bays quotes from his first letter to H. O. Smith to prove that he was not 'out of fix' nor 'sorely disappointed.' This letter was written before Elder Smith had reached his conclusion, hence the supposed proof does not apply. The quotation comes from a letter bearing date of July 27, while the final conclusion against debate, to which I referred, is contained in a letter of H. O. Smith to Elder Bays, bearing date of July 31. It reads as follows: 'Under these circumstances, I shall take no further notice of your challenge, unless you *urge* the matter, stating in conclusion that neither myself or my brethren will fail to respond to any legitimate offer to discuss the merits of our church, or the Book of Mormon, when the invitation is presented to us in properly worded propositions.'"

If it were possible for Elder Bays to fix up his own misrepresentations, instead of spending his time in a vain attempt to convict me, it would be much better for him.

In my last I examined and exposed Elder Bays' version of why his opponents in debate failed, when he was affirming and defending the faith and doctrine of the Latter Day Saints. To this he makes no reply.

In this controversy I have been compelled to follow Elder Bays to a great extent, in order to expose his misrepresentations and

defend my own positions; and then when he sees that he is badly worsted, and no proper answer can be made, he stoops low enough to accuse me of trying to hide and leave the "real issue;" refers to my efforts as "skilled meanderings through the mazes of an occult criticism;" accounts for the bad work I have done (?) upon the grounds that I am "blinded to justice by a partisan and unfair spirit," calls me his "partisan critic," who "prefers to wander in the mazy labyrinths of verbal obscurity." Well, this is one way of trying to cover up defeat. But may the good Lord deliver us from the "*way*."

Elder Bays will, I presume, affirm that in the above paragraph I very improperly impugn his motive. My answer is, that I have carefully read and reread his last reply, and in connection with it all the other articles in the controversy; and my conviction is, that Elder Bays' last reply is little more than a cunning, desperate, unfair effort to cover up defeat, *at any cost*.

I will now pass through the Elder's article, noticing such points as seem to demand it.

Right at the beginning, Elder Bays complains as follows: "I shall not follow Elder Lambert's example, however, and devote a little *over five* columns of your valuable space to the discussion of the *origin* of a debate which never materialized and probably never will."

If I occupied that much space in my last article, which I do not concede, I am glad to know that it has produced good results; for, all at once, Elder Bays has lost his interest in that reported challenge at Persia, and has become deeply interested (?) in the *Herald's* welfare, and the welfare of its readers! A big charge is not wasted if, thereby, you can still the enemy's guns.

In addition to what was said before concerning that much talked of debate, I am prepared to prove by unimpeachable evidence: 1, that no such challenge as reported by Elder Bays was ever made; and 2, that what Elder Bays has since explained to be the challenge made by W. A. Smith, was not accepted by Elder Brown, and as Elder Bays denies ever having accepted it, *it was not accepted at all*. Whose fault is it, then, that this debate did not materialize? Not ours, surely.

Concerning the part which Elder Joseph Seddon is said to have taken, I have said from the beginning, that, if guilty, as stated by Elder Bays, he did wrong. Moreover, I am prepared to prove that I instructed H. O. Smith, my assistant in charge, to see that the matter was properly investigated, and if Bro. Seddon was found to be guilty, he should be labored and dealt with as the law of the church directs. Why did not Elder Bays acknowledge the validity of my stated position on this point, or else attack it (if he thought it to be wrong), instead of presenting the charge again as though nothing had been said by me concerning it.

Elder Bays says: "I very much regret to be compelled to call your attention to other misrepresentations in the Elder's last article of defense."

How much necessity there was for Elder

Bays to do that which he so much regretted, we shall see as we pass along. Would it not have been better for the Elder to have built over again the structures which had tumbled all to pieces, than to have gone to work building others after the same *pattern* and in the same *manner*?

I will not thank the Elder for foregoing "the pleasure of numbering," for it is no accommodation to me. I do not object to those innocent figures, "1," "2," "3," "4," "5," as used in his last; but to the word "misrepresentation" connected with each one of them. I object to this word, thus used, because it is *false*; and that which is false, I detest.

The first serious charge made against me is that in defending my first allusion to Elder Bays, I said "it was in *no sense* an 'unprovoked attack,' as Elder Bays puts it. That statement is entirely false."

Elder Bays says this "statement misrepresents every fact connected with the matter." The Elder declares that he has just reread his first allusion to my reference to his attitude, and there is nothing in it from which any such conclusion could be drawn. This charge, it will be noticed, is made upon the *monstrous* and *absurd* presumption that if Elder Bays used the words "unprovoked attack," as applied to my first allusion to him, the phrase must necessarily be found in his first reply. This being an entirely false premise, as anyone can see in a moment, away goes his position at once.

The language I quoted is found in Elder Bays' second reply, as published in *Saints' Herald* for November 17, page 735. Alluding to my reference to his "vexed questions" mentioned in the first part of his paper of resignation, he says: "Why does he prefer to characterize a sentiment thus clearly expressed as 'a man of straw,' thus charging an opponent with insincerity and dishonesty? The reason is obvious. He could not in any other way justify this *unprovoked attack*, and his whole case would fail." (Italics mine.)

Now, I understand this to refer to my first allusion to Elder Bays, as published in *Herald* for August 4. But if he now explains that it referred to my first *reply*, then it is another evidence from the Elder's own pen that there was nothing in my first allusion to him that justified his first attack on my positions. Further, my first reply was simply and only a defense of my former statements, with additional proof, demanded by the character of Elder Bays' first reply, so that it still remains true that it was "*in no sense*" an "unprovoked attack." That statement was, and is, "entirely false."

Elder Bays evidently wished to impress the reader with the thought that the language imputed to him was deliberately made by me for a purpose. Why did he not say, frankly, that the quotation was contained in his second reply; but that he did not intend to apply it to my first letter? Why?

Elder Bays says: "If Elder Lambert had '*correctly and truthfully*' represented my position, I should have no word of complaint to offer, but this he has utterly failed to do."

If I have utterly failed, as stated, it is strange that Elder Bays, with all his mental acumen,

has not been able to point out a single incorrect or false statement in any of my letters. I am fully persuaded that my correct representation of his paper of resignation is what has worried the Elder more than all else. Had he come out like a man and told us that he was very skeptical about the origin and claims of the Bible as well as the other sacred books of the church, when he wrote up his resignation, he would have saved me some work, and himself a great deal of work and humiliation.

Elder Bays says much about me hiding and leaving the real issue which I myself had raised. The real issue, as I have before shown, was referred to in my first letter, when I stated that Elder Bays "is now willing, if he can, to tear down what he once sought to build up." In the Elder's first reply he indicated, or implied, very plainly, that my statement was, at least, partially false. I then undertook to prove what I at first supposed the Elder would not be so rash as to question, and in doing so, I affirmed that his willingness, as plainly manifested in 1892, extended so far as to lead him to oppose the Bible as well as the other sacred books of the church. It was not, as Elder Bays claims, my "chief desire and principal motive" to convict him of unbelief "in the claims of the Bible;" but after he made his first and uncalled for reply, some parts of which were false, others misleading, and still others evasive, I concluded that the proper thing to do was to give the reader the full benefit of his own stated position.

Elder Bays says he has challenged me before, and now challenges me "again, to produce from" his "paper of resignation, a single instance in which" he "has ever called in question a single claim made by the Bible."

This is not the same challenge which was answered in my last, but I will accept it at once. It is a plain historical claim of the Bible that Jesus was conceived by the Holy Ghost. It is just as easily proven, from the sacred history, as it is that he was born of Mary the wife of Joseph, or that he was baptized in Jordan.

In Matthew 1:18-21, we have the following: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Luke 1:35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

As to the qualifications and credibility of these witnesses upon such an important doc-

trine, the following is the "claim made by the Bible."

Luke 1:1-4: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

Now, in direct opposition to the above testimony of Matthew, and of "*the angel of the Lord*," as given by Matthew and Luke, Elder Bays says, in his paper of resignation, the following: "That Christ's human form had a purely human origin; and that this view agrees with every known law, is apparent. Hence, I believe that Christ had a natural father as well as a natural mother. Otherwise he could not be 'in all things like unto his brethren.' (Heb. 2:17.)"

The reader will please bear in mind that the question between Elder Bays and me is not whether the Bible is reliable, or contradictory, but has Elder Bays opposed any "claim made by the Bible?" The above evidence, and there is more, proves that he has.

Elder Bays feels badly hurt because I answered his ingenious demand, that I should show where he had called "in question any statement of the Bible itself as to its 'inspirational claims,'" by a counter demand which revealed the true character of his challenge. If there was any deficiency in candor, it is found in the demand made by Elder Bays. Let us see. After informing us that he found "nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration;" and after announcing his conclusion that "the dogma of divine inspiration of the Bible," is "wholly untenable," he then calls upon me to prove that he had called in question any of its "inspirational claims!" Pray what inspirational claims had Elder Bays left with the Bible? And does it follow that because the writers of the Bible do not claim to have been inspired to write their respective books (which I do not admit in the sense presented), therefore they were not so inspired? I think not. Should a servant of God preach or prophesy, under the influence of the divine Spirit, without making any claim to inspiration, it would not change the fact that he was inspired. The very fact that Elder Bays failed to accede to my demand concerning the Book of Mormon and Doctrine and Covenants, is good evidence either that he did not oppose the inspirational claims of these books, or that my failure to accede to his demand, would be no evidence that he had *not* opposed the Bible.

Elder Bays calls my reply "artless evasion." In reply, I call the reader's attention to Mark eleventh chapter. Verse eighteen states that "the scribes and chief priests heard it, and sought how they might destroy him," that is, Jesus. The latter portion of the chapter reads as follows:—

"And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things."

Here, then, is my vindication, and it is complete. Elder Bays did not get me to walk into his trap, and he is terribly disturbed over his failure. I only need to add that had he been present when the above described controversy took place between Jesus on the one hand, and the priests and scribes on the other, he would probably have made the following observations:—

"Jesus is not a Christian gentleman; he is lamentably lacking in candor; 'Men are seldom driven to such extremes as to impel them to such artless evasion as that which characterizes' the reply of Jesus. 'I am sure he has the sympathy of all his friends, my own included.' Clearly, the Scribes and priests are right, and Jesus is wrong!"

Right here, I will run the risk of vexing the Elder's soul with another question: Was the angel *inspired* who said that Mary should conceive by the Holy Ghost; and, afterwards, that she had conceived by the Holy Ghost?

I did not say that Elder Bays is destitute of frankness and honesty, but that if he had possessed a little more, "notwithstanding his claims, he would have stated that this sentence, about which he says so much, did not injure him nor misrepresent him at all." And now, after his repeated failure to acknowledge *the truth*, which is the only vital point in this issue; and his failure to even accept my apology for the possible misuse of quotation marks, I adhere to my former statement. Why does not Elder Bays attack the ground upon which I based my statement? I produced what Elder Bays did say in connection with what I had said, and I challenge the proof that I misrepresented him *a single hair's breadth*, so far as sentiment is concerned.

When I stated Elder Bays' claim to be that the writers of the Bible "were not inspired to write," I had no allusion, of course, to anything outside of the Bible. If, as Elder Bays said, "the dogma of the divine inspiration of the Bible" is "wholly untenable," then is not my statement correct? Elder Bays says that he has "simply and only said that the writers themselves do not claim to have written the books attributed to them by inspiration."

This statement is not true. As I have shown, time after time, Elder Bays claims:

1, that after "special inquiry" into the subject he found "nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration;" and 2, that "the dogma of the divine inspiration of the Bible," is "*wholly untenable.*" (The italics are mine.)

In order, it would seem, to evade the force of my response to Elder Bays' demand, he indulges in a mere quibble, charges misrepresentation, but entirely ignores my response to his demand! Is this what Elder Bays calls *meeting the issue*?

The following is my statement of the demand which the Elder says is not correct: "Elder Bays calls upon me to point out a passage from the Pentateuch, or from the writings of the prophets, to show that Moses or the prophets wrote by direct inspiration."

The following is what Elder Bays did say:—

"Will Elder Lambert point me to a passage in the entire Pentateuch in which the claim is made that Moses wrote his books by direct inspiration? Will he point to chapter and verse where even the prophets wrote their respective books by direct inspiration?"

Here is the response I made to the demand, about which Elder Bays finds it very convenient to say nothing: "When Elder Bays wrote up his paper of resignation he was dealing with the Latter Day Saints and with them only; therefore, it is pertinent for me to refer him to Genesis 1:1, Inspired Translation, for evidence that God commanded Moses to write. The Lord said to Moses, 'Write the words which I speak.'"

No other books than those found in the Bible, and attributed to its reputed authors, were under consideration; so I did not misrepresent Elder Bays at all. But when he undertakes to state what his demand was, he changes the word "*direct*," found in his own article, to "*divine*," inclosing the statement by quotation marks, while I did not quote, but simply gave his meaning.

Now, if Moses and the prophets did not write their respective books by divine inspiration, but they may have written other books not found in the Bible, would it not be an excellent thing if we could procure them so as to have something that was written by inspiration? The doctrine of present revelation, in its practical grandeur, would certainly be a good thing for all who believe as Elder Bays does.

Next, I am accused of making a partial and unfair quotation. Elder Bays surely knows that my quotation being *indirect*, I had the right to close it at a comma, or where there is no point at all, if I chose to do so. My only reason for making the quotation was that possible injustice to Elder Bays might be avoided. And my only reasons for stopping my quotation where I did were to save space, and because all that part which I did not give is plainly implied in that which was given.

Now Elder Bays proposes to "dispel" from my mind the "illusion" that he opposed the inspirational claims of the Bible as well as those of the Book of Mormon and the Doctrine and Covenants. But how does he propose to dispel this illusion? Why, by quoting,

in part, what I furnished *in full*, in my last defense. And in furnishing such parts of his paper as he sees fit; he italicizes, and even capitalizes, where there are neither italics nor capitals in the original! And, after furnishing his quotation, amended by italics and capitals, he proceeds to say:—

"This declaration precludes the possibility that any part of the book in question [the Doctrine and Covenants] was written by divine inspiration, and for the obvious reason that every paragraph, every line, originated in the same brain and was written by the same hand, and that brain and that hand were Joseph Smith's."

So the Elder has succeeded in saying something *popular* and *smart*, even if it is untrue, for which, of course, we must give him due credit.

Suppose, now, for the sake of the argument, we allow that no part of the Doctrine and Covenants "was written by divine inspiration." What follows? Why, according to Elder Bays' remarks on the Bible, neither the Old Testament nor the New, nor any particular book in either, was written by divine inspiration. In fact, the inspiration of the Bible is an indefensible dogma. This places the two books on an exact equality so far as being written by inspiration is concerned. There is, however, this difference; he makes the Doctrine and Covenants to claim "divine inspiration," but denies that the Bible writers make any such claim. But in order to properly estimate this *claimed* difference, we must inquire what the Elder means by "divine inspiration," and we find him defining the phrase to mean, as used by him, the same as "plenary or verbal inspiration." Elder Bays has not shown, and cannot show, that either the Book of Mormon or the Doctrine and Covenants, claims to be plenary or verbally inspired, according to the theological definitions given to these terms. So, when Elder Bays "unreservedly" and absolutely declared against the "plenary or verbal" inspiration of these two books, he was guilty again of vigorous opposition to "a man of straw."

As to the second part of this remarkable paragraph, that is, that the whole thing originated in the brain of Joseph Smith, and was written by his hand, this origin was not ascribed to the book in his paper of resignation, hence is of no force in this connection. Clark Braden claims that Sidney Rigdon made the revelations contained in the Doctrine and Covenants. Would it not be a good idea for these two champions to hold a conference and fix this matter up, if they can?

After furnishing us with a short quotation from his paper, on the Book of Mormon, Elder Bays comments as follows: "Will my venerable critic pretend to say that I have placed the Bible on the same moral and spiritual level with the Book of Mormon?"

My answer is this: The claims of the Book of Mormon are left by Elder Bays as an open question. Notwithstanding all that he has said, the book may be just what it claims to be. So far as the moral level of the Book of Mormon is concerned, Elder Bays

has placed it a little above the Bible. This is what he says on this point:—

"As to the ethical status of this book, I think no unfavorable comment can reasonably be made. Its moral precepts are unquestionably good. They are all that its friends claim for it, and, indeed, superior in some respects to those of the Bible."

And in addition to this, which is his first paragraph on the Book of Mormon, we have the statement found in his quotation, in which he admits that the "moral precepts" of the book "may be regarded as faultless."

Next, Elder Bays comes to the Bible. But instead of quoting the first and strongest paragraph against the inspiration of the Bible, he cunningly skips this one and quotes the second, where, as I stated before, an *additional* and *incidental* claim is set forth against the doctrine of plenary inspiration; and then he speciously adds: "This declaration is characterized by my partisan critic as 'evident unbelief in the claims of the Bible.'"

Not so. My position is, as shown by my first reply, that his article, as a whole (that is, on the Bible), shows "his evident unbelief in the claims of the Bible;" and that what he said in the paragraph quoted by the Elder, about plenary inspiration, was not sufficient to hide it. Immediately after making that statement, I added these words: "I hereby give his own words when writing up his objections to the Bible."

This is followed by a quotation of the *first* paragraph *entire*. This is a gigantic misrepresentation, and is almost enough to stagger one's confidence in human integrity.

Under the caption of "*The Bible*," not one word is said in favor of its ethics, or moral teachings; and as already admitted, nothing is said in favor of the veracity and authority of the Bible. We may judge that his confidence in the authority of the Bible was not very strong, when upon such grounds as were stated by him, he could so easily set aside the purported message of the angel of God concerning the conception of Christ by the Holy Ghost, as stated by Matthew and Luke.

If we were to admit that Elder Bays has "unreservedly" and absolutely opposed the Book of Mormon and Doctrine and Covenants, this would be no proof that he has not also opposed the Bible.

I now wish to make still plainer, if possible, a point made in my last, which the Elder did not notice. That is, that whatever meaning Elder Bays attaches to "inspiration," "plenary or verbal inspiration," "divine inspiration," as applied to the Bible, he must allow the same thing when applied to the Book of Mormon and the Doctrine and Covenants.

We are compelled to adopt one of two conclusions: either that Elder Bays meant to reject every inspirational claim of the Bible, and made for the Bible, or that he meant to use these terms and phrases synonymously and interchangeably, meaning "plenary or verbal inspiration" all the time. The latter conclusion is the one we must adopt to be in harmony with his attempted defense, though, in truth, there is a marked difference between *plenary* and *verbal* inspiration,

and a still greater difference between *inspiration* and *verbal inspiration*.

Abbott, in his Dictionary of Religious Knowledge, defines verbal inspiration, in part, as follows: "By *verbal inspiration* is meant the immediate communication to the writers of every word and syllable and letter of what they wrote. It has been supposed that the writers were in a state of ecstasy, in which their own moral life was suspended, and they wrote in a state of semi-unconsciousness, with little or no understanding of the subject."

Just think of Elder Bays presenting his opposition to and rejection of "verbal inspiration," as a leading reason why he should resign his ministerial office in the Reorganized Church of Jesus Christ of Latter Day Saints!

"*Plenary Inspiration* is a general term, meaning inspiration which is full, complete, entire. . . . It may, perhaps, however, be taken as a designation of the faith of those who believe the Bible to be inspired in all its parts, and the writers in all their faculties."

Now, I wish to ask: Does the Book of Mormon, or the Book of Doctrine and Covenants lay claim to verbal, or plenary inspiration? If not, then Elder Bays is surely guilty of wasting his strength in toppling over a huge man of straw, or else he meant to oppose all kinds of inspirational claims for all three of the books when he wrote up his resignation.

All this proves my statement, out of which the Elder tries to make capital, to be true. This is the statement: "Section one of the third reason, rejects 'the inspiration of the Bible,' or else sections one and two *do not* reject the inspiration of the Doctrine and Covenants and the Book of Mormon. Elder Bays can take which horn of the dilemma suits him best."

But the Elder wants to know how this proposition would work if it were reversed. My answer is, *splendidly*. I considered all this before writing it, careless as the Elder thinks me to be. Here it is as reversed by him:—

"Sections one and two *do not* reject the inspiration of the Doctrine and Covenants and the Book of Mormon, therefore, section one of the third reason *does not* reject the inspiration of the Bible!"

Just so! This leaves the inspirational claims of the three books *all intact*. But where does it place Elder Bays? Is this the horn of the dilemma you wish to take hold of, Elder? If so, we will take back all we have said about your opposition to the Bible, and accept your explanation in good faith, though it would compel us, of course, to decide that you are not a "very careful critic." But, then, this is a little thing compared with your salvation. Ah! the dilemma is all right, you see, and I still say you can have this horn, or the other, just which you please. You *must* take one, for there is no escape; and whichever one you take, you can depend upon it, you will be badly gored with the other.

Elder Bays quotes me as follows: "Elder

Bays not only rejects the inspiration of the Bible, but he rejects the *exceeding plain* accounts of Matthew and Luke as to the conception of Christ by the Holy Ghost."

This Elder Bays represents as withdrawing from my "more advanced positions" and gracefully falling "back into that stronghold, known as the last ditch."

I meant just what I said, fell back from nothing, and presented this as additional evidence of the Elder's opposition to the Bible. No matter what is said about *supposed* contradictions, I am prepared to show that whoever rejects the conception of Christ by the Holy Ghost is to that extent in direct opposition to the Bible. If not, then the whole Bible history is rendered uncertain and unreliable. But the question between me and Elder Bays is not whether the Bible is true, but, rather, did he to any extent oppose the claims of the Bible, as believed and taught by the Latter Day Saints when he offered his resignation to the church. However, a conflict has not been certainly established. It does not necessarily follow that either claim is false, even if there is a degree of conflict; because it may be accounted for upon the grounds of imperfect, or partial, presentation of that which, of itself, is true and harmonious.

The Bible *does say* that Jesus was conceived by the Holy Ghost; but it *does not say*, anywhere, that Joseph begat Christ; and yet Elder Bays rejects the former, and accepts the latter, and at the same time claims to be in harmony with the Bible!

I pass over some matter which Elder Bays spreads out on paper, but which does not touch the issues between us, and come directly to the following:—

"Does either Matthew or Luke, or any other New Testament writer, as for that matter, declare, directly or by implication, that his account of Christ's conception and birth was written by divine inspiration?"

Suppose they do not so claim, does it therefore follow that they were not inspired? And suppose, further, they record a very important matter, and without inspiration, which is said to have transpired in their day, and in their midst; and also affirm that an angel of God declared it, is it therefore false? If so, what becomes of the Bible, "the divine inspiration" of which Elder Bays has rejected? I believe these men who wrote the biographies of Christ, were inspired to write, as much so, at least, as they were inspired to preach. Why not?

The following is remarkable: "As neither Elder Lambert nor his church believes that these accounts were written by divine inspiration, as he now bravely confesses, then *why*, I ask, in the name of common honesty, and of common justice, should I be anathematized and stigmatized by Apostle Lambert as an unbeliever 'in the claims of the Bible?'"

Elder Lambert has made no such confession either for himself or the church! Here is exactly what I said: "As to 'plenary inspiration,' it is highly impertinent for Elder Bays to keep flinging that at me, inasmuch as I have never claimed it for any of the

sacred books of the church, and he himself says that I probably do not believe it."

"Do you see the difference, Elder?"

As to the church, Elder Bays himself said that he never heard one of her ministers teach it, and he never taught it himself. And yet, if his present fix-up is reliable, we must conclude that one of the leading reasons why he found it necessary to resign was, because he had discovered the plenary "inspiration of the Bible" claim to be "wholly untenable!"

If any "mark of infamy" rests upon Elder Bays for opposing the Bible, I did not place it there. I have simply and only pointed out, in a gentlemanly manner, the things set forth in his own paper, over his own signature, quoting him *in full*, so that the reader might see that I did not misrepresent him. And the Elder surely knows that I have not "denounced with curses" because of his evident unbelief. And then, as a climax to this paragraph, Elder Bays expresses the hope that I will yet "see and confess" my "folly" for doing the very things which he *falsely* charges against me!!

Before passing to Elder Bays' closing words, I wish to notice, in brief (though the issues between us do not demand it), Elder Bays' repeated challenge for me to show that any of the Bible writers wrote their respective books by direct inspiration. What kind of proof will satisfy the Elder I am not able to say. The mortal soulist demands that we point to chapter and verse where it says, in so many words, that man is possessed of an immortal soul. We cannot do it. Is man, therefore, wholly mortal?

Revelation 1: 10, 11, reads as follows: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia," etc.

Also, verse 19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

This shows that John was commanded of Jesus Christ to "write in a book" and send it to the seven churches. He received this command while "in the Spirit." He wrote the Book of Revelation and addressed it to the seven churches in Asia. This is sufficient. Will the Elder say that this furnishes us with no proof "to sustain the belief that the" Book of Revelation was "written by divine inspiration"?

The truth is, that while the Bible contains much valid evidence to sustain the claim that writers of both the Old Testament and the New wrote by divine inspiration, Elder Bays usually so words his demands as to hide, or shut off, this valuable proof, in order, it would seem, to hide his real attitude towards the Bible, at the time of his resignation. This indicates that his lack of true regard for important Bible claims still continues.

Now, Elder Bays is nearing the end. He says:—

"I hope both Elder Lambert and your readers may be able to see, as I am quite sure

they will, that a man may question the 'dogma of plenary inspiration,' and yet not be an unbeliever 'in the claims of the Bible.'"

As usual, the real issue expressed by Elder Bays in his paper is avoided. The question is this: Can a man "reject" the "inspiration of the Bible;" the "divine inspiration of the Bible;" "plenary or verbal inspiration" of the Bible, together with the conception of Christ by the Holy Ghost, *as false*, without, at the same time, opposing "the claims of the Bible?"

I quote again:—

"And now, in conclusion, if Elder Lambert is willing to let the matter rest where it is, each having written his 'article of defense,' No. 2, we will now shake hands 'across the bloody chasm,' and remain as good friends in the future as we have been in the past."

The vital point in this paragraph is that Elder Lambert should "let the matter rest where it is;" that is, that he should make no reply. Wouldn't that be nice?

Elder Bays has conceded that in my first allusion to him he was not misrepresented "in any important particular." He wrote a reply, beginning it with a quotation from my letter. This reply contains direct and implied positions which are false, and up to date, he has utterly failed to sustain them. This reply, as already shown, was without caption, and has not been included in Elder Bays' enumeration. To this article I replied, defending my positions. Elder Bays wrote again under the caption of "Reply to Elder Lambert." In answer to this I wrote my Reply, "No. 2," and we now have Elder Bays' "Reply to Elder Lambert.—No. 2," which should be *no. 3*. So with my "Reply to Elder Bays.—No. 3," I am "willing to let the matter rest where it is," and "shake hands 'across the bloody chasm,' and remain as good friends in the future as we have been in the past;" but I must be excused from bidding the Elder "God speed" in anything more than that which I conceive to be *true* and *right*. And, in conclusion, whenever Elder Bays informs me, definitely and plainly, which horn of that dilemma he proposes to cling to, I will gladly adjust myself to the situation.

J. R. LAMBERT.

MT. CARMEL, Ill., Feb. 22.

Editors Herald:—I moved from Birdseye branch, Indiana, in the year 1890; am sorry to say that the evils of this world came near leading me to ruin and disgrace while at Birdseye; and if I offended any brother or sister I ask forgiveness, and I thank God that I felt impressed to come as a humble penitent to the Giver of all good gifts, and to plead for mercy. My wife and I are the only saints that I know of in this part of the country. Bro. A. C. Barmore preached here a week or ten days over a year ago, which left a good impression. I would be pleased to see some elder come this way. I believe there are honest-hearted men and women here who have never heard the angel-message. The sanctified M. Es. are numerous here. We are poor, and getting old and feeble, but would welcome an elder or any brother passing this way. Bro. V. D. Baggerly stopped

one night with us last summer, which was a great feast to us; but when I read of his death in *Herald* of January 26 it was very, very sad news to me; I feel to sympathize with the bereaved.

Yours sincerely,

JOHN CRITCHFIELD.

SHENANDOAH, Iowa, March 4.

Editors Herald:—Our Sunday school convention and conference held in this place commencing February 24, and ending the 27th, was truly excellent. I think we never had a better time. The work of the convention would be hard to beat. Bro. Charles Fry, superintendent, with his able corps of willing and efficient workers in this line of business, also General Superintendent T. A. Hougas.

In our conference work every one seemed to enjoy God's Holy Spirit. We were a unit in all matters of business brought up for consideration. Preaching services were enjoyed by all, both members and non-members, as expressed. Social meeting on Sunday afternoon was really one long to be remembered. God's Spirit rested upon the entire congregation. Our hearts were melted down in tears of gratitude to our heavenly Father for the gospel of these latter days.

We shall stay here over the next Sabbath, then work in Hamburg and Mill Creek the most of this month. We are more than pleased to be able to state that our work is onward and upward in this district. We are now united as a band of brethren, and are determined by the help afforded from the Master to push the work on to victory. Praying for its final consummation, we are

Yours fraternally,

HENRY KEMP.

EUSTIS, Neb., Feb. 26.

Editors Herald:—The Jenkins and Paine debate commenced the 16th and lasted until the 24th. H. A. Jenkins of the Seventh Day Adventists affirmed that his church was identical in organization, doctrine, and practice with the church of Jesus Christ, as set forth in the New Testament scriptures. He failed to establish his church, and claimed that there was no apostasy; but claimed that the church was handed down from the Christ to the present time. His strongest fight was on the soul-sleeping theory and the Sabbath. He also claimed that the grave was the hell.

Bro. Paine told him according to his theory that all the Adventists that had died had gone to hell; then called his attention to the passage of scripture that the wicked shall be turned into hell, and all those nations that forget God.

Bro. Paine affirmed the Latter Day Saints Church. Jenkins could do nothing but throw dust and misuse Bro. Joseph and the saints. Bro. Paine defended the church nobly, and there was lots of prejudice removed. People who had never been to hear our preaching came every night. The saints were strengthened, and people outside of the church claimed Jenkins never made a point. After the debate the chairman gave Jenkins this question, "Who organized your church?"

after he had been trying to establish it for eight nights; so you can see how he established it. I have not heard of anyone but what thought that Bro. Paine won the victory by one hundred per cent. The debate has done much good to the cause. The writer was moderator for Bro. Paine. The last two nights Jenkins would stammer, and he weakened so he could not do anything. We have been greatly blessed in our little branch this fall.

Yours in the gospel,
G. W. JOHNSON.

FENTRESS, Ind. Ty., Feb. 28.

Editors Herald:—We are twenty-four miles east of the Oklahoma line, in the Creek Nation, on the North Canadian River. There are no saints near here that we know of, only myself and father. I was ordained to the office of priest by Eli M. Wildermuth and B. H. Case, August 22, 1890, and made my first effort to preach yesterday. Some of these Indian people have been taking some interest in our belief, and asked me to talk some for them; in consequence of which I went and made them a talk. I had to have an interpreter. I talked about an hour and a quarter, and gave the meeting to them. Two of them were Methodist preachers, and both said they were well pleased with my talk and with our doctrine, and asked me back again. I believe we can do some good here if we do our part. I ask an interest in the prayers of all the saints, that I may hold out faithful to the end.

Your brother in the gospel,
J. N. PERKINS.

NORMAN, O. T., March 2.

Editors Herald:—In November last I moved my family to this territory, settled in "D" County, some one hundred and fifty miles northwest of this place. Have been traveling and preaching much of the time since with horse and buggy. Left home first of February to attend the conference at Sumner, one hundred and fifty miles east, and from there came here to debate with a Disciple minister by request of Bro. C. R. Duncan, who was unable to attend to it because of lung trouble. Debate was held ten miles east of here. I preached on Saturday and Sunday evenings in the settlement, and begun the debate on Monday evening; held ten sessions, ending February 28. Then came here and preached last night in Bro. Niles' house; good interest. Will preach again to-night, and until time to reach a place, some forty miles northwest, where they expect me by Sunday to preach a funeral discourse. From there I shall make my way home, preaching at various places where I have been before. There was quite an interest near my home when I left, and Bro. Frank Vroman and James Yates (my stepson) have been preaching since I left.

My opponent behaved himself quite well until the last speech, when he got beyond control, refusing to subside when called to order by the moderators; then Bro. Duncan threw him the Rules of Order, and told him to go on. After the close his brethren insisted strongly for another chance at us in debate, showing how sore they felt, when

Bro. Duncan told them that when we got our tent in May he would accommodate them. There is much interest manifested here, and wherever I have been. I was preaching in Kansas, Missouri, and Indian Territory from July last until I came here. Held a debate with a Baptist minister at Miami, Indian Territory, in October, where I think good was done. Am getting old and feeble, but my lungs are strong, and I preach most every night by resting during the day. Myself and two stepsons have taken homesteads in "D" County, and there is much good land there yet for homesteads. We have a branch of twenty-one members. A railway was surveyed within three miles of us in January. The county is settling very fast. Saints (homeless) might do well to look here.

As ever yours in gospel bonds,
D. S. CRAWLEY.

RICH HILL, Mo., March 7.

Editors Herald:—Since writing to you last I have made a tour through the Spring River district. I find the district in better condition than when I was through it three years ago last summer. The conference at Webb City passed off without a jar or any discord whatever. All seemed to enjoy themselves from beginning to close. It closed last night. Bro. O. P. Sutherland was reelected president of the district. Some of the branches are in very good condition; some a little low in spirituality, and lacking a little in promptness. There is still room for improvement in all; but all that is needed is promptness in executing the law on transgressors and proper labor by branch officers, and the district will soon be in good condition. I find there are plenty of calls in the regions round about the branches for preaching, so that all the local ministry can have appointments out and preach every Sunday if they will. There is also ample room for the general missionaries to open new fields and raise up new branches; an excellent field for labor. They are also improving in the financial department of the work, and seem willing to understand their duty; and if the Bishop's agent and general authorities will remind them of duty in this as well as everything else, I shall look for good reports from that field in the future.

The sisters in some branches are working hard to raise means to help on the work. In Webb City they want and need a larger house, and the sisters are trying to make money to help build a larger one. (Better not begin it until they have sufficient means assured.)

At Maysville, Arkansas, the saints were closed out of a union church they had been using; and now they have rented, seated, and put a bell to a new building that was built for a storehouse, and control it altogether, in fulfillment of a prophecy given after they were closed out of the other building. It turned the sympathy of the people in favor of the saints when the Presbyterians locked the door of the union house; and there seems to be a prospect for an ingathering there soon, if wise and faithful labor is performed. I am booked here for three nights, and ex-

pect to go to Holden to Independence district conference, to be held there next Saturday and Sunday. I expect to be at Lamoni, Iowa, by the 23d, by request of the Bishop.

Believing in the final success of the gospel call, to gather the saints out of the midnight darkness of spiritual Babylon, and working to assist them all I can, to be among the wise virgins when Christ shall come, I am in the faith,

G. H. HILLIARD.

MINNEAPOLIS, Minn., March 5.

Editors Herald:—Another conference year is now drawing to a close and I am led to ask, "Watchman, what of the night?" what will the record of the year just past be? how many failures have been made? how many hearts have been made glad by our labors to them, and how many tears have been shed because of our actions towards them? The year's record has been made and must be met by all sooner or later, and what will it be? Will there be a balance in my favor, or will it be against me? As I view it, I have tried to do my duty to all, without fear or favor to anyone. That I may have made mistakes I am willing to admit; and who has not? But they have not been intentional on my part.

The most of my labor this year, or since the first of July, has been confined to the city of Minneapolis; and as I view the past I can see that advancement has been made; a better understanding is had, a better feeling prevails, and a stronger determination to live better is manifest by the members of the branch here. A good many have heard the gospel, some of whom will never obey it; others have heard it who will in time receive it. The labor will be as "bread cast upon the waters"—will "return after many days."

The work in this State is in better condition than ever before. A better understanding from the outside is had, and many are learning of our faith and work that knew nothing about us before. By looking at my diary I find that my first sermon preached in this city was on February 3, 1889. I then held a series of meetings in private houses, and as a result four gave their names for baptism, but because of prejudice and the influence of friends it was deferred, and I presume they were never baptized after that. As far as I have been able to learn I did the first preaching ever done here by any of our ministry. The next was done by Brn. A. H. Smith and J. Arthur Davis, in 1891. Four were baptized in the fall of that year, and from that the work has spread till now there is a membership of fifty-four. Some of these have not been baptized here; but have joined by letter. But of this number I have baptized seventeen, and I find that my name is quite prominent on the branch record. Others, perhaps, might have done better than I; but I have tried to do my duty to all, and have stood by the work here when others would not.

One reason why I have done this is, it was shown me that this was my work, and obedient to the heavenly vision I have tried to do the Master's will. Better results would have

obtained if all had labored in harmony with the law which says: "He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church."—D. and C. 120:5. This is in harmony with the teachings of the Savior while here upon the earth, for he said to his servants then, "He that heareth you heareth me, and he that heareth me, heareth Him that sent me." This is good wholesome counsel and if heeded by all would bring peace and prosperity to the church. The laws also that, "The traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law."—D. C. 120:4. This is a plain statement of the law and of the duties of the members of the church; and if honored would bring peace, and God's work would spread, and his name be glorified. We can only advance as a people and as individuals by keeping the whole law. As the member grows, so grows the church, for it is the individual member that helps constitute the body of Christ. So the degree that each member advances and grows, to that same degree the body grows. And to the degree that I as a member dishonor self, I dishonor and disgrace the body. If all could realize this, and act accordingly, it seems to me that we would be nearer that higher life which the church has been exhorted to come up to so long.

The servants of God are compelled sometimes to do that which they dislike to do because it is written that they are to see that the law is kept. If no one transgressed the law, much of the burden would be removed, and a better feeling would exist. And why cannot the member keep the law as well as the servant? They are both under the same one. If the priest keeps the member in order, who will receive the reward? The priest or the member? The priest, of course, for he has done the work; and all are to be judged by their works. "Honor to whom honor is due," is an old saying, and will apply here as well as anywhere else; and I believe that every one should be honored in his position, and due respect given him. The deacon in the branch is entitled to just as much respect while in the performance of his duties as the President of the church is in his; and unless he receives it the office he holds is not honored, and God's work is hindered.

That a better understanding is had in this mission in regard to the law is evident, for it is more fully kept. Especially is this so concerning the law of tithing; more has been paid into the storehouse this year than in any one year before, and there must be a reason for this. What, then, is the reason? It has

been more fully taught than ever before. Who taught it? Those whose duty it is to teach it—the Bishopric, Brn. E. L. Kelley and G. H. Hilliard. Bro. Kelley laid the foundation one year ago, and this year Bro. Hilliard came and built the building. Bro. McLeod, the Bishop's agent, opened the door, and the members came and filled the building; thus the law was honored by being kept, God's name was glorified, and good will prevails.

I expect to leave the city the first of next week, as I have several places which I desire to visit on my way home. I shall leave the State with the consciousness that I have tried to do my duty as an officer of the church—as one sent out to represent its faith, and am willing to abide the result of my labor.

For the gospel's sake,

E. ABBOTT STEDMAN.

INMAN, Neb., March 4.

Editors Herald:—Since my return from the Sunday School Institute held at St. Joseph, Missouri, I have neglected to write to the church paper, for which I offer an apology; which is, I thought that others had something more interesting to write than I.

I returned home December 31 and did not return to my field only to attend the Sunday school convention and conference of the Northern Nebraska district, at Omaha, January 28-30, till February 14. While from my field I preached at Mahoney schoolhouse several nights, where deep interest was shown on the part of a few; at Mondamin, where a good audience greeted me; at Persia, where I preached the funeral sermon of a child, and followed this by a Sunday evening service which was largely attended; and in the Magnolia branch, where the Spirit of God bore me witness that my feeble efforts were acceptable. I was much cheered by the presence and assistance of God's Spirit in all the labor above-mentioned, and the advancement seen in the lives of the saints and the increased efficiency of many of the Sunday school workers.

On the 10th of January another son came to claim a home with us, who was named Mark Emery. This event was my only excuse for being so long from my field, if any excuse is desired by any. While trying to assist as nurse, housekeeper, and general roustabout, I rested by preparing the report of the Institute work at St. Joseph, replying to a lengthy communication from W. K. Lay, of Columbus (who is seeking to have his claims as a leader in the church recognized, while not a member of it, and contrary to every principle of law God has revealed to his church governing priesthood), and in writing several articles for different purposes, besides replying to numerous correspondents, whom I had neglected writing to on account of the work of the Institute.

I started to my field February 13, stopping on my way at Council Bluffs that eve, occupying at the church, and on Thursday and Friday eve I returned, also occupying at the church, assisting Bro. T. W. Williams with a week's meetings, he feeling quite poorly on account of contracting a severe cold. An

excellent spirit present during my ministrations there, especially the last eve. At Omaha I held two sessions in giving instructions in Sunday school work.

From the 19th to the 21st I occupied at the Plattford church, west of Springfield, and although the weather and roads were bad, yet some good audiences greeted me, and a desire was expressed for my soon return.

Came to Clearwater the 24th and on the 25th to 27th attended the convention and conference of the Central Nebraska district, where was manifested a marked improvement in Sunday school work during the last six months judging from the teachers' and school reports, and where was present large audiences and much of the Spirit. I remained there till Thursday p. m., when I came here and preached last night to a very attentive audience. Preparations are still continuing for the Shelton reunion to be held from May 31 to June 5 inclusive, a notice of which will appear in a short time from the committee. The calls for labor never were so urgent in this mission to my knowledge, and yet the missionary force is and has been somewhat crippled. Bro. S. Wood is at home on account of his wife's sickness, and Bro. W. A. Smith is doing effectual work in Keyapaha County among some of his relatives.

The most satisfactory work has been done where the brethren have labored of any year I have been on the mission, and the saints are making in several places a very effective effort to purify themselves, and present to their fellow men a more godlike example.

The injunction of Paul to "owe no man anything," has not been observed by several, and because of which they have suffered trouble and loss, and the church has suffered and is suffering reproach. I am sure it would be pleasing that this injunction of Paul's be more strictly observed by the church, as well as its membership, for a failure to do this is the cause of much of the difficulty now existing in the church. The members should not owe God anything, neither his church, nor each other, in a financial way; and this would relieve many from owing slight grudges to each other, thus avoiding and overcoming many of the present causes for trouble and anxiety.

I am in correspondence with a minister of the Seventh-day Adventist Church looking to a discussion in the near future, he having sent the propositions, and I accepting them; but further arrangements have not been made.

May grace and peace attend you all, and Zion's redemption be hastened is my prayer.

J. F. MINTUN.

DOW CITY, Iowa, March 8.

Editors Herald:—We are still in the faith and believe it is defensible, notwithstanding the persistent efforts of the would-be mighty ones to destroy the foundation upon which we are built; though, strange to say, these mighty ones have nothing better or even as good to offer in place of the faith they would destroy. They seem to think that the Reorganized Church of Jesus Christ of Latter

Day Saints, is in error because it believes and teaches too much Bible. They seem to think it is wiser and better and safer to teach in substance that Christ, the great Teacher sent down from heaven, came and taught, suffered, and died all for the purpose of establishing for the time being a transient Christianity. However, be this as it may, there are few saints who have been baptized of water and of the Spirit who would exchange their faith for anything else. They love their religion, not because it brings them earthly wealth, honor, or fame; but because it brings to their souls the testimony that Jesus is the Christ, and his teaching the power of God unto salvation to all who believe and obey his glorious precepts. Who would exchange a positive testimony for an uncertainty? Who would part with sweet communion with Christ through the Spirit for a "guess so"? Who would depreciate the precious promise, "If any man will do his will, he shall know of the doctrine," for a doubtful hope? How much better it is to be able to say with Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Conference of Galland's Grove district held at this place the 26th and 27th, was a grand success, in every sense of the word. The Spirit was present, and its comforting influence enjoyed by the saints, and its manifestation in the gifts of tongues and interpretation of tongues bore testimony that God, Christ, and the Holy Spirit were the same to-day as in days of yore; that the saints were worthy of his blessings whenever they are obedient sons and daughters.

The district Sunday school convention and entertainment, held the 24th and 25th, were good, instructive, and entertaining. The Spirit was present here also to encourage the workers in and teachers of righteousness, and to show the approval of him in whose name the work was done.

The writer was favored with the privilege of attending Little Sioux district conference at Woodbine, Iowa, the 5th and 6th inst., which was also a success. The good Spirit was there to cheer and gladden and encourage the people of God. Its manifestations in the gifts of tongues and interpretation of tongues were clear, grand, encouraging, and in perfect harmony with the teaching of the word of God. How much assumption, misrepresentation, slander, and persecution would it take to make those saints who attended these spiritual feasts believe that they were deceived, or that the gifts and blessings promised by the Savior are not to be received and enjoyed by the true believer in this day and age of the world? However, we should not soon forget the admonition given to be faithful, prayerful, humble, good, kind, true, united, and persevering. If each and every one will put the instruction given into practice how beneficial it will be to them and the work they love! May God give each and all the necessary grace to accomplish the required work and to endure unto the end. Hopefully,

CHARLES E. BUTTERWORTH.

Conference Minutes.

GALLAND'S GROVE.

Conference convened at Dow City, Iowa, February 26, 1898, at ten a. m.; C. E. Butterworth and J. M. Baker in charge, Nellie Rudd clerk. The following branches reported: Galland's Grove 299; loss 1. Benan 45; loss 2. Deloit 161; loss 1. Auburn 48; loss 2. Dow City 106; gain 1. Harlan 72; gain 1. Coalville 44; gain 1. Pilot Rock 23; no change. Salem 67; no change. Union 62; no change. Elders reporting: W. W. Whiting, C. E. Butterworth, W. McKim, J. M. Baker, J. T. Turner, B. Salisbury, C. J. Hunt baptized 5, W. A. Carroll, R. Wight, A. R. Crippen, H. O. Smith, D. Brewster; Priests C. J. Carlson, N. V. Sheldon; Teachers T. J. Jones, G. A. Hoisington, J. O. Booth, F. B. Shumate. Bishop's agent's report: On hand and received since last report \$830.74; paid out \$763.30; on hand \$67.44. Received for Graceland College \$54. Tent fund 90 cents. The following were chosen delegates to General Conference: A. H. Rudd, Thomas F. Jones, B. Salisbury, C. E. Butterworth, D. M. Rudd, Nellie Rudd, W. A. Carroll. The present district officers were chosen for the coming year. Adjourned to meet at Deloit, Iowa, June 4, 1898, at ten a. m. Preaching by Elders C. Derry, J. W. Wight, D. M. Rudd.

NAUVOO.

Conference convened at Burlington, Iowa, February 12, 13, 1898; F. M. Weld president, assisted by J. S. Snively; R. Warnock secretary, assisted by H. S. Salisbury. The presence of President Joseph Smith was a cheering, pleasing feature of the conference. The following reported: Elders F. M. Weld, J. S. Snively, J. R. Evans, H. T. Pitt, F. Johnson, J. H. Lambert, R. Warnock, D. Tripp, W. T. Lambert, and J. McKiernan; Priests G. P. Lambert and L. Willey. Branch reports: Pilot Grove 48, Burlington 103, Keb, 47, Montrose 88, New Canton 51, Farmington 73, New London 45, Rock Creek 68, Vincennes 18, Keokuk 32. J. H. Lambert, Bishop's agent, reported: On hand last report, \$53.52; received to February 12, 1898, \$45.38; paid out \$80; on hand \$18.90. James L. Wright, district treasurer, reported: On hand September 30, 1897, \$5.16; received since \$7.74; paid out \$9.34; on hand February 12, 1898, \$3.56. These reports were examined by an auditing committee and found correct. The Keb branch recommended the ordination of Wm. E. Williams to the office of elder. The conference authorized his ordination, which was accomplished at the social meeting Sunday afternoon. The following was presented: Resolved, 1. That we make a division of what is known as the Nauvoo district, using the Mississippi River as the dividing line, and that portion on the east of the river to be known as the Nauvoo district, and that on the west to be known as the Southeastern Iowa district. Resolved, 2. That we ask General Conference at its next session to ratify said division. The delegate

vote showed 14½ in favor of and 86½ opposed to division. The district president was instructed to organize a branch at Nebo, Illinois. Election of officers for the ensuing conference year: F. M. Weld president, R. Warnock secretary, H. S. Salisbury assistant, James L. Wright treasurer. John H. Lambert having sent his resignation to Bishop Kelley, a vote of thanks was tendered Bro. Lambert for his faithful services as Bishop's agent. Geo. P. Lambert was recommended to Bishop Kelley for agent for this district. The following delegates were elected to General Conference: J. S. Snively, J. R. Evans, F. M. Weld, James McKiernan, W. McGahan, Hattie McKiernan, Fannie McGahan, H. S. Sargent, Maggie Wright, M. T. Short, and Mary Morton. Should the delegates differ on questions before the conference they were instructed to cast majority and minority votes. Delegates present to cast the entire vote of the district. Should the question of dividing the Nauvoo district come before the conference the delegation is instructed to vote against division. Preaching during conference by Elders James McKiernan, Joseph S. Snively, and Joseph Smith. Adjourned to meet at Keb, Iowa, the first Saturday and Sunday in June, 1898.

OKLAHOMA.

Special conference met at the Oak Grove schoolhouse, near Sumner, Oklahoma, February 12, 13, 1898; George Montague presiding, R. M. Maloney clerk. After a few opening remarks it was unanimously voted that we organize the Oklahoma district. D. S. Crawley was chosen district president, S. J. Hinkle vice president, R. M. Maloney secretary. S. J. Hinkle was sustained Bishop's agent. Voted that we hold our next conference at same time and place of our mission reunion. The district clerk was made a committee of one to solicit means to purchase a district record; \$2.30 was received, leaving a balance of 20 cents unpaid. The chair appointed Brn. Duncan and Macrae as a committee to bound the district. They reported as follows: "We recommend that, 1. The northern boundary line be the Kansas State line. 2. That the eastern boundary begin at a point on the Kansas line at the eastern line of the Osage country, running south along the eastern line of Oklahoma, so as to include the Osage and Seminole countries, continuing southward on the line between the Chickasaw and Choctaw Nations to Red River. 3. That Red River be the southern boundary. 4. That the western boundary be the western line of Oklahoma." The report was adopted. The following branches reported: Oklahoma, Stillwater, and Canadian Central; the latter referred back for correction. The district officers were elected for one year. Voted that this conference petition the Quorum of Twelve to appoint D. S. Crawley to labor in Oklahoma district next conference year. Ministry reporting: Elders G. Montague, D. S. Crawley, C. R. Duncan, F. T. Vrooman, J. Richey, S. J. Hinkle, W. S. Macrae, R. M. Maloney; Priest T. N. Berry. Recommendation from Oklahoma branch regarding the ordination of William M. Aylor

to the office of elder was accepted and the matter referred to the missionary in charge, Bro. Aylor having given consent to be ordained. W. S. Macrae and R. M. Maloney were chosen delegates to General Conference. Preaching by Brn. W. S. Macrae, G. Montague, J. Richey, and R. M. Maloney. The conference throughout was peaceful and harmonious. The Spirit of the Lord was present speaking words of cheer and instruction to the saints. H. C. Hughes was called to the office of elder and A. J. Bly to office of priest, but desired time to decide. Their ordination was attended to on Monday after adjournment. So ended the first conference of the Reorganized Church in Oklahoma. Those present were all seemingly encouraged with the result.

MONTANA.

Conference convened at Reese Creek, ten a. m., February 26, 1898; vice president in the chair. Branch reports: Gallatin 107; gain 4. Victor, no change. Elders J. Bamber, J. E. Reese, A. B. Moore baptized 3, J. H. Wells, and G. Reese; Prests J. Pritchard and T. Harris reported. Bishop's agent reported on hand last report \$52.50; received since \$6; paid out \$25; on hand \$33.50. After correction, approved; J. E. Reese Bishop's agent. John E. Reese was elected president and Gomer Reese vice president of the district. J. W. Wight was chosen to represent Montana in General Conference. Gomer Reese was sustained secretary of district. John Pritchard was chosen chorister and Emma Pritchard as organist. Samuel Esгар janitor. The authorities of the church were sustained. Preaching by Elders J. E. Reese and Gomer Reese. Conference adjourned subject to call of district presidency and secretary.

VICTORIA.

Conference held at Queensferry, on Saturday and Sunday, January 8 and 9, 1898. Statistical reports: Queensferry 39; no change. Leopold 31; 2 received, 1 died. Hastings report referred back for correction. Bishop's agent's report: On hand last conference £4. 13s. 1½d.; receipts since £9. 11s.; payments £4. 15s.; due church December 31, 1897, £9. 9s. 1½d. Report audited and found correct, subject to the original books from which the above report is taken being examined by Brn. Butterworth and Trembath. Moved that the Bishop's agent in future forward his books to conference to be audited. Moved that the district secretary be instructed to write to the *Herald* to ask question as marked in exhibit "A." Priesthood reports received and adopted from the following: Brn. Butterworth, McIntosh, Woolley, Jones, Trembath. Moved that a committee consisting of Brn. Butterworth, Trembath, Jones, and McIntosh be appointed to inquire of the Lord re ordination of Bro. Kippee. The above committee recommended that the matter of Bro. Kippee's ordination be deferred till next conference, and that the committee be continued till that time. Brn. McIntosh and Read were sustained in their respective offices of district president and

secretary. Moved that Brn. Gillen and Wight be General Conference delegates for Victoria district, credentials to be sent to above brethren by district secretary. Adjourned to meet at Geelong, 9th and 10th April, 1898.

CENTRAL NEBRASKA.

Conference met at Clearwater, February 26, at ten a. m.; W. M. Rumel president, L. Gamet secretary, F. S. Gatenby assistant. Branches reporting: Pine Cliffe (new branch) 15. Shelton 63; 1 baptized, 1 removed. Deer Creek 56; 2 baptized, 9 received, 1 died. Olive (new branch) 19. Clearwater 94; 3 baptized, 2 removed. Round Park 30; 8 baptized. Elkhorn report referred back for correction. Elders reporting: J. F. Mintun, J. Caffall, C. W. Prettyman, L. Gamet, R. Oehring, W. M. Rumel, J. W. Smith, D. M. Rudd, and D. W. Shirk; Priests C. N. Hutchins, J. H. Jackson, J. F. Lippencott; Teachers — Naab, C. A. Smith, A. C. Christianson, J. P. Larson, and A. Holleubeck. L. Gamet, Bishop's agent, reported: On hand and received \$332.76; paid out \$215.35; balance due church \$117.41. W. M. Rumel was sustained district president, Levi Gamet secretary and Bishop's agent. The prayer and testimony service was a peaceful and spiritual session. Preaching was by Elders Mintun and Caffall. The business harmoniously done. Adjourned to August 6, ten a. m., Deer Creek branch.

LITTLE SIOUX.

Quarterly conference met at Woodbine, Saturday, March 5, 10:45 a. m. Branches reporting were, Persia, Logan, Union Center, Magnolia, Woodbine, Missouri Valley, Little Sioux. Spiritual condition of above branches all improved. Elders reporting: J. W. Wight, H. O. Smith, C. Derry, J. C. Crabb, C. E. Butterworth, G. M. Scott, C. Downs, D. W. Palmer, W. D. Bullard, R. Farmer, L. Ellison, J. Lane, A. A. Baker, J. Seddon, J. Emmerston, J. C. Johnson, J. Donaldson, F. E. Cohrt, O. Case, A. Fyrando, F. Hansen, D. R. Chambers, P. C. Kemmish, S. B. Kibler; Priests R. Chambers, T. Worsencroft, R. A. Ballantyne, W. T. Fallon, J. N. Mann; Teachers E. C. Outhouse, G. H. Shearer, C. M. Wilder, G. N. Derry. Report of tent expenses for 1897 was given by J. C. Crabb and H. O. Smith. Bishop's agent, Alma Fyrando, reported from October 11, 1897, to March 1, 1898: On hand last report \$34.34; total received \$3,077.24; total paid out \$3,090.85; due church \$20.73. Committee appointed to audit the account reported same correct. Committee appointed in Wm. Donaldson case reported, report accepted, and committee discharged. J. C. Crabb was chosen district president, he making choice of his former assistants; A. M. Fyrando secretary. The delegates chosen to General Conference were: C. Derry, H. O. Smith, O. Case, Jessie Case, D. Case, Nellie Ballantyne, Lou Mann, Sarah Hoffman, Fannie Montague, A. E. Ballantyne, Fannie Ballantyne, Grace Vredenburg, Lenna Strand, G. E. Erickson, Wilma Erickson, W. D. Bullard, Joseph Seddon, George Montague, Hubert Case, Alice Case, J. C.

Crabb, W. T. Fallon, J. F. Mintun, A. M. Fyrando, Mark Jensen, R. A. Ballantyne; those present empowered to cast full vote of district, and in case of a disagreement to cast majority and minority reports. A two days' meeting was appointed for Penrod schoolhouse, May 28 and 29. Preaching was by James Baker and C. E. Butterworth, of Galand's Grove district, and J. W. Wight, of Lamoni. One spiritual social service was enjoyed. Adjourned to meet at Magnolia, Iowa, the second Saturday, and Sunday following, in June.

FREMONT.

Conference convened at the saints' chapel, Shenandoah, Iowa, February 26, 1898, at ten o'clock, with President D. Hougas and Secretaries T. A. and Emma Hougas present. H. Kemp was appointed associate president and all visiting brethren were invited to take part in the deliberations of conference. Branches reported were: Hamburg 57, Shenandoah, 158, Tabor 53, Keystone 43, Union 50, Henderson 74, Glenwood, 50. Thurman not reported. Elders reported: W. Leeka, D. Hougas, T. A. Hougas, S. Orton, W. W. Gaylord, J. C. Moore, G. Kemp, W. Schick, A. T. Mortimore, J. Calkins, J. Comstock, H. F. Durfey baptized 3, A. Badham, H. Kemp baptized 3, W. Leadingham, J. V. Roberts, W. C. Matthews, J. B. Cline baptized 1, N. L. Mortimore, H. Hershey, G. W. Needham, G. W. Walling baptized 1; Priests J. A. Dann, F. Becksted, J. Claiborn, A. J. Davidson, W. H. Walling, L. C. Donaldson, F. Goode, R. S. Hillyer, F. G. Dungee, C. Fry; Teachers C. M. Roberts, S. Dike, G. F. Skank, J. Goode; Deacons S. S. Clark, W. E. Gard, A. E. Hershey. D. Hougas reported Henderson branch. Minutes of Sunday school association read. Bishop's agent's report read. Report of Bartlett and vicinity mission read. The reunion committee reported: That the reunion was not yet located, but that it would be at Shenandoah if the grounds could be properly secured. Otherwise it would be at or near Henderson, Iowa. Missions appointed: Egypt, Bartlett, and vicinity, S. Orton, C. Fry, and G. Kemp. McPaul, Iowa, J. C. Moore. Stennett, Excelsior, and vicinity, G. Needham and A. Badham. Glenwood and vicinity, G. W. Walling. Shenandoah and vicinity, J. V. Roberts and J. B. Cline. Sunnyside church, Allen's Grove, and the Sycamore schoolhouse, H. F. Durfey and M. W. Gaylord. Moved to request the return of Bro. Kemp to this district. Carried. The following preamble and resolutions were presented and adopted: Whereas, unlimited errors and consequent trouble to the Church Recorder and district secretaries has been caused by the irregular way in which five of our branches have been named, and whereas, as long as such names are retained and used there is no hope that the situation will improve, and, whereas, the General Church Recorder has suggested that it would be well to change such names as Farm Creek, Elm Creek, Keystone, etc., to the name of the nearest post office, therefore be it resolved, 1. That we recommend that the names of the Keystone, Plum Creek, and

Union branches be changed to Emerson, Thurman, and Riverton, respectively, these being names found in the U. S. Postal Guide. 2. That no names of places in the U. S. not found in the U. S. Postal Guide be used in items on record or reports. 3. That all names of settlements, deserted villages, or towns having no government post office now on our records, be changed to the nearest post office or the post office most convenient now in existence. 4. That the branch clerks see that all names of persons and places are properly spelled and otherwise correct before recording them. 5. That full names, not initials, be given record. 6. That incomplete or incorrect items received on letters of removal be corrected and completed so far as possible before recording and reporting. 7. That all branches reclaim all names of members not properly removed. 8. That each branch be required to provide its clerk with an official United States Postal Guide. The district president presented the case of J. B. Heide and stated that all was adjusted except one item. It was then moved: That when Bro. Heide shall have settled the one item and furnished voucher therefor that his elder's license be restored to him. After considerable discussion it was moved to refer to a committee of three, they to report at next conference. The motion to refer prevailed. Committee appointed were A. Badham, S. Orton, and H. F. Durfey. The following were appointed delegates to General Conference and empowered to cast full vote of district: Srs. Etta Ray, Vanderpool, Ethel Skank, Blanche Andrews; Brn. W. D. Leadingham, G. Kemp, H. Kemp, M. W. Gaylord, W. W. Gaylord, Charles Cline, Bro. and Sr. T. A. Hougas, Bro. and Sr. Wm. Leeka, Bro. and Sr. D. Hougas, Sr. Mary E. Pace, and Sr. M. W. Gaylord. Resolved that it is the sentiment of this district that the practice of publishing the Bishop's itimized report be continued. Voted that the next conference convene at Farm Creek chapel, June 4, ten a. m. Preaching by Elders D. Hougas, H. Kemp, and J. W. Waldsmith. Social services in charge of H. F. Durfey and A. Badham. A summary of reports showed 247 sermons preached, 6 baptisms, 39 reporting.

NORTHEASTERN ILLINOIS.

Conference convened at Chicago, Illinois, February 26, 1898; John H. Lake elected president of conference, F. M. Cooper assistant, Elmer E. Johnson secretary. Branches reporting: West Pullman 27, Reorganized First Chicago 136, Plano 197, Unity 25, Ladd 16, Braidwood 65, Mission 128, Sandwich 88. The following brethren reported: C. G. Lanphear, W. Vickery, F. M. Cooper, J. S. Patterson, F. J. D. Earl, G. Schiedecker, A. J. Keck, W. Strange, G. H. Henley, and G. F. Howard. Bishop's agent reported: Cash on hand last report \$112.57; received \$516; paid out \$475.02; balance on hand \$153.55. Name of Braidwood branch was by request changed to Wilmington. F. M. Cooper was elected district president, Henry Southwick assistant president, Elmer E. Johnson secretary. Fifteen delegates were elected to Gen-

eral Conference. Charles Williams, a colored man, was baptized at this conference and ordained to the office of priest, and Priest George H. Graves, another colored man, was ordained to the office of elder. Adjourned to meet at Mission, Illinois, the second Saturday and Sunday in June.

Sunday School Associations.

GALLAND'S GROVE.

Association assembled for institute work at Dow City, Iowa, February 24, 1898, at 10:30 a. m.; W. McKim superintendent, May Rudd secretary pro tem. Forenoon session was devoted to addresses, "The aim of the institute," R. Wight; "Address of welcome," J. M. Baker. Afternoon session was devoted to discussion of visiting committee for local schools by May Rudd, assisted by General Superintendent T. A. Hougas, and primary class drill by Jennie Baker. In the evening a Sunday school session was held, in charge of Dow City officers; T. A. Hougas conducting the blackboard review.

Nine a. m., February 25, social meeting in charge of district superintendent, the Spirit of God being present and assuring the saints of God's pleasure with the Sunday school work. Ten a. m., blackboard and review work by Fred Shumate; teaching and true method with blackboard illustration, T. A. Hougas. At 2:30 p. m., association convened for business. Reports received from the following schools: Auburn, Denison, Galland's Grove, Benan, Deloit, Dow City, Defiance, Pilot Rock, and Salem. No reports from Harlan and Coalville schools. Delegates present 25. Reports of district officers and officers and teachers of local schools were read. The following were elected delegates to General Convention: B. Salisbury, Harrison Rudd, Thomas Jones, Nellie Rudd, Charles Butterworth. Election of district officers: W. McKim superintendent, R. Wight assistant superintendent, F. B. Shumate secretary, Lora Duckett treasurer, James Pearsall chorister. Question box in charge of Martin Schafer. A splendid entertainment was given in the evening. Adjourned to meet at Deloit, June 3, 1898, at 10:30 a. m.

LITTLE SIOUX.

Convention met at Woodbine, Iowa, March 4, 1898. Officers present: S. B. Kibler assistant superintendent, Lenna Strand secretary, and N. E. Ballantyne treasurer. Received reports from the following schools: Meadow Brook, Woodbine, Missouri Valley, Logan, Little Sioux, Magnolia, Pleasant Valley, Mondamin, East Union Center, Smithland, Union Center, and Persia. Received reports from forty-three officers and teachers of schools. Officers chosen for the year are D. R. Chambers superintendent, S. B. Kibler assistant superintendent, Lenna Strand secretary and Nellie E. Ballantyne treasurer. The following were chosen delegates to General Convention: W. D. Bullard, G. E. Erickson, Wilma Erickson, W. T. Fallon, S. Hoffman, Lenna Strand, H. O.

Smith, Fannie Montague, Oscar Case and wife, Sr. A. E. Ballantyne, Grace Vredenburg, J. F. Mintun, George Montague, Sr. D. Case, Hubert Case and wife, C. Derry, R. A. Ballantyne, Fannie Ballantyne, Lou Mann, Nell Ballantyne, A. M. Fyrando, and J. C. Crabb. Three sessions were held and a peaceful influence was felt throughout.

Miscellaneous Department.

THE HIGH COUNCIL.

By reason of matters already pending before the High Council, and because of other matters that may come before that body, it is desirable that so many of the members as can practicably attend the April session of conference to convene at Independence, Missouri, April 6, will be present. If all cannot attend, the vacancies will need to be filled from other High Priests who may be in attendance at the conference.

JOSEPH SMITH,

For the Presidency.

March 10, 1898.

SCATTERED.

The following members of the Union branch will please take notice that unless they report within three months to the secretary of said branch, they will be reported as scattered members: Katie Lampert, Lars Rasmuson, Lydia Dyer, Joseph F. Shoemaker, Mary L. Shoemaker, Willie F. Shoemaker, Mary Leach, Walter Franklin Brown, Ellen J. Dickenson, Sarah Jane Hazen.

JAMES OGARD, Pres.

BERTHA OGARD, Sec.

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FIRST QUORUM OF TEACHERS.

Please send in your reports to me at once. There are several members of the quorum whose addresses are unknown to me, hence I cannot send you each a personal letter, but you can all write me a letter between this and General Conference, so when we meet if you are not present, we may know where you are and what you are doing. Address me at Independence, Missouri.

GEO. H. HIDY, Sec.

CONFERENCE NOTICES.

St. Louis district conference will convene at 2518 Elliott Avenue, St. Louis, Missouri, on Saturday afternoon, March 12, 1898, at 2:30 o'clock.

J. G. SMITH, Sec.

MARRIED.

JONES—HILLYER.—At the bride's home, Solomon, Iowa, February 23, 1898, Mr. Harry Jones to Miss Grace Hillyer. A good social time was enjoyed by the many friends, and useful articles were presented. Long may the happy couple live to enjoy life. The mystic words were pronounced by Elder Henry Kemp.

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The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

The committee has summarized the leading archæological evidences obtainable in support of the claims made by the Book of Mormon; evidences have been gathered from sources not accessible to the average reader, making it a manual of defense of its archæological claims.

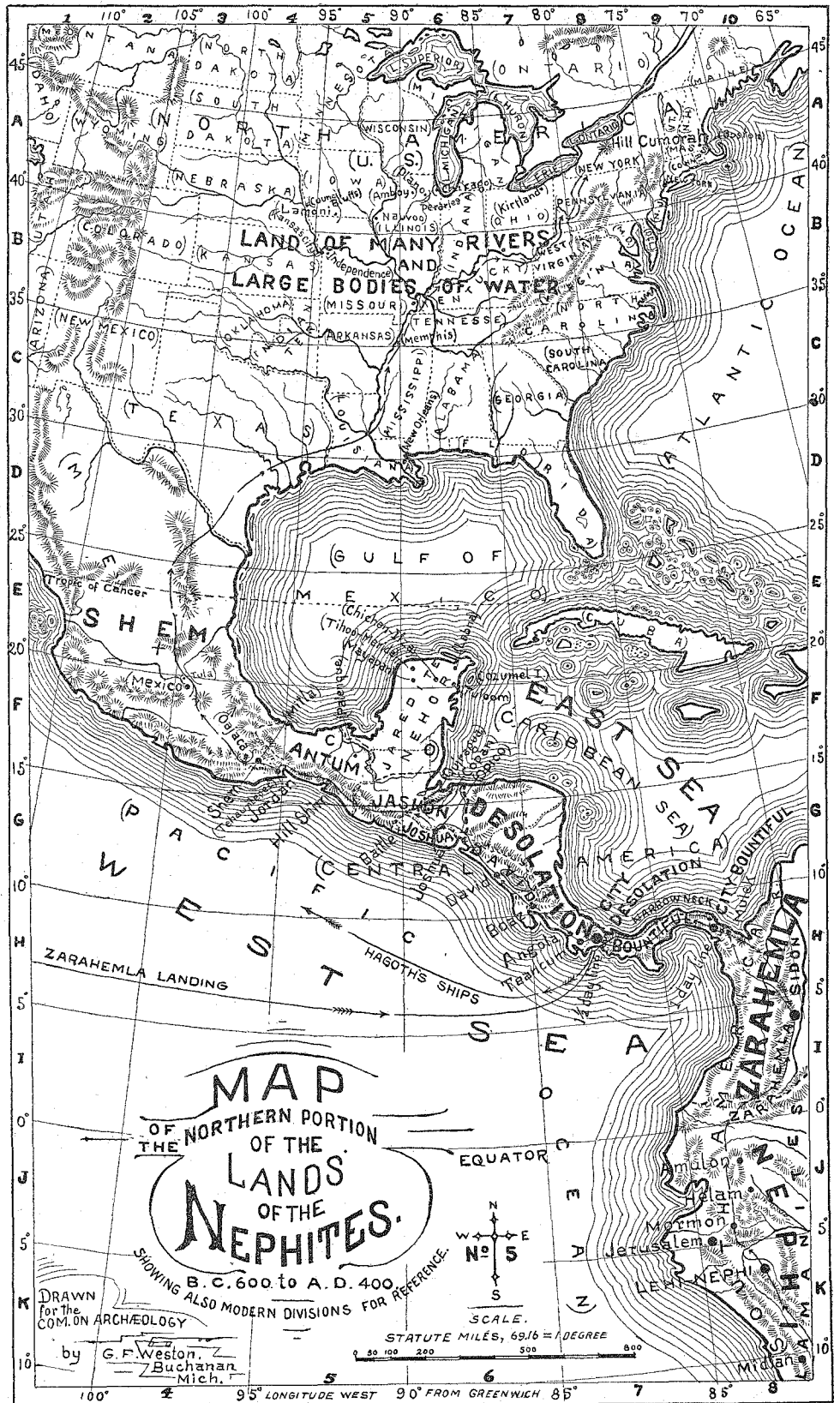
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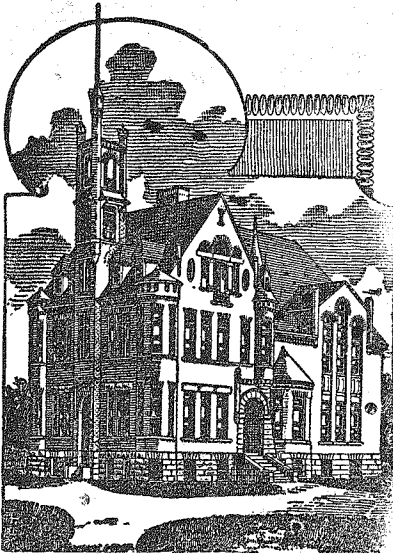
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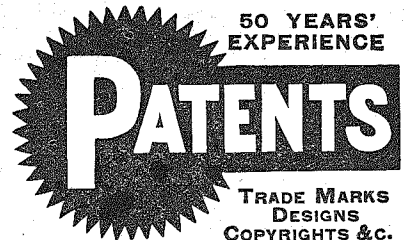
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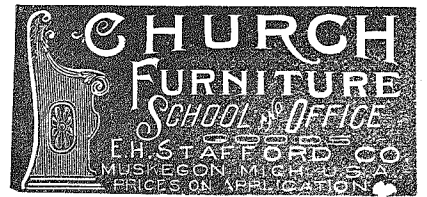
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Vol. 45.

Lamoni, Iowa, March 23, 1898.

No. 12.

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MATTHEW THIRTEENTH IN BROAD SCOTCH.

MATTHEW 13. Parables and wyss-sayins poundit; and a wheen o' them made plain. Lat ilka man tak tent!

1. O that vera day gaed Jesus oot o' the hoose, and sat doon by the side o' the Loch.

2. And great gatherins o' folk cam thegither till him, sae that he gaed intil a boat, and sat doon; and the hail o' the folk stude on the shore.

3. And he spak mony things till them in parables; and quo' he: "Tak tent! The sawer gaed oot to saw.

4. "And in his sawin, a neiffu' was mis-cuisten on the fit-road, and eaten up wi' the burdies.

5. "And some fell on the stanerie bits, whaur the yird was jimp: and it brairdit bonnie, for the mool was thin.

6. "And whan the sun raise heigh, it birsl't up; and, for that it had nae rute, it dwined awa.

7. "And some fell whaur thorns had been; and up cam the thorns, and chokit it.

8. "And some fell on the gude grun', and brocht forth fruit—this a hunner, that saxty, and the ither thretty.

9. "Wha has lugs for hearing, lat him hear!"

10. And, drawin nar, his disciples say, "Why soud ye speak till them in parables?"

11. And he answer't them, "It is,

that till you it has been gien to ken the things o' the Heevenlie Kingdom: but to them it isna sae gien.

12. "For wha has, to him sal be gien, and he sal hae rowth o't; but wha hasna, frae him sal be taen awa e'en what he has!

13. "Sae, speak I till them by parables: for they seein, are blin'; and, they hearin, are deif; naither div they ken.

14. "And wi' them is brocht to pass the prophecie o' Esaiah, whilk says: 'Wi' hearin ye sal hear, and in naegate understaun; and seein ye sal see, and in naegate perceive.

15. "For this people's heart is gross, and their lugs are dull to hear, and their een hae they steekit; least they soud see wi' their een, and hear wi' their lugs, and understaun wi' their heart, and turn again, and I soud heal them!"

16. "But fair fa' yere een, that they see! and yere lugs, that they hear!

17. "For truly say I t' ye, that a handle o' prophets and holie men war fain to see the things that ye see, and saw-them-na; and to hear the things ye hear, and heard-them-na!

18. "Hear ye than the parable o' The Sawer:

19. "Whan ony ane hears the word o' the Kingdom, and understauns-it-na, than comes the Ill Ane, and cleeks awa that sawn in his heart: this is he sawn by the fit-road.

20. "And he on the stanerie bit sawn, is he wha hears the word, and blythely receives it;

21. "Yet has he nae rute in himsel, and bides but for a wee; and on dool and fash comin, he stumbles belyve.

22. "And he sawn amang the thorns, this is he wha hears the word, and than the cark o' the warld, and the glamor o' riches, choke up the word, and it bears nae frute.

23. "But he sawn on the gude grun', this is he wha baith hears and understauns the word; wha e'en brings forth frute; and gies, this a hunner, that saxty, and the ither thretty."

24. Another parable set he afore them; and quo' he: "The Kingdom o'

Heeven is like till a man wha sawed gude seed in his croft;

25. "But whan folk war sleepin, cam his fae, and sawed tares amang the wheat, and slippit awa.

26. "But whan the wheat brairdit and brocht forth frute, than schawed the tares as weel.

27. "Sae cam the servants o' the gudeman, and quo' they till him, 'Sir, did-ye-na saw gude seed i' yere croft? Frae whatna cause than has it tares?'

28. "And he said till them, 'Some enemie has dune this!' And quo' the servants till him, 'Wull ye hae us gang and gaither them up?'

29. "But quo' he 'Na; least as ye gaither up the tares, ye pu' up the wheat wi' them!'

30. "Lat baith grow thegither till the hairst; and at hairst-time I wull say to the shearers, 'Gaither ye thegither the tares first, and burn them; but gaither ye the wheat intil my barn!'"

31. Another parable set he afore them, sayin, "The Kingdom o' Heeven is like till a mustard-seed, whilk a man took, and plantit in his yaird.

32. "Whilk in sooth is sma'est o' a' seeds; but whan it is grown is greater nor the yerbs, and comes till a tree, sae that the burdies o' the lift come and howff in its branches."

33. Another parable set he afore them: "The Kingdom o' Heeven is like till risin, whilk a wumman took and pat in a firloft o' meal, till the hail was risen."

34. A' thae things spak Jesus to the folk in 'parables; and wantin a parable spak-he-na till them.

35. That it soud come to pass what was said by the prophet, 'I wull open my mou' in parables; I wull gie oot things keepit hidlin frae the warld's fundation.'

36. Than he pairtit frea the thrangs, and gaed intil the hoose; and his disciples cam till him, and quo' they,

1 Verse 34.—Hoo mony maun hae been oor Lord's parables! Matthew, maist like, gies us but a wheen oot o' the number. And think-ye-na, Christ aften gied them ower again? Weel-kent evangelists in oor ain day fin' the advantage o't. And wadna this account for the differ i' the cleedin o' them? Matthew gien a parable the way he first heard it, or the way he likit it best; and Luke the same parable in anither form that he likit best, or they likit it best wha tell't him.

'Expone till us the parable o' The Tares o' the Croft!'

37. He answer't and quo' he till them, 'He wha sawed the gude seed is the Son o' Man.

38. 'The croft is the warld; the gude seed are the bairns o' the Kingdom; but the tares are the bairns o' the Ill Ane.

39. 'The enemie that sawed them is Sautan; the hairst is the endin o' the warld, and the shearers are the angels.

40. 'And e'en as the tares are gaither't and brunt i' the fire, sae sal it be at the end o' the warld.

41. 'The Son o' man sal send oot his angels, and they sal gaither oot o' his kingdom a' things that ensnare, and a' that do ill;

42. 'And sal cast them intil the lowin furnace; thar sal be maenin and girnin o' teeth!

43. 'Than sal the richtous glint forth like the sun, i' their Faither's Kingdom. Wha has hearin to hear, lat him hear!

44. 'Ance again: The Kingdom o' Heeven is like till gear, hidlins in a field; the same, whan a man has fund, he hides again, and for the joy o' gangs and niffers a' that he has, and buys that field.

45. 'Again, the Kingdom o' Heeven is like till a tradin-man, seekin precious pearls;

46. 'Wha, whan he had fund ae pearl o' a' price, gaed and sell't a' he had, and coft it.

47. 'Again, the Kingdom o' Heeven is like till a net cuistin intil the sea, and it gaither't o' a' kinds:

48. 'Whilk, whan it was fu', they harl't till the shore, and they sut them doon, and waled oot the gude intil creels, but cuist the bad awa.

49. 'Sae sal it be at the end o' the warld: the angels sal come forrit, and wale oot the wicked frae amang the gude;

50. 'And sal cast them intil the lowin furnace: thar sal be maenin and girnin o' teeth!'

51. And quo' Jesus till them, 'Hae ye understude a' thir things?' Quo' they till him, 'Aye Lord!'

52. Than said he till them, 'Ilka scribe wi' the lear o' the Kingdom o' Heeven, is like till ane that is heid o' a hoose, wha can fesh oot o' his presses things baith new and auld.'

53. And it cam aboot, that whan

Jesus had made an end o' a' his parables, he gaed frae that place.

54. And whan he was come intil his ain kintra-side, he was teachin them i' their kirks, sae that they war astonish't, and quo' they, 'Whaur gat this man this wisdom, and thir ferlies?'

55. 'Isna this the wricht's son? And isna his mither ca'd Mary? And his brithers, James, and Joseph, and Simon, and Judah?'

56. 'And his sisters, arena they a' wi' us? Frae whaurawa, than, has this man thir things?'

57. And they war stumbl't at him. But Jesus said till them: 'A prophet is nevir wantin honor, binna it be in his ain kintra-side, and amang his ain folk.'

58. And he wrocht-na mony wunner-warks thar, because o' their unbelievin.—*Rev. William Wye Smith in S. S. Times.*

A. CAMPBELL.

MR. CAMPBELL wrote no line nor word of his own that was meant to be, or that has ever been accepted as being authoritative.

He composed no confession of faith, he dictated no creed, he presented no rules, he founded no church; but he lives notwithstanding, in the hearts of a free, consecrated and mighty people. They honor him for his exalted character, his spotless life, his dauntless courage, his masterful power; and, above all, they honor and revere him as the chosen messenger of One who came 'to proclaim release to the captives, and recovery of sight to the blind.' They think of him as a great warrior, victor on many a hard-fought battlefield; they think of him as a great author, whose numerous works embalm his mind and perpetuate his thought; but they love better to think of him—he seems nearer and dearer to them and more their very own—as the great preacher, unfolding the divine message and exalting the divine Savior. In spirit they gather to-day—the older generation leading the younger—into a vast congregation, where listening multitudes were wont to hang enraptured upon his lips and drink inspiration from his words—and there he stands before them calm in the assurance of his faith, radiant from the brightness of his hope—a peerless man, majestic in pose and attitude—silent now forever, but elo-

quent still, as with one hand he points to an open Bible and with the other to an open heaven.—*J. S. Lamar, in New Christian Quarterly.*

PERHAPS the best uninspired eulogy upon the Bible is from the pen of that masterly scholar Sir William Jones. It was written on a blank page in his Bible, and inserted in his eighth discourse before the Society for Asiatic Researches:—

'The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired.—*Sel.*

INDIAN EDUCATION.

The annual report of the Executive committee of the Indian Rights association, which has just been issued by Secretary Herbert Welch, says:—

'Indian education to-day is on a better basis than ever before. There are 284 schools. In 1896 there were 17,789 pupils, in 1897 18,670. The enrollment of the contract schools showed in 1896 4,439 pupils, and 3,124 pupils in 1897, making a decline of 1,315. The contract schools conducted by the religious bodies are gradually being superseded by those of the government. The money granted by the government last year amounted to \$257,928, of which \$2,760 was given to two Presbyterian schools and \$156,760 to Roman Catholic schools. The appropriations for Indian schools in 1896 were \$2,517,265, while in 1897 they were \$2,631,771.35, an increase of \$114,506.35. The treaty provisions for schools are about \$600,000, making a total of \$3,231,771.35.—*Philadelphia Item.*

ADDRESSES.

J. A. Grant, 913 North Walnut Street, West Bay City, Michigan.

Elder Henry C. Smith, No. 647 South Spring Street, Los Angeles, California.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, March 23, 1898.

No. 12.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 23, 1898.

QUESTIONS AND ANSWERS.

SOME curious questions are sent us for answer in HERALD. Here is one:—

I have been requested to ask, Did God, or Jesus Christ, or an angel, one or all, appear to anyone on this earth and tell them to build up the church known as the Church of Jesus Christ of Latter Day Saints?

We have no knowledge of such a commandment ever having been given in the specific form stated above. It is simply one of those questions that the one suggesting it knew could not be answered. We know of no command of God, or Christ, to build up the M. E., Baptist, Congregationalist, or Catholic Church, in so many words. But there is a command on record given of Jesus Christ, as follows:—

But seek ye first the kingdom of God, and its righteousness.—Matt. 6: 33.

This is given in the Holy Scriptures, thus:—

But seek ye first to build up the kingdom of God, and to establish his righteousness.

There was a revelation from Jesus Christ, given at a very early day of the church, to the effect that they were to be humble, faithful; that the commandments were of God, and were for the purpose that

Those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven.

There are commandments and instructions of a similar import running all through the history of the church from 1830 to 1844; but, we think, none in the express terms used in the question.

We have now some hundreds of questions lying on our table, the writers of which have required us to reply to in the HERALD. Some of them involve an expenditure of time, to pay proper attention to that we have not yet had to give. Some of them require us to express opinions upon this or that subject, or passages of scripture, which at best would be our opinion only. One or two, because we have not answered, have written us quite sharply, reminding us that they had written us some time back asking such and such questions, and wanting to know why we did not answer, etc.

There is only one of us, and about forty thousand of our dear brethren and sisters, every one of whom has equal right to question us and demand replies. It may be that we will come short of doing our duty by some of our questioners because we do not answer, as they request. But we are trying to do the best we can, and answer such as we have time, ability, and disposition to; the rest will have to remain unanswered. And we have no hesitancy in admitting here that there are questions asked which we cannot answer.

We have also some dozen of newspaper articles written about Mormonism, the statements in many of them being out of line with truth, both of facts and doctrines of the church; and we are told by those who send them that they are calculated to do the work great harm, and it is necessary that they should be answered; and we are asked to write up the replies and have them them published so that such replies may be circulated where the misstatements have been issued and circulated.

For the same reasons that we cannot make reply to all the questions sent us, we cannot write these seemingly needful reviews. Some of them are sent us by men who have more time for such work at their disposal than we have; and could give the facts needed nearly, if not quite as accurately as we can.

Those who have thus sent us these

articles will need to be patient until we have time and opportunity to take the matters up. It will be well to remember too, that there are a good many people who have access to the newspapers who seem to be interested in "downing" the Latter Day Saints; and it will be wholly out of our power to write reviews and corrections to all the errors put into print against us; and that should we publish in the HERALD only very few, possibly none of the thousands who read the original articles would ever see the corrections, as they would not appear in the papers publishing the attacks, in one of a hundred instances.

This world is given to lying; and so few know the truths of so-called "Mormonism," the "Mormons," their history and the theories, legendary teaching, faith, and doctrines, that many fair-minded and intelligent people who essay to write of them misrepresent them from ignorance rather than from intention.

So far as harm to the work in different localities may be concerned, every intelligent Latter Day Saint knows that the adversary of the work is active and does not intend that the truth shall gain any ground if he can prevent it, so, in every place where these scurrilous articles are put afloat, there are people who love the truth and will obey it if they get an opportunity to hear it.

Again, the work is the Lord's, so we believe, and so we teach. If so, then we must permit him some latitude to work in, and not think that only is done which we do.

He can take care of his work much better than we can, in places where it is in danger; and "Though defeated ne'er despairing, God speeds the Right."

We will do what we can to fill all the expectations of our watchful brethren who love the work and are jealous for its onward progress. Do not relax your vigilance.

Does the priest holding the Aaronic priesthood have the right and authority to bless the bread and wine for sacramental purposes?

Paragraph 10, of section 17, reads thus on the point raised in question:—

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties. . . . In all these duties the priest is to assist the elder if occasion requires.

From this citation from the Doctrine and Covenants, together with the decision of a late conference that the passing of the emblems was a part of the administration of the sacrament, and could not be legally done by either teacher or deacon; and that both the blessing of the bread and the wine, the breaking of the bread, the pouring of the wine, and the passing of the prepared bread and wine to the saints, thus administering the sacrament; it being held that it took the whole proceedings to complete administration, we can only answer the question, Yes, the priest has such right and authority.

Will you please state through the columns of the *Herald* if it be right for members of a branch to vote whether to accept a person as a member, who has been baptized in the immediate locality, or does baptism make him a member of such branch without any vote?

Branches make their own regulations in regard to receiving members, that their names may be enrolled on the record. Some require a vote on all members no matter where baptized, or by whom. The general church has made no rule. The better rule is that all persons baptized within the jurisdiction of the branch should be done with the knowledge and consent of the officers of the branch, or by them; and that all persons so baptized become members of the branch by virtue of such baptism without the necessity or formality of a vote. This is the rule of the Lamoni branch, and of other large branches, and works well, and is in accord with the spirit of the law, as we believe.

If there is a branch where no rule has been adopted, such branch should at once adopt some rule to govern such cases, and we recommend the one referred to; that all persons baptized within the jurisdiction of the branch by the knowledge and consent of the branch officers are members of the branch by virtue of such baptism, and their names should at once be enrolled on the branch records.

Editor's *Herald*: On page 55, General Con-

ference minutes, 1897, appears the following:—

"Resolved that districts be required to consult with and secure the consent of the missionary in charge before making such appointments."

Does that mean that districts cannot appoint missionaries in their districts, who are willing to labor at their own expense? Or does it mean that when a district gets the consent of the missionary that the appointee, or appointees are on the same footing as General Conference appointees?

If the brother who asks this question will turn to page 13 of the conference minutes of 1897, he will find that the resolution to which he refers was but the outgrowth of an action by conference authorizing the district conferences to appoint men to labor as missionaries in their respective districts, and issue certificates to them.

It was not intended to be so applied that each of such appointees should be necessarily an appointee of the conference, nor on the same footing as those appointed by conference; they are simply appointees of the district conferences, and labor as such.

The second resolution was intended to bring harmony between the general missionary in charge and the district authorities. The answer to the queries then would be that it must be understood as requiring district authorities to consult missionaries in charge before appointing persons to labor as missionaries in the districts, whether laboring at their own expense or not.

This does not apply to the labor of local elders, priests, etc., within the district, as circumstances will permit, by agreement and direction of either president of district, or missionary in charge, or both.

The resolutions were intended to affect men appointed as missionaries in that way that they might legitimately ask for courtesies of roads, steamboats, and other lines of transportation, as laborers in the gospel field. If such appointees were to be considered the same as general appointees there is no value, or application to the resolutions.

IMPROVEMENTS.

THE spring season with its spirit of renovation and garden making has reached the Herald Office, where operating on the ground floor as a start-

ing point, a great change for good has been made in the Business Manager's office. Patrons who were wont to do business where the *Herald* and other lists are kept and books and other publications sold, will recognize the transformation on sight. The woodwork has been grained, from white to a rich oak, by a master workman in the grainer's art, Bro. Matthew H. Smith, formerly of Pittsburg, Pennsylvania, now of Independence, Missouri, and who also displayed his skill on the Saints' Home greatly to the enhancement of that worthy institution; the walls and ceiling have been papered, tables covered, a new floor put in and painted; new curtains added to windows; with other touches too numerous to mention; all of which give the Business Department a general up to date form, and serve to bring out the fine appearance of our bound volumes, as arranged in the cases, in the tasty contrasts of color.

Bro. Criley has also placed neatly framed engravings of Joseph the Martyr, Hyrum and Emma Smith, and President Joseph Smith on the walls. To these will be added engravings or crayon portraits of Brn. W. W. Blair and G. A. Blakeslee, with others connected with the office from early days.

Cheerfully arranged rooms help the spirits of those occupying them and conduce to the rendering of good service. Both plants and men thrive in proper surroundings. "Let the good work go on."

TOMB OF OSIRIS IS FOUND.

LONDON, March 5.—Scientists are excited over the authenticated discovery of the tomb of Osiris, the chief god of the Egyptians and brother of Isis, at Luxor, a village of upper Egypt, built on the site of Thebes. The news was first received with incredulity, but all doubts were quieted by a telegram from the director general of excavation to the President of the Egyptian Council of Ministers. The discovery was made by M. Amelineau, who in a letter also affirms positively that he has discovered the tomb of the gods Seth and Horus is in the same necropolis at Abydos.

The *Pall Mall Gazette* says:—

"There is no doubt this is a great discovery. Thus we know the tombs of the last three god kings of the second of the divine dynasties, which dates back 10,000 years."

EDITORIAL ITEMS.

BRO. G. J. WALLER, in charge of the work in Hawaii, writes from Honolulu,

the 2d inst. He reports the translation of Book of Mormon into Hawaiian as finished with the exception of fifteen pages, which the printers lost. He expects to publish the work soon. It will be remembered that Bro. Waller has already published the Doctrine and Covenants in the Hawaiian language.

Bro. William Hewitt, Prescott, Arizona, recounts a manifestation by which he was shown that tobacco using would class him among those not purified, in the future state. He was almost blind from its use, but has greatly improved in health by heeding the command, "Avoid the use of tobacco."

Bro. T. A. Kelley, of Bagdad, Florida, writes commendingly of labor done by brethren in that portion of the Southeastern mission.

Bro. J. W. Booker, of Harp, Alabama, writes of his love for the work, in which with others he finds peace and joy. He hopes for advancement of church work in the South; and to that end the missionaries and saints are striving on earnestly.

Brightening prospects for the cause are reported from Clear Lake, Indiana, and adjacent points, where Bro. S. W. L. Scott met Mr. Braden and Joseph Musser in discussion within the past two years; so reports Bro. W. F. Shaub, March 14.

Sr. Laura I. Cook, No. 153 South Market Street, Frederick, Maryland, requests prayer in behalf of herself and family that all may obey the gospel, in which she finds comfort and joy. She sends clippings from Baltimore papers concerning the work of Brighamite elders in the monumental city. Elders of the Reorganization are requested to call on her family, also on the family of Mary E. Young, No. 38 South Cary Street, Baltimore; and that of Fannie E. Walters, No. 914 L Street, N. W. Washington. They are favorable to the work.

Arrivals of the ministry include Brn. J. W. Gillem, C. Scott, E. A. Stedman, and A. M. Chase.

Lamoni is again aroused over a prospect of a new railroad, the connecting line between Des Moines, St. Paul and the Gulf. Committees are at work to secure the right of way and prospects are good for a successful outcome of the movement. This

would give the city of the saints another route north and south and add greatly to the general business facilities of this section of country.

There are no special developments in the Cuban situation. Both the American and the Spanish government are busily engaged in war preparations. Senator Proctor, who is understood to stand in close relation to the President and who visited Cuba, reports that newspaper accounts of suffering, degradation, and death in the island are not overdrawn. He says that 200,000 Cubans have been starved to death in what are virtually Spanish prisons, that autonomy is a failure, and that the Cubans are capable of self-government.

"A Baltimore judge has decided that faith cure doctors are not entitled to remuneration for their services. He takes the ground that the faith cure physician renders no apparent service to the sick."—*Scientific American*. In the administrations provided for in the law of God, according to James 5: 14, there are apparent and decided results for good; hence the decision of the judge concerning "faith cure doctors" cannot and does not apply to the doctrine and practice of laying on of hands of officers in the kingdom of God.

Russia has published her intention to withdraw from Corea, leaving that country to maintain its own administration. However, she states her determination to interpose in Corean affairs.

London, March 18.—It is announced to-day in a dispatch to the *Times* from Peking that the mission of Shu-King-Chen, the Chinese Minister to Germany, who was sent to St. Petersburg in an effort to prevail upon Russia to modify her demands upon China, has been unsuccessful, and, it is added, there is no alternative but to agree to the Russian demands.

France has notified China that she will occupy Hainan unless China immediately concedes to her demands.

Gladstone, the Grand Old Man of Great Britain is reported to be near the end of his earthly career; according to late dispatches his malady is rapidly progressing. Prince Bismarck, the Iron Chancellor, is also failing, though apparently in no im-

mediate danger of death. Premier Salisbury of England is reported in such failing health as to render his early withdrawal from public life practically a necessity.

A fleet of no less than forty war ships is now massed in Chinese waters.

Bro. J. N. Perkins, of Fentress, Indian Territory, requests us to state that a good opening for a physician—Latter Day Saint preferred—awaits the right man at that point. Correspondence solicited. There is no physician nearer than twenty miles.

Mothers' Home Column.

EDITED BY FRANCES.

"Though poor and loveless creeds may pass
For pure religion's gold;
Though ignorance may rule the mass
While truth meets glances cold,—
I know a law complete, sublime,
Controls us with its might,
And in God's own appointed time
It all will come out right."

JUST A THOUGHT.

WHEN we come to examine closely into the matter, we are inevitably led to the conclusion that greater importance attaches to what God thinks of us, than to what we may think of God. To know God and Christ whom he sent into the world, the Scripture assures us is life everlasting, but it is only as the true standard of God's perfection becomes *our standard* that it is possible to attain to this knowledge. It is only as we divest ourself of all influence opposed to the influence of right, justice, truth, and love that we have grace to draw near to God and follow the leadings of the Spirit which Jesus promised should guide us "into all truth." If we know that our act is just and right before God, we should be strong and steadfast, though opposed by the world,—yes, even by those nearest and dearest to us. But if on the other hand we have doubts of its justice,—if by our pursuing it our brother or sister or even the stranger within our gates is to suffer,—then though the whole world approve and no voice is lifted in condemnation, let us remember that God, even our God, seeth in secret, and the time is coming when his thoughts will be openly declared, and we shall know that his ways are even.

WHAT IS WRONG?

"O, I'LL be so glad when you are old enough to go to school—you just torment the life out of me!" Who has not, somewhere, heard these same words addressed to some noisy child, from the lips of one whose accents should ever be those of love and forbearance? Not long ago were the writer's ears saluted by the sentence penned above, and instantly the appeal rose to the lips, "God help me, that one of mine shall never hear such words or such a tone."

We ask, What is wrong? Do mothers forget to love their children, and do they not realize that to a large, a *very* large extent, they

are responsible for the happiness and usefulness of that child in this life, and also in the countless years that are to come?

I would not care to point the thoughts of this mother in question to the time when disease would lay hold of that active little body, never to relinquish its grasp till another stronger power conquered, and the little limbs are stiffened, the bright eyes sealed for all time, and the little noisy tongue is silenced. This would be sad enough, but far sadder is the fate of the child that must grow to man or womanhood, never learning the force and beauty of God's love through the mother love, that for so many years of its early life is to be the standard of its measurement of the Divine love. The little one that seeks early its heavenly home, with all the freshness of early dawn and undeveloped loveliness still upon it, is more fortunate than the one that remains to grow in an unloved and unloving condition.

We believe these little ones are gifts from God, and sad indeed and lonely is the home where the baby never comes; where the pattering footsteps and the prattling little voice are never heard. Such a home is to be pitied, for it lacks heaven's sweetest sunlight and music. Yes, it lacks more than this. It lacks an ever flowing fountain of purity and innocence, that would prove to its inmates an incentive to a nobler life and greater purity of thought and action. Not that I would say this purity cannot exist where the little ones are absent, but it is intensified by their presence, and how many times has one of those pure spirits been the restraining power holding us back from some grave sin we were tempted to commit. If we will but appreciate our children and study their natures, live *with* them and *for* them, we will indeed find them an untold blessing.

Among these little ones of to-day are the standard bearers and the army of to-morrow, those that will go forth to proclaim the gospel, and those that will labor at home. All the offices that are filled by God's aging servants of to-day, must to-morrow be filled from the ranks of our little ones. Then here is a great *work* and *honor* for parents, mothers especially, that is second to none in this life: the bearing, raising, and training of those that are to be used in His hands for His glory. Why should we ever grow weary or seek to shrink this blessed work? If we only realize the unlimited capacity for development that lies in every child, and that the future usefulness of our children is so much of our making, would we not seek to purify our own lives, curb the impatient temper, be more kind to the little ones, love them better, and a thousand other things one might mention? Who can say that in our service to our children we are not feeding and clothing the bodies, and washing the feet of God's servants, for but a few years will find many of them occupying in this calling.

Life itself is sweet to us all. The beauty of all of God's creations are calculated to make us enjoy and appreciate his goodness, and with every breath we draw comes some inspiration of the joy of our existence. Then comes the time when we feel that we could

be still happier with a companion to share our joys, so we find in married life a confidant, an abiding friend, and a sympathizer. Life is then more complete, but in the process of time, according to the laws of nature and the will of God, there enters into this already happy home a little stranger for us to love and care for. Then human happiness has reached its climax; the cup seems indeed filled to overflowing, and the flood-gates of love break their fastenings, and love, perfect, complete, and hitherto unknown, comes in unlimited measure like Heaven's own sunlight. This little spirit, so pure, so dear, brings with it to its earthly friends an inspiration of its own purity, and turns our thoughts and desires all to the better life, and what a fervent prayer comes from the heart of the weak custodians of this precious gift, that through its life with us it may lose none of its purity, but may be returned to the Giver a bright and untarnished gem.

Let us never forget the thankfulness and the almost perfect happiness with which we first received these little ones into our arms, and we will be kinder to them, more unselfish, loving, and devoted. Let us ever look upon their purity and take the lesson home to our hearts, and pray that we may indeed become "as a little child." Let us do our duty by them and they will ever in this life be a joy and a satisfaction to us, and in the perfect life we may expect to hear, because of these labors of love, the welcome words, "Well done, thou good and faithful servant."

AGNES WHITE-KECK.

PLANO, Ill., February 27, 1898.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. WILLIAM C. SMITH, of Winston, Missouri, desires the prayers of the sisters of the Prayer Union, that the affliction may be removed from this body, that the ulcer on his face may be healed, that he may be well and able to work, as he earnestly desires to help roll on the work of God by paying tithes and offerings into his storehouse.

Sr. Polly A. Morris, of Lebanon, Oregon, writes: "Will the dear sisters please remember me when they meet together in the Prayer Union, and ask the Lord to heal me of my infirmities, for there are times that my afflictions seem greater than I can bear, and I now wish to put my trust in the great Master, and not in the arm of flesh. Also remember my family."

A sister who is soon to pass through a severe physical trial, and who from great weakness of body fears she may not live through this trial, asks the prayers of the Prayer Union to the end that God will spare her life that she may be permitted to raise her little ones to his honor.

Sister A. E. Scott has been sick for six months with la grip and neuralgia and other complicated diseases, with a general weakness. She has been administered to many times with good results. She now wishes the faith and prayers of the Sisters' Prayer Union and the saints that if it is the Lord's will she may regain her health and strength.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

ST. CLAIR, Mo., Jan. 11.

Dear Editor:—Our Sunday school here under the supervision of Bro. A. S. Davison is progressing nicely. Last Sunday there were about twenty present, and all of them joined in the singing, loudly and cheerfully. They were delighted with the new tickets (a donation from the district superintendent, Bro. Billinsky). . . . We have no song books, class books, nor secretary's book, no *Hopes* paid for, and only the tickets referred to. There are about seven hundred inhabitants in the town, and we seem to have some friends to the work here. Bro. Davison's is the only other family of saints. Our Sunday school is held in the Congregational church. Here is a fine opportunity for the sisters and local brethren of St. Clair to work. I believe there are about three hundred children living close to this church, many of whom do not go to any religious services. It is hoped that our district association officers will keep their eyes on this organization and make it "the banner school."

There seems to be a spiritual feeling in our sessions, and good will certainly come from the efforts, if the workers do not get "weary in well doing."

Your coworker,

JOHN S. PARRISH.

[District officers can help a great deal, but a Sunday school must be *run* by *local* officers. Here is, it seems, one of the rare chances to spread the work. And we rest assured that our alert district superintendent, Bro. J. J. Billinsky, will not fail to keep his "eyes on this organization."—ED.]

DUTIES OF THE SUNDAY SCHOOL VISITING COMMITTEE.

IT is to be presumed that none will doubt the advisability of such a committee being appointed. It does not debar anyone from exercising the missionary spirit, which is the true spirit of the gospel. The

VALUE

of committee work is known in all societies, religious or otherwise; and the faithful workers in every school have no doubt felt the need of some method by which both the numbers and the interest of the school might be not only maintained but increased; and right here the visiting committee comes in as an auxiliary. We are all coworkers for that which is good. This brings the thought that our work is so interlaced and interwoven, that it is difficult to speak of a part without including much that is closely related to the whole.

I am sure if I were a member of this committee I would like to introduce the new scholars into a school, where I knew

A PLEASANT GREETING

and a warm welcome awaited them. They should be welcomed not only the first Sunday, but thereafter also, that it might grow to

seem "homelike" to them. A young man once said to me, "I feel more at home in your church than any other." Now, thanks to our Father above, that man is inside the fold, and rejoices with us in the hope of the home prepared for all the tried and true. Here comes anew the thought of our being workers together. For this welcome should not be extended alone by the visiting committee, nor the superintendent, nor the teacher, but by *all* of these, and by the scholars of the school as well. There are various

WAYS

in which you can make the stranger feel at home in your midst. One of these is to put yourself in his place. You have all attended other churches than your own. Where did you feel the most at home? Where you came and went, and none seemed to notice or care for you nor invited you back, or the place where some kindness was shown you? Perhaps it was only a trifle. Some one handed you a song book, or it may be some one spoke with you, and with a friendly handclasp said they were pleased to see you there, and invited you to come again. Where did you feel the most at home? There is only one answer.

God did not intend us to float along in this world like icebergs in the northern seas, but the words of holy writ are, "Be ye kindly affectioned one toward another." I do not understand this to apply to the household of faith alone, but to all among whom our lot is cast. "The Son of man came to seek and to save that which is lost," and we are not only workers together, but—blessed thought—coworkers with Him if so be that we have not received the grace of God in vain.

At this juncture a friend who has been looking over this asks, "What are you writing about?" and I reply, "Coworkers, I guess." And the gentle reminder in the question brings me back to those coworkers that I was to especially speak of, the Sunday school visiting committee.

It has been suggested that it be

COMPOSED OF

at least four members (ours was appointed by the superintendent). One of their duties should be and is, to thoroughly canvass the neighborhood for new scholars, especially inviting those who are not in the habit of attending any Sabbath school. And here I will say that in cases that have come under my own observation, whole families have been brought into church fellowship through the children first becoming interested in the Sunday school. To do this you must have an interesting school, and that means a wide-awake superintendent, assistant, teachers that interest and instruct, and various other things. A cheerful, homelike place to meet, beautified as best you can, etc., and above all the love of God and your fellow men in your hearts, and a willingness to cheerfully consecrate your talents to the service required, performing each duty, not in a half-hearted way, but with alacrity and zeal, doing the best you can, and leaving the result with God, trusting that the bread cast upon the waters may return, though it be after many days.

ANOTHER IMPORTANT DUTY

of the visiting committee is to visit absent scholars and ascertain the cause of their absence, and thus let them know that they are missed, and an interest taken in their welfare. Either the secretary or the teachers can report those absent to the committee, and they should be visited as soon as opportunity offers. So to sum up the matter, as it appears from my standpoint, the duties of the visiting committee are (to put it tersely, and in a way you will all remember) "to help get all you can and hold on to all you get;" so success to the helpers. And O, could we but realize the magnitude of the saying, "He that converteth one from the error of his ways shall save a soul from death, and prevent a multitude of sins." The salvation of souls is the noblest work in which we can engage, and the peace that comes from God's approval will be our sure reward.

SR. M. T. SHORT.

For the Kewanee, Illinois, district convention.

Letter Department.

VALES MILLS, O., March 7.

Editors Herald:—I continued my efforts at New Hope, Virginia, some time after I wrote you last; my audience kept increasing, till the last night the house was full, and there seemed to be quite an interest manifest on the part of some. I still have hope for that part of Virginia. Bro. and Sr. Coffman are putting forth their best efforts to get the gospel before their neighbors; and the most gratifying thing to me was the fact that the people who are opposed to our religious views spoke in the highest terms of the honesty and integrity of Bro. and Sr. Coffman. This is what I call "letting their light shine." The saints there are very anxious to have I. N. Roberts and J. L. Goodrich sent to that mission.

On the 11th ult. I took my departure from Virginia to Ironton, Ohio, and began operations on Sunday, the 12th, and continued over two Sundays, preaching every night and three times on each Sabbath, with the house crowded on each occasion. Baptized six and left many more on the eve of obedience. Great interest was manifest on the part of the people. Bro. Webberly is president of the branch and attended most of the meetings. We have some young men coming up here who if faithful will be helpful to the work. During my sojourn there I domiciled with Bro. and Sr. Smith, who with their family showed me every kindness. Srs. Haggerty and Anderton are firm in the faith, and by their consistent and faithful living have been the means of bringing all their children into the church—a duty all Latter Day Saints owe to their families. The prospects for an ingathering at this place are very encouraging.

On the 21st I started to Wellston, and had the pleasure of meeting Bro. James Moler, who took me the same night to Weldon, where I discoursed upon the beautiful theme of salvation to a fair-sized audience. On the following day I reached Bierly and spent one

evening with Sr. Bierly and her four sons. I found our aged sister full of the gospel fire, though growing infirm physically, by reason of old age; however, she is growing stronger and firmer spiritually in her declining days.

On the 23d I went to Limerick (Ohio, not Ireland), where I remained over Sunday, the 27th. During my stay Brn. J. L. and V. M. Goodrich arrived on the scene. Altogether we held eight services and baptized three on Sunday, the fruits of Sunday school and parental training. On Monday following Bro. J. L. Goodrich baptized one more. Bro. James Moler was at home and assisted in the services. Said brother is the president of the branch and of the Ohio district. I made my home mostly with our worthy brother, T. J. Beatty, whose health is much improved since last we met. It reminded us of old times to again be associated with Bro. Beatty. Said brother expressed himself as being anxious to help forward the work of the Lord among his fellow men. Bro. Beatty has many warm and true friends in both the Ohio and West Virginia districts, where he formerly labored and brought so many into the fold, and the question is so often asked of us, "When is Bro. Beatty coming to preach for us again?" We sincerely hope he will soon be able to respond to the calls, and to this end I pray our heavenly Father to abundantly bless him. There is a much better spirit prevailing in the vicinity of Limerick than when the writer was there last.

Arrived at Vales Mills on the 1st inst. and began a series of meetings here, and my efforts have been favored with some degree of success so far. We have had good and attentive audiences. Brn. J. L. Goodrich, H. E. Moler, and S. J. Jeffers (who is president of the branch here) have rendered excellent service during these meetings. We have baptized three persons already, and there are many more near the kingdom. A short time ago Bro. James Moler held a series of meetings here, which were conducive of much good. I expect to leave in the morning for the west. Brn. Goodrich, H. E. Moler, and Jeffers will continue the meetings a few evenings, or longer if the interest continues.

With love to all, I remain your brother in gospel bonds,
GOMER T. GRIFFITHS.

PIPESTONE, Minn., March 8.

Editors Herald:—I am still in the work and am blessed much in preaching the word. I have held meetings nearly two weeks in the new church at Audubon. Some have decided to obey in the spring, others are near the kingdom. Have spoken ten times in Minneapolis of late, and several told me they would be with us in the spring. Have made a fair opening in Albert Lea. Spoke Sunday night in Magnolia on the signs of the times; the Methodist church was crowded. The Spirit of God blessed me in telling the people of the signs of the times. I spoke for near two hours; some wanted me to keep on longer, but I thought that was long enough. I am to speak here to-night and to-morrow night, then to Hills to hold forth over Sunday.

I am glad to say that the work is moving on nicely. If we had two more active work-

ers in this mission next year, I assure you we will be far in advance of the present. The saints are in better condition spiritually than ever before. Of course there are a few sick ones spiritually, that will never do anything but growl about something, or who think they have something to growl about. But they are few. Up to date there has been nearly eight hundred dollars of tithes paid in. This is good evidence of growth in spirituality. This dates back to March, 1897. Others who have not as yet paid any tithes have expressed themselves to me that they were going to begin soon. You can see by this that the Spirit is still working. Thank God for it.

I see in the *Herald* of late a letter from Apostle G. T. Griffiths, saying a man was needed in Virginia, and that I. N. Roberts would do. Well, perhaps he would do. But if I. N. Roberts knows himself, he won't do, for these reasons. I have now spent twenty-two years in the ministry, and most of that time has been on what I call breaking new ground. Have passed through all the hardships of a missionary, sleeping outdoors and in schoolhouses; going hungry and sometimes nearly barefooted and very poorly clad; all of this without a murmur or complaint. Have worked in stone quarries and at other work in daytime, and preaching at night. That is the way I supported my family. Now I am getting old; my body is wearing out; and to ask me to take a mission to that State looks to me like more than I am able to stand. My spirit is good enough; my will is all right; but my feet and legs cannot stand the traveling over the rough hills of my mother State. Years ago I was asked to go; the people there wanted me to come; but the powers that be could not spare me from other fields, so I did not go. Where I am, the people both in and out of the church know me and I know them; and so far as I know, all are willing to have me with them longer. Therefore I don't feel at all like making the change, when we have so many young, active elders who could stand traveling over the hills of the Old Dominion much better than an old man could possibly do. I feel that my work the few years I may live will have to be more localized. I cannot stand to walk as I used to do. Hoping and praying for a good conference, and that all will be right, I am

Yours in the faith,

I. N. ROBERTS.

SCRANTON, Miss., Feb. 5.

Editors Herald:—Our recent district conference at Three Rivers passed off pleasantly. A few days prior to the assembling of the conference a union church at Escatawpa, which had been abandoned by Methodists and Baptists, and repaired and used by the saints, was burned down by unknown parties. Sunday school is now being held in private houses.

Threats of whippings for myself in store for me by some of the mob reach my ears occasionally; however, I have been through Escatawpa several times during the last two months and preached at Three Rivers to-day, and no harm has come to me yet. The looks of some of the mob whom I passed on the

streets were not pleasant, however, and the experience Bro. Kelley had with them is evidence of their willingness to fulfill their threats, should a good opportunity present itself. They say now that they want to do their work in the dark; the recent adverse decision of the courts having rendered them a little wary and cautious.

I go to Biloxi next Sunday to preach to the brethren and friends there. I thought last fall that there were some there near the kingdom. Tent services were advertised for about the 1st of September last, but the tearing down of the tent at Escatawpa and quarantine interfered. By the way, tent services can be held here in the cities of the Gulf all the winter with occasional interruptions of a few days at a time. Largely attended services were held last month in Mobile by a Christian evangelist in a tent about the size of ours. You can determine the temperature down here when I tell you that I have turnips, radishes, lettuce, and beets growing in my garden all winter; occasionally we have slight frosts, and sometimes see a little ice, and some winters we have severe spells of a few days that materially injures the growing vegetables; but in a day or two, should the north wind die out or a south wind spring up from the Gulf, we will have growing weather again.

This is a point to be considered in connection with tent work in the South; and I trust that the General Conference will find it practicable to accede to the request of this district to send us two missionaries to travel with our tent. There are portions of the peninsula of Florida where the coldest weather only amounts to light frosts. I hope that one of the missionaries at least will be able to play upon the organ, or be accompanied by his wife or a daughter who may be able to do this. Should this be the case, I think that I can guarantee the organ.

Your brother in Christ,

FRANK P. SCARCLIFF.

BEATRICE, Neb., March 7.

Editors Herald:—We have been holding the fort as best we could and have no reason to complain. Have been blessed by the Lord in our presentations of the gospel. Since last writing I have held meetings at Hardy, where we created a good interest; also at Hebron, Fairbury, and Wilber. While at Wilber we were not favored with a very large attendance. Bro. F. A. Smith came down and occupied a few evenings with good interest. We spent Sunday with Bro. Foreman's folks, in company with Bro. David Graf and wife. While there we were privileged to preach to the people of that vicinity in the afternoon, on the second advent of Christ. We then returned to Bro. Graf's in the evening and were blessed with liberty in presenting the word to a fair house that awaited our arrival. There is good prospects for future work in Southern Nebraska; calls are being made for preaching and new places opening up. May the Lord bless and prosper his work.

In gospel bonds,

H. W. BELVILLE.

WILBURTON, I. T., March 7.

Editors Herald:—This leaves me holding meetings at Wilburton; we have a branch here of about twelve members, presided over by our noble brother, Peter Adamson. He has had a hard struggle here against persecution; but his consistent life and vigilant effort are changing the tide. Wilburton is building up as by magic; it is in a fine coal belt; about four mining companies have located here. All around is a fine farming country. All saints hunting homes could do well here. Bro. Adamson solicits them to come and make their homes here. He wants some moneyed man of the church to take hold of one of the best coal claims in Indian Territory. He could soon get rich. Write Bro. Adamson for particulars, who is now president of the town. This is a healthy place. I will continue meetings one week, then on to Coal Gate.

J. D. ERWIN.

DETROIT, Mich., March 4.

Editors Herald:—One of your April issues of 1897 contained a brief article, written so many months previously, that my active interest in it had waned. The writer's attention has been called to two "replies;" one by T. W. Williams, another by A. M. Chase; and I perceive that one clause in the introduction has absorbed so much of their attention that they have not taken the article itself seriously.

In introducing the theme, "The gifts and callings of God are without repentance" (Rom. 11:29), I said: "The above is an axiom with God, . . . hence, Israel may be saved irrespective of repentance."

Now, if the clause, "hence Israel may be saved irrespective of repentance," be left out, doubtless it will enable those brethren to get the meaning intended. I inserted that sentence simply to give force to the idea that the text (Romans 11:29) was a *premise* upon which Paul based his reasoning, and not a *deduction*. This little sentence and its obnoxious influence formed no part of the main argument, and I am sorry the brethren did not so understand it; for at that time I should have been pleased with a careful canvass from such able minds.

With the present explanation, however, if those or any others be disposed to take exception to the somewhat immature ideas set forth in the article in question, I have no objection, and I think I can make good the position taken. Lengthy discussion through the *Herald* is objectionable, owing to advance articles and other delays, the time between publication of answers and rejoinders, is such that participants themselves are liable to lag in interest; for the sake of effect a person may take a possible rather than an intended meaning from an opponent's argument; and in such long-range discussions with no time limit, side issues are prone to assert themselves, especially for making a "sweeping reply." If they be not answered there is apparent discomfiture; if answered the discussion loses its unity. All these difficulties would be overcome by first carrying on the discussion by letter, then trimming it up for

publication. This course would save much time, much space, and add interest to any important topic, and I think promote a better feeling between disputants, since by personal contact their differences are not so apt to magnify, especially when church members are the interested.

GEORGE CLAUS.

No. 481 Campbell Ave.

HARLAN, Iowa, March 14.

Editors Herald:—I arrived home from my mission field on the 23d ult., on account of physical disability that made it impracticable for me to try to labor longer. However, after a little rest I am trying to do what good I can and at the request of Bro. C. E. Butterworth I came here to labor for a time.

The Western Nebraska mission has done well during the past year, and I feel much encouraged for the work there. During the year there have been sixty-four baptisms and a loss of but two, as far as I have been able to learn.

Brn. C. H. Porter and S. D. Payne have labored diligently. We could have used a much larger force and then not answered all the calls for labor. Bro. W. A. Smith stepped over the line into the Western mission and labored for a few weeks and reports baptizing eleven. We are glad of it, Bro. Smith, and wish you could stay longer. Bro. C. W. Prettyman has done effectual labor, although he has to labor for the "bread that perisheth." I should like to see him placed in the mission field. During the year he has baptized eight.

My labor for the year has been almost entirely north of the Platte River, while Brn. Porter and Payne have labored chiefly south of the river. Bro. Payne reports a debate with an Advent minister and thinks a marked victory was won for the cause of truth.

Feeling greatly interested in the cause of Christ, which is the cause of humanity, to make them better in every way that improvement can be made, I remain,

In the faith,

DAVID M. RUDD.

BURLINGTON, Iowa, March 12.

Editors Herald:—Bro. Lake is here with us. Last night after preaching, four noble young ladies gave their names for baptism, which will be attended to this evening. We expect Bro. Lake to officiate. Last Sunday I baptized a man at Oskaloosa; he stands high in society, and if he proves faithful will be the means of leading others into the light of the gospel. He belonged to the M. E.'s for some time, but he was never satisfied, and was very near an infidel when the sound of the gospel in its grandeur and fullness found him. I baptized his wife also; she was raised a Catholic; and now they rejoice together in the glorious light of the gospel. A very intelligent negro lady and her husband, also M. E.'s, are also persuaded, and have confessed that we have the truth, and I believe will soon obey.

Another very wise (?) lady, a Baptist, knows our doctrine is all false and has volunteered to show the saints in the Bible that

there should be no officers in the church *only* elders and deacons, and that Jesus was a high priest, and the *only* one that should ever be in the church, etc. Well; she hasn't overthrown any yet, and when she gives them the quotations we will examine them carefully.

The Lord has blessed me with his Spirit in presenting his truth. I think some of the opposers of God's truth will soon be compelled to send for Mr. Blalock, or McClure, or perhaps Braden, to help them to block the truth, or it will certainly roll on till it fills the whole world. In bonds,

J. S. ROTH.

PITTSBURG, Pa., March 7.

Editors Herald:—Thought it might interest some of your readers to describe briefly, Economy, and the funeral of our worthy Sister Crees. She was the mother-in-law of John Duss, trustee of the Economite society. By reason of this relationship, some of the customs of the society were observed in her interment. She lived in one part of the "big house"—the home of the head of the society. This house looks as solid to-day as if it were built ten years ago. We think the temple at Kirtland is in a remarkable state of preservation—and so it is; the same is true of many of the structures at quaint old Economy, although the Economites were looking for the coming of Christ, and expected him to come at any time. Nearly all of the present structures were erected somewhere near 1823, I believe. Some are brick, but the majority are frame. Nearly all the doors open into a small yard at the "front side." They have no "front" doors generally. The "big house" is quite a modern looking brick house, surrounded by a yard occupying a whole square. At one time the Economites carried on different industries; their productions were much sought after because of their excellent material, etc.

The town to-day bears witness of what concentrated effort can accomplish. As a logical result of the adoption of the law prohibiting them from having offspring, there are only about one man and three or four women left. I saw the old gentleman and two of the women at the funeral. They too will soon be laid away in the quiet burying ground. The corpse was taken from the big house to the church across the street. The building is quite commodious. It was filled with friends and relatives. The men sat on one side and the women on the other, following the custom of the society.

Mr. Duss is a composer and musician. He had a well-drilled choir sing several German hymns for the benefit of the Germans present. Elder D. L. Shinn delivered the discourse, after which Mr. Duss made a few remarks in German. Then the casket—made in Economy—was closed, placed in the hearse followed by the mourners to the cemetery near by. A männerchoir sang at the grave, prayer was offered by Bro. Shinn. Mr. Duss offered the Lord's prayer in German, and then flowers were thrown in the grave by about a hundred persons, which concluded the services.

Sr. Crees was a lovely old lady, bright and active to within a few hours of her death. She leaves a son and three daughters living.

C. EDW. MILLER.

GARDEN GROVE, Cal., March 2.

Editors Herald:—In *Herald*, January 26, page 58, is a communication headed, How is this? with part of verse 11, section 17, Doctrine and Covenants quoted. If another part of same verse, namely, "They [teachers and deacons] are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ" had been quoted, it would have appeared in a different light, as we certainly would not want to invite the church to come unto Christ when they had already done so.

I read in Book of Moroni, chapter 3, verse 2: "I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ;" and if God is the same yesterday, to-day, and forever, it seems to me a teacher is called to preach the gospel, but perhaps I am wrong. I have been told before that it was not the duty of a teacher to preach, and if I have been doing what I had no authority to do, I should like to know it. I have waited some time, thinking that some one abler than I would give us some light on the subject. Excuse me if I have wasted your time, but I would like to know and do my whole duty. Yours ever searching for the truth a teacher,

JEPHTHA SCOTT.

RADCLIFF, Ohio, March 9.

Editors Herald:—I am happy to report that the work at Vales Mills is still improving and advancing. In the month of January my father held a successful meeting here, which resulted in his baptizing twelve persons, and in getting the branch in much better working order.

I began meetings on the night of February 26, and was followed by Bro. Griffiths on the 1st inst., who was joined by Bro. Goodrich on the 4th, and meetings have continued with good interest until now. Three more have been baptized, making fifteen in all. The saints are greatly encouraged, and matters of hardness and difficulty have been settled, and all are rejoicing in the Lord. Bro. Harvey McLaughlin was called and ordained to the office of teacher, and Bro. W. J. Bowen to the office of deacon. Another brother was called to the office of priest, and admonished to humble himself, and get away from evil habits; he will be ordained if faithful.

Bro. Griffiths departed for Lamoni and Independence, via St. Louis, on yesterday. On his instructions we are continuing meetings here, and shall hold forth over next Sunday. Bro. Goodrich is still with us, and doing the preaching. We expect to continue in and about this (Vinton) county till General Conference time.

I have been hindered much of late by hoarseness, which has been a great inconvenience, and kept me from doing as much as I would have done; yet I am not discouraged, but desire to continue and hope to be able to do some good.

Yours in the gospel,

H. E. MOLER.

NEW CASTLE, N. S. W., Jan. 25.

Editors Herald:—By the last boat I sent you a copy of the *Town and Country*, a leading Sydney paper, containing a short article, furnished by Elder Kaler and myself, as pretext for the appearance on the same page of two large group pictures—one of the three missionaries; the other of local officers and preachers in attendance at our late conference at this place. Trust you received it safe. We regard it as the best opportunity we have yet had over here to get our church identity before the public.

The editor of another Sydney paper (*Truth*) recently waged war against the Utah missionaries in that city. They attempted a defense, but got more besmirched than before, and let it go as a bad job. Following this is our own presentation by a friendly journal, who allows us to speak for ourselves without combatting. Much good is sure to follow, as the paper is widely read and is found in every reading room in this country. I must not fail to say that it was through the alertness of Bro. Edward Pickering, news-agent at Cockle Creek, that this opportunity came to us. He negotiated with the editor for the report and pictures, or we might not have been so prominently noticed. Progression and energy is a characteristic of those who catch the Spirit of the angel's message of latter days.

Superb photos (Paris panel size) of the three missionaries, as published in the *Town and Country*, may be obtained from either of the three originals by their friends at fifty cents each postpaid.

Was out last Sunday for an open-air with Elder E. J. Haworth on the Lambton Reserve, a suburban park of New Castle. We have never had such an excellent hearing in this district. Mayor, aldermen, and prominent business men listened respectfully for one hour and over.

I go to Sydney soon to assist Elder Kaler for a short time and return. Permanent address: G. P. O., Sydney, N. S. W.

GOMER WELLS.

OSKALOOSA, Iowa, March 12.

Editors Herald:—The work in this vicinity is moving on slowly, and the Master is blessing us according to his promises; and the saints are hopeful of the future and rejoicing in the present and past. Bro. Roth has just closed a series of meetings here which were greatly enjoyed by the saints and appreciated by the outsiders; resulting in the baptism of one, who will no doubt prove a most valuable acquisition to the household of God. Bro. Perry is the head of an interesting family, whose wife and little daughter were baptized last August. And so they come one by one; one of a family and two of a city. Bro. E. B. Morgan has also been laboring in this vicinity, having preached once here while en route for Pekay, where he filled several engagements. He also preached a funeral sermon at Beacon, two miles west of here.

Bro. Roth also preached the funeral sermon of Mr. George Covey at Coal Creek union church, ten miles southwest of here; and also filled our appointment at said church on the

following Sunday. The work at that place was opened up last summer by Elder W. H. Kephart, and is held in favorable consideration by non-professors, but prejudice is high among the professors. The saints here I believe are mostly striving to live their religion, and officers striving to keep in line with their calling.

In bonds,
C. B. BROWN.

SPRINGFIELD, Mo., March 12.

Editors Herald:—Have just returned from Spring River district conference, which was well represented and the attendance very large. Elders F. C. Keck, missionary in charge, and Bishop G. H. Hilliard were in attendance, and did some very tall preaching. The spirit of our Master was present in power, and we had a time of joy and peace from first to last. We had the good pleasure of meeting Elder H. R. Harder, of your city (and it might be a nail in the future history of time, to state that said brother and the writer had the honor of putting up the first building in Lamoni), after a lapse of many years, and was glad to see him. Elder O. P. Sutherland was reelected district president, and Elder T. S. Haton (Lock Box 493), of Galena, Kansas, became my successor as district secretary and treasurer; no better selection could have been made, in our thinking. Our branch here numbers about 63, with a good reliable man at the head, in the person of W. R. Pickering. Brother Barnett and family, of Roxbury, Virginia, arrived here Thursday, and will make this their home for the present (they are looking for a farm). I have received quite a number of inquiries about our city and country, which I will gladly answer. Letters of inquiry must be accompanied with a two cent stamp. I need *Heralds*, *Ensigns*, and tracts for free distribution. Who will send me a lot?

In gospel bonds,
J. C. CHRESTENSEN.

DIGHTON, Kan., March 4.

Editors Herald:—I have often thought I would write and ask you to kindly republish the inclosed cure for hydrophobia. Some years ago a dog went mad in our neighborhood and bit stock belonging to three of our neighbors. My wife remembering having seen this cure in the *Herald*, looked it up. I copied it and took it to the neighbors. Some laughed at the idea of so simple a remedy for such a disease, but one man had faith enough to go sixteen miles to a drug store and get the medicine. He had seven head of cattle bitten, some of which began to show signs of hydrophobia. He administered the medicine and they all got well. All the other stock in the neighborhood that was bitten, died with hydrophobia. It is no uncommon thing to read of persons and animals being bitten by mad dogs. I was reading today of two children being bitten, so I thought I would neglect it no longer, but would ask you to republish this wonderful remedy. It was in the year 1887, I think, that our neighborhood had their experience. We at that time attached this recipe to a fly leaf of our family Bible, to make sure that it should not

get away. If every one who reads it would do the same it perhaps would save many a life.

Yours in bonds,
A. P. PELTON.

A CURE FOR HYDROPHOBIA.

Hydrophobia can be prevented. I will give what is an infallible remedy, if properly administered, for man or beast. A dose for a horse or a cow should be about four times as great as for a person. It is not too late to give medicine any time before spasms come on. The first dose for a person is one and a half ounces of elecampane root, bruised, put in a pint of new milk, reduced to half by boiling. Then take all at one dose in the morning, fasting until afternoon, or at least a very light diet. After several hours have elapsed, the second dose the same as the first, except take two ounces of the root. Third dose same as second. To be taken every other day. Three doses are all that is needed, and there need be no fear. This I know from my own personal experience, and I know of a number of other cases where it has been entirely successful. This remedy has been used in and about Philadelphia for forty years and longer with great success, and is known as the Goodman remedy. I am acquainted with the physician who told me that he knew of its use for more than thirty years; but never knew a case that failed when it was properly administered. Among other cases, he mentioned one where a number of cows had been bitten by a mad dog; to half of the number they administered this remedy, to the other half not. The latter all died of hydrophobia, while those that took the elecampane and milk showed no sign of disease.

HUGH BRADY.

SMITHFIELD, Utah, March 2.

Editors Herald:—I am in deep water here and am crowded on all sides; have preached seven times in one of the schoolrooms of this city of one thousand six hundred inhabitants, and from the first have had the whole city in a turmoil, and such a studying of books and argumentation as has been going on since a week ago Monday night has never been known in this valley before, I am confident.

The mayor has been my chief opposer; that is, of their recognized representatives, and every move they have made has been suicidal to them. They won't venture an open fair fight, but watch for a chance to catch us in word and doctrine. They were very abusive the first few evenings, the marshal being called into service one night and a prominent member of the legislature from here taking up the fight for us two other nights. He told them we had had them in a hole for a week and they were only getting themselves in deeper by their laying traps and resort to abusive methods. Every means are being resorted to to turn the battle against us, but in spite of opposition meetings, entertainments, mud, etc., we have a crowded house every night, and a tirade of questions and argument after each sermon.

I thought to have gone East this month but wouldn't feel justified in leaving this work. Don't know how long I will remain. I feel

the need of help badly enough, as between visiting through the day, study, and night work from two to four hours, it is trying, and no help. I stop with Bro. Pettit and wife, the only saints here. The Presbyterians are with us in a body, including the pastor. However, he did offer them sympathy when they were pleading persecution, and admitted that it was mean in the preacher when he would no doubt tip the scales to the one hundred and thirty mark to pitch onto a city of only about sixteen hundred people and knock every prop from under them.

I understand that the bishop admitted in the tabernacle Sunday that we might get some of their members, but of course it would be the no-account ones; "birds of a feather," and such like arguments were presented to his flock, but the coming to hear wasn't abated by them.

I feel truly weak for such a work, but trust the prayers of the saints are being lifted up for this mission. Remember us.

In bonds,

S. D. CONDIT.

LAMONI, Iowa, March 16.

Editors Herald:—By the consent of Bro. J. R. Lambert, missionary in charge, I left Lamoni on the 5th of the present month to do missionary work in Harrison County, Missouri. My first objective point was Mt. Gilead, about twenty miles southwest of here. There was once a large congregation of the Christian Church at this place, but the question of an organ in their church has divided them, by which their influence to promulge their doctrines has become neutralized. They granted me the use of their house, and I occupied their pulpit from the 6th to 11th. I delivered five discourses in all, to increasing congregations. Friday evening it rained out my appointment. Some were interested, and my opinion is that good can be accomplished there.

I also had the promise of the Christian church in Eagleville, and think of going there soon. I visited with the people and reasoned with them, and find many are anxious to hear us. There is a splendid field lying fallow in this direction that will require sagacious workmen. I also found a sprinkle of agnostics in that region, and they think they have routed all their religious brothers. They were kind to me and assisted by furnishing lights for my meetings, also lodging and board while there.

More anon,

ISAAC P. BAGGERLY.

MANCHESTER, Eng., Feb. 15.

Editors Herald:—Can I just trespass on your space for a while to tell you how I feel. Reading a letter in the *Herald* last week I wish to give my idea on the same matter. I was very much impressed to write last week, but left it. I am much more impressed now. I feel that the Spirit wishes it.

None of us need go home hungry. If we go in the right spirit God will help us. We must remember that our elders are God's servants, and before they speak they nearly always ask us to pray for them, that they may be blessed

with the Spirit. And we know that it rests with us when they ask for our prayers. If we do not listen aright, it is with ourselves and not with the preacher. I am sure if we want to be fed, let the preacher not be quite as we want him. If we have given him an interest in our prayers, let him be what he may be, God will speak to us through him to do us good. If we want good, dear sisters, think what the elders have to do. You know that they are not like the ministers of the day; they do it for the love of God and us. Let us help them all we can, and ask God to bless them with his Holy Spirit. You know that they go from day to day earning our daily bread, and have to work hard, and when they go on Sunday from one place to another to feed us, we should try and eat; not go home hungry. You can take from this if we sisters do anything for our husbands, and they do not like it, and we have done our best, how disappointed we are.

Now, sisters, let us help those who are set to teach us. I have been a long time in learning this, but I have learned it at last, and I would ask you to try and do the same. You will prosper by it. Remember faith, hope, and charity; and charity is the greatest. Do not dishearten the brethren!

Your sister in gospel bonds,

MARY ALICE MATHER.

INDEPENDENCE, Mo., March 9.

Editors Herald:—About six years ago I sent a cancer recipe to the *Saints' Herald*. I also stated at the end of the recipe that I would send the recipe of the Black Salve, if anyone would send me a two cent stamp to pay postage, this being when I lived in Kent, Illinois. When the recipe was published I received a large number of letters. Then it was dropped for about three years, when it was again published. Then the letters began to come, and they came so fast that I could not answer them; so I sent the Black Salve recipe to the *Saints' Herald*, and this stopped the letters. I did not hear any more from it until about three weeks ago. It was reprinted in the *Herald*. I have received about forty letters since, and being old and not able to write, I will again publish it. This will be the last time I will publish it. So if anyone desires it, take care of this recipe.

BLACK SALVE.

Take rosin and beeswax two ounces each, sweet oil eight ounces. Melt them together, stirring in while near the boiling point four ounces red lead; stir until brown, and when nearly cool add two drachms pulverized camphor and stir until cold, then box for use.

All those who have written for the recipe will please note this.

To pulverize the camphor put a few drops of alcohol upon it when it will readily powder under pressure of a table knife.

I remain your brother in Christ,

LEVI CHENEY.

COUNCIL BLUFFS, Iowa, March 15.

Editors Herald:—It seems very strange to me that the Salt Lake elders should be so

shortsighted and foolish as to try to convince people (and that in the vicinity of our branches) that there was no difference between their doctrine and that of the Reorganization; but they distribute tracts containing articles of faith exactly similar to ours. A lady whose house one of them had visited told me they declared to her that the doctrine was just the same, and she said, "Why don't you unite?"

"O," he said, "they deny authority of Brigham Young." He further told her that Joseph the Seer was the author of the doctrine of polygamy, but that the Reorganization had destroyed all evidence of it.

They are careful, however, to keep out of reach of our elders. Those of the young elders I have talked with seem to be ignorant of the doctrine and past history of the Salt Lake concern, or else they are shamming. One of them has been around Crescent and Honey Creek, but has not had much encouragement, so he pulled up stakes and left.

The writer spent Sunday up at Crescent, and had a pleasant time; I had the best of attention and good liberty. The Crescent branch has lost a number of members by removal. Bro. Pratt has gone to Kansas to live and will be greatly missed. Bro. Charles Lapworth goes to Underwood to live and will be greatly missed, having been deacon for a long time. After service on Sunday the branch gave Bro. Lapworth a substantial reminder of their love, in the shape of an oak wood revolving office chair of fine make. After service the people were held a few moments while Bro. Boyd went out and came in with the chair and seated Bro. Lapworth in it. The writer then presented the chair with a few remarks. The brother could only say thank you, for he was too full for utterance. We visited dear old Bro. Pratt, who is rapidly nearing the other shore, but no murmur escapes his lips. The cancer is slowly doing its work, but his faith is strong.

The Council Bluffs branch has reorganized the young people's Religio, and already about thirty members have been enrolled, and the interest is increasing. All things considered the branch is in excellent order for work. The district Sunday school association meets at Crescent next Saturday, the 13th inst. May God keep us faithful to our trust is the prayer of

Yours in gospel bonds,

J. S. STRAIN.

MANCHESTER, England, March.

Editors Herald:—In your issue of the 2d ultimo there appears a letter over the signature of Sr. Eliza Alice Rhodes, dated January 9, 1898, Bradford, Manchester, England, in which appears the following paragraph:—

"There is much preaching and teaching which is not given by the good Spirit of God, but in the vain imagination of men's hearts; I have read that if a man have not the Spirit he shall not preach. O that men would heed this injunction! We are passing through deep waters because of this. We go hungry and come home the same. May God help us and send us real live shepherds to feed his flock."

This statement was undoubtedly intended

to apply to the officers of the Northeast Manchester branch of the church, of which the aforesaid sister is a member. And we, the undersigned officers of the said branch, herewith desire to offer our protest against the publication of such a slanderous statement through your columns, wherein upon the mere say so of an irresponsible member our ability and integrity, as servants of the church, is publicly called into question. Trusting you will give this protest a place in your columns in justice to ourselves, we remain your collaborators for the cause of truth,

ELDER G. W. LEGGOTT,

Branch President.

ELDER T. BRIEN,

ELDER JOSEPH DEWSNUP, JR.,

Assistants to Branch
President.

PRIEST JOHN SCHOFIELD, JR.

PRIEST ARTHUR MAYNE.

TEACHER FRED TAPPING.

Original Articles.

ELDERS' COURTS.

ON the hypothesis that every recognized help or department, under the general church government, acts for a specific purpose, it therefore follows, as a logical sequence, that elders' courts, since they are duly authorized, should begin and finish the work committed to them, leaving the parties affected by their decision to solicit a rehearing, or take an appeal, to another recognized higher tribunal, if dissatisfied, seeing their work partakes of a judicial character, so that that begun in law, may thus terminate. This were compatible with the idea that in all well regulated governments, there must be a point at which disputations, litigations, etc., should cease, in an authoritative manner.

Those failing to be reconciled by branch officials are to be delivered up to the church, not to the members, but to the elders, which elders constitute an authorized tribunal or court, not because of the mere fact of the branch having appointed them. No; but because the law authorizes the delivering of those up to the elders failing to be reconciled, through labor of branch official are authorized to perform, the branch therefore has nothing further to do with the matter, save as the law directs; if otherwise, law would cease to be the rule of action.

All are innocent until proven guilty, which is but the simplest justice in

which we would all like to participate.

The accused are to be proven guilty by two or more witnesses. And as Latter Day Saints are not expected to lie, prevaricate, or perjure themselves, the court is to decide as to the guilt or innocence of those arraigned by the preponderance of the law-required amount of unimpeachable evidence. If guilty, the explicitness of the law itself prohibits them from affixing or suggesting a penalty, or punishment. And the idea of the branch having anything to say or do to inflict or stay punishment, to my mind would be replete with absurdity.

Listen to the law. "Thou shalt not lie, and he who lieth, and will not repent, shall be cast out." So with he who committeth adultery. Further; thou knoweth my law concerning these things are given in my Scriptures; he that sinneth and repenteth not shall be cast out. That is final, and should end controversy.

God's law being mandatory and retroactive, the elders' court, if by evidence as above referred to, find the accused guilty of any one of the above named crimes, have to so report; and as repentance by those who unfortunately are inveigled in any of the above crimes may obtain a forgiveness and a retention of church membership, there exists no necessity for anything being presented to the branch than the fact of the charge being sustained, save a space of time in which to repent. Then should follow the lifting of the hand by the church, that they may be dealt with according to the law of God. So that if the offender fails to repent within the time, gives no notice of an appeal, or requests a rehearing, he is as Christ commanded, if failing to hear the church, let him be to thee (the church) as an heathen man and a publican.

Thus the trouble is met and disposed of in an authoritative manner. That which is governed by law is preserved by law, etc. Latter Day Saints ought to be satisfied with law, of which we say God is the author and giver.

I would not feign a wisdom, justice, or love, above or below that evinced by Christ himself; hence, believe in view of his decision, 'tis better for him who fails to hear the church to be

out than in the church. As I believe since Christ has said, "ye must be born again," 'twere better to seek and accept the means and be born again than repudiate the method.

The Book of Rules says:—

The court is not to pass the final sentence of acquittal or condemnation upon the one under trial; nor . . . to state definitely what shall be the punishment inflicted; except in cases where the accused is proven guilty of adultery, and the trial is for a second offense, the penalty for which is expulsion, as provided in the law itself. The language of the law is, "And the elders shall lay the case before the church, and the church shall lift up their hand against them."—Book of Rules, page 130.

Thus it is seen, that the Book of Rules insists in carrying out the letter of the law in cases of adultery as a second offense. But as shown above, the penalty as set forth in the law itself is the same for adultery as a first offense as a second offense, with this difference only; that the first offense may be repented of, but for the second offense no repentance is granted; expulsion is to be immediate.

I would not say that the committee formulating the rules of Book of Rules, and the body indorsing the same, would have the reader understand that adultery, as a second offense, is the only sin punishable under the law; but it is made to appear it's the only crime for which they insist the raising of the hand, as provided in the law itself (D. C. 42:21), so that by the grant of negative vote, in the event of a recommended penalty by the court, the adulterer (for the first offense), the liar, the thief, etc., may be set free by a majority vote of a ten-year-old boy. The loyal and God-fearing Latter Day Saint mourn, the honest inquirer after truth be made to think the church is a nursery for crime, the lawless, and those watching for opportunities to have their own way exult. Then we prate about the verity and imperativeness of law, saying the Lord does not look upon sin with the least degree of allowance, or walk in crooked paths. Whither are we drifting?

If I am thought premature or exaggerative in my conclusion, I would like to learn the correct status of a case presented to a branch by a court, and the finding affirmed. The finding may be either of the above crimes,

and the recommended penalty voted down.

If the majority negative vote does not set the sinner free, what is the object of the vote? If it does, then what is the purpose of the court? From whom or whence will light radiate?

If the, "And the church shall lift their hand," etc., is so flexible that the right of a negative vote may be granted, and so by virtue of the negative vote the right of discussion claimed, and that which should be as a house of God—a house of order, is made more like a political arena, then what of the inflexibility of the, "Thou shalt love thy wife and cleave unto her, and none else," and many similar law injunctions?

I cannot believe that individuals, quorums, or the body have a right to make interpretations contrary to the express words of accepted law; nor can I believe that a general law should be trammelled by any specific or particular precedent.

The twenty-seventh section of Doctrine and Covenants briefly narrates the existence of an exigency in the incipency of the church, necessitating an interposition with a view to adjudication. And Oliver Cowdery was informed that nothing should be appointed to any (no respect of persons) in this church contrary to the church covenants. And again, "Thou shalt assist to settle all these things according to the covenants of the church." Surely there is some significance to be attached to this positive instruction. First, not to appoint anything contrary to the church covenants to anyone; second, a command to settle all these things according to the covenants of the church. And what other construction could possibly be placed on the above than that the church covenants reflect the pattern for the adjudication of trouble arising in the church? In the same paragraph reference is made to common consent, but to what end? Can we suppose that common consent was permitted to change the verity or imperativeness of those solemn injunctions? hardly. Following the injunction to settle all these things according to the church covenants, the following is read: "For all things must be done in order by common

consent in the church, by the prayer of faith." Hence it is made to appear that the object of common consent was to obtain a unanimity of feeling or concert of action, in the work of adjudication, to the prevention of strife and disorder; for were it otherwise, the imperativeness of law were a myth. But as it is, evidence is apparent that law is the rule of action given by the superior to the inferior, which the latter must obey; and I offer no apology for inserting the little word "must" though to the stalwart advocates of liberty it may be a little terrorizing; but it's just possible that this furor of excitement often seen in the advocacy of liberty is but another effort to palliate or hide a rebellious feeling to law and order, or to reach a coveted point through some wretched and deceptive policy, which given and accepted law would condemn. For rebellion is as the sin of witchcraft, and it's not improbable that a cherished rebellion may so affect those evincing it, as to beget a desire to dethrone the very God of heaven were it possible, before they would relinquish their pet theories.

Such is the perversity of humanity, which if cherished will prevent spiritual progress, in which event retrogression will be visible. With which evidence a necessity exists for the needed labor as a preventive to a further retrogression. For watchmen are not only expected to grapple with the thief when caught in the act, but to watch the premises to see that he does not enter. And so I believe branch officials should so cooperate as to prevent evil, which would render them more proficient to cope with evil when despite their efforts it comes to the surface.

I am told that the, "And thus shall ye do in all cases," refers only to the cases of adultery, which I respectfully decline to believe; for after the detailed instruction found in the twenty-second and two following paragraphs being mandatory, for bringing into requisition the method of adjudication, when a necessity exists.

The last line in paragraph twenty-three runneth thusly: "And thus shall ye conduct in all cases." And as above quoted, the law denounces other crimes than that of adultery.

Moreover, I learn that a failure to deal with the sinner as the law directs is offensive to Him who is our Lawgiver (D. & C. 64:2), and further the law itself declares "that the elders shall see that my [Christ's] law is kept."

He that receiveth my law and doeth it the same is my disciple: and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.—D. C. 41:2. (See also D. C. 46:1-7.)

There seems to be considerable anxiety about climbing unto Moses' seat before a proper conception is obtained as to what the Moses, in the event of his being elevated, would have or should do. So that I think Hebrews 5:12, and Doctrine and Covenants, section 10, may be studied with profit.

The right of citizenship does not carry with it the right to do as we please, unless we choose to do right.

I cherish no wish to denounce the action of General Conference, nor have I done so, thinking they should stand until modified or changed. But I don't understand that this prevents the expression of thought—especially so as the present edition of the Book of Rules gives evidence of revision on pages 9 and 12, which is preclusive of the thought of the body claiming infallibility. I believe in raising the hand as provided for in the above law, but I would not so far transcend the dignity of manhood by scheming like a politician to induce others to believe and do as I do—and scandalize them if they didn't; but I find it possible that any acting as above may be pampered and flattered, when the fearless advocate of the law and order may become a prey.

There being so much of "They say," I chose to give publicity to the above thoughts.

JAMES CAFFALL.

WOULD LIFE BE WORTH LIVING?

THERE are very few men who would not like to be running a business successfully upon their own footing, and many are the delusive hopes cherished for such conditions. I think I am perfectly safe in saying that nine out of every ten of us succeed better financially when working for salary or wages than when trying to do business on our own hook. Would not the masses of us be better off than we

now are if we held government positions, receiving a reasonable remuneration for our services? Would life be worth living if we were deprived of the chance of making millions?

It appears to me that the Christian civilization is at its noonday height. "There is a time to build up and a time to tear down." "That which is now has already been, and that which has been will be again."

I understand both the foregoing quotations to refer to the constant successive rise and decline of civilization that is going on among men. We are nothing more than people, and if we believe in a just God we must believe that he is no respecter of peoples any more than he is of persons.

There was a highly civilized people upon this continent hundreds of years ago, and the Book of Mormon informs us that they "dwindled in unbelief"; any fair-minded man must admit that we as a people are rapidly approaching a similar fate. Among the many factions of Christianity that constitute the faith element, I know of none better equipped for withstanding the swelling tide of unbelief than are the poor despised Latter Day Saints. Some one has said, "He is a wise man who having acquired a competency by the time he has reached the meridian of life, is able to spend his declining years in the enjoyment thereof." Somebody else said, "We must judge nations just as we do individuals." We as a nation have certainly reached the zenith of our civilization, and we have certainly acquired a competency in the way of labor-saving machines and utensils. Shall we, like the wise man compose ourselves and spend our declining centuries in comparative ease? Shall there be a millennium? Will the millennium be something that shall be thrust upon us, or will it be something that "we poor, civilized sons of sin, care, and sorrow" shall be instrumental in bringing about?

Since beginning this conglomerate production the *Herald* has come to hand containing an article from W. D. C. Pattyson, entitled, "Might not this improve the situation?" Pleased to see the *Herald* publish such articles.

I may be shooting very wide of popular sentiment, nevertheless I am

thoroughly convinced that if we would present anything for the benefit of the masses it must be something easily understood.

What could I suggest more simple than a government position for everybody, and no work no pay?

Like Bellamy, I would also be in favor of pensioning old people, and let their pensions be regulated according to the record they had made during the active period of their lives. I have no doubt it would be a veritable hell for many people to think of going through life without getting a larger share than they really earned.

J. B. FARR.

A CHRONICLE.

AND it came to pass, that in the day of God's preparation, before his saints were sufficiently purified to abide his coming, there was—among others—a man sent from God whose name was George.

This same George travelled up and down throughout the wilderness of the people, bearing witness to the saints of the true light that shineth in the darkness, and oftentimes the darkness—outside and inside the kingdom—comprehendeth it not.

And he said, "Prepare ye the way of the Lord;" Make straight paths for your own feet, lest that which is lame be turned out of the way. And when he marked out the path, some thought how woefully straight it was. And it came to pass that he also asked, "Have you paid your tithing since you believed?"

And some answered one way and some another, and still others said, "How can we, except some man teach us?"

And he answered them saying, "For this purpose am I sent." Then expounded he more fully unto them the law and the Scriptures; and some saw, believed, and obeyed, to the satisfaction of their souls, and some "Comprehended it not."

Yet with strong words did he seek to stir up the saints to prepare to meet their coming Lord, and in all things he shunned not to declare the whole counsel of God; yea, even to the proclaiming against idol worship; for, behold, there were idols in the land, which the people did worship; and one, though much smaller than

"Diana of the Ephesians," was worshiped by many of the inhabitants of the land. Yea, a great multitude, which no man could number, bowed daily at its shrine, and though it was a small, pocket god, dark and ill-favored, bearing neither the image nor superscription of Cæsar, yet men loved it so much that they ate, or chewed it up, so that it had to be replaced by another. And many loved it better than wife, or children, or houses, or lands, or God's sake; and others, whose names were legion, did offer incense to it, even on the altar of their lips, and the fumes thereof were spread abroad, throughout all the length and breadth of the land; yea even to the four winds of heaven did the smoke of the torment ascend.

And it came to pass that God beheld it was not good for man, and to his people he lovingly said, "Avoid the use of it." And the wise understood, and they answered and said, "All the words which the Lord hath said will we do." But some, Moses-like, comprehended not the light shining so close to them, and wondered at the strange sight, and knew not that God was in it, nor that they stood on holy ground.

And it came to pass, as this servant of the Lord journeyed, he came to a place where, owing to partial darkness, the light was not comprehended in its fullness, and finding certain disciples there, he said unto them, "Have ye received the Holy Ghost since ye believed?"

And they answered him saying, "We believe we have."

Then asked he them, "Have ye brought forth fruits meet for repentance that needeth not to be repented of?"

And their answer was as before.

Then said he unto them, "How is it that some among you bow down to strange gods?"

And they answered quickly, saying, "This is but a small thing; trouble us not about the matter, we were in peace—asleep—before you came; let us so abide."

Yet he strove to awaken them, and then went on his way; and after he was gone, they did reason among themselves, and with one accord did they say, "Behold this our brother is 'cranky.'"

And this same saying went abroad concerning others, who from time to time did come among them, and seek to arouse them, and they did settle down to sleep as before; except that their dreams, by times, were troubled.

And it came to pass, after many days, that George did return to these same disciples, and found them still asleep; and he did not say unto them, "Sleep on, and take your rest;" but with great earnestness did he call on them to awaken, and cease from idol worship,—for some, even among the Shepherds of the flock, did indulge therein,—which they did consider but a small matter. But he said unto them, "Not so." But if ye would not be transgressors ye must keep the whole law. Except ye obey in its fullness the celestial law, ye cannot inherit a fullness of celestial glory.

And again he went his way, and again were their hearts troubled within them. Then after a season of deep meditation, rose up one of the young men, and said, "It is finished; no more will I bow down to, nor worship the pocket god." And it was done as he said.

And it came to pass that he grew in stature and wisdom, and in favor with God and man. Yea he did ascend the sacred desk, and proclaim with holy boldness the gospel; and he did even go out on the dark and lonely mountains, after the sheep that had gone astray, and by his wise counsel did he bring back the wandering ones to their Father's house, and because they returned, there was joy and rejoicing in all the household—not excepting the elder brother—but all rejoiced together.

And it came to pass that he did beseech some of the Shepherds, saying, "Set, I pray, an example before the young men, in that ye abstain from idol worship."

But they did shake their heads, and say sadly, "My son; expect not perfection here; it is not to be found." And they comprehended not the light in its fullness nor the saying, "Obedience is better than sacrifice;" so they did continue to "sacrifice."

And it came to pass that some of the young men and maidens said, "Let us make merry in the dance," and it was done as they said. Then up rose the Shepherds and said,

"This thing must not be allowed in Israel, lest thereby our holy cause, we love so well, be disgraced; and as our counsel seemeth ineffectual, behold we will take the matter before the Sanhedrim." And they did go on a journey thereto, and there presented the matter; and it came to pass that among the wise men of the Sanhedrim was George—who had happened by that way—who when he had heard their complaints, looked on the Shepherds and said, "I perceive, brethren, that ye also are transgressors of the law." "How readest thou?"

And they departed the same way they came; and they were sorrowful in spirit, and wondered what they could do—that would be easy to do—and they found nothing. And as they murmured and complained, some said, "Let us build a citadel in which we shall be safe from these disturbers of our peace; and let it be builded out of the faults and failings of our brethren." And it was builded accordingly; and though the material was sufficient, the citadel proved insufficient, for enough of light had dawned to behold the greatest disturber of their peace—called Conscience—within the gates thereof, and he could neither be driven out, nor barred out; and again they were troubled and said, "What shall we do, for behold the work of God languisheth."

And one of the Shepherds said, "Brethren, I do perceive that we must purify ourselves, and cease from that which is displeasing to God, even from idol worship, and then shall we see more clearly the light; for I do behold that it is beautiful beyond compare, yea it is near us. Let us not shut our hearts against it; but let it shine in upon our souls, and it will cause us to rejoice, even greatly, and be to us an abiding Comforter. Yea, he who is the Light of the world will guide us, if we will obey his counsel, and all will be well."

And there was rejoicing at these words, and at the light accompanying them, and it was evident that a brighter day indeed was dawning, and that God's invincible army—battling against wrong—was being reënforced, and was marching steadily on, on to victory.

"Lo! the day of God is breaking;
See, the gleaming from afar!"

Sons of earth from slumber waking,
Hail the bright and Morning Star.

"Trust in Him who is your Captain;
Let no heart in terror quail;
Jesus leads the gath'ring legions,
In his name we shall prevail.

"Conquering hosts with banners waving,
Sweeping on o'er hill and plain,
Ne'er shall halt till swells the anthem,
Christ o'er all the world doth reign!"

C. H. RONICLER.

MORE NOTHING.

IN addition to what Bro. R. C. Evans presented, I copy from a book published by S. G. Goodrich in 1851, and he gives the following description of the gods of India:—

BRAHMA,

The great deity of the Hindoos, is said to have emanated from the *Eternal Essence*, who, in the language of their sacred books, is supposed to be omnipresent, and by whose immediate agency the world was created.

The *Bhagavat Gheeta*, one of the Hindoo oracular writings, speaks thus of Deity:—

"Being immaterial, he is above all conception; being invisible, he can have no form; from what we behold in his works we may conclude that he is eternal, omnipotent, knowing all things, and present everywhere. God is one creator of all that is. God is like a perfect sphere, without beginning or end."

It is apparent from this that the primary notions of the Hindoos respecting the Deity were just and reasonable.—Ancient History, p. 240.

The religion of India being older than any of the churchianity of the present time, it is possible that ancient mythology has in some way furnished the definition for the modern god.

Watching.

ROBT. M. ELVIN.

Conference Minutes.

SHEFFIELD.

Annual conference convened at Sheffield, January 8 and 9, 1898; J. Austin in charge, J. Roberts clerk; including Heman C. Smith and F. G. Pitt, missionaries in charge, also R. May, of Independence, Missouri. Branches reporting: Sheffield 53; 3 baptized. Clay Cross 33; 1 baptized. Elders reporting: H. Hoole, J. Austin, S. Platts, S. Holmes, Sen., C. Cousins, S. Holmes, Jun.; Priests J. Arber, J. Holmes, J. Taylor; Teachers W. Holmes, J. Brown; Deacons R. Rallings, E. Wragg, J. Roberts. The following resolutions were then adopted: Report of officers passed. Resolved that spiritual, financial, and statistical reports be accepted. The following officers were then elected for the next twelve months: J. Austin president, C. Cousins vice president, J. Roberts secretary, S. Platts financial clerk, C. Cousins and J. Roberts auditors. Resolved in future it be understood the branches in the

Sheffield district have the right at their annual election of officers to elect any of the priesthood in good standing to offices therein providing such duties do not conflict with the duties placed upon him by vote of district or General Conference or by appointment of the general authorities of the church. Resolved that question regarding ministerial fund left over from July conference be rescinded and that any funds collected be handed over to ordinary district fund. Resolved that we sustain the general church authorities and missionaries in the European mission by our faith, prayers, and means. Preaching by Elders R. May and Heman C. Smith. Conference adjourned to meet at Clay Cross in July.

FAR WEST.

Conference convened with the Stewartsville branch, March 5, 6, 1898; Wm. Lewis and A. W. Head chairmen. Bishop's agent's report: On hand \$132.32; received and on hand \$349.84; paid out \$208.35; on hand \$141.49. Audited and found correct. Branch reports: Mt. Hope 37; gain 8. Pleasant Grove 88; no change. Alma 31; no change. Kingston 91; loss 6. St. Joseph 378; gain 8. Stewartsville 137; no change. DeKalb 51; no change. German Stewartsville 73; no change. Wakenda 60; gain 7. Delano 112; loss 2. No report from Edgerton Junction. Wm. Lewis and A. W. Head visited the saints in Grundy County, Missouri. While there they ordained one to the office of elder, and performed other labor, which was accepted and ratified by the conference. Ministry reporting: Elders W. Lewis, J. M. Terry baptized 17, J. Davis, B. Dice, D. J. Powell, A. St. Lewis, D. E. Powell, R. Archibald, J. D. Flanders, L. L. Babbitt, J. C. Elvert, A. W. Head, J. N. Cato baptized 3, G. J. Whitehead, W. E. Summerfield; Priests W. E. Haden, W. C. Duncan, H. T. Curtis, C. Householder, D. J. Schmidt, and D. J. Krahl; Teachers J. Friend, T. McKee; Deacon S. Simmons. I. N. White general missionary in charge, reported on the case of Pointer vs. Burlington, Winning, *et al.*, which was referred to him at last conference. The report was adopted. Bro. and Sr. Pointer gave notice to the conference that they would take an appeal to the Bishop's court from the action of the district conference. John Butler asked for an investigation wherein the Pleasant Grove branch was plaintiff and he defendant. This was referred to a committee, which reported that Bro. Butler was debarred from a hearing by the law of limitation. The report was adopted. The case of Delano branch vs. John Rounds was considered because of an appeal asked for to the conference by the defendant. This was referred to a committee, which recommended that the appeal asked for by Bro. Rounds be granted. The report was adopted and motion passed that the president appoint the court. Voted that when the court sits to hear the case, Bishop E. L. Kelley be invited in time to be present to hear the case. The president stated he would appoint the court later and notify all parties concerned. Voted that this conference request that the Quorum of

Twelve reappoint John Davis and J. M. Terry to this district for the ensuing year. Moved that we as a conference request the Twelve to send T. W. Chatburn to this district for the ensuing year. Moved that Ben Dice and A. W. Head be a committee with C. P. Faul to seat the tent, etc., etc. Wm. Lewis stated that the brethren who were willing should remit to C. P. Faul such amount as they are willing to give so that we may have good work accomplished with the tent the coming season. Wm. Lewis was elected president for the ensuing quarter, D. E. Powell vice president, C. P. Faul secretary, William Lewis sustained as Bishop's agent. Delegates to General Conference are as follows, the majority present to cast the full vote of district: J. M. Terry, T. T. Hinderks, Ben Dice, J. Davis, W. Lewis, A. W. Head, D. J. Powell, Mary Davis, D. E. Powell, C. P. Faul, Mamie Hinderks, Sr. Dan Burlington, A. St. Lewis, Sr. D. H. Blair, J. Howard, T. L. Flanders, J. D. Flanders, M. J. Head, N. L. Booker, L. L. Babbitt, David H. Schmidt, W. E. Summerfield, J. T. Kinnaman, W. C. Duncan, J. C. Elvert, W. W. Head, R. Winning, Laura Duncan, Carrie Lewis, Emma Lewis, Wm. Roberts, W. E. Haden, A. J. Seely, M. M. Ballenger, C. Cravens, J. S. Constance, Charles P. Sherard. Delegates are instructed to vote for the itemized accounts of the Bishop to be published in the *Herald* as in the past. Preaching by Elders J. M. Terry and J. T. Kinnaman. Adjourned to meet with the Kingston branch, June 4, 5, 1898. A. W. Head has charge of Gospel Hill mission.

EASTERN WALES.

Conference convened at Porth Town Hall, Saturday, March 5, 1898, at six p. m. Bro. Pitt was chosen to preside, L. Bishop secretary pro tem. Minutes in reference to Bro. Pitt appointing a president for Nantymoel branch were amended that he ordain an elder for that purpose. Branch reports: Lydney, no change. Nantyglo, 1 died, 1 baptized. Nantymoel, no change. Aberaman, gain 2. Penygraig no change. The following officers reported: Elders E. Morgan, T. Griffiths, J. D. Jenkins, T. Jones, J. Roper, J. Jenkins, H. Ellis, T. Gould, J. Jones, D. Davies, J. G. Jenkins, F. G. Pitt; Priests F. Bevan, J. Salathiel, E. Lewis, and J. Halford. The district treasurer's report was read, also Bishop's agent's. Both were left to an auditing committee and found correct; in hand, with district treasurer £2. 11s. 9½d.; Bishop's agent, in hand £6. 15s. 10d. Nantymoel branch recommended that J. Jones be ordained an elder; Aberaman branch, that Bro. Mann be ordained a teacher and Howell Jones a deacon; Lydney branch, that F. W. Powell be ordained a priest. A committee was chosen to duly consider the above recommends; namely, Brn. Pitt, Gould, and J. Jones. A motion prevailed that this conference petition the General Conference of America that A. N. Bishop be, if it meets the approval of said body, returned to labor as missionary in Wales. Brother Griffiths was reelected district president, Bro. Gould vice president, and T. Jones secretary, Bro. Ellis treasurer.

Bro. Gould was sustained Bishop's agent. H. C. Smith was sustained as missionary in charge and F. G. Pitt as his coöperator. J. D. Jenkins was upheld as missionary for Wales. Resolved that all officers that have no license may receive same; if matters are right they can be granted on application. The following licenses were retained until brethren comply with the rule in regard to intoxicants and tobacco: Elders Dan Davies and J. Jenkins, Priests J. Salathiel, David Edmunds, Owen J. Williams, and David Morris. Motion prevailed that we reconsider the motion in regard to Dan Davies using the weed and give him a notice to quit it in a month. Motion prevailed that time and place of holding conference be left to the district president. Moved that because of the nonpreparation of the Penygraig branch for meeting the expense of conference, and not complying with previous arrangements, and for not reporting as a branch, that it be disorganized. It was left in the hands of a committee composed of Brn. Griffiths, Gould, and Roper. Resolved that this conference demand the removal letters of L. Bishop from the president of the Llanelly branch, Western district. Motion prevailed that this conference uphold by its faith and prayers Pres. J. Smith and his coöperators from the highest officer to the least that labors for Zion's cause. Preaching by Brn. J. D. Jenkins, J. Roper, and F. G. Pitt. The committee, after prayerful consideration, reported on ordinations, that they considered it needful that Brn. Powell, Mann, and Jones be ordained to the said office. Brn. Mann and Jones were ordained at this meeting. Secretary's expenditures were ordered to be paid by district treasurer. A vote of thanks was given to the sisters who showed kindness in waiting on the wants of the saints in regard to the bread that perisheth.

PITTSBURG.

Conference convened at Fayette City, Pennsylvania, March 12 and 13, 1898; C. Ed Miller was chosen to preside, assisted by Robert Perrie; Edward E. Omohundro secretary, D. L. Shinn assistant. Branch reports: Pittsburg 172; 3 baptized, 2 received, 7 removed, 2 expelled. Wheeling 144; 6 baptized, 2 received, 2 expelled, 1 died. Fayette City 31; 21 baptized, 1 ordination. Banning 21; 4 baptized. Fairview, no report. Total branch enrollment in district, 421. Ministry reporting: C. Ed Miller, L. R. Devore, J. Craig, J. Reese, D. L. Shinn, and J. Maxon. Bishop's agent's report: Total receipts \$612.93; total expenditures \$523.85; on hand \$89.08. By vote of conference, Thomas Gaskill was ordained a priest. Wm. E. Rush, of Greene County, was granted a priest's license. Resolved, that we petition the General Conference to define the privilege of a teacher and deacon in regard to publicly preaching the gospel within the jurisdiction of the branch in which they hold office. Resolved, that the next district conference be held at Pittsburg, Pennsylvania, in September. Delegates to General Conference were chosen. A committee was appointed to solicit subscriptions towards

liquidating the tent fund debt. During the conference Bro. L. R. Devore baptized a Sr. Phillips and two of Bro. Barker's children. Preaching by Elders James Craig, L. R. Devore, and D. L. Shinn. At the social service the saints were made to rejoice, the Spirit of the Lord being present, and many strong testimonies being given, which refreshed many souls.

SOUTHERN NEBRASKA.

Conference convened at Nebraska City, February 13, 14, 1898; J. W. Waldsmith was chosen to preside, M. H. Forscutt associate, E. D. Briggs secretary, Arvillia Crichton assistant. Preaching by A. J. Myers, M. H. Forscutt, and F. A. Smith. Reports were received from Elders J. Caffall, W. E. Peak, J. W. Waldsmith, A. J. Myers, J. Thomson, P. C. Peterson, W. Savage, F. A. Smith; Priests R. O. Self, H. W. Belville, R. Meredith H. C. Fremming, C. L. Gouldsmith, J. H. Drury, E. D. Briggs; Teachers Joseph Tempest, M. P. Thomson; Deacons J. S. Meyer, J. Perrin. Bishop's agent reported. On hand October 1, \$20.75; received since \$344.22; paid out \$335.82; due church January 31, 1898, \$29.15. Branch reports, Hebron 21; 4 received. Palmyra 38. Fairfield 48; 3 baptized, 8 removed. Nebraska City 136; 1 baptized. Blue River 194; 13 baptized, 1 received, 1 expelled, 1 removed, 1 died. It was resolved that the camp meeting association be dissolved and that all properties of the association be turned over to the district officers, to be disposed of as the conference may direct, and the bill of the treasurer be paid by the district. A committee was appointed to confer with Central Nebraska district in regard to a State reunion. The changing of boundary lines of the district was left to the delegates to General Conference, they to confer with delegates from the Northern and Central Nebraska districts. Delegates to General Conference were chosen as follows: M. H. Forscutt, J. W. Waldsmith, W. M. Self, W. Savage, H. C. Fremming, W. E. Peak, H. W. Belville, C. H. Porter, Samuel Brolliar, F. A. Smith, Anna Nielsen. District officers, J. W. Waldsmith president and Bishop's agent, E. D. Briggs secretary, C. F. Woods assistant, were sustained for ensuing four months. Conference adjourned to meet at Nebraska City, June 26, 27.

Sunday School Associations.

CHATHAM.

Association convened at Blenheim, February 12 and 13, 1898, at 1:30 p. m.; B. St. John was chosen chairman, J. Shields assistant, Mary M. Green secretary, Maggie Hildreth assistant. The five schools which had been organized during the year were united with the association and given all the privileges of the same. All visitors were given a cordial invitation to take part in this convention. Reports from the following schools were read: Petrolia, Longwood, Pine Grove, Blenheim, Chatham, Buxton, Ridgetown,

Zion of Wallaceburg, Zone, Lindsley, and Wabash, showing a membership of 362. A number of speeches were given to gain information in regard to the way the reports should be made out and how Sunday schools should be governed. Reports from superintendents, G. St. John, W. H. Lively, E. Fritzthomas, and Sr. E. A. Blakely were read, with much feeling in regard to the advancement of the Sabbath school work. G. A. McFadden treasurer, reported: On hand last report \$1.32; received since \$4.60; paid out \$1; on hand \$4.92. Report accepted. Secretary's report: On hand last report 25 cents, received from treasurer \$1, expended \$1.24; on hand 1 cent. Report accepted. It was voted that B. St. John, superintendent, be paid \$1, and Sr. E. A. Blakely, assistant superintendent, be paid 90 cents for expenses. Officers elected for the ensuing year: George Shippy superintendent, Sr. E. A. Blakely sustained assistant superintendent, Mary M. Green sustained secretary, G. A. McFadden sustained treasurer. A vote of thanks was tendered B. St. John for past duties. The Petrolia and Chatham Sunday schools were in favor of having the convention held in their branches. Voted that we hold our convention the Friday prior to the fall conference. Emma Lively is now visiting at Independence and it is the wish of this body that she represent us as our delegate at the General Convention. It was decided that we spend a social evening in connection with the Sunday school work, and that short speeches be given by teachers and superintendents in regard to how they teach and govern their schools. In the evening Elder Shields, B. St. John, George Hampshire, Emma A. Blakely, Elder Coburn, and Mary M. Green gave addresses, after which some blackboard exercises were given by George Shippy, which was well received. Sr. Hackett, W. H. Lively, and J. Shields spoke in regard to the use of quarterlies, the main object to be attained to use the memories of the teachers and scholars. Sr. E. A. Blakely gave instruction in regard to preparing Sunday school lessons, also a short address from Bro. Maynard, which was very interesting. These were interspersed with music. The secretary was granted the privilege of accepting, correcting, and entering upon the record any reports which might yet reach her. At 8:30 Sabbath morning, prayer service. A number of testimonies and prayers were given. At ten a. m. Sunday school was held, Bro. Shippy in charge. The school was formed into one large Senior Quarterly class, Elder J. Shields chosen teacher, Elder Shippy conducting the blackboard exercises. The officers of the convention were instructed to prepare a written program for the next convention. A vote of thanks was tendered to the Blenheim saints for their hospitality. Adjourned to meet as per announcement.

NORTHEASTERN ILLINOIS.

Convention was held February 25 at Chicago, Illinois; W. Vickery superintendent, Leonard Houghton assistant, Elmer E. Johnson secretary. Reports were read from Shaw, Plano, Mission, Sandwich, Piper

City, Chicago, and West Pullman. One school at Aurora, Illinois, joined the association. Treasurer reported cash on hand last report \$33.25; received \$3.72; paid out \$6.23; on hand \$30.74. A. J. Keck was elected superintendent, W. Vickery assistant superintendent, Elmer E. Johnson secretary, and Chas. E. Blakely treasurer. Fifteen delegates were elected to General Convention. Adjourned to meet at the same place and day previous to the holding of the next district conference.

POTTAWATTAMIE.

Association convened at Crescent, Iowa, March 12, 13; J. E. Hansen superintendent, Jennie Scott secretary. Reports from Crescent, Council Bluffs, Underwood, Hazel Dell, and Carson Sunday schools were received. No report from Boomer. Total enrollment in district 334; number of schools 6. Teachers from the different schools, also some of the superintendents, reported. Delegates appointed to the General Convention are: T. W. Williams, James Caffall, J. P. Carlile, Joshua Carlile, C. A. Beebe, Emma Beebe, C. L. Carstensen, John Hansen, H. N. Hansen, Agnes Hansen, Emma Currie, Julia Hansen, Thos. Scott, D. Parish, Anna Stuart, Jennie Scott, James Lapworth, and Lizzie Lapworth. Officers elected for the ensuing year: J. E. Hansen superintendent, Emma Currie associate superintendent, Sr. Riley Briggs second associate superintendent (to work in the eastern part of the district), Jennie Scott secretary and treasurer. Interesting paper was read by Anna Stuart on Christmas Offerings. Entertainment in the evening by the Crescent school. Adjourned to meet at Underwood the second Saturday and Sunday in June.

Miscellaneous Department.

THE FIRST SEVENTY.

The secretary of the quorum has sent blank forms to the members that they may send in reports in pursuance of the following resolution adopted by the quorum April 16, 1897:—

"Whereas the General Conference has abolished the printed reports, and whereas such printed reports were our quorum reports also: Be it resolved, that our members report the statistical facts of their labors to the secretary, reaching him by March 20 of each year, and that he summarize and report to quorum, and that blank forms be sent out by the secretary to each member of the quorum." This was also adopted: "Resolved further that the reports shall close with the last day of February when practicable."

DUNCAN CAMPBELL.

NOTICES.

Branch clerks of Northern Michigan district will please reply as early as possible to question asked of them that the books both of district and General Church Recorder may be correct.

C. B. JOICE, Sec.

CONFERENCE NOTICES.

Conference of the Central California district will convene with the Jefferson branch, at San Benito, April 29, at ten a. m. We don't expect Bro. Luff or Bro. Joseph to be with us, but we do hope as many of the saints and ministry as can will attend. Come prepared that the Spirit of the Lord may meet with us.
J. E. HOLT, Pres.

BORN.

LAWRENSON.—To Mr. Alfred Lawrenson and wife was born July 9, 1897, in St. Joseph, Missouri, a son, to whom they gave the name of Harold Porter. This grandchild of our esteemed Bro. Wm. Lawrenson was blessed at the church in St. Joseph, Missouri, on February 27, 1898, by Elders J. M. Terry and R. Archibald.

KRAMER.—At Beacon, Iowa, August 14, 1893, to Mr. and Mrs. W. Kramer, a son, and named John. Blessed March 8, 1898, by Elder J. S. Roth.

ORTLEB.—At Burlington, Iowa, January 11, 1898, to Bro. and Sr. Wm. Ortleb, a daughter, and named Ruth. Blessed March 11, 1898, by Elders J. H. Lake and J. S. Roth.

MARRIED.

WILLEY—FISHER.—At Burlington, Iowa, March 10, 1898, by Elder J. S. Roth, Bro. Lawrence Willey, of New London, to Sr. Tillie Fisher. The presents were numerous and some very valuable.

DUKE—BEAR.—Mr. Samuel Duke and Sr. Mary L. Bear were married in the Latter Day Saints' church at Burlington, Iowa, March 16, at nine p. m., by Elder J. S. Roth. The church was packed to its utmost capacity with very interested listeners. The bride's sister Lillie and the groom's brother Albert acted as waiters. They made a fine appearance.

DIED.

ROUSH.—Washington Warren, third son of Levi and Martha J. Roush, was born in South Fork Township, Jackson County, Iowa; died at the home of his parents, near Fulton, Iowa, March 3, 1898, aged 27 years, 9 months, and 25 days. He had lived with his parents all of his life except since last July, when he went to Wray, Colorado, in the hope of regaining his health, and later to Denver, being accompanied to the latter place by his mother and brother, and from whence he returned February 26, to spend his last days under the parental roof. He obeyed the gospel while in Colorado. He always was an upright young man, loved by all, which was shown at the last illness and burial. Our brother leaves one brother (two having preceded him to the better world), father, mother, and one foster sister, also an aged grandfather. Funeral at the house, March 5; sermon by Elder John Heide.

WALTENBAUGH.—At Higbee, Missouri, March 1, 1898, Sr. Sarah, wife of Bro. Jacob Waltenbaugh, aged 48 years, 7 months, and 7 days. She was born at Nantyglo, South Wales. She came to this country in 1858; was married to Bro. Waltenbaugh, February 27, 1867. Was baptized by Elder David D. Jones, September 13, 1871, and lived a faithful saint, and departed this life in the hope

of a better home beyond. She leaves husband, son, one adopted daughter, a grandson, and seven brothers. Two funeral sermons were preached over her remains, to full houses, by Elder J. C. Foss; one at Higbee, her home, assisted by Elder George Thorburn, the second at Bevier, the place of her burial, assisted by Elder T. A. Tanner.

WEEDMARK.—At Lamoni, Iowa, March 7, 1898, Sr. Almira, wife of Bro. Nathan Weedmark. She was born at Chatham, Kent County, Ontario, June 3, 1849; was married to Bro. Weedmark, December 21, 1867. To them were born six children, the only surviving one, Sr. Davis, a resident of Lamoni. She was baptized June 16, 1872, in Ontario, by Bro. John Traxler. The family moved to Michigan, in 1875, and thence to Lamoni in 1889. Funeral sermon at the brick church by Elder R. M. Elvin, from Revelation 14: 12, 13, assisted by Patriarch A. H. Smith. Interment in Rose Hill cemetery.

ROCKWELL.—Near Lamoni, Iowa, March 5, 1898, Mr. George W. Rockwell. He was born at Pleasanton, Iowa; was at time of death 29 years, 4 months, and 13 days old. July 8, 1894, was married to Miss Nettie Frink. He thus leaves a young widow and two children. Sermon from Job 14: 14 at the Christian Advent church to a full house, by Elder Robert M. Elvin.

KERN.—At Seligman, Missouri, March 3, Sr. Isabel J. Kern. She was born October 30, 1861; baptized April 20, 1894, at Seligman, Missouri. Also her five-year-old daughter was burned to death at the same time and place. Sr. Kern was burning trash in the yard, and went in the house to see after her baby, and the little daughter went too near the fire and her clothing caught fire. The mother ran to the child to try to extinguish the flames, and her own clothing took fire, and both were burned so badly that death ensued in a few hours. Funeral sermon by Elder G. H. Hilliard.

CREES.—Susannah E. Born at Beindersheim, Rheinfaiz, Germany, November 4, 1822. Died at Economy, Pennsylvania, February 10, 1898. Baptized at Independence, Missouri, April, 1894, by Elder Joseph Luff. Came to America with her parents when ten years of age, settling near Economy. Some of her relatives live in Iowa, where she resided for some time. Her death was due to neuralgia of the heart. She possessed more than ordinary intelligence and was a faithful saint. Services were conducted by Elder D. L. Shinn.

HOLCOMB.—Harmon C. Holcomb was born November 3, 1837, Ashtabula County, Ohio; died February 24, 1898, Galland's Grove, Iowa. He united with the Saints Church October, 1861, and remained a consistent member and firm believer until death. December 7, 1873, he united in marriage with Elnora Homer, she passing this life July 22, 1895. Two children, Martha A. and Homer C., are the result of this union and thus become orphans. Besides these, three brothers and four sisters, with other relatives and numerous friends, feel the departure. The commodious church at the Grove was not ample to the funeral occasion—proof of the high esteem had for this

worthy brother. Elder J. W. Wight was the speaker.

EATON.—Lucy A., wife of John Eaton, died at Little Deer Isle, February 26, 1898, aged 22 years, 5 months, 3 days. She was baptized May 17, 1896, by Elder J. C. Foss, and lived a consistent life to the last. Husband and one daughter three years old mourn. Funeral sermon at chapel by Elder J. J. Billings.

BROADWAY.—Bro. John James Broadway, second son of the presiding elder of the Hamilton branch, New Castle, New South Wales, Australia; aged 14 years and 7 months. The deceased was away at Charlestown taking his holidays. On the 13th of January, in company with another young brother (Jimmie Jones), he went swimming, buying some sweets on the way. John put a lollie into his mouth before going into the water. Among other movements, he turned onto his back to "float," when the hard round lollie dropped into his throat and he sank at once, suffocated, and never rose till his lifeless body was recovered. This sad event came as a terrible shock to his relatives and the church. The deceased usually played the violin in the praise services of the church, and the vacant place by the organ will be very painfully conspicuous for some time. The funeral services were conducted and the sermon preached by the writer and were specially well attended. G. R. WELLS.

CRAMER.—Harold Manly, son of Bro. John H. and Cedora Cramer, at Blakes Mills, Ohio, February 10, 1898, aged 5 years, 4 months, and 10 days. Little Harold broke through the ice on the canal and was drowned. Funeral service Sunday, 13th, at the church, which was filled to its utmost capacity. The Baptist choir from New Philadelphia furnished the singing. Sermon by Elder L. W. Powell.

BAXTER.—At Empire, Nevada, February 28, 1898, Bro. William Baxter. Deceased was born in Alton, Hampshire, England, November 19, 1827; baptized February 2, 1872, at Jacks Valley, Douglas County, Nevada, by Elder Abednego Johns. Bro. Baxter leaves a wife, two sons, four daughters, and a number of grandchildren to mourn. Funeral sermon by Elder R. W. Davis from Revelation 14: 12, 13.

HAILEY.—At Geelong West, Australia, January 2, 1898, Willie, youngest son of Bro. Godfrey and Sarah Hailey, born January 1, 1897. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Funeral services conducted by Elder W. J. Trembath at the grave in Eastern cemetery, Geelong, on January 3.

LUKE.—Miss Catherine, daughter of Mr. John and Mrs. Kate Luke, at Beacon, Mahaska County, Iowa, March 8, 1898, after an illness of twenty-three days. She was born at Cleveland, Lucas County Iowa, December 10, 1882. Funeral took place March 10, 1898. Services held in Baptist church, where Elder E. B. Morgan preached to a large and attentive congregation from John 11: 25. Miss Luke was an obedient and affectionate daughter. She had many friends. Tokens of their friendship were seen in flowers and tears at the funeral.

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The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

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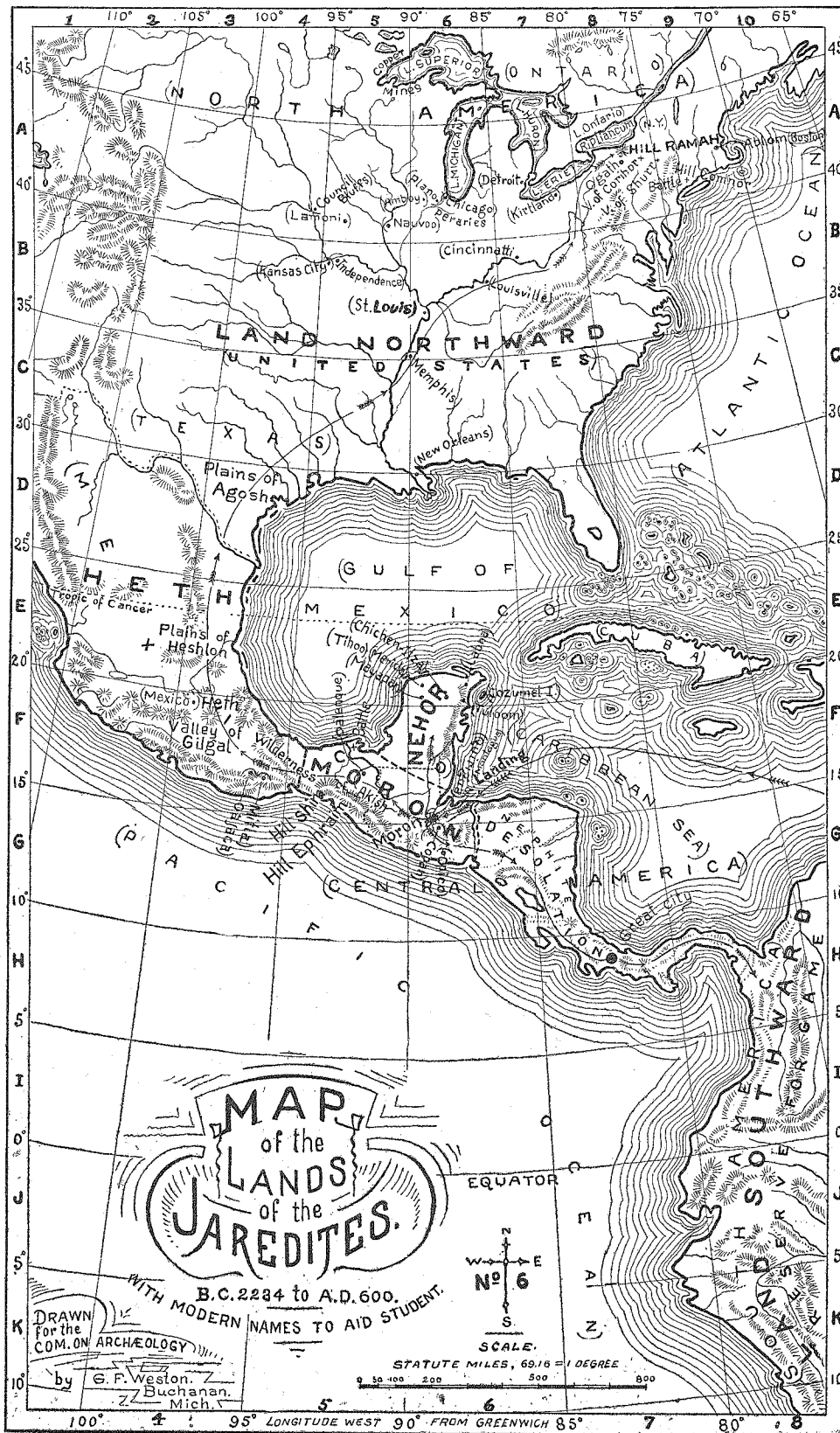
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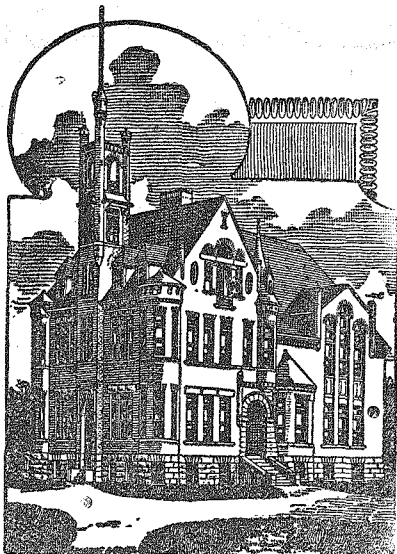
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, March 30, 1898.

No. 13.

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THE DISCOVERY OF THE TOMB OF OSIRIS.

London Press Dispatch, March 5.

SCIENTISTS are excited over the authenticated discovery of the tomb of Osiris, the chief god of the Egyptians and brother of Isis, at Luxor, a village of Upper Egypt, built on the site of Thebes. The news was first received with incredulity, but all doubts were quieted by a telegram from the director-general of excavations to the president of the Egyptian council of ministers. The discovery was made by M. Amelineau, who, in a letter, also affirms positively that he has discovered that the tomb of the gods Seth and Horus is in the same necropolis, at Abydos. The *Pall Mall Gazette* says: "There is no doubt that this is a great discovery. Thus we know the tombs of the last three god-kings of the second of the divine dynasties, which dates back ten thousand years."

M. E. Amelineau, in the *Journal Egyptien*.

Everybody who has had a little education or has read a little, knows, or at least has heard of, the legend of Osiris. The benevolent god, benignant and charming, to whom is generally attributed the progress of civilization in the Nile valley, who taught his contemporaries how to cultivate the earth, to enjoy the rural pleasures, to charm their leisure, and to forget their fatigues with the help

of simple and touching songs, has been considered up to the present time more as a creation of the imagination than as a real, mortal being. But hereafter it will be difficult to doubt that Osiris, Isis, his sister-wife, and Horus, their son, lived in reality, and played at least partially the parts with which legends and traditions have credited them. The Egyptian texts speak very often of Osiris's tomb, which is designated under the name of "staircase of the great god." They add that the high officials that lived a short time after that epoch desired greatly to be buried near Osiris, who had preceded them in life and death. I discovered on the first of January of this year this famous staircase, which cannot leave any doubt as to the destination of the tomb which my excavations brought to light.

Two years ago I had already begun a very important work, if we consider only the number of cubic meters of sand removed, and my diggings on one side had stopped at a point three or four meters from a large tomb. During my previous excavations I had found a great number of traces of Osiris worship, but they could be explained by the general devotion that people of Abydos, as well as other parts of Egypt, had for the God of the dead, who was also sometimes called "the Universal Lord," because men are all submitted to death's law. The hill under which was hidden Osiris's tomb is about one hundred and eighty meters in length by one hundred and sixty meters in width, and is here and there seven or eight meters high. It was composed of millions upon millions of small jars or earthen vases, also some large ones mixed up with sand and few rare pieces of stone.

From the first days of the excavations, in December last, pieces of pottery of all shapes, entire or broken, were found, bearing inscriptions written in hieroglyphic or hieratic signs. Large numbers of pieces mentioned the name of Osiris, and were due to the priests, while a number of smaller pieces bore the name of Amou-Ra. A few of these inscriptions mentioned

the house of Osiris. Among Egyptians a term generally used to designate tombs was "eternal houses." These discoveries impressed me so strongly that as far back as December 2 I recorded in the diary, which I keep of my excavations, the belief that I was going to come across Osiris's tomb. If my discoveries had only related to a general worship I would not have found the double (Ka) name of King Menes among the debris; I would not have found that the worship of the dead buried under the hill had lasted until the end of the Egyptian empire. In spite of all these proofs, I lacked yet the details given in the Egyptian texts.

The tomb was in shape a large rectangle, and on the four sides of it were series of tombs which would number about two hundred. Moreover, the necropolis, known in the country under the name of Om-el-Gaab-el-Gharby, contained the sepulchers of persons of very high rank, among them kings, the steles of which I discovered two years ago. So this first point was settled. On January 1 appeared this fortunate staircase mentioned by the texts. The next day I discovered a unique monument. It was a granite monolith in the shape of a bed, decorated with the head and legs of a lion. On this bed was lying a mummy bearing what is known as the white crown, holding in his hands, which came out of the case, a flagellum and a pastoral cane. Near the head were two hawks, and two were at the feet. The dead was designated by the inscription: "Osiris the Good Being." The hawks were labeled: "Horus, avenger of his father," and the goddess Isis is also designated by her name. This monument is one meter seventy in length, and about one meter in width and height. The tomb itself has the shape of a dwelling, with a courtyard in front. It contained fourteen rooms and the staircase, five rooms to the north, five to the south, and four to the east. The western face was open. The two extremities, south and north, were closed by a wall on the east side.

The tomb was about thirteen meters in length, twelve meters in width, and two and a half meters in depth. There were evidences of fire in it. I found at the bottom of the rooms indisputable proof of the work of spoliators. This fact of the tomb's having been destroyed by fire has rendered sterile a great part of my labor. This is to be lamented, and the case is hopeless, for what is lost is lost forever.

It was not without a deep emotion on my part that this holy sepulcher of Egypt was brought to light by my workmen, who did not even suspect the importance of the discovery. The emotion I felt at the thought that I was touching soil sacred for thousands of generations was rendered more intense when I considered that my discovery came just in time to prove that what have been called my theories and theses were not pure unsupported theories and sensational theses, but unquestionably realities proved by facts. Such are in a nutshell the main points of my discoveries.—*Public Opinion, March 17, 1898.*

JEWISH FARMERS IN PALESTINE.

THE first historic record of the Jews makes them a pastoral people, tending flocks and herds. This they remained till the destruction of Jerusalem. Then they were scattered to the four corners of the earth and persecuted by Christian nations. In Europe the fact that for centuries they were forbidden to own land changed the Jewish character apparently, and forced them to become a commercial people. Now there seems to be a tendency to round out the circle of human experiences for the race by making many of them at least an agricultural people. In literature, in the professions, and in scientific pursuits they have long since taken first rank. Now it only remains for them to become for the first time in their checkered history farmers.

They were driven to the agricultural life once more by persecution, this time the persecution of the Turk and the Russian. Not all the starving Russian Hebrews came to America. There are thousands of them in Palestine, engaged in farming, successfully too. In fact there are already twenty-two agricultural colonies rep-

resenting the modern return of the Jews to Palestine. The estimate has been made that of these Jewish farmers and their families in Palestine there are as many as 6,000, with 100,000 acres under cultivation.

Wine growing, silk culture, fruit raising, and honey production chiefly engage these Jew farmers who have returned to the promised land. There is at Yafa, the Joppa of Bible times, actually a Jewish agricultural college, which is doing a great work in the education of Hebrew farmers. Its graduates take charge of farm colonies of the men of their race in both Palestine and elsewhere. From the advance made in Palestine it looks as if the wilderness will indeed blossom as the rose in that dried up land, and that the Jews will prove as successful at farming as they have done at everything else they have attempted.—*Carroll, Iowa, Sentinel, Nov. 11, 1897.*

CRUCIFIXION OF CHRIST.

DEATH ON THE CROSS WAS A MOST TERRIBLE FORM OF TORTURE.

"CRUCIFIXION was a terrible death," writes the Rev. Amory H. Bradford, D. D., apropos of Holy Week, in an article on "The Last Week in Christ's Life" in the *April Ladies' Home Journal*. "It was reserved for offenders of a servile class and never used for a Roman citizen. The hands and feet of the victim were nailed to the wood, and a kind of rude seat was provided—just enough to prevent the weight of the body from tearing through the flesh. The exact spot where Jesus was crucified cannot now be identified. Golgotha was probably some skull-shaped hill 'outside the city wall.' Thither a strange procession wended its way—the condemned with their crosses on their backs, the hard-hearted rabble making fun of them as they passed. The strength of Jesus failed before the destination was reached, and another was compelled to carry the cross for him. This crucifixion, like all others, was cruel and barbarous in the extreme. The executioners were Roman soldiers, but a host of Jews feasted their eyes on the hideous sight.

"Such agony was no protection against the gibes of the crowd. With but one of his disciples in sight, and

only two or three friendly women near—one of them his mother—Jesus passed the last hours of his earthly life. Those who suffered by crucifixion sometimes lingered three or four days—Jesus lived about five hours. While hanging on the cross he spoke seven times. Soon after the cross was raised, looking over the coarse and brutal soldiery, and the mistaken fanatics who had hounded him to that hour, he uttered a prayer, which has probably made a deeper impression on the world than any other single prayer ever offered: "Father, forgive them, for they know not what they do."

BIG ARTIFICIAL WATERWAY.

INDIA HAS AN IRRIGATION CANAL WHICH IS THE LARGEST IN THE WORLD—RUSSIA'S WATERWAYS.

THE Chenab irrigation canal, in the northwest provinces, India, is 200 feet broad. It is doubtless the largest canal in the world. Its main channel is 450 miles long, while the principal branches have an aggregate length of 2,000 miles, and the village branches will extend, when completed, for an additional 4,000 miles. Apart from irrigation, the longest canal in the world is that which extends from the frontier of China to St. Petersburg, and is 4,472 miles in length. Another Russian canal, from Astrachan to St. Petersburg, is 1,434 miles long; both the last-named canals were begun by Peter the Great. The Bengal canal, connecting with the river Ganges, completed in 1854, is 900 miles in length, and cost £2,000,000 or £2,200 per mile. The total length of canals in India for irrigating 8,000,000 acres is calculated at 14,000 miles. The canal du Midi, connecting the Atlantic and the Mediterranean, is 148 miles long. The Caledonian canal in Scotland has a length of 60 miles. The Suez canal is 88 miles long, and the Erie 360; the Ohio canal, 332; the Miami and Erie, 274; the Manchester ship canal, 35½ miles.—*Washington Star.*

ADDRESSES.

L. R. Devore, Graysville, Monroe County Ohio.

T. A. Hougas, Supt. Gen. S. S. Association, Henderson, Iowa.

W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, March 30, 1898.

No. 13.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 30, 1898.

RATHER A MISTAKE.

SOME of our religious cotemporaries are making something of a mistake so far as we are concerned, in this: They affect to assume that the major proposition of our faith is that Joseph Smith was a true prophet; and that if they can defeat that proposition "Mormonism," or the faith of the Reorganized Church, is necessarily overthrown. A late writer in the *Christian Index* states this proposition as follows:—

Every system of religion has a central idea or foundation on which it stands. The central idea of the Christian religion is that Jesus is the Christ, the Son of God. Overthrow that proposition and you overthrow the entire superstructure of the Christian religion. Now the central idea of Mormonism is that Joseph Smith is a true prophet, this is the major proposition; in it all other propositions are included, or in other words all Mormonism is included in this one. Now overthrow this proposition and you overthrow the entire superstructure of Mormonism.

The writer makes a grave mistake in this statement. The central idea of Mormonism, the faith of the Reorganized Church of Jesus Christ of Latter Day Saints, is that Jesus Christ was and is to be the Savior of mankind. In this is involved the belief in all the prophets who wrote of or believed in him; the fact that Jesus is the Christ, and that the knowledge that he is must be revealed to the disciple, learner, believer, or Christian devotee, now, as it was when Luke wrote of him, "Thou art the Christ of God;" or Matthew wrote in reply to Peter's emphatic declaration, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also

unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:16-18; Luke 9:20.)

The gentlemen of the *Christian Index* type make another very serious mistake; one which if they will but correct in their own declaration of philosophy of the salvation offered in or by Jesus the Christ, they will do themselves and many others great good. They seem to be of the opinion that the world—their world—is very much more interested in the question whether Joseph Smith was a false prophet and Mormonism a fraud, than it is in the question that their faith and church are true. It is a fact susceptible of demonstration, that those among whom the labors of the *Index* and its supporters, and all of the so-called Christian, Advent, and Disciples of Christ, believers of every sort are being carried on, are and ought to be just as much interested in being accounted, proved, and known to be true, and of divine origin and sanction, as they possibly can, or ought to be in the idea that Mormonism is a fraud. For, if the isms of Alexander Campbell, and his associates, and every last offshoot from that parent stock that began with the Rev. Alexander, B. W. Stone, and others, are not true; and the church, and churches which have been built up by their teaching did not have divine sanction, and are not now recognized by Christ Jesus as his, then every man and woman who listens to their teaching is no better off than the Episcopal, the Congregational, the Presbyterian, Methodist, or any other of the Protestant denominations, or the Catholics, as churches.

It is useless to attempt to deny the proposition that unless Christ and his church are represented by those who seek to build up churches, inviting men to unite with them, then the unseen but powerful agencies by which Christ established the believer and the church in days of himself and his disciples, are not brought into opera-

tion to the convincing the disciple of the sonship of God by divine revelation.

Jesus has positively declared that he will build his church; and the fact upon which it is to be built, that Jesus was and is the Christ, is to be the bond of unity by which the disciples, members of Christ's body are to be made one with Christ as he was one with the Father.

The proposition that Joseph Smith was a prophet is a minor one and has never been taught as a necessity precedent to salvation. Belief in Joseph Smith being a prophet has been taught as a consequence, something that occurs as the result of belief in and obedience to the gospel and the reception of the gift of the Holy Ghost, an accompaniment to the faith in the Lord Jesus Christ.

Belief that Joseph Smith was a prophet has come to many in direct answer to prayer, without effort on the part of the ministry to enforce it. It has not been taught as an essential part of the faith of the church; so that this premise of the argument of the *Index* falls without avail. Yet our opposers are constantly making this mistake.

"Mormonism," so-called, has been attacked during the whole period since Joseph Smith stated that an angel had visited him and given him a message to deliver to the men of his age and time, by nearly every class of religionist, and especially by some of those whose religious movements began near the same time that Joseph Smith began his; and the method of attack has nearly always been the same; an attack upon the personal character of the man and an endeavor to prove him to have been a false prophet; and yet the faith still lives, and has earnest believers and devotees. Nor can its life and perpetuity be destroyed by those who assume to locate its central proposition and so grievously mistake as this *Christian Index* has.

QUESTIONS AND ANSWERS.

FASTING, PRAYER, ANOINTING, AND SACRAMENT.

DO THE Latter Day Saints practice anointing and washing, as taught in Matthew 6:18? If so, when is the proper time to anoint? If anyone has not understood the commandment can they anoint at the time they are made to understand, or is the anointing done by each individual privately by him or herself? Or can it be done in a meeting before the congregation? Is it lawful to partake of the sacrament when the saints have their meeting at a country schoolhouse?

The instruction referred to as found in Matthew 6:18 is in the sermon on the mount, as it is called, and was delivered to an audience of a multitude, including the disciples. The moralities of this sermon have always been taught as the instructions to those who hear as individuals; but are not taught as church tenets, doctrines, or practices; nor enjoined as church practices. We presume, however, that all who propose to fast at any time, whether such fast is general by request of the church authorities, or as the result of conference resolution or order, or as a matter of personal and private intention or purpose, will before entering in upon such period of fasting, wash themselves, and be clean as it is possible for them to do. Not many have access to the oil of the sort used in oriental countries, and according to the customs then and still prevailing there.

It would be the proper time for such washing and anointing just prior to the entering in upon the fast.

One cannot obey a command until it is heard and understood; therefore one who has not understood this may obey it when he does. The anointing should be done by the individual by himself. To do it in a meeting would be doing just what the Savior told them not to do, "appear unto men to fast." It would be a public advertisement of the intention to fast.

It is lawful to partake of the sacrament among the saints at any place where their meetings are held.

MISCELLANEOUS.

1. Is a written confession presentable to the church? If so; under what circumstances is it acceptable?

Where circumstances show reasons why the person confessing cannot be present personally.

2. Can the church expel a member for not fellowshipping with the church after they been labored with?

Yes. It might be a bad policy to do it, however, in every case.

3. What is considered the best thing to do with such members for the good of the church?

This is owing to conditions; and the church should be very careful that its reasons for such action are good, and the conditions such as to warrant it.

4. Must the church abide by the decision of the civil law?

Yes; under all circumstances, and in all matters in which the civil law makes provisions and the courts have jurisdiction.

5. Can an officer of the Aaronic priesthood be chosen to act as branch president, if desired by the branch, when there are elders present of the branch?

Yes; but it is not good policy to do so; except under peculiar conditions warranting it. The right of choice is with the branch. It is better to choose an elder if practicable.

THE SAINTS' HOME.

THE HERALD readers will be interested in learning further particulars concerning the Saints' Home. Though not yet formally opened or dedicated, the Home is open and in charge of the Matron, Sr. Alice Dancer, who is putting on the finishing touches in the way of making it ready for occupancy; floors have been cleaned, matting and carpets put down, and other items are receiving attention, by Sr. Dancer, assisted by others who have lent their aid to the good work.

The Home is a large building of about 34 x 66 feet with an ell about 32 x 34, another about 18 x 26. It faces south and east and has three towers; two on the south and one on the east side of the building. The towers add both to the outside appearance of the structure and to the inside arrangement of a number of the rooms. The building is of pressed brick with stone trimmings and has a slate roof. It has two stories, attic, and a basement, and presents a substantial and handsome appearance. It has, roughly speaking, about fifty rooms, and so arranged that the majority if not all are well lighted and to which the cheering rays of the sun have access.

Large halls traverse the building crosswise; being well heated and ventilated and each separate room

being fitted with hot water register, ventilator, and transom, enabling occupants to arrange the temperature to suit their individual comfort. The heating and hot and cold water plants are modern and up to date in every respect. The walls are pure white hard finish; the woodwork the natural light tint wood with hard oil finish. The office, parlor, dining rooms, and other general apartments are so arranged as to suggest comfort, cheer, and homelike surroundings, and the occupants will doubtless find the Home a home indeed, where the spirit of "home" will prevail.

The building is located in a plat of over one hundred acres and is one of the most sightly locations in the county. It is high and well drained, and an excellent view of the surrounding country is obtainable from even the first floor. The basement is cemented; the rear or vegetable cellar is separated from the other portions of the basement with a view to providing against unpleasant odors or ill effects.

Some of the rooms have been papered and furnished. The regular apartment rooms are fitted with neat iron bedsteads, with brass trimmings and mattresses, and present a very tasty appearance.

Bishop Kelley and his coworkers deserve credit for the skill and taste exhibited in the construction and general arrangement of the building. The work throughout has been done with a view to the cheerful comfort of the aged saints who shall there seek rest and content under church care.

We have not been furnished a list of donors, but learn that the Boston sisters are to furnish a room, "the W. W's." of Lamoni have furnished another, Bro. and Sr. Criley have furnished and papered the upper parlor, and Bro. and Sr. Nicholson have furnished a room. The Mite Society and Zion's Religio, and others of Lamoni, with saints from abroad, have aided materially in the furnishing. Credit will doubtless be given to all, if all do not happen to be mentioned in the HERALD.

Success to the Saints' Home.

We can see one way with a little thought, but it usually takes a second or third thought to see the best way.

THE Hills Crescent, of March 17, published at Hills, Minnesota, has this to say of Bro. I. N. Roberts' work in that field:—

Elder I. N. Roberts, a missionary of the Reorganized Church of Jesus Christ of Latter Day Saints, preached two powerful sermons at the opera house Saturday and Sunday evenings. Mr. Roberts is a fluent speaker and presents the merits of his church in a forcible way. The Latter Day Saint cause is steadily increasing, having at the present time about a dozen members.

EDITORIAL ITEMS.

A NEW catalogue has been issued by the Herald Office. Patrons are requested to send for a copy before ordering books and general supplies, as some publications heretofore issued are now out of print. The catalogue will be mailed free on application.

Bro. D. L. Harris, of San Bernardino, California, has issued a local circular, from which it appears that he is after Brighamite elders laboring in that region.

In Bro. Caffall's article, "Elders' Courts," in last HERALD, in paragraph 6, read restrictive for retroactive: "God's law being mandatory and restrictive," etc.

The Birmingham Mercury, of March 5, has a unique presentation of a saints' meeting in that English city, where the reporter heard Bro. F. G. Pitt deliver a discourse on a gospel theme. Though inclined to add some features of a sensational nature peculiar to reporters abroad as well as at home, the report contains good points in favor of our cause.

The Quorum of the Twelve began its sessions on the 23d inst., at Lamoni. Brn. Kelley, Briggs, Caffall, Lake, Lambert, Gillen, Griffiths, White, Wight, and Evans are present. Bro. G. H. Hilliard is also on duty at headquarters. Bro. I. N. Roberts has also arrived from Minnesota. The spirit of conference has already begun to operate and the brethren are hard at work making preparations for the coming sessions.

Sixteen lives and an estimated property loss of over \$11,000,000 is yesterday's record of devastation by flood in Ohio and Indiana. Almost continuous rainfall for four or five days has overflowed practically all the smaller streams and made the larger rivers bank full. The rains

have amounted to a cloudburst in portions of Ohio. Many thousands of people have been rendered homeless and dependent upon public charity. The railroads are paralyzed throughout almost the entire extent of Ohio and an enormous amount of trackage is either submerged or has been washed away. From almost all parts of southern Indiana almost equally alarming reports are received. Traffic on nearly all the railroads has come to a standstill, and many miles of tracks will have to be relaid. The telegraph lines are down in many directions and large cities in Ohio and Indiana are cut off from communication with the outside world. The rivers are still rising, and it is feared the flood in the Ohio River will be worse than any experienced since 1884 if it does not surpass that disaster. The complete reports will probably add largely to the list of fatalities and the amount of property damage. Throughout Illinois and Kentucky the rainfall was heavy, but the resulting overflows have done far less damage than in Ohio and Indiana.—*Chicago Tribune, 24th.*

The Spanish-Cuban situation remains practically unchanged, except that the Spanish torpedo fleet has sailed for Cuba, and general war preparations upon the part of the United States continue. The report of the naval board on the Maine disaster has been received, but not yet made public. It is stated that the board found a verdict to the effect that the Maine was destroyed by a submerged movable torpedo.

The following passage from Senator Thurston's speech on the Cuban question is striking and worthy of note: "Christ died nineteen hundred years ago, and Spain is a Christian nation. She has set up more crosses in more lands beneath more skies and under them has butchered more people than all the other nations of the earth combined. Europe may tolerate her existence as long as the people of the Old World wish. God grant that before another Christmas morning the last vestige of Spanish tyranny and oppression will have vanished from the western hemisphere."

Those going to General Conference should not forget that, if traveling on the certificate plan by which reduction

in rates is granted, it is necessary to go through to Independence by the Missouri Pacific or Chicago and Alton Railroad, thus securing certificates covering the entire trip to Independence. A time table of trains between Kansas City and Independence will be found in our miscellaneous columns.

Lamoni saints have been edified by the preaching of visiting brethren during the past week; Brn. J. M. Terry, R. C. Evans, W. H. Kelley, J. H. Lake, I. N. White, James Caffall, and G. H. Hilliard, also Brn. Joseph Smith, J. W. Wight, and A. M. Chase, of Lamoni, having preached the word acceptably to their hearers. Bro. J. M. Terry, of the auditing committee, left for home on the 25th. Bro. Joseph Luff, who has been ill at home, arrived on the 26th to meet with the Twelve in the business sessions of the quorum.

Original Poetry.

A WISH.

What shall I wish thee?
Treasure of earth,
Songs of the springtime,
Pleasure and mirth?
Flowers on thy pathway,
Skies ever clear?
Will these insure thee
True happiness here?

What shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round?
Where is the treasure
Lasting and dear
That can insure thee
A happy life here?

Fzith that increaseth,
Walking in light;
Hope that aboundeth,
Cheerful and bright;
Love that is perfect,
Casting out fear;
This will insure thee
True happiness here.

A SAINT.

Mothers' Home Column.

EDITED BY FRANCES.

"After the hours of chastening, the spirit made pure and bright,
After the earth's dark shadow, clear in the light of light,
After the guiding counsel, communion full and sweet,
After the willing service, all laid at the Savior's feet."

DON'T obscure to-day's sunshine with to-morrow's cloud. How natural it is to the human heart to reach forward towards the future and often cloud the peaceful, if not joyous, present with fears and apprehensions of what

the morrow may never bring. This is not wise, not becoming the faith of a follower of Christ. The present demands the concentration of our best energies, and it is only by wisely improving the present that we are fitted to meet what the future may bring, either of trial or of happiness.

"How very weak humanity is after all, and how their weaknesses should draw them to each other and make them struggle together, not divided. A little more love and sympathy would do so much more good." So wrote a treasured friend to us, and the words have enshrined themselves deep in our heart. That they may be helpful to others as they have helped us, is our object in passing them on.

Said another dear friend, "When we learn not to require more of others than we do of ourselves, our judgments will be more just and our peace of mind less often disturbed."

PAPEETE, Jan. 28, 1898.

Dear Readers of the *Columb*:—I feel as if I really must talk to some one, still I cannot express what I have enjoyed while reading the lately arrived letters, *Herald*, *Ensign*, and *Autumn Leaves*. The arrival of the mail vessel, *Tropic Bird*, yesterday, was a glad surprise. We were not looking for her so soon—being only the 27th of the month. Joseph learned of her arrival, but did not tell me, knowing how—for certain reasons—feverishly anxious I was for this mail, and how tedious would be the three or four hours of waiting before the mail could be distributed, and planned an entire surprise for me. But one of the natives anticipated him by fifteen minutes. It was not long to wait, though, till I walked Mr. Burton, with an armful of mail matter. And such a feast of good things as this four weeks' mail contained! And how appreciated and enjoyed by us! It is so cheering when afar off to learn of the activity and progress of the gospel work in the land of Zion, and in other lands also.

Was much interested in Bro. Pitt's letter in the *Ensign*. Sr. Pitt has our interest in and prayers for success in her work. Am also especially interested in communications from Australia. The world is so quiet out here, and the work moving so slowly, we almost fear at times it is not progressing at all. But this is a peculiar mission; with a peculiar people; where "Religios," "Aid societies," and "Willing workers" are quite out of the question. Yet much more might be done, and which I would gladly do, if only the channel of communication was sufficiently opened up.

Bro. and Sr. Case took passage home on the *Galilee*, and probably will have arrived before this reaches you. When three days at sea a squall carried away her topmasts, so she had to put back for repairs. They left the second time on Tuesday last, 25th, only two days before the arrival of the *Tropic Bird*. There had been a long spell of rainy, squally weather, but the day they left was bright and dry and seemed to have permanently settled, and we hoped and prayed that

they might have a pleasant "run" homeward. But that very night the sky again became overcast, and there have been frequent heavy squalls and much wind ever since. We see that the sea has been very rough outside. But though the Lord has not averted the storm, we trust his protecting care will be over them and will bring them safe through it.

We enjoyed Bro. and Sr. Case's visit very much during the time they were here in Papeete. Had one very pleasant day at "Ziona." Left here at seven in the morning and returned at five. The drive was very enjoyable, both in the early morning and in the cool of the evening; and also our visit with the Ziona saints. Had a prayer meeting in the forenoon and preaching in the afternoon. The small frame house that Bro. T. W. Smith built for himself—and the only frame building there except the church—is kept in reserve for visiting missionaries. The same little square table used by them, and the same little wooden bottomed chairs are still there. Also three corned beef cans that he nailed to the wall under a shelf—for pigeon holes—are still there with the papers he left in them, and I suppose will ever remain so, unless another missionary occupies the house. The natives regard them as being too sacred to his memory to ever destroy them.

Again, we embraced the opportunity while all together to visit Point Venus. The drive through the broad, shady avenue while on the level ground was very enjoyable. And when going over the hill, or around the bluff of it, the view was grand. At the Point we first ascended the long, winding stairs to the top of the lighthouse, and saw the great revolving lamp; then stepped out on the balcony and looked far over both land and sea. From that elevated height of two hundred feet we had a view of the oldest cocoanut tree on the Point, one hundred years old, and, like King Saul, it stood head and shoulders above all others. On coming down from our aerial flight, we were conducted to what is known as "Captain Cook's monument." It is a small, evenly hewn piece of coral rock, not very high above the ground, and which had been set firmly enough in the ground to endure the wear and wash of something over one hundred and twenty years, without being moved out of its place. On the upper surface of this little monument is a smooth, square plate of copper, embedded in the rock. If there were ever any inscriptions upon it, time with its beating rains and whirling sands has completely erased them. Not very long after Captain Cook erected this monument—while tarrying at that place watching the transit of Venus—he sailed for Honolulu, where he met his sad fate. After viewing the famous monument I went to the water's edge to hunt some shells of some kind as keepsakes, while Sr. Case took baby to the carriage to get something to eat. I knew, too, that Bro. Penfold would appreciate a trophy of shell or coral picked up on Point Venus, and secured a few rough ones.

Mr. Burton and I intended to have gone to Takapoto on the *Teavaroa* shortly after the

Galilee sailed the first time, but did not get off, and upon her return were glad indeed that we did not; it would have been so gloomy for Bro. and Sr. Case to have come back to an empty house. We think now to go on the *Leon* in about ten days or two weeks. We are still real well, and not at all discontented, though lonely for awhile since Bro. and Sr. Case left. May the spirit of wisdom, zeal, and activity permeate the hearts of all the Lord's people, and success crown their labors.

SISTER EMMA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. M. E. EICHHORN, Columbus, Ohio, writes: "I would be thankful for the prayers of the sisters of the Prayer Union, that I may be healed of the erysipelas by the power of God."

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

BENEFITS TO BE DERIVED FROM THE SUNDAY SCHOOL.

IN considering and meditating upon the benefits of the Sunday school, we are constrained to wonder if there is anything but benefits to be derived from it if the duties of each are rightly discharged. In a neighborhood it is similar to a signal of peace and unity, casting an immortal hue; and when one enters a neighborhood where it is said, "We have a fine Sunday school," one feels at once that there he will find true friends. If interesting it lures the wayward youth and child into its fold; those who, perhaps, come at first through curiosity; some because it is new to them; some because it is "somewhere to go;" some who really desire to learn God's will and ways; and some, perhaps, who come to ridicule and scorn; but those are generally the ones to either leave or step forward into the fold. Many does it save from treading the paths of ruin and darkness.

We see the influence of this institution upon children at our day schools; if they are regular attendants of a good Sunday school they will not be difficult to govern. We look at the throng of street urchins, who if they were not enticed to attend Sunday school where they are taught to shun the vile habits of lying, swearing, stealing, and drunkenness, would, when grown to man and womanhood, be a curse to themselves and those with whom they come in contact, and our billiard halls and saloons would be a trifle more crowded. But the Sunday school has saved many from such a fate. Then leaving the younger class, we turn to the older ones and see instinctively the warm feeling, the true neighborly love, and the strength of unity brought forth in the Sunday school. There it is the people learn the personal worth of their neighbors.

We think of those who, perhaps, once claimed a share of God's blessings, and thanked him daily for such, but had turned into by and forbidden paths, have reentered

the vineyard, through the efforts and influence of the Sunday school. And those striving to keep God's holy commands who are sorely tempted, striving under disheartening influences, 'tis at the Sunday school they were stimulated, strengthened, and given new courage and heart.

We also see the effect in heathen lands, where many poor souls living in darkness are brought to the light of God by its great power. We cannot overestimate the benefits to be derived from the Sunday school. But our pen cannot nearly describe all the benefits, so we pause and say, "It is good."

INEZ COOK.

MARATHON, IOWA.

INSPIRATIONAL TEACHING.

THE Sunday school is now regarded with favor the world over, and looked upon generally as a place of instruction rather than a place of amusement for the young. This is decidedly advantageous to the school and encouraging to those who labor diligently in forwarding its interests.

It is certain we were not created in ignorance, or intended to remain in ignorance. Therefore, we have had revelations of God and Christ to give us an understanding of God and our own fallen condition. To interest ourselves in these revelations is pleasing to God; but to love darkness—ignorance—more than the light, brings the just judgments of God upon us. Ignorance degrades, leading to a careless, indolent life, and a dark, ungodly end. Knowledge has the opposite tendency. And is, when properly applied, in every sense beneficial to the creature and pleasing to the Creator.

The Sunday school, being organized to accomplish this very end, stands mostly in need of competent teachers. All institutions of learning recognize that the success of their undertaking depends upon the work accomplished by the staff of teachers employed, and so make it a special object to obtain such men as by nature and study are best adapted for that line of work. The Sunday school is no exception. Its success rests largely—and very largely—with the teacher. If the scholars are improving as rapidly as conditions admit, so far the school is a success. If in after life the one so faithfully instructed turns from the lessons learned, it in no way reflects discredit upon the school deservedly. But on the other hand, where the student is benefited in after life, which is usually the case, the amount of good accomplished can never be correctly estimated by human measures.

In studying the best methods of qualifying the teacher naturally adapted, it should be understood that success does not follow those naturally adapted, only as they are spiritually adapted. The work of the teacher is spiritual, and necessary to the proper growth and development of the school, as also of the church, hence the necessity of being "spiritually" qualified. Paul writes, "Spiritual things are spiritually discerned;" so the work of a teacher can best be understood and carried on by the Spirit of God. . . . It belongs to him to reveal his own nature and

work which in his great mercy he is willing to do. The Apostle continuing, says, "We have not received the spirit of the world, but the Spirit which is of God, that we might know the things freely given to us of God." The teacher must be educated by the Spirit, and to properly and fully instruct others, must teach with a degree of the Spirit. Our Savior is a noble example in this respect. He was the greatest of teachers, and hence it is to our advantage as his representatives to teach after the same manner. Success is then certain.

The teacher bears about the same relation to the class as an elder does to his congregation. He may have considerable natural ability to preach, but if he does not enjoy a measure of the Spirit he cannot hope to succeed as a preacher. It is the secret and power of his success, and so it is with the Sunday school teacher. If neither are living to enjoy the Spirit in teaching, their work is empty, and but a cold, lifeless form. . . .

The church needs an inspired ministry—the school, inspired teachers. Neither can hope to succeed only as God is in them. Spiritual things are still spiritually discerned.

Formality, rhyming, rigid rule, etc., may serve a purpose; but there is nothing to qualify for the work of teaching the young and old in the Sunday school so thoroughly as the gentle whisperings of the Spirit of Truth, voiced through a humble, thoughtful, patient, loving, godly person in a few well chosen words.

Holy Ghost, the Infinite,
Shine upon our nature's night,
With thy blessed, inward light,
Like the dew thy peace distill.
Guide, subdue our wayward will,
Things of Christ unfolding still;
Search for us the depths of God,
Bear us on an upward road,
To the height of thine abode,
Comforter Divine.

Letter Department.

SCRANTON, Pa., March 16.

Editors Herald:—About five months since Apostle W. H. Kelley visited us, and found the branch in a disorganized condition; pretty near all the saints were in a deplorable condition. The only thing that did survive was a Sunday school, so the missionary in charge suggested that under the circumstances we had a partial organization. And if this would prove a success, in six months time we should be organized into a branch. Elder A. N. Bishop and his very interesting family of boys and girls thoroughly grafted and grounded into the work who were in no wise tinctured with sectarianism or any other ism, except it be the true saintism, located here. Elder Bishop was appointed overseer to have charge of the work, consequently we hired a nice large hall located right in the heart of the city; it is nicely furnished, and we have a piano and organ, which we find to be a great help. Srs. M. G. Ruane and Lillie Bishop and the writer preside at these instruments. The Sunday school is indeed a success, as we are increasing in numbers. Sr. Bessie Bishop has

charge of the primary class; it is really a grand sight to see how well she has her class disciplined.

The partial organization was indeed a success; we find that our numbers are increasing all along. This undoubtedly has been owing to the interest that Bro. Bishop has taken in the presentation of the gospel and this marvelous work. He has taken a great interest in educating the saints and people, and in proving the divinity of this, the church of Jesus Christ of Latter Day Saints. O that the elders and officers could see the wisdom of such a course, as it would make hundreds of poor, weak, frail saints a great deal more zealous and stronger, and increase their interest in the work. Elder Bishop has preached every Sunday evening with much liberty, to the convincing of all honest hearted people, and to the confounding of all false doctrines.

Last Sunday we had prayer meeting at 8:30, and all taking active part and enjoying it. There were thirty present. We had Sunday school at ten. The hour following was occupied by a grand exhortation from the president, and five minute speeches from quite a number of the brethren. Then we held a splendid sacrament meeting at 2:30, and the Spirit's sweet influence was enjoyed by all. The testimonies were encouraging. In the evening Elder Bishop gave us one of the most interesting and logical discourses the writer ever had the pleasure of listening to. There were between seventy and eighty present; and one pleasing feature was that most of them were young men and women. O how vividly it came to my mind, when looking over the large audience of young people, that a few years ago the Lord spoke to the saints in prophecy through a sister and some brethren, that if the saints would not live more faithful and appreciate the work, he would withdraw his Spirit from them, and the work would finally go down. But in his own due time he would raise up another people, and would intrust the work to their care. This has been literally fulfilled, as the writer and Sr. Jones have always kept this in remembrance, and were the only two old saints in the meetings. There are some very near the kingdom, and we expect to see some baptized ere long.

Ever praying for Zion's weal,
JOHN J. MORGANS.

SINKING SPRINGS, Ohio, March 18.

Editors Herald:—The work in this district is moving along fairly well. Since I closed my excellent meeting at Vales Mills, three more have been baptized, and recently four at Limerick and one at Weldon have been baptized; part of those mentioned were baptized when our beloved brother, G. T. Griffiths, was in this district; he also baptized six at Lagrange. I am here now to look after the disagreeable part of the work, that is to try to adjust difficulties. O how I long to see the time come when all will do right. I am succeeding fairly well with the matter in hand here, and shall do all in my power to avoid calling an elders' court. There is not much spirituality in the branch here, though

I believe our young officers, Isaac Woods and Thomas Rhoades, are doing what they can to advance the interests of the work. I am now abiding at the quiet home of Bro. James Davidson, where all is done that can be to make the elder's stay pleasant and happy; in fact all here in this branch seem never to tire trying to make my visits pleasant. I go from here to Lagrange to try to set the branch there in better working order. Then about the first of April I expect to go home to labor during the month, to shape things up for the summer.

And as the time for General Conference draws near, I feel a drawing in that direction; and notwithstanding I greatly desire to be there, I shall sacrifice the pleasure, on account of not feeling able to furnish the means myself; and knowing the depleted condition of the treasury, and knowing too how some of the poor saints sacrifice to try to keep the work moving, I don't feel to ask the Bishop to help me to and from conference, that I may enjoy the blessings that are to be had at such meetings; but I shall pray the Lord to bless those who do go, and that the Holy Spirit may direct in all the work that shall be done; and may the spirit of revelation and wisdom specially direct in the locating of the ministry. May the Lord bless those at the head; yea, and every one who have taken upon themselves the name of Jesus our Lord. Ever striving to advance the interests of this great work, I am yours in the hope of final victory,
JAMES MOLEK.

BIRMINGHAM, Eng., March 5.

Editors Herald.—I last wrote from Porth, Wales. While there our aunt, who had been so kind to us, and with whom wife made her home, suddenly took ill and died. This necessitated a sale of the house and division of the property among the children, so our comfortable home prospects soon faded out of sight. Wife joined me at Porth and remained till we could find another location. She was very ill, but as usual refused to give up, and managed to keep about by pure will power, for she had little bodily strength left. I was kept busy preaching in Porth and surrounding towns in company with Elder J. D. Jenkins, missionary in Wales, who rendered me excellent assistance, and whom I found a willing worker. I believe we could have accomplished a good work here, had it not been for the bad and divided condition of the branch. We held several meetings in the town hall and a good interest was manifest among the outsiders, but the actions of some of the members were very discouraging. I labored faithfully to create a better interest, and met with some success in certain directions, but results were by no means flattering. Wife and I spent Christmas quietly together at the hotel talking of loved ones at home, and contrasting conditions here with those in our own land. If there had been just a little more love and unity on the part of the membership, a Sunday school could have been established, a good hall secured, and our work placed upon a good footing. This was our hope when we began labors there; but in spite of all our efforts we had

to leave them much the same as we found them, continuing their meetings in private houses.

From Porth we went to Cardiff, where we spent New Year's Day with Bro. Gould. Only two families of saints reside in Cardiff; excellent people. Bro. Gould is vice president of the district and Bishop's agent. We spent a pleasant week here. Elder Thomas Griffith, from Lydney, president of the district, joining us on Sunday, and we enjoyed a spiritual testimony meeting in the afternoon, in which once more the Lord spoke words of encouragement, and a part of my future work was pointed out. I preached in the evening with good liberty to the few present, and trust the day may not be far distant when the city of Cardiff shall be made acquainted with the angel's message.

We next directed our steps towards Sheffield to attend conference, stopping one day in Bristol and three in Birmingham; at the latter place being made welcome at the home of Bro. and Sr. Meredith. At Sheffield we had the pleasure of meeting Bro. Heman for the first time since the third day after his arrival; also our friend and brother, R. May, from Independence. And we had a social feast, but for a few days only. Bro. May going up into Scotland, Bro. Heman to Manchester. Our conference was fairly good, but not largely attended. Here the work seems to have been backward instead of forward; many of the members taking no active interest in the work. As a result the saints had to move out of a good hall to a little place in the rear, difficult to find. But some good active workers were found here, and they are on the lookout for a better place of meeting, and are hopeful for the future. The most to encourage them I think, is the Sunday school. They have a nice lot of children in attendance, mostly of parents who are outside the church. And if these children are only properly taught the branch ought to increase from this cause alone. But these children are poor, as a consequence the school is lacking in those "helps" that we in America find so necessary. I would like to recommend the sending of a number of the quarterlies to these poor children free for at least a year. I wonder if the association could not afford it. Instead of every child having a copy of the *Hope*, just one copy was given to the school the Sunday I was there, so only one child received a paper. Great good could be done if those who take the *Hope* would take care of them after reading and send them to this country for these poor children to read. Here is a chance for a lot of American children to do good, not in this school alone but many others as well. I have great faith in the Sunday school, and rejoice to hear of its advancement in America. Teachers, and all Sunday school workers, keep two things constantly in mind, the necessity of the Holy Spirit in your teaching, and the distinctive features of this latter-day work. This is the restored gospel. Teach it as restored, and teach it by the aid of the Comforter.

While at Sheffield I started out with the priest to visit the delinquent members; but

our labors were suddenly stopped by the sad death of Bro. Hoole, who was killed by the breaking of the emery wheel over which he was working. He was an excellent brother, and a leading man in the branch. The entire branch feel their loss keenly; but as one of old said, so could Bro. Hoole, "For me to live is Christ, to die is gain."

We did what we could to comfort the bereaved ones, also counseled the officers and members of the branch as best we could; but here again the opportunities for doing the work needed was very limited. Wife assisted in organizing an aid society among the sisters. Our hopes are that they may prove active workers.

We next came to Birmingham where we have been most of the time since. We rented two furnished rooms for wife, and she is quite comfortable in that respect; but very lonesome, especially when I am away. She has had no reason thus far to complain of too much company. I am in hopes when the weather gets warmer she will grow stronger and be able to get out more. I find lots that need doing in this district, but here again the opportunities for doing it are not flattering. Two things especially need attention; one is getting our work before the world, the other is the taking care of our young people. All with whom I have talked acknowledge this need. I would like to help them along these lines, and believe I could do some good, but whether I shall be permitted, remains to be seen. If the idea obtains here that "they are competent to take care of themselves without any outside help," it will make our work very difficult. But I hope I shall not meet that kind of opposition. There is plenty for all to do, and this country is big enough, and room for all to work, without one interfering with another.

I find the saints here kind-hearted, yet not quite as much life as is really needed. The largest branch of the two in Birmingham only has a hall that they can occupy Sundays. They hope, however, to have one soon that they can occupy every night in the week. When they get it a better opportunity will be had to build up the work and make themselves known. I have been giving a series of sermons at the smaller branch with good interest, but not a very large attendance. The saints are encouraged and look for better times just ahead.

Last week I visited Leicester, another branch that has been going backward through the bad conduct of some of its members. But the good element is now moving forward with a zeal that is commendable, and they think they see better times just ahead. Here for the first time in England I was called upon to perform the ordinance of baptism—two apparently fine young men, principally the fruits of others' labors, however. One claims to have seen me in vision some time before I arrived. A good spirit was present at the baptism. Those who were present saw, to their own edification, more than did the writer. To God be all the praise. Two young ladies present will be the next to obey, I think, by what they said. I think the young men will make good Sunday school

workers, and hope that a school may soon be organized here. The saints in Leicester though few in number, have a nice hall in a good neighborhood—a blessing which all the branches in England do not enjoy.

I am now on my way to Porth, to be present at the eastern district of Wales conference. Weather has been very mild this winter, but I think I never suffered more with the cold. No snow to amount to anything, and very little frost, and yet I am chilly most of the time. I am not in love with open fireplaces.

Wife's health continues much the same; she cannot seem to gain strength. We would be delighted to be with you at conference. The first one we have missed in a long time. Hope the Lord will be with you.

Yours in bonds,

F. G. PITT.

LOUISVILLE, Ky., March 18.

Editors Herald:—By a persistent effort I have succeeded in opening the work in three places; one in particular, in Jacob addition, south of this city. On March 3, I administered the ordinance of baptism to three noble-hearted souls, and at the confirmation meeting the Spirit of God rested on Bro. John Graham in power, and he had to bear his testimony to the work being done here by me, and that the work was of God, and that I had learnt him more about God and the Bible than he ever learned in all his life before. It was a grand testimony, wonderful indeed. And on the 13th I had the pleasure of baptizing four others, all heads of families; this making nine I have baptized here this conference year; and others will follow soon. We have enough to organize a branch here now. Bro. James Riggle will soon be ordained a priest, and other officers are here. This work should not be neglected; some one ought to be stationed here awhile yet; good will be accomplished. We may have to fight hard, yet we have planted our battery. The Campbellites and Baptists are on a warpath, but it is bushwhacking with them. I stated that I am ready to defend our claims any time; but they think they have not time to debate their cause.

I have all the work I can do at the present. The work in the city is going to be tedious, as so many claim they have received the gift of the Holy Ghost, and are not willing to be corrected. Hundreds of people are laboring under this delusive spirit. It is the spirit of the Evil One deceiving the world. I think this eastern part of the field will open up for a good work to be done. The work is planted here now, and it will gradually extend. I have an appointment every Sunday afternoon at three o'clock, in Jacob addition, and have been preaching on Sunday nights in the saints' hall, New Albany, Indiana. Some interest there. It would be well for the ministry in Southern Indiana mission to make an effort there; the saints have a snug place of meeting. Leonard Scott would be preferred by them, but the Lord's will be done in this as in all other matters. This work is the Lord's and he moves things by the council of his own will, not as we will.

The Lord will qualify us to do the work assigned us, if humble and prayerful. We would be glad to have Bro. T. W. Chatburn returned to this field another year; think he could do a great deal of good. He has made many friends to the cause of Christ. Have preached nearly every night since the 3d of January, and am yet at work.

Respectfully submitted,

JAMES M. SCOTT.

STANDLEY, Ind. Ter., March 19.

Editors Herald:—Since my last communication to your columns we have changed our location somewhat. We have bidden "Good-by" to Bro. and Sr. Burton, and the saints in the far away islands of the sea. On January 15 we set sail for our native land. As we watched the shores of Tahiti fade away in the distance, we imagined that we were taking a farewell view of its beauties. But not so. After two days of favorable wind we were encountered by a sudden squall, lasting about ten minutes, which carried away the upper part of our foremast. After working away all day at the rigging and wreckage, the Captain announced that we must put back to Papeete for repairs. As we could carry but little sail, we were four days in covering the distance we had gained in our two-day run. We acknowledged ourselves to be the "Jonah" of the trip, remembering our experience on the *Evanelia*, when she first left San Francisco. After repairing the vessel, we again set sail on January 25, and made a fine trip to 'Frisco, arriving there February 21, after a voyage of twenty-one and one half days. We were not at all crowded on board, as there were only two other cabin passengers besides ourselves. Mrs. Case was the only lady on board, and the only one who suffered from seasickness. Little Cicely was perfectly well, and the picture of health when we arrived.

For the work's sake we regretted having to leave the island mission, but we trust and pray that others more capable than we have been, or may be sent soon to assist there, for I firmly believe there are saints in those islands who are worthy of being cared for. I know, by experience, that Bro. Burton and wife will feel lonely in Papeete. They have worked hard running the little printing press during the past year. The paper has been eagerly read by the natives both in and out of the church, but the paper alone is not enough. They need some helpers to go among the people and teach them, for others are among them trying, if possible, to lead them away from the light, and pervert the truth. I speak especially of the representatives of the Utah Church, who are strong in numbers in the Society Group and Tuamotus. None of them have consented to open debate with us; but after private conversation do not hesitate to misstate the arguments made, and in many cases substitute something entirely different, which never took place except in their own imagination. The natives are often thus deceived by them, which shows the need of keeping missionaries of the true faith constantly among the people.

The saints in San Francisco gave us a

hearty welcome. We were entertained at the home of Bro. Marion Hawley, a cousin of my wife's, of whose residence in the city we were not aware until our arrival there. We enjoyed a pleasant, social evening with the branch at the home of Sr. Anthony; after which we were presented with some of the "needful," which was very acceptable just then.

We came on to Standley after a week or so in California. We were much surprised and greatly pleased to meet with my wife's father, Bro. George Montague, at a little station in northern Texas. We had thought to meet him at Standley. Standley and its people need no introduction to readers of the *Herald*. Suffice it to say that we are being kindly cared for at the home of Bro. E. D. Bailey, and are trying to get acclimated before the journey north to conference. Poor baby finds it rather rough experience, but we think she will soon be in health again. We feel to thank the Lord for his kindly watch-care over us throughout our long journey. Fearing this letter is impardonably lengthy, I will close.

In gospel bonds,

HUBERT CASE.

FAYETTE CITY, Pa., March 17.

Editors Herald:—Conference is over, and we had such a grand time, for the Spirit of God flowed like a river all the time. We all rejoiced in meeting so many of God's people and to hear so many grand testimonials to this work. We have been greatly benefited by the conference being here, as we learned things which will be of use to us in the future. We are glad to know Bro. C. Ed. Miller and D. L. Shinn were the life of our business meetings. All seemed to enjoy themselves, especially our brothers and sisters from the Pittsburg branch, also Bro. Rush from Virginia, in an isolated place called Kedive, where there are no saints but him and his wife, and where they cannot get a whole hand shake, and as he had met with only one or two of the saints in his life before, he said he never met with such grand people in his life as he met here; and he went home rejoicing in the love of God.

Bro. Shinn was called home by sickness in his family, and our hearts were made sorry for him, for it is a great sacrifice for an elder to be away from his family when all are well, but in time of sickness our hearts ache in sympathy for them, and pray that all will be well when we hear from him.

Bro. Craig and Ullom are with us yet. Bro. Craig has preached some very able sermons which have been refreshing to all who heard him, both saints and sinners. One man told Bro. Craig he had been going to church for nigh on sixty years and he had never heard the gospel preached before; and one lady, a Disciple, told me that it was the best preaching she ever heard, and it could not be beat; also, when their own preacher tried to pull us to pieces when we were not present, she told one of our brethren that we were nearer right than anyone else. So the good work goes on. We would like to keep Bro. Craig with us awhile, as Bro. Devore has gone home from our midst and

a large field of labor for awhile, and we hope that the conference will send him back to labor here, as we have began to look on Bro. Devore as one of our own, and do not like to see him go away, as he and Bro. Shinn have been the means of bringing many into the fold, by God's assisting grace, in this place. We feel that we have a claim on them; and as we are young in the cause, we feel that we need some of the brethren with us all the time. There are some of the Salt Lake elders around; but we do not fear they will have any weight on any of our people; for we cannot get any of them to meet our brethren in public. We know that they are cowards, and dare not face one of us sisters in an argument.

Your sister in the gospel,
MRS. ANNIE ASHTON.

KIRTLAND, Ohio, March 19.

Editors Herald:—From Philadelphia (at last writing) I went to Havre de Grace, Maryland, and held two services with small audiences in attendance. These were followed by an effort by Bro. A. H. Parsons. There is prejudice there to be overcome, but time and effort may add numbers to the believers already there.

I attended the New York district conference held in Brooklyn, New York, on February 12 and 13. The conference was well patronized, and an excellent spirit prevailed during the services. The officers of the district were continued. Bro. Ephraim Squires was ordained to the office of teacher, and Bro. Gilfoy to that of priest. The saints seemed to be very much in earnest, cheered, and comforted in the faith. Indeed the Spirit of the Lord was present to bless, and all seemed to feel its presence. On the 22d five were baptized in the font of the Baptist church, and others are thinking of thus accepting the faith. The saints in Brooklyn are putting forth a commendable effort to succeed, and the outlook is more promising than in the past. They should have a constant laborer of first class gifts and graces to labor with them; but who would not enjoy an associate of that kind? Thanks are due to many for kind consideration and care while there, but none more so than Joseph Squires, Jr., Ephraim, Bro. Potts, etc. It was while I was here that the warship Maine was blown up in Cuban waters, and New York was a good place to feel the American pulse over that matter. With the many yet it is a puzzle why the American government does not say to Spain and firmly, "hands off of Cuba." But I suppose it will not do for everybody to turn statesmen.

The 25th, in company with Srs. Tyson and Hyves, I started to Providence, Rhode Island, to attend the Massachusetts district conference. We arrived there the next day in time for service. It was a pleasant meeting. Held in the new chapel, a very creditable one for the Providence saints. It was a typical saints' meeting of the first class. Everything went well. Massachusetts is to the front with many well disciplined helpers. Business sessions peaceful, preaching services good, and prayer services devotional and

spiritual. A pleasing feature was the baptism of five or six persons on Sunday afternoon by Bro. Orin Coombs, in the font in the chapel, in the presence of the audience. They were confirmed at the evening session. One young brother, Suttell, was ordained to the office of teacher. Bro. I. M. Smith made a fine effort on the unity of saints in the afternoon. It is most gratifying to note how things are shaping in the Massachusetts district. It is decidedly gaining. The atmosphere seemed to be blooming with good will and pleasant faces. The presence of Sr. G. T. Griffiths and daughters was an added pleasure to an eastern conference. May her stay east be a pleasant one. We are much indebted to Bro. George Gates and helpers and the Srs. Holmes for special care, with many others in general, while in Providence. All at once, before we were ready, the time was up for staying here, and it was exit.

Spent one evening at Plainville pleasantly with the Srs. Staples, Wilcox, and Coombs. The saints are trying to keep their armor bright and are succeeding.

The next day I went to New Bedford, more especially than anything else to see Bro. John Smith and family. Sister Smith has been very sick at times for a long while, and Bro. Smith is not at liberty to leave home. Sister Smith seemed to be much better that day, but kept pretty close to her couch. Ester seemed cheerful, and this was a little mysterious, as it had only been a short time since her husband lost thirty thousand dollars through the misdoings of others, and they were left without even a V. Takes a pretty courageous woman to smile under these circumstances. Bro. Smith, as usual, was busy. At evening I met a number of the saints in the church at Fall River, and tried to interest them on gospel topics, aided by Brn. S. W. Ashton and Moore. Was kindly cared for at Dr. Gilbert's, who chances to be living near the church; and for that reason if none other, he doubtless has his share of preachers to entertain, as it has got out, it seems, that they are a little lazy at times, and don't like to go far after night, at least, to find lodgings. Sister Griffiths was visiting here, and we all were snug in bed next morning before two o'clock.

From here I went to Boston and stopped at Bro. F. M. Sheehy's, but saw no one but Sisters Sheehy and Ruth; yes, and the young boarder. My time was so limited that I took the next evening train for home. March the 5th a. m. I arrived at Syracuse, New York, and concluded to tarry over at Palermo with Bro. F. M. Sheehy. I arrived there by rail and stage at three p. m., Saturday. Was kindly received at the home of Mr. G. Trimble, by his excellent wife, he being absent, but returned at evening. There are no saints in this immediate community. Bro. Sheehy was introduced here by Bro. Whitehead, who lives five miles away. Bro. Sheehy had the neighborhood woke up, and a host of friends standing by him, with some of the preachers very uneasy, and, "Mormons," "How many wives," etc., common topics. I helped Bro. Sheehy Sunday; good and attentive audiences being present. Bro.

Sheehy thought I had done him no harm, so I felt gratified that I tarried over. Since, several have given in their names for baptism. Frank seems to be sticking stakes out in Oswego County. Arrived home on the 7th instant, and have been busy arranging to go to the General Conference, which leaves me at six o'clock Saturday, March 19, 1898, in Kirtland, Ohio.

WM. H. KELLEY.

REED CITY, Mich., March 21.

Editors Herald:—I have been terribly crowded with district and other work. On my arrival home this last time there must have been fifty letters to answer, saying nothing about the most urgent ones Sr. Cornish had forwarded to me here and there where I was laboring, which I answered, besides receipts for tithing and offerings, etc. And so many saying, Come here; come there, etc. I am very busy all the time; but I am feeling well in body and mind, and weigh more than ever before, — over 140 pounds. I do not know how much Elder Harris of the Seventh-Day Adventists thought I weighed when I gave two lectures on the seventh day Sabbath, and one on the soul question! But I did not lack for words nor proof. The Lord stood by me wonderfully. It would seem strange to some, perhaps, to think that Latter Day Saints would be led off to keep Saturday for the Sabbath; but still if one would attend their meetings for eight weeks, as some of our members did this past winter, and almost every night something would be said on the Sabbath, while some discourses would be on the seventh day Sabbath only, it would sometimes stagger one if they have never heard the other side.

On going to Beaverton, and finding one or two affected, it put me in mind of the time I first came to Michigan, from Canada, nearly twenty years ago or thereabout. I might say I was but a boy then; but one evening after meeting, a gentleman said, "Elder, that was a pretty good discourse, that is much like our elders preach."

"Is it," said I. "Well then, no chance for us to quarrel."

"Say Elder," said he, "what is the soul of man?"

Well, I did not know what to answer. Finally I said, "Why I can scarcely tell you; I never had such a question asked me before." I had never met any of the Adventists in Canada, or any who believed that way.

He said, "Well; did not God make man out of the dust of the ground. Yes. And then did he not breath into his nostrils the breath of life? Yes. And man became a living soul. Yes. Well; then the breath is the soul, isn't it?"

Ye—s; well—yes. I don't hardly know; that is something new to me; I must look that up. The next day I met another one of that same belief, and about the first thing he said was, "I was over to your meeting the other evening and enjoyed your discourse very much. Say, Elder, What is the soul of man?"

Said I, "I do not believe I can tell. That

question was asked me by one of your people the other evening, and it was something new to me. I must think it over a little."

Said he; "Well; did not God make man out of the dust of the ground? Yes. And then breath into his nostrils the breath of life? Yes. Well then, the breath is the soul, is it not?"

Yes; I guess (but I did not believe it). It was not two hours after that when I met the man who had charge of that body of members, who asked me what the soul of man was. Dear me, thought I, that's all them fellows know, and that they don't have right.

So with others who only hear the one side and think there is no other, are apt to be led away somewhat at first. After I spoke on the Sabbath at Beaverton, the party laughed at the idea of trying to keep a Saturday Sabbath. That people will never be fooled again in Beaverton. What a change in the seventh day man! They used to challenge, dare, and defy others to meet them in public and discuss those questions. But since Latter Day Saints have taken it up they utterly refuse to meet us in Michigan.

Coming from Beaverton through Coleman, I put in two or three discourses there, and the Lord did bless me wonderfully, especially on Sunday evening, on the subject of the future home of the saints.

We have had a pretty rough winter, roads drifted terribly; sometimes it was hard to get about. But we are all doing the best we can, and the work we love is moving on nicely. Bro. David Smith has been and will be for a time out in the northwestern part of the district. Brn. H. J. DeVries and G. D. Washburn are spending all the time they can in the work. All the local officers are doing something to advance the work, and we are doing fairly well financially also.

Musser, is not doing as much to tear down as usual, and still it seems that when he is busy against us it gets many more out to hear the true standing of the church by our replies thereto. The lawsuit which was commenced by reason of our being shut out of a schoolhouse which Musser claims to have done beside fifty other houses (the fifty others are false) was put over from time to time, and finally settled that it with some other cases should come up at a special term on March 1. But for some reason or other the judge would not hear the case, and yet at the same time tried to pass judgment, saying that he thought a majority could let preach who they would, and exclude any they choose, and virtually left it worse than before. We then thought best to bring the matter before the supreme court of the State. We believe our cause is just, and believe when it comes before a proper court we will get justice. If it remains as it now stands, hundreds of houses will be closed against us all over the State. We purpose to have our rights or know the reason why. It will cost us a little, but as it concerns the whole State we believe the saints will all help us bear the expense. Justice will surely come. We are all hopeful, cheerful, and happy. May God's blessing come to all his saints.

J. J. CORNISH.

EAGLEVILLE, Mo., March 24.

Editors Herald:—I reached this place this morning. I have the promise of the Christian church here; may preach here to-night. I preached in the opera hall in Ridgeway last night to a large crowd. The good people of that city hired it at their own expense and asked me to preach for them. My theme was the character and mission work of Jesus Christ. I spoke two hours. I was almost accorded an ovation; had a good time.

As ever,

I. P. BAGGERLY.

WOODSIDE, Mont., March 10.

Editors Herald:—On Sunday night, February 6, my family and I and a few of the saints went nine miles to hear two Utah elders preach, Messrs. Young and Hill; and when they got through speaking, I arose and asked permission to ask a question on their discourse; but Mr. Hill said, "No, sir, we want no question from you, we know you; sit down, sit down, sit down. We have known you long ago."

He had never seen my face before, nor me him. I told him all right; I would speak to this people when he got through. He strutted around like a demon in human form. They tried to put on the cloak of Jesus Christ, but it was not big enough to hide their cloven foot, and the Utah wolf in sheep's clothing. And said, "No, sir; get out of the house, get out of the house."

And the people said they did not want anything from them, while they could not defend their position. The people asked me to show them the other side of the subject. The trustees gave me permission of the house right there. I think any Latter Day Saint as big as your fist can hold the Utah wolf, if they will keep back of what is written in the Book of Covenants and Book of Mormon.

I think Brigham Young told the truth on April 6, 1871, when he said he could turn out elders in Israel the greatest liars in the world. We need not sit idle waiting for reapers more to come, for on that date I saw and heard more than ever the necessity for reorganization.

Yours in bonds,

EDWARD BURROWS.

FIVE LAKES, Mich., March 18.

Editors Herald:—I have been laboring this winter at Five Lakes, Goodland, Lapeer, and vicinity. I was called to Juniata, and when I got home, found three saints from Goodland awaiting my return; so I went back with them, a distance of sixteen miles; held meeting nearly two weeks; attended one branch business meeting and presided over it. I explained to them the custom of the church, as I understood it, and stated we had met to do business for the Lord, and that if any had troubles and difficulties to settle, they must not be brought to a meeting of this kind. It has been remarked that this was the best business meeting that they have had for years.

I live three miles west of Five Lakes branch, and this branch is twelve or thirteen miles east of Five Lakes. I moved from

Juniata last fall, and resigned the presidency of that branch last October, I think, and intend to unite with the Five Lakes branch. They want me to accept the presidency of this branch. They have no elder in the branch, and the president is a priest, and I think a good one. What troubles my mind is the work down in Goodland. There are some good saints there, and some not as good as they might be. I was called there a short time ago to preach a funeral sermon. It is reported that over two hundred were present; some who used to be bitter against the saints. I was blessed with the best of liberty in telling the story of the cross and the hope of the saints. Those not of our faith want the saints there to get the schoolhouse and have me come and preach, as they thought that was the best gospel sermon they ever heard. When I was coming the other day I called into a store, and the lady gave me an introduction to a man. He said, "Elder, I have been wanting to see you for some time. Do you believe what you preached the time you preached that Baptist lady's funeral sermon?"

He rather took me by surprise. I said, "I do; and we believe it as it stands, that God is just the same to-day, and deals with his children alike, and that Christ so taught it, when he told his disciples when ye pray, pray after this manner, say, Our Father who art in heaven," etc.

He said he was a Methodist, and mentioned two or three other sects he had joined, but never was satisfied; and that was the first gospel sermon he had heard preached. This Baptist lady requested that I should preach her funeral sermon, as she believed that I was a Christian man if there was any, when I was holding meeting south, among the P. M. Methodists. One lady made me a present of a new Oxford Bible, teacher's edition. I have good news to tell from that part, but must forbear.

In gospel bonds,

A. MCKENZIE.

ST. LOUIS, Mo., March 23.

Editors Herald:—Our district conference was a profitable one, and spiritual blessings were enjoyed by those who were in a frame of mind and disposition to appreciate the gifts designed of heaven to bless his people with whenever and wherever God's saints erect an altar to him, and bring thereunto the proper sacrifices; even the offering of a contrite and obedient spirit.

Bro. John Hitchcock who has long served us, and faithfully performed duty in the offices of teacher and priest, being duly called and signified under the proper rules governing, was ordained to the office of elder; and if faithful and wise as his gifts and privileges entitle him to be, will prove of great service to the church, both as a local and general worker in especial lines, in which through natural gifts and spiritual graces his life may abound, unto the saving of souls, and the uplifting of our gospel contention and work in this part of the Lord's vineyard.

Last Sunday was also a good day, and a feast of spiritual things, notwithstanding the

very stormy weather. Somehow, bad weather doesn't seem to keep the Lord away from the place where he has appointed to meet those who are *anxious* to meet and commune with him. While bad or disagreeable atmospheric influences, or storm, or heat, or cold seldom affects materially the attendance upon a party, festival, supper, etc., even where a good many Latter Day Saints are often interested or really concerned.

The afternoon attendance, however, was very good. Brethren John Billinsky and Joseph Swift were confirmed by ordination in the office and unto the work of teachers in the Church of Christ, the Spirit also bearing powerful witness to the care and wisdom had in their calling, selection, and appointment.

The saints in St. Louis have many things to be thankful for. God has not been slow in his acknowledgment through heavenly gifts and blessings to those who seek after and for such things. The Sisters' Prayer Union, a thing of distrust, if not of ridicule in the past, has proved a leaven of power for good.

The attempt to organize was made, and persisted in under the most discouraging and disheartening circumstances, but faith in the right has prevailed, and demonstrated that communion with our heavenly Father, through the comfort and enlightenment which the Holy Spirit bestows is the highest form of social intercourse which, for an hour or two every week, the sisters of our holy faith may engage in—purging the old life of its leaven of profitless conversation or works—shaming unsaintly gossip into its retreat, and away from the place where God and holy influences abide. This good leaven has reached out and into the regular meetings of the church, and encouraging also branch officers in their lawful undertakings to set things in order, "God also bearing witness" to the faithful in an unmistakable manner, "both with signs and wonders," and even with what may be considered miracles, "and gifts of the Holy Ghost according to his own will" all along the line of faithful and unselfish endeavor to promote the best interests of the church of God upon earth. This is our consolation, and indeed must be our consolation which sustains us in our work when adverse winds or storm or tempest of opposition assail our progress and the pathway in which conscience and duty appoints us to walk.

From the place of our last writing we went to preach at Brush Creek, Illinois, also preaching at Xenia. Have also since visited and preached in Sorrento, Bond County, and at Alma, where an attempt will be made to revive interest in our work and aid the faithful few who dwell there. Was also at Alton last week, preaching three nights at the home of Bro. and Sr. Crowson.

Not long ago I received a note of invitation for myself and friends to attend one of the meetings that were being held from house to house every night by the Utah representatives in this city. Four of their elders rose up by invitation of their president and "bore their testimony" to several things, including the right and righteousness of their calling, appointment, and work. No opportunity was

given for us to speak, until after the close of meeting we were invited to ask questions. This I think was forced upon them by the criticisms made upon Elder Roberts' conduct while holding meetings in this city.

Before leaving them Brn. Archibald, Hitchcock, and myself told them we had a testimony, which we were also willing to bear, but which unfortunately contradicted theirs in matters recognized to be important, and proposed settling the discrepancies between us by appeal to a competent judge and third party of supposedly disinterested character; namely, the *law*, and let the two witnesses testify before the ones we both were seeking to enlighten; namely, the public; against the *one*—or in other words, the *wrong* party in the contention. They of course chose the usual manner of rendering verdict against themselves by a kindly and magnanimous (!) refusal to expose the weakness of the claims of the Reorganized Church and portray before the public (that we were both seeking to save from error) the beatitudes with which celestial contradictions and decrees have crowned (!) early church contention and gospel teachings.

They may be doing a little harm so far as proselytes are concerned, but not much in this direction, in my opinion. The mis-education of the public constitutes the chief objection to the work. They of course reach people that we do not, and leave them always with the understanding and conviction fastened upon the mind that *Brighamism* was and is Mormonism, and the *only* unadulterated article now offered to the public. The simple minded say sometimes, "they preach the gospel," "the gifts," "the Book of Mormon," "they testify to the divine mission of Joseph Smith." Alas! yes. I have heard spiritualistic mediums testify to the same. Devils said, "What have we to do with thee, Jesus, thou son of God." (Matt. 8: 29; Mark 5: 7, etc.) But Jesus said: "He that is not for me is *against* me." What relation to that which we believe and know to be the church of God, the body of which Christ is the *head*, and to which many of us *know* that he speaks through its clearly and legally appointed mouthpiece—what relation, I ask, does the church in Utah in its past history and present attitude sustain toward us as a church? I do not, cannot possibly see how that we can in any consistency mix things up. Sooner or later *we* or *they* will have to quit the field, and ultimately give up every substantial contention or claim to church identity so far as heavenly authority is claimed.

I have the cards and addresses of four of the Utah Church representatives before me; also that of an elder of the Reorganized Church. Upon the reverse side of these cards are epitomes of church doctrines and faith, and reading so nearly alike as to easily confuse the uninitiated public. The card of every Utah elder who either believes, preaches, or practices polygamy and defends the church that has, and we believe still does sanction other things equally bad, reads at the bottom or close thus: "We believe in being *honest, true,*

chaste," etc. "If there is anything *virtuous, lovely, or of good report, we seek after these things,*" etc., and the name and memory of Joseph Smith is dragged away from his family, from his sons, and from the holy work which under God he builded, and corralled up there in the basin of the Rocky Mountains with apostates from, or those who have not known the saving grace of the gospel that *represses*, instead of *encouraging* the development of passions that are destroying the world and provoking the wrath of the Almighty. "He that is not for me is against me." If the church in Utah are *friends* and gospel *allies*, where are our enemies?

The conference year with its work is fast drawing to a close. What of approval or disapproval will the final judgment or sentence reveal? It takes courage and faith to keep that question above all others, and not subvert that high challenge of Jesus Christ, or forget his constant appeal to that which is noblest in our nature. "Who then is that *faithful* and *wise* servant," etc. One may labor early, long, and late, if permitted to do so after the fashion of his *own will*; but it is often, too often, seen that a man is more willing to bend his muscular powers than to bend his spirit, even to the yoke of Christ; to fulfill his own thought rather than to "learn" of "him in whom are hidden all the treasures of wisdom and knowledge." "Who then" among us shall be found at last to be "a *faithful* and *wise* servant" whom his Lord shall honor? Faithfulness, unaccompanied and alone, has often in the past, and still may meet with dire disaster. "They also serve who only stand and wait," said the blind poet Milton. Davy Crockett was not a prophet; but the sentence, "Be sure you're right, then go ahead," amounts at least to an intellectual inspiration of no ordinary character. The more energy displayed or exercised in precipitate action, the more damage as a result, oftentimes. People there are, who may be found in all the walks and ways of life, that are willing to work hard where inclination and the *natural* law of their *activities* point the way; but, let only the voice of *duty* cross this path and oppose, war instead of submission may result. Shall we learn ever to conquer *ourselves*? and "commit unto the Lord our ways, that *he* may direct our paths." "He that overcometh shall inherit all things." To pick out the soft spots in the work which is furnished us, and lie down upon them, seems not a very laborious task; but to *live*, or conduct our life "by every word that proceedeth forth out of the mouth of God," makes everybody squirm and wriggle, and fly to the refuge of evasion if not open denial at times. "Where are we at," or how far along as a church or as individuals are we on the road "to perfection," as compared with our location and situation one year ago? M. H. BOND.

"The oldest paper in the world is the *Kin Pan*, of Pekin. For nearly a thousand years it has been published regularly, first as a monthly, up to the year 1361, when it became a weekly, and for the last ninety years as a daily."

Original Articles.

TWO AND TWO.

It is quite apparent from the reading of the scriptures that the work performed by the ministers, in the primitive church, was largely missionary work. And if so, it would necessitate them to travel, in order for them to successfully fulfill the mission assigned them. Now we are informed by the Apostle Paul that

All scripture given by inspiration of God is profitable for instruction.—2 Tim. 3: 16, I. T.

And in Romans:—

For whatsoever things were written aforetime were written for our learning.—Romans 15: 4.

Now if the sayings of the apostle be true, we are certainly justified when we revert to the scriptures to learn what the nature of the work of the ministers was, and how they were to perform that work.

So accordingly we turn to Matthew and read:—

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and enter ye not into any city of the Samaritans. But rather go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 3-6, I. T.

Again:—

Go your ways; behold I send you forth as lambs among wolves.—Luke 10: 3.

The commission of the Savior, after his resurrection, was:—

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 14, I. T.

Or:—

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 18, I. T.

We learn from this commission that all nations and every creature, needed to be instructed concerning Jesus and his doctrine. And further, we learn that Jesus made it the duty of his ministers to instruct them. And consequently their work would be missionary work.

Now that the method adopted by the Savior for the preaching of the gospel (to every creature or all nations) was the very best, I think none will deny.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12: 49.

From this last citation we are informed that God was supervising the

work of his Son; therefore, the work would surely be done right. Now what we wish to learn is, how did Jesus send his ministers forth. To the law and to the testimony.

And he called unto him the twelve, and began to send them forth by two and two.—Mark 6: 7.

Without any doubt he knew the greatest good could be accomplished by sending them in that way.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place where he himself would come. And he said unto them, The harvest truly is great, but the laborers few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke 10: 1, 2.

We learn here that Jesus realized the greatness of the work to be done, and the scarcity of those (at that time) who were appointed unto that work. Yet he was sending them forth two and two. Human wisdom might question the propriety of sending them two and two, when there were so many cities and peoples to warn. But it is evident Jesus knew best how the work could be accomplished.

Now that two and two was the order, and so understood by the apostles, after the ascension of Christ, is quite evident when we read:—

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John.—Acts 8: 14.

Again in Acts 15: 35-40 we learn that Paul and Barnabas were associated together in the ministry, until a contention arose, and they parted asunder, one from the other; but each chose another to be associated with him. Barnabas took Mark and Paul chose Silas.

Now two and two being the method used by the Savior, in the primitive church, for the preaching of the gospel, do we think he would ever change the order? What does Paul say? "Jesus Christ, the same yesterday, and to-day, and forever." That does not sound like as though he would change. So then in the restoration of the gospel, this side of the great apostasy, we would look for him to act just in harmony with himself. Consequently we will turn to the revelations, which he has given to the church in these last days, and see how he sent his ministers forth to preach.

Hearken, O ye elders of my church, who

have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you.—D. C. 42: 1.

Now what do we learn by this? First, that Jesus wanted them to listen, or lend an ear to what he was about to say to them. Second, that they had met in Jesus' name, and were willing to be instructed by him. Third, that they must keep his commandments when given. And fourth, that they were to obey the law which he was about to give unto them.

Now let us read the first commandment he gave them:—

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, . . . and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, etc.—D. C. 42: 2.

Now we have learned that the first commandment was to go forth in his name, and that two by two. Hence we see that Jesus acts just like himself, and Paul's statement of him is verified, that he is always the same.

Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I, the Lord, will make known unto you what I will that ye shall do. . . . Wherefore, verily I say unto you, let my servant Joseph Smith, Jr., and Sidney Rigdon, take their journey. . . . And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corry, take their journey speedily; and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place. . . . Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water and the laying on of the hands by the water's side.—D. C. 52: 1, 2, 3.

Again:—

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came.—D. C. 60: 3.

Now it is plain to be seen that the work to be done by the ministers of Christ, in these last days, is the same as it was in former days. And the language of Christ in the revelations already cited is so explicit, that it needs no comment. But that two and two is the order in which they should go forth is not only seen in what we have cited, but in the following:—

Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate; who knoweth the

weakness of man and how to succor them who are tempted; . . . yea, even all together, or two by two, as seemeth you good.—D. C. 62:1, 2.

Here the Savior assigns a reason why he sends them two and two. He knoweth the weakness of man, and the many temptations they will encounter in the world; remember he is speaking to the elders of his church when he says, "I know how to succor those who are tempted." Now what does "succor" mean? Webster says to "relieve in distress;" "to aid;" "assistance in distress." So we see by sending them two and two they can aid, and assist, and relieve each other; and thus they will be honoring his law.

I have often wondered when alone and feeling the need of some one to pray with, and council with, O why is not this order of two and two observed by the church now-a-days, when the commandments of the Savior are so plain? I have given expression, on several occasions, when talking with the brethren on this subject; and in reply have gotten answers something like this: O the church can only send so few elders out, we cannot afford to labor together; or, two elders together would only preach one sermon a night, while if singled out they could preach two.

Well, it seems to me if there are a people on earth who can afford to keep the commandments of Christ, it ought to be the people who claim to be directed by his Spirit. I wonder how much such reasoning as this it would take to reason away the order of two and two revealed in the revelations and commandments of Christ. Jesus said truly, the laborers are few; yet he was sending them two and two. (Luke 10.) It has been said that in the short space of fourteen years, from 1830 to 1844, the church gathered in about two hundred thousand; and the revelations reveal the fact that during that time the elders were commanded to go forth two and two.

The Reorganization has been in progress about forty years, and numbers less than fifty thousand; now what is the matter? Is the Lord not as interested in the welfare of his creatures now as he was then? Or, is it because we do not observe his laws and commandments as strictly?

Now for the benefit of those who

may feel that it would be too extravagant to send the elders forth two and two, we will read the language of Christ:—

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you.—D. C. 50:1.

In fact read this entire section. If we can justify ourselves in deviating from one of Christ's commandments, how soon we could from another; and would this not soon result in the overthrow of the work? The writer believes two and two is the way the elders should go forth now, as well as in days gone by, and has offered the above in confirmation of his belief. Hoping to hear from others on this subject, I remain, your coworker in the gospel of Christ,

J. A. GRANT.

PARADISE.

WHEN the sun of life sinks beneath the distant hills of time, and our eyes grow dim to the visions of this world, when the voices of our loved ones gathered around our bedside, seem to faint away in distance, and all becomes quiet and still in death; what then?

When the Son of God came to this issue in life upon Calvary he said, Father, into thy hands I commend my spirit, that great heart ceased to beat, his body was taken down and placed in the tomb, and the Spirit took its flight, carried away into the hands of his Father, which no doubt in the economy of God an ample provision existed. In studying the question of immediate conditions after death, perhaps it is well to notice the promise the Lord made to the thief on the cross, that was; I say unto you, to-day, shalt thou be with me in Paradise.

We understand that before the sun set, thus dividing the sixth day from the seventh or Jewish Sabbath, that death was visited upon both Christ and the man to whom the promise was made. I think we can safely reason then that the promise was ful-

filled on that occasion, and had its fulfillment in conditions after death.

While but very little is said concerning paradise in Scripture, we ought to remember that according to Paul's vision it was a place that in its conditional existence were things unlawful for a man to utter. We notice Paul's rehearsal of this vision:—

I knew such a man, (whether in the body, or out of the body I cannot tell; God knoweth;) how that he was caught up to paradise, and heard unspeakable words, which is not lawful for a man to utter.—2 Cór. 12:3, 4.

From the foregoing we note that paradise exists, and Paul testifies to its existence, and we also notice that there is a curtain that obscures the vision of men from the conditions of paradise. It is wisdom in the mind of the Deity no doubt. I have heard it said that if the people of God had a vivid realization of paradise or the conditions after death, that our lives would worry here for the desire to be on the other side; or as Paul said he would rather depart and be with Christ. Yet he knew his duty was with the church, and more needful to them. It is an allwise Father that holds in his hands the grandeur of the blessings of his children. It is well for us that our hope is anchored well within the veil. The nearest approach of a realization of paradise that I believe I ever had, was a dream which seemed to inwrap me in the uttermost sense of peace, in a land where beautiful flowers strew our walk; where the countenance of those we met seemed to be lit up with love; where everything was peace and purity, and the soul seemed filled with such a sublime feeling of great joy, that words could not give utterance to the heavenly feeling. Did you ever dream such a dream? Did you ever try to tell it to your friend and fail in lack of words to express your feelings; and while you were inwrapt in sublimity, yourself, you could not impart it to another? Did you ever think, perhaps like Paul, it was unlawful to utter, and in the vision of the night the curtain had been drawn and God had given you a glimpse of his paradise to come? The great resting place that awaits his faithful people. In giving the meaning of the word paradise, standard language books, says it means a place of rest. Taking then this meaning of the word

we have paradise a place of rest.

David, when worried with the cares of life, gave utterance to this desire:—

Oh that I had wings like a dove! for then would I fly away and be at rest.—Ps. 55: 6.

When David's enemies were about him, and the fears of death came upon him, he expressed the desire of his heart, to be at rest. We believe the economy of God has amply provided for just such a refuge. We notice in Hebrews:—

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.—Heb. 4: 1, 9-11.

Yes, we shall rest; this is not the time of the day of one thousand years reign with Christ on earth. For the time of Christ's reign with his church on earth, in my mind, will be a busy one for him and his people. I think this time of rest will be found to be the immediate condition of God's people after death, and will last until the resurrection of the just. It is the condition of Lazarus that gathered crumbs at the rich man's table, who, after death, the Scriptures say, the rich man lifted up his eyes in hell, and saw Lazarus afar off in Abraham's bosom. Now the question is, where is Abraham? We notice in Revelation:—

And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.—Rev. 6: 9-11.

So we find here a condition awaiting the resurrection of God's people. Would it be incorrect if I should say that Abraham was there, and in that condition it is represented that the rich man beheld Lazarus, resting in his bosom. John says:—

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors.—Rev. 14: 13.

So in conclusion may we not say we shall hope for a glorious rest in the paradise of God, when the active scenes of this life vanish beyond the

distant hills of time that divides this life from the conditions of a grander one.

H. P. CURTIS.

SAN ANTONIO, TEXAS, JUNE 17, 1897.

NOTES FROM CRITIC.

WE are aware that in order to bring about the best results to all concerned, the writer should carefully prepare what he has to offer; but amid the hurry and bustle of life's activities it may perhaps be safe to say this off-hand,—that there's a bright side to everything, not excepting the present existing institutions of popular theology, for they generally do not come short in those functions which are effective in feeding the hungry and clothing the naked, visiting the oppressed, afflicted, and outcast; and as a body of educators are full of zeal for that which is elevating morally and physically. The forces that are everywhere at work now more than ever before furnish the mind with food for thought, so that it can hardly keep pace with the discoveries in science and philosophy.

As an instance, the German scientists are clamoring for the exclusion of all American fruit, because of infection; and an exchange says that the most precious gems are subject to various diseases which frequently destroy their luster and beauty; one of the most common diseases of jewels being an inclination to change their original color.

Were it not for the revelations of God to man, this life, with its darkness and brightness, would indeed be a problem which none of us could solve. A casual glance at existing manifestations might cause us to say, "there's no good in the world outside of the narrow confines of mental development; without this charmed circle are forces dark, evil, and degrading beyond compare." But history, the inspired word, and our own experiences and observations have all along taught us that an all-wise and beneficent Creator can bring light out of darkness, so that even those who are denounced as blind guides are found oftentimes disseminating some truth.

Says the Rev. Kloss:—

Salvation is a big word, and a church's work is not defined simply by the number of souls saved, but as well by the subtle influences which modify environment.

It seems as if all over the world at

present there was a conspiracy to hurry in the kingdom.

The discoveries and inventions, press and school are saving agencies. All questions of man's relation to man are religious questions included in the scope of the gospel—what principle should govern men in their business; how they should act as buyer and seller, proprietor and tenant, employer and employee; questions of food, sanitation, and government, are religious matters. Christianity is not a circumstance in life; it is the very life. But, above all, men are to be brought not to theories and conditions, but to Christ, who is "the way, the truth, and the life."

Speaking of discoveries and inventions, we learn that America has lighted up with electricity the Roman catacombs, and the gloom of eighteen centuries has been dispelled in one of the largest of these subterranean cemeteries.

There is another class of believers whose Gibraltar is, "There is no such thing as matter: all is mind." A lady conversing with us upon religious subjects said among other like vagaries, "This body of ours is all spirit." Reasoning from this standpoint it is no wonder the Christian Scientists cling to their rock, and they have been classed by some as a "network of falsities and a general jumble of absurdities!"

We will not infringe upon the space of these precious columns by repeating any of the erroneous and profane utterances of one who is a fair representative of "the Church of this World," but think it more profitable to quote from the London *Chronicle* concerning the discovery that the founder of the first Egyptian dynasty, Menes, is no longer a mythical person, but a real character:—

It is now admitted (and with good reason we believe) that the biblical record which some of the critics tried to dissolve away into thin air have been justified by tangible evidence. The new history calls archaeology, craniology, and inscriptions to its aid, and so earns for itself a position of strength which before our century was unknown. A reconstruction of Egyptian history and religion would be a most important contribution to the knowledge of the history of mankind.

We read also of another discovery—of a people who are star worshipers, inhabiting a tract of country near the lower Euphrates. Their religion is a

mixture of Christian, Heathen, and Jewish, and they speak a peculiar language. They are a moral, peaceful, and industrious people. And so, wonders will never cease.

"A people is but the attempt of many
To rise to the completer life of one;
And those who live as models for the mass,
Are simply of more value than they all."

CRITIC.

WHO SHOULD PRESIDE?

IN the early history of the church the question of presidency was one that demanded something of a specific character, as a criterion to stand as a bar to aggressive and ambitious men. Men starting out without precedent or example, as far as any other church was concerned, with regard to the functions of their office and callings, were compelled to look to the source that gave them their authority for direction, so that the Divine-imposed limitations or circumscriptions would be a guarantee to the newly installed officers, that they could move with perfect freedom, and with a degree of certainty that the one who had committed to them so sacred a trust, would bless them in the discharge of every duty devolving upon them, and that no confusion would follow. There being limitations to each and every one's authority, it mechanically located every man that was honored with any office in the priesthood. Nevertheless, after all that has been revealed from time to time, we are still undecided in regard to some matters, while a large majority may be united, the minority will have the satisfaction of standing as the critic of the majority, until their cause is being vindicated, or they convinced of their error. And it is the only reasonable premises upon which a majority and a minority can possibly stand united, and the minority carry out the wishes of the majority.

Common consent being a bases for action, as it is written:—

And all things shall be done by common consent *in the church*, by much prayer and faith.—D. C. 25: 1.

Again:—

Neither shall anything be appointed unto any of this church *contrary to the church covenants*, for all things must be done in order and by common consent in the church, by the prayer of faith.—D. C. 27: 4.

By these quotations we see that there

must be an appeal to the body, or the aggregate, for license, before any action can become authoritative; but to conclude that a majority vote, of any General Conference or assembled body, is infallible, would be tantamount to defying Deity itself. But for the safety and peace of every well organized body, there is no higher nor better standard, and in fact it is the only standard by which it can stand. While I may be a little slow in presenting what I have in mind, that incites me to write this article, I will now proceed.

Every now and again, of late, the question is being asked, "Can a priest, or a teacher, or a deacon preside when there is an elder or elders living in the branch, and nothing standing against them as un-Christian conduct?" This question has been answered in the affirmative, and as a result is causing more or less unrest and division in the minds of those that feel an interest in the election of branch officers. Some time ago one of our largest branches of the church, at one of its business meetings held to elect presiding officers, considered this question and decided by their vote that a priest could preside. This brother, a priest, who was elected to preside, is an excellent man, and possesses both good natural and acquired ability, and was a good worker; and from this point of view his election may be regarded as right; but in the face of the fact that in that branch there were apostles, high priests, and a little host of elders, some of them men of large experience, it certainly gave prestige to what the writer thinks was a bad precedent.

Under the circumstances, and once other branches heard that such action was had in this branch, the imitiveness that is so active in the brain of many, sought occasion to emulate what to them appear a virtue, right in direct opposition to the spirit and genius of the law of the church that says:—

If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law.—D. C. 20: 2.

Here is a clear defining of who should preside, and the qualifications essential to eligibility to this high and holy calling; and such ordination, if it means anything, means the setting apart of one or many, as the case may be, to preside. Is there any virtue in the ordination; if so, what is it? It is solemn mockery to ordain men to sacred trusts and then ignore them and speak lightly of their rights. It would be infinitely better that their ordination should be opposed, when they are proposed for ordination, and thus save the church from embarrassment that otherwise will follow. It will be observed *that* provision is made that the qualifications must precede the ordination, when speaking of the high priests. And this may apply in a measure to all other offices; if not so, we may have a case similar to what occurred in Boone, Iowa, some time ago. A very ignorant and simple man, from some cause, was elected justice of the peace. The man came to the judge, as he said, to be qualified. When he approached the judge, the judge asked, "What can I do for you?"

"Qualify me," said the man.

"What for?" inquired the judge.

"For justice of the peace," says the man.

The Judge looked at him for a moment or two, then remarked, "I can't qualify you. I can administer the oath to you; but it is very doubtful if God himself could qualify you."

While we would not be justified in placing limits to God's power, we can see the possibility of ordaining men to offices that they are not qualified to fill, and in some instances has proven fatal, and in many injurious. Yet who will stand as the arbitrary judge to say who shall and who shall not be ordained to this or that office? After that our experiences and observations have shown us that men have been called to certain offices in the church by revelation that astonished the most sanguine, yet from human appearances they would never have filled those stations had they not been designated by the voice of the Spirit. To have held these men back, and to have told them that they should not minister in the office and calling whereunto they had been ordained, would virtually be casting reflection

and discredit upon the revelation that called them.

It takes more than a mere acquaintance with the rules of order to make a man a good president. While he stands as the representative of the united body, it is rarely that men retain that central thought when divisions occur in the body over which they preside. The Hon. Thomas B. Reed says in his "Manual of Parliamentary Rules," that "the president should not only appear impartial, but feel so."

And as far as administering in the office of president is concerned, the rules are absolutely the same for all, regardless of the office they hold, as far as the priesthood is concerned. Upon what bases a priest, teacher, or deacon can preside over a branch in which there are good and honorable men holding the Melchisedek priesthood, I fail to comprehend. I know of no case in the Bible, Book of Mormon, nor Doctrine and Covenants as an ensample. However, I find in the Doctrine and Covenants these words:—

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.—D. C. 17:9.

Again, in speaking of the priest's duty:—

And he is to take the lead of meetings when there is *no* elder present, but when there is *an* elder present he [the priest] is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties.—D. C. 17:10.

Now observe:—

In all these duties the priest is to assist the elder if occasion requires.—D. C. 17:10.

Who is "the elder" here referred to. Is it the presiding elder of a branch? Let us see. It says, "He is to take the lead of meetings when there is no elder present, but when there is *an* elder present he is only to teach, preach," etc.

The words, "When there is no elder present," "but when there is an elder." The words "no elder" would exclude from the assembly *all* elders, before the priest would have a right to preside, unless so *authorized by an elder*, as is evidenced by the words, "But when there is an elder present," etc. The indefinite article "*an*" meaning any elder, *in that case*, "he is only to teach," etc.

Now if enough of authority can be conjured out of these quoted paragraphs, or any *other*, to justify *priests presiding*, I will willingly submit. However, if I am not mistaken, the present order of things, where the priests are to preside *over* the elders, and their official acts is rather a modern affair, even the Reorganized Church existed many years before the practice became patent. From present indications where branches are wont to place priests to preside over branches having elders and even high priests, teachers to preside over priests, etc., there is low estimate placed upon those who *should be* honored to preside by virtue of their office. And there are some officers who refuse to act or officiate on account of this order of things, regarding them as irregular. We hear it said sometimes when reference is made to certain good men that are patriarchal and fatherly, well calculated to be shepherds to the flock, "He is a good man, but he is rather slow;" or he is not as smart as others. The law has provided assistance for the elder, when it says, "In all these duties the priest is to assist the elder if occasion requires." Again, it would seem that when priests are so preferable to the elder or elders that are resident in a branch, it would be better that they be ordained to the office of an elder, "according to the gifts and callings of God unto them."

Our president in a late *Herald* has called the attention of the church to the great necessity of giving the officers of the Aaronic priesthood a chance to develop, and of using them as preachers, etc., that thereby they may develop into presidents, etc. That's right, they should be used; but there are a number of elders that if properly appreciated and encouraged would do much more than what they are doing, and would become bright and shining lights; but on account of some little personal bickerings between them and those in charge of branch or district, they are held back. I know of a case where one, who afterwards became one of our missionaries, a good elder, and able to interest and instruct any audience, lived for nearly three years in the vicinity of one of our large branches, and during that time was never asked to perform any

official act in public service,—never asked to preach once. I am not aware that this was the result of any difference between himself and its president, simply he was too insignificant to be noticed was the interpretation that was given for the oversight. I think that an expression of the General Conference or some one or more of the leading quorums of the church should be had relative to the propriety of electing priests to preside over elders, teachers over priests, deacons over teachers, except where there are legal objections or manifested inability.

E. B. MORGAN.

Conference Minutes.

INDEPENDENCE.

Conference met at Holden, Missouri, March 12, 1898; all district officers present. W. E. McKelvey secretary, Wm. Clow assistant. A few short speeches were made, good counsel and exhortation the main features. Bishop's agent, R. May, reported: Balance from last report \$34.77; total receipts for six months \$1,776.53; paid out in six months \$1,744.31; on hand \$66.99. Audited and found correct. Statistical reports showed a net gain in the district of 42 members in the six months past. The ministerial reports were in general encouraging. New ordinations 6. Each business session was marked, as a united spirit prevailed. There were no jarrings, and all who expressed themselves were heard to remark that it was one of the most peaceable deliberative assemblies they were ever in. The following were chosen delegates to General Conference: R. May, J. W. Brackenburg, G. H. Hilliard, J. A. Robinson, Sr. B. L. James, A. Allen, S. J. Madden, H. Resch, G. E. Harrington, A. Z. Rudd, Wm. Crick, P. Peterson, G. W. Wilcox, Gus. Koehler, W. H. Pease, F. C. Warnky, Ammon White, Fred. Scardiff, I. N. White, Joseph Luff, Frank Parker, W. H. Garrett, Wallace Robinson, A. E. Weidman, J. C. Moxon, Jay Hoffman, Wm. Roberts, Jas. Anderson, H. H. Robinson, W. T. Bozarth, J. W. Layton, Lester Brackenburg, O. L. James, Sr. B. C. Smith, Sr. H. H. Robinson, Josiah Curtis, Chas. Clemons, Sr. F. C. Warnky, Sr. Fred Gerber, Sr. Harmon, Sr. A. A. Horton, Sr. Ellis Short, J. H. Stratton, Walter Smith, J. P. B. Sheppard, Sr. Pilgrim, Geo. Hicklin, Edgar Harrington, B. J. Scott, Ann Koehler, Chas. DePuy, J. H. Thomas, G. Hawley, I. B. Laing, Sr. I. B. Laing, H. R. Mills, Geo. Hayward, Sr. R. May, Geo. Hulmes, R. Smith, Sr. Layton, Sr. Wm. Bozarth, T. J. Franklin, Wm. Clow, Chas. Mills. Conference attendants listened with decided interest to the following brethren while they exhorted, expounded, and warned: G. H. Hilliard, A. Allen, and R. May. At the social meeting four prayers were offered, followed promptly by twenty testimonies breathing forth love and praise to God,

hopes and purposes for the future; evidences of the Lord's "marvelous work and a wonder," attended throughout by the blessed Spirit, cheering and enthusing all with renewed life. With reluctance the saints separated, wishing a frequent return of such blessed privileges. Adjourned to meet September 10, 1898, at ten a. m., in Independence, Missouri.

KIRTLAND.

Conference convened at Sharon, Pennsylvania, 19th and 20th March, at 10:30 a. m.; L. W. Powell and George Powell in the chair, Dora Evans secretary, Eben Miller assistant. Reports were given by the following brethren: F. C. Smith, G. Powell, F. Ebeling, L. W. Powell, A. H. D. Edwards, E. Miller, R. Baldwin, H. Hallingbaugh, D. M. Strachan, L. D. Ullom, and J. Craig. All reported progress; openings plenty but laborers few. Reports of branches read and approved. Report of tent committee given and committee continued, comprising the officers of district. Resolution was passed extending to all visiting saints privilege of participating in conference. The Bishop's agent's report read, audited, found correct, and accepted. The following officers were elected for the ensuing term: F. J. Ebeling; president, Geo. Powell assistant, John Baldwin secretary, L. W. Powell bishop's agent. Adjourned to meet at Akron, Ohio, 3d and 4th September. Preaching by Elders F. J. Ebeling, F. C. Smith, and James Craig. Vote of thanks tendered to retiring officers and saints of Sharon for hospitality.

Sunday School Associations.

SOUTHERN NEBRASKA.

Association met in Nebraska City, February 11, 12, 1898. Reports received from district officers and officers of schools. Statistical reports of schools, Union Band, Zion's Hope, Prairie Flower, and Fairbury. J. W. Waldsmith, M. H. Forscutt, H. W. Belville, H. C. Fremming, and W. M. Self were chosen delegates to the General Convention. Officers elected for ensuing year: Walter M. Self superintendent, Andrew J. Myers assistant, Edwin D. Briggs secretary, Robert O. Self treasurer. A profitable meeting in many ways. Adjourned to meet in Nebraska City, June 24, 25, 1898.

Miscellaneous Department.

RAILWAY RATES TO GENERAL CONFERENCE.

WESTERN PASSENGER ASSOCIATION.

The corrected list of roads included in the Western Passenger Association over which rates have been granted on the certificate plan is as follows:—

In territory east of the Missouri River and west of Chicago, Peoria, and St. Louis: Atchison, Topeka, and Santa Fe; Burlington Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burling-

ton, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Jacksonville and St. Louis; Minneapolis and St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash Railroad; Wisconsin Central Lines.

In Trans-Missouri territory: Atchison, Topeka, and Santa Fe; Burlington and Missouri River; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Colorado Midland; Denver and Rio Grande; Fremont, Elkhorn, and Missouri Valley; Missouri Pacific; Rio Grande Western; St. Joseph and Grand Island; St. Louis and San Francisco; Union Pacific.

N. B.—Lists of other associations and roads stand as previously published. This correction refers only to the Western Association.

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, March 24, 1898.

TRAINS BETWEEN KANSAS CITY AND INDEPENDENCE.

MISSOURI PACIFIC RAILROAD.

Leave Kansas City: 6:30 a. m.; 9:00 a. m.; 9:45 a. m.; 1:15 p. m.; 5:45 p. m.; 7:10 p. m.; 9:00 p. m.

Arrive in Independence: 6:55 a. m.; 9:40 a. m.; 10:12 a. m.; 1:44 p. m.; 6:15 p. m.; 7:40 p. m.; 9:30 p. m.

CHICAGO AND ALTON RAILROAD.

Leaves Kansas City, 9 a. m.; 6 p. m.; and 9 p. m.

Leaves Independence, 6:55 a. m.; 8:55 a. m.; and 6:30 p. m.

R. S. SALYARDS,

Church Secretary.

LAMONI, IOWA, March 23, 1898.

BISHOP'S AGENTS' NOTICES.

To the Saints of the Northeastern Missouri District:—I wish to make known to you my appreciation of your favors and liberality financially the past year. My annual report shows a large increase and zeal to carry out the law of tithing. During the ten months of my annual report it has broken the record of any previous year since the organization of the Northeastern Missouri district. I find a few new tithe-payers. They have come to understand more fully their duty concerning the law of tithing. Let others follow who have not yet started to honor this law. Dear saints, I am proud that I can boast a little of the Northeastern Missouri district for the sacrifice they have made the past year, invoking God's Holy Spirit to assist you to continue this year as in the past. The Bevier Sisters' Sewing Society has been a great help for the work financially during the past year, not only in local aid, but for the general work also. Those sisters have shown their faith by their works. Others have done well and are worthy of imitation. Let the good work go on, brethren and sisters, till the conflict is o'er, and when our

work is ended here we shall enter into the joys of our Lord.

J. T. WILLIAMS, Agent.

BORN.

BAKER.—To Bro. George T. and Sr. Mary Baker, a daughter, February 20, 1898, and named Edith Marcine. Blessed at St. Joseph, March 16, 1898, by Elder Russell Archibald, Sen.

DIED.

VERNON.—Eliza Duncan was born in Giles-town, Giles County, Virginia, June 5, 1819. She was married to James Vernon near Marion, Indiana, August 25, 1836, and they came to Mercer County, Illinois, 1837. She united with the church with her husband in 1863, under the hands of J. W. Gillen. They had been connected with the movement under George M. Hinkle since 1844. She deceased at the old Millersburg home, March 17, and on the Saturday following funeral at residence in the care of Elder T. J. Sheldon. Her surviving children are Mrs. S. H. Riddell, of Rock Island, Illinois, T. A. Vernon, of Aledo, and Mrs. M. T. Short, of Millersburg, Illinois.

FENN.—Thomas William, son of Charles and Sr. Myrtle Fenn, of Carson, Iowa, December 31, 1897, aged 9 months and 18 days. Funeral services were held at the saints' church in Carson, January 2, 1898, conducted by Elder D. Hougas.

GROVER.—Mary Louisa Leach Grover, March 17, 1898, at Omaha, Nebraska, and was buried at Elk City, Nebraska, near her home. She was married to Bro. James L. Grover, December 3, 1868, and leaves husband, 8 children, an aged mother, 4 brothers, and 4 sisters, besides many other relatives and friends, to mourn. She united with the Reorganized Church when she was a young girl and continued firm in the faith until her death, being aged 47 years, 11 months, and 10 days at her decease. The funeral was held in the M. E. church at Elk City, the M. E. choir kindly doing the singing. Elder F. A. Smith, of Omaha, delivered the sermon to a houseful of relatives and friends gathered to pay the last sad rites of respect to our departed sister. May the Lord comfort those that mourn.

BROWN.—March 8, 1898, Wallace, infant son of Bro. W. S. and Sr. May Brown, aged 4 months and 17 days. Services at the home, Kansas City, Kansas, by Elder James Anderson.

BLACK.—Manuel, son of Bro. S. S. and Mary L. Black, March 14, 1898, at Omaha, Nebraska, aged 6 years, 9 months, and 14 days. He suffered intense pain most of the time for four months. He won the love of all who came in contact with him by his patient endurance and cheerful demeanor. He was one of our bright little Sunday school scholars and had great faith in God, asking Bro. Smith to administer to him just before he died. The Sunday school superintendent made the prayer and gave a very nice talk at the church, Bro. F. A. Smith preaching the sermon from Matthew 5:8, "Blessed are the pure in heart: for they shall see God."

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It is divided into three parts. Part 1 contains a preface, and outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, and includes a summary of the conclusions reached by the committee, with a statement of the evidences upon which said conclusions are based. Part 3 contains much miscellaneous matter of general importance, including a list of early authors on American antiquities, with their opinions concerning the origin of the ancient Americans; a list of authors quoted; also an index of names of lands, cities, rivers, etc.

The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

The committee has summarized the leading archæological evidences obtainable in support of the claims made by the Book of Mormon; evidences have been gathered from sources not accessible to the average reader, making it a manual of defense of its archæological claims.

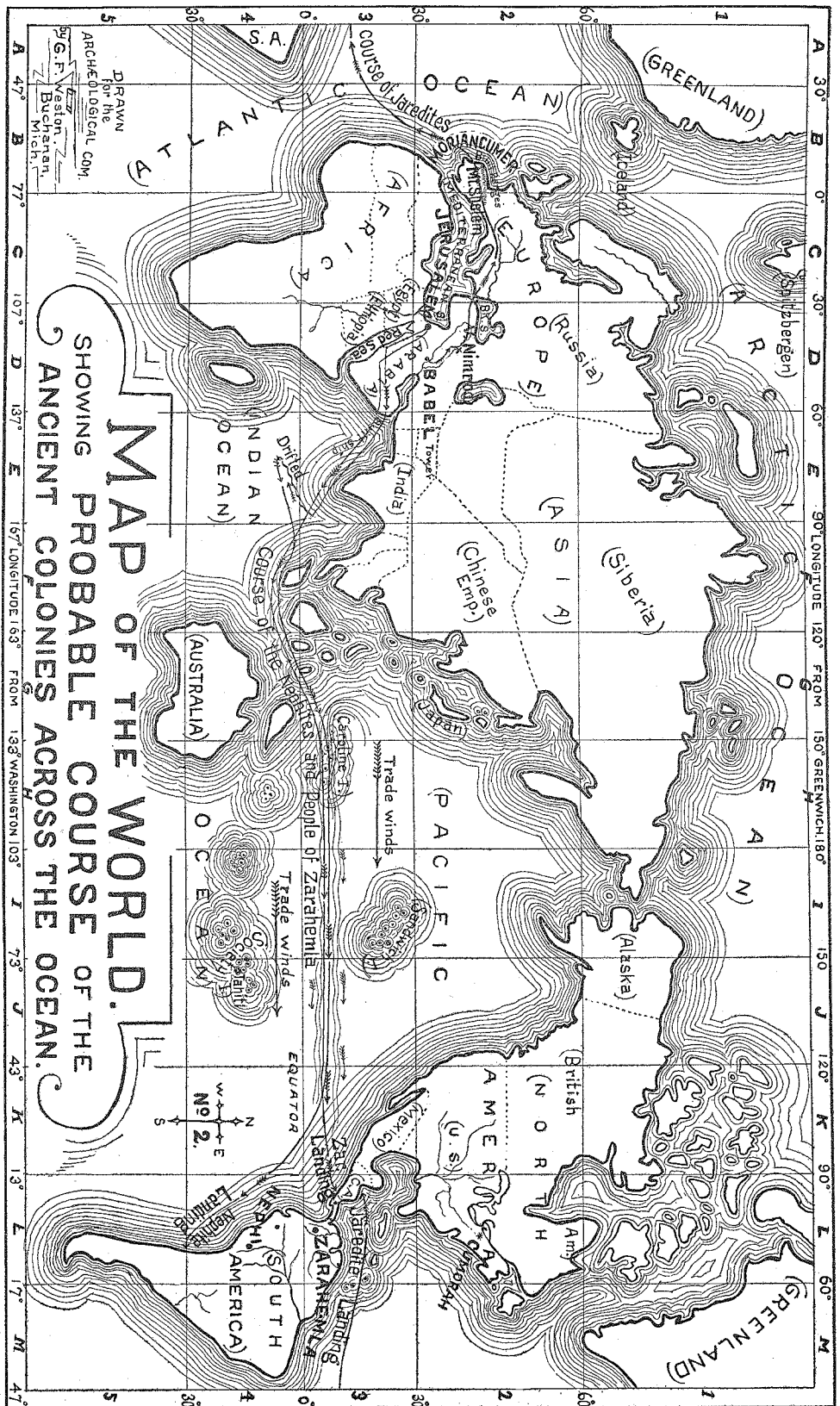
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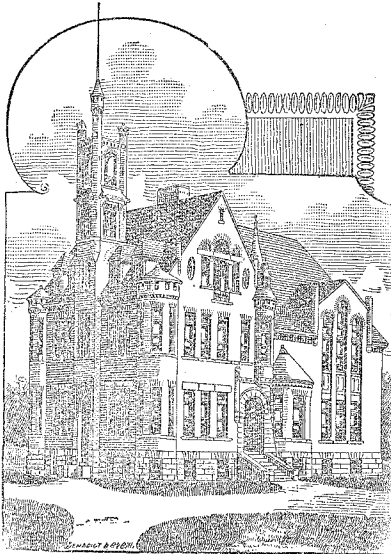
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, April 6, 1898.

No. 14.

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LEGISLATION ON MARRIAGE AND DIVORCE.

Report of the National League for the Protection of the Family. Excerpt.

AS THE legislatures of nearly all the states held their sessions, which are now biennial in most instances, in 1897, we can report considerable new legislation regarding the family. Improved marriage laws are secured in a number of states. Indiana designates the classes of persons who may celebrate marriages. Missouri requires that all such shall be citizens of the United States. Probate courts in Michigan may now issue marriage licenses under careful regulations, to protect the good name of women in certain cases. Oklahoma has repealed her former loose marriage law and enacted a new one, with a system of license, returns, and records much like that of the older states. The effort for reform in New Jersey, where the old loose law of marriage without proper license led to great abuses, has in part succeeded. Massachusetts and New Hampshire improved their excellent laws for the registration of marriage still farther. In Massachusetts, the plan of including all facts regarding previous conjugal condition among those required in the license gives clergymen official information in cases of a previous divorce, and will enable statisticians to show the number of divorced persons who marry again in a given year, as Connecticut has done. Connecticut has also increased the efficiency of her registration law. This state has pro-

vided for the complete record of all births, marriages, and deaths from the date of the incorporation of the towns and cities, as far as these facts can be copied from public and church records. California has granted to certain religious denominations the privilege of marriage according to their rites without previous license; but such marriages must be acknowledged to the civil authorities within thirty days, and recorded by them.

California has now made the marriage of divorced persons illegal until one year after the decree of divorce has been rendered. Washington makes the offer by advertisement to procure divorces, annulments of marriage, etc., a misdemeanor, following, in this respect, recent legislation in California and Illinois. Kansas has forbidden her courts to grant divorce on the uncorroborated testimony of the husband or wife. Minnesota has adopted the former recommendation of the commissions on uniform legislation, and made the term of residence in the state before divorce one year. Vermont makes provision for the legal separation, without divorce, of husband and wife for any of the causes for which divorces may be granted. This affords relief to those especially whose conviction of duty forbids their resort to absolute divorce. An amendment of the laws of Maine permits its courts to hear petition for divorce in certain cases "if the libellee is a resident of this state." Michigan has adopted a good system for the collection and publication of statistics of divorce. This makes ten states, I believe, which now furnish these most important statistics. The number of states supplying statistics of births, deaths, marriages, and divorces should be rapidly increased, in order that these most important of social movements can be intelligently followed. Pennsylvania has granted certain public officers the power to take depositions regarding divorce, and to husbands the privilege of divorce for cruel treatment by the wife. Maryland can now be added to the growing list of states that provide

for the punishment by fine or imprisonment of the man who willfully deserts his wife or child, or who fails, without just cause, to provide for their support. The effort to transfer the jurisdiction of divorce entirely to the courts has failed in Delaware, whose legislature granted forty-nine divorces in 1895. Virginia amends her laws providing for the revoking of divorce in certain cases. Congress did good work in this general direction in 1896 by its excellent marriage law for the District of Columbia, and in prescribing a uniform term of residence for one year before a divorce can be granted in any of the territories.

Other departments of family law have given us some legislation of more or less importance. These relate to the extension of the property rights of married women, to the adoption of children from state institutions by families, or to the admission of children into such institutions, and raising the "age of consent." Louisiana now allows married women to make and withdraw their own bank-deposits without the intervention of their husbands. While the legislation thus noted is less important in any one instance than that of some recent years, it pretty fairly represents the continuous and healthy movement in the right direction. More would doubtless be done but for the fact that many are waiting for the commissions on uniformity to make further recommendations. —*Public Opinion.*

JEWS IN THE UNITED STATES.

STEADY GROWTH IN THE HEBREW POPULATION DURING THE CENTURY.

AS TO the number of Jews at present living in the United States no exact statistics are attainable, as the government does not classify the population by religions in the enumeration for the decennial census. But more or less careful estimates have been made from time to time, from which Mr. D. Sulzberger of Philadelphia has compiled an approximate statement of the growth of our Semitic population. From estimates made on the authority

of the Rev. Gershom Mendes Seixas in 1812, it is inferred that there were at least 400 Jews in New York at that time. The Jewish population in Pennsylvania included from 80 to 100 families; in Richmond, Va., 30 families; and in South Carolina, about 1,000 souls.

The first systematic attempt to obtain definite statistical information was undertaken by the Board of Delegates of American Israelites, with the assistance of the Union of American Hebrew Congregations, whose committee reported in 1877 a total population of 189,756, and in 1880 a total of 230,257. In 1888, according to Isaac Markens, the population had risen to 400,000, of which 125,000 were credited to New York and 114,000 of which landed on these shores between 1881 and 1886. The work of gathering the statistics for the eleventh census (1890) was committed to Philip Cowen of the American Hebrew, and he presented tables showing 533 congregations of orthodox and reformed Jews, with 130,496 communicants. The two branches together have 301 church edifices, with an approximate seating capacity of 139,824. Besides these edifices 281 halls, etc., are occupied by congregations, and these halls have a seating capacity of 28,477. The total value of the synagogue property is \$9,754,275, an increase in ten years of \$3,549,697, while the number of communicants advanced over 80,000.

Coming down to the present day, Mr. Sulzberger says: "The total ascertained immigration since 1885 is 411,073, and, adding 74,310 given by Mr. J. Jacobs in the Jewish Year Book of 1896, the total of Jewish immigration to the United States since 1881 would not be over 485,383. And, finally, he gives, in a conservative estimate, 937,800 as the total number of Jews now settled in the United States. According to his computations, various principal States rank as follows in the sizes of their Hebrew population: New York, 350,000; Illinois and Pennsylvania, each 85,000; Ohio, 50,000; California and Maryland, each 35,000; Missouri and New Jersey, each 25,000; Massachusetts and Louisiana, each 20,000; and Virginia, 18,000. In all the Southern States it is large and rapidly growing, while in Maine, New Hampshire, Ver-

mont, and Wyoming it does not exceed 1,000.—*Leslie's Weekly.*

HOW ROME GREW AND DECLINED.

A CORRESPONDENT of the New York Sun takes exception to a statement recently made in the newspapers that the population of Rome at the time of Nero was "about 1,000,000." He has consulted some of the most trustworthy authorities, and furnishes the following valuable information on the subject:—

POPULATION OF ANCIENT CITY OF ROME.

Date, B. C.	Population.	Authority.
566.....	84,700....	Haskel and Townsend.
527.....	130,000....	Lavoisne.
506.....	130,000....	Haskel.
500.....	157,000....	Lavoisne.
496.....	150,000....	Haskel.
475.....	103,000....	Haskel.
458.....	132,419....	Lavoisne.
386.....	159,583....	Haskel.
342.....	160,000....	Lavoisne.
317.....	250,000....	Lavoisne.
293.....	262,322....	Haydn.
293.....	270,000....	Haskel and Lavoisne.
278.....	278,222....	Haskel and Lavoisne.
274.....	271,224....	Lavoisne.
264.....	292,225....	Haskel and Lavoisne.
251.....	297,897....	Haskel and Lavoisne.
246.....	251,212....	Haskel.
246.....	231,222....	Lavoisne.
240.....	160,000....	Lavoisne.
219.....	270,213....	Haskel and Lavoisne.
208.....	227,107....	Lavoisne.
191.....	243,704....	Haskel.
178.....	273,244....	Haskel and Lavoisne.
168.....	212,805....	Haskel.
163.....	327,032....	Haskel and Lavoisne.
158.....	338,214....	Lavoisne.
146.....	322,000....	Haskel.
114.....	394,336....	Lavoisne.
84.....	464,000....	Haskel.
68.....	450,000....	Haskel.
49.....	320,000....	Haskel and Lavoisne.
45.....	150,000....	Lavoisne, quoting from

Josephus.

27.....	463,000....	Lavoisne.
POPULATION OF THE ROMAN STATE.		
28 B. C....	4,101,017....	Haskel.
7 B. C....	4,233,000....	Haskel and Lavoisne.
14 A. D....	4,137,000....	Haskel and Lavoisne.
48 A. D....	6,944,000....	Haydn.

POPULATION MODERN CITY OF ROME.		
A. D.		
1836....	136,000....	London Encyclopedia.
1846....	180,000....	American Cyclopedia.
1852....	175,838....	American Cyclopedia.
1858....	180,359....	American Cyclopedia.
1868....	217,378....	English Cyclopedia.
1872....	244,484....	American Cyclopedia.
1872....	240,000....	Haydn.
1877....	250,000....	Haydn.
1881....	300,467....	Haydn.
1881....	276,463....	Encyclopedia Britanica.
1890....	423,217....	Haydn.

THERE is a genuine hunger to-day on the part of the laity, not merely for

practical expositions of certain texts and passages, but for a clearer idea of the Bible itself; how it came to be what it is, why it carries authority, to what extent the human element in it is to be recognized," says the "Congregationalist" of Boston. "The people are not ignorant of the fact that a host of scholars in both continents have given long years to the study of such questions as these. Every pastor has in his congregation more souls that are seeking light on these points than he perhaps realizes. Some are meeting the situation by facing it fearlessly and thoroughly. So prominent a pulpit as that of the First Church, Detroit, has recently been used to set forth the modern views of the Bible, and the eager interest with which the evening congregations have followed the ten consecutive addresses of Dr. Nehemiah Boynton shows that there is a great readiness for a wise and temperate presentation of the subject. Dr. Boynton supplemented his lectures by after meetings, at which questions were freely asked and answered. It requires a considerable amount of reading and study to prepare one's self to do this special work, and no minister ought to carry to his people mere theories. But one who has come to see that the fire of criticism has left us a very substantial Word of God need not hesitate to share with his people the conclusions reached under the guidance of the Spirit."

—*Ec.*

THE PRODUCTS OF CALIFORNIA.

San Francisco, Cal., Jan. 1.—The *Chronicle*, in its New Year edition, gives the following statistics regarding the principal natural products of California for 1897, the figures representing totals: Wine, 30,000,000 gallons; beet sugar, 6,500,000 pounds; wheat, 18,000,000 cents; barley, 9,600,000 cents; wool, 32,000,000 pounds; lumber, \$10,600,000; hops, 50,000 bales; beans, 87,000,000 pounds; prunes, 82,500,000 pounds; raisins, 64,000,000 pounds; honey, 310 cars, 12 tons each. The exports of merchandise from San Francisco amounted to \$46,000,000, the largest in any year with the exception of 1891, which was \$48,000,000. The imports amounted to \$39,000,000.

Dr. Maclaren, the famous Baptist preacher, of Manchester, England, said recently that experience proves that what draws people to church and interests them in religion is the old-fashioned gospel put straight in Saxon words.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, April 6, 1898.

No. 14.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 6, 1898.

AUTHORITY—ITS USE AND ABUSE.

WITHOUT the existence of authority, — and unless that authority is recognized, sustained, and if necessary maintained, — no government can exist, nor can safety be guaranteed. But *abuse* of authority, or the usurpation of privileges not justly attaching to one in whom authority is vested, has brought as much woe and disorder into the world as has unwarranted rebellion. Both are wrong, and both should be suppressed. Rebellion against the *just* exercise of authority should receive no favor. *Unjust* exercise of authority should be resisted. They are equally dangerous to good government, and subversive of the best interests of society. He who *rashly* or *unjustly* exercises authority is a tyrant; he who *submits* is a slave. He who resists the *proper exercise* of authority is a rebel; he who condones it is a traitor. But so difficult is it to draw the line exactly where it should be that submission should not be made compulsory, nor usurpation resisted by force only in extreme cases of emergency, and as a last resort; where appeal to kindness, entreaty, and long-suffering has failed to bring release or improvement of condition. On account of the difficulty in discriminating, some latitude should be allowed on both sides, and some concessions mutually granted. There are some general rules, however, that can be laid down with comparative safety.

First, The authority which punishes must necessarily be arbitrary. But who does not regret the necessity for its exercise? Who has been so blind as not to observe that where occasion for its exercise is most frequent, government is weakest and most futile. The reason is obvious. Man may be made to heed a decree through fear,

so far as action is concerned; but action not in accord with conviction is but a mark of a coward, hypocrite, or slave. Hence he who undertakes to exercise authority by edict or force brings to his support the cringing hypocrite and coward, while he sows the seeds of rebellion in the noblest and best of his fellows. He thus weakens confidence in himself, destroys his own influence. His authority wanes, and no matter how justly nor righteously he may have become possessed of his authority, his government is impotent and must fall.

Second, The authority which directs in or stimulates to duty can never be arbitrary or absolute. To attempt such a thing can but result in failure. *Absolute* authority in either church or state was never vested in man by divine right. It has been exercised only to enslave or degrade. Examples of it in matters of state can be traced on every page of history where an absolute monarch has reigned. Its tendency in church is plainly visible in the East, in so far as it has been vested in the Pope at Rome; and in the West, in so far as it was vested in Brigham Young. Though an act may be good, virtuous, just, and honorable so far as its effect on others is concerned, yet the doing of it is not a duty *fully* done unless done with full purpose of heart, and under sincere conviction of mind and soul; nor can conviction of mind be secured only by evidence and reason which to that mind is potent. Hence duty enforced by edict or fear is but a sham—a pretense from which honest men will shrink in abhorrence and disdain.

The strength of the government of the Christ lies, and ever must lie, in his recognition of *individual liberty*, and the absolute necessity of internal conversion—the necessity of the whole man acting in complete harmony, and his whole soul being imbued with love for the thing done, and the principle which prompts the doing of it. What transcendent beauty there lies in the principle of condescension expressed in the words: "Henceforth I call you

not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." He who assumes to *represent* the Christ upon any other principle than this, *misrepresents* him.

The nearest human relationship (if indeed it can be called human, for it partakes of the nature of the divine) to which the relation of Christ and the church bears an analogy is that of husband and wife. In this association the husband should hold the highest authority; and where this is not recognized, domestic felicity is in danger; but if he exercise that authority in a dictatorial way, expecting that his command will be absolute, he will lose the respect and confidence of the wife who would be glad to reverence and respect his authority if exercised in love and consideration. His government will and should be a failure, for he thus proves himself incompetent to rule. No woman capable of discharging the functions of a wife will tamely submit to the edicts of a man who directs and commands her in the discharge of duty without consulting her opinions, feelings, and desires. In such a house there is no government, and marriage is a failure; peace is a stranger; and the results of such a union are unsatisfactory. But where a true wife is treated with courtesy and consideration, her opinions, feelings, and desires respected and honored, there the authority of the husband is supreme, the home is made happy, family government is a fact—not a pretense.

If this analogy is even comparatively correct, Christ will ever meet, as he has ever met, his subordinates on terms of closest intimacy, friendship, and consideration, so far as *their* work is concerned; and he who assumes to exercise authority in his stead must be governed by the same rules of courtesy and consideration; otherwise he will *misrepresent* his divine Master, and abuse a privilege for which he must account. By acting in harmony with the policy of our

Master we will insure respect and confidence, and our influence for good will be an hundred fold greater than if we attempt to enforce recognition and obedience, or expect that our word alone shall be sufficient authority. Let us who are in authority honor our trust by considering respectfully the feelings and opinions of those over whom we preside, and thus insure good government, permanent influence, and divine favor. Let no absolute commands be given without consultation, advice, and consideration, and confidence will increase, respect for authority will be secured, and good government be insured. At least if there are exceptions they will be of the lawless and unruly class, and not those whose noble spirits revolt at oppression and servitude. Let it not be truthfully said of us: "Man, vain man, clothed in a little brief authority, plays such fantastic tricks before high heaven as makes the angels weep."

We unconsciously partake more or less of the nature of the government in which we live, and are influenced to some extent by our surroundings. Hence scattered as we are, and subject to so many and so various conditions and influences, we must expect that difference of opinion will exist; but let us remember that *absolute* authority to dictate in matters of duty is a relic of the dark ages, and to enforce it is an impossibility—a sham; and the fabric built upon it has no foundation, and must therefore fall, for the reason that its products are rebels and not loyal subjects; and what is worse, causes the best and truest element in the body to revolt. Let us then govern in love, in equity, in justice, consideration, and respect for all; and thus secure fealty, fellowship, and divine approbation. Let no man fear that his authority will not be recognized unless he prominently and persistently asserts it. This is weakness, not strength, and betrays incapacity to rule. Alexander, Cæsar, Herod, Napoleon, and others made this mistake, and to-day there are none to do them reverence. Christ founded his kingdom upon love, and in tender considerations for his subjects, and now, though he died a felon's death, thousands would die for him, and his *authority* is still supreme.

Those who bear authority in the church do so by his appointment and favor, and must rule as he ruled, or come to shame and confusion.

QUESTIONS AND ANSWERS.

CHURCH ENTERTAINMENTS, ETC.

IN addition to what has been stated in regard to questions and answers it may be well to suggest that those asking questions would do well to themselves give thought to the questions involved, and also examine available sources of information, before submitting their questions to the HERALD.

The standard books of the church define quite clearly the duties of local and general officials. They also contain what the Lord has seen fit to reveal to the present age on points of doctrine and principle. The Book of Rules also lays down methods of procedure in many matters upon which the church has taken action in conference.

This writing is not intended to deny submission of proper questions for answer, but to lead to the exercise of personal examination and discretion to a proper and wholesome extent. All personal development must come from within, and if a man makes little or no effort to solve a problem he becomes simply an echo of what others may conclude.

In matters affecting local procedure, subordinate officers of branches should first consult their branch presidents, following which branch presidents have access to the district presidents, the latter to the missionaries in charge, the missionaries in charge to the Presidency; and all to the inspiration of the Spirit and the word. However, where an emergency can be properly met within the sphere of each man's jurisdiction by so much is the necessity removed for troubling many with it. Proper consultation and advice are provided for in the general arrangements under the law, and all should feel free to avail themselves of each other's counsel and advice, all under the influences of the Spirit of truth promised to be with the church in the several functions of work assigned its various departments and officials.

In thus writing we are aware that many newly ordained officials are not informed concerning the position of

the church upon certain points of doctrine or methods of procedure. However, as stated, such have access to the counsel of those placed in local and general charge, who are supposed to inform themselves according to the demands of the respective interests over which they are given supervision and charge under the law.

Should we follow the letter of the law as laid down in Doctrine and Covenants, Sec. 17, also Book of Mormon, in the blessing of the bread and wine? If so, why? If not, why not?

It is well to follow the form referred to, because revealed to the church in the standard books. However, we believe that should the officiating minister express the same sentiment with slight changes in verbal expression, it would not render the ministration void. It is right to be sufficiently particular; it is also well not to be over particular. (See D. C. 119: 7.)

Do you think it wisdom to hold entertainments in church consisting of dramas, recitations, etc., and also violin music, such as quicksteps? This last question you may answer or not as wisdom directs. I am not a crank on this, but I notice many times entertainments of this nature cause trouble.

The following action of the Twelve, indorsed by the General Conference is sufficiently explicit, we think, to determine the scope of proper action concerning church entertainments:—

Sunday school and branch entertainments:—

The young, middle-aged, and aged, are alike under obligations to shun the evils of the world, and adhere to the teachings of the word of God. They are not their own, but having been "bought with a price," they belong to Christ. That which is immoral in its tendency, or that which will in anywise interfere with the performance of duty as presented to us in the Sacred Word, or that which tends to prevent us from rising to that high standard of thought and action to which all the saints of God should aspire, should be excluded from the entertainments held in different branches of the church. And we believe that the enactment of tragedies should be avoided, and that purely frivolous display, or farces which embody no moral, as a prominent feature, are improper.

While in the very nature of the case it is difficult, if not impracticable, for us to denounce in a wholesale manner any class of performances known by a specific name, yet we may safely condemn all that we are unable to harmonize with the teachings of the sacred books of the church; that is, the Holy Scriptures, the Book of Mormon, and Doctrine and Covenants. That which is harmless and pure in its character and tendency may safely be admitted; that which is not should be excluded. The holding of Sunday

school and church entertainments for laudable purposes, when of a proper kind, are not only permissible, but commendable. The exercise, however, should be of such a character as will tend to develop the latent powers of mind in the young, and those of riper years, imparting broader views of morality and social enjoyment, thus imparting that innocent pleasure which inspires those who possess it to reach higher after all that is elevating and instructive. We are further of the opinion that those who are in charge of Sunday schools and branches where these entertainments are to be had, may with proper care, be qualified to choose between that which is innocent and beneficial, and that which is not. All should so live as to enjoy that measure of the spirit of truth which will prevent them from indulging in that which would lead them away from God.

When a man has been chosen to office in the branch and is serving, if he is chosen and is ordained to a higher office does that release him from the one he did hold, or should he be released by a vote of the branch?

He should not be ordained unto another office unless he is to labor in the office to which ordained. Men may fill lesser offices than those they hold, but, other things being equal, should officiate in their own callings. Circumstances governing particular cases should determine in such cases.

The law states that the teacher's duty is to watch over the church and to see that there is no iniquity; and that if he or she does any manner of iniquity he or she shall be delivered up unto the law of God? Should the teacher prefer charges in such cases?

The teacher may do so, or it may be done by the branch officers conjointly. The teacher should take cognizance of the general spiritual condition of the membership and, in counsel with his fellow officers, take wise and necessary steps to eliminate and correct evils; and without harshness or hastiness in procedure.

Is it agreeable with the law of the church for one of the priesthood to partake of the sacrament with other denominations?

No; certainly not. The law provides for it only in the church.

Can one hold the priesthood when he turns his wife away from his home because she is not able to work?

He might "hold the priesthood," but would come under censure as a transgressor. The question scarcely needs an answer.

We have another question which comes within the scope of the work of the Bishopric, to whom the questioner is referred for information.

Has an elder the right to labor in the office of a teacher until the teacher refuses to labor?

An elder may act in the office of priest, teacher, or deacon. He should not be chosen to act in the Aaronic priesthood if officers in that priesthood having qualifications and in condition to act are available. It might be necessary to appoint an elder to act as teacher; circumstances and conditions must determine in the choice. We can only answer the question on general principles.

NOTES FROM ENGLAND.

AFTER a few days spent at Carnarvon, and a few attempts to minister the word to the few who attended the service, we made our way back to England, convinced that the prospects for our special work were not very flattering in North Wales; yet carrying with us pleasant memories of the kind saints at Carnarvon, and the beautiful scenery bordering on the Straits of Menai. Since our return we have labored in the four branches of Manchester and at Wigan, finding everything in fair condition in these places; but have made a specialty of writing our numerous reports made necessary by the several functions placed upon us by the church. There have been but few changes in the British Isles since our former statement. Elder Samuel Platt succeeds Elder Henry Hoole as president of Sheffield branch; Elder Charles Tyler, on account of old age and infirmity, has resigned from his presidency in Birmingham, and Elder J. R. Meredith has been chosen to succeed him; Elder James Gerrard has resigned his charge in London, and is succeeded by Elder R. Clift.

The season of the year is one in which all minds interested in the great latter-day work turn with more than ordinary interest towards America, for there are the measures soon to be enacted which must effect the present and future of the work in all the world; and in our hearts and upon our lips are prayers that love, kindness, wisdom, humility, and light may characterize the assemblies of latter-day Israel. Then, too, we anxiously scan the political horizon, and watch the ominous war cloud that hovers over the home land, anxious to discover whether it will be a war, or a rumor of war, as each are in order in this dispensation. War is a calamity far

reaching in its consequences, the evils of which no nation can afford to invite only in the most extreme emergencies. Patriotism sometimes demands that a man fight for his country's honor, and to avenge the blood of fallen heroes; and yet to sober thought it seems poor satisfaction to avenge the lives of a few men by killing more; and from all this confusion and strife one turns with restful feelings to that King whose coming was heralded by the angelic proclamation of: "On earth peace; good will toward men."

But just at this time, when the eyes of the world are turned towards the heroic struggle of Cuba to throw off the Spanish yoke, it is interesting both from a religious and a political standpoint to consider the basis of the original claim made by Spain to the supremacy of the Kings of Castile and Leon over these Spanish-American countries. In 1509 Alonso de Ojeda, an emissary of Spain, made an extraordinary proclamation to the nations upon the coasts of America, and Robertson tells us that:—

The form employed on this occasion served as a model to the Spaniards in all their subsequent conquests in America. As Cuba was conquered in 1511 by Diego Velasquez, it is evident that his claim was upon this extraordinary model. It is as follows:—

"I Alonso de Ojeda, servant of the most high and powerful Kings of Castile and Leon, the conquerors of barbarous nations, their messenger and captain, notify to you and declare, in as ample form as I am capable, that God our Lord, who is one and eternal, created the heavens and the earth, and one man and one woman, of whom you and we, and all the men who have been or shall be in the world, are descended. But as it has come to pass through the number of generations during more than five thousand years, that they have been dispersed into different parts of the world, and are divided into various kingdoms and provinces, because one country was not able to contain them, nor could they have found in one the means of subsistence and preservation; therefore, God our Lord gave the charge of all those people to one man named St. Peter, whom he constituted the lord and head of all the human race, that all men, in whatever place they are born, or in whatever faith or place they are educated, might yield obedience unto him. He has subjected the whole world to his jurisdiction, and commanded him to establish his residence in Rome, as the most proper place for the government of the world. He likewise promised and gave him power to establish his authority in every other part of the world, and to judge and govern all Christians, Moors, Jews, Gentiles, and all other people of whatever sect or faith they may be. To him is given the name of *Pope*, which signi-

fies admirable, great father and guardian, because he is the father and governor of all men. Those who lived in the time of this holy father obeyed and acknowledged him as their Lord and King, and the superior of the universe. The same has been observed with respect to them who, since his time, have been chosen to the pontificate. Thus it now continues and will continue to the end of the world.

One of these Pontiffs, as lord of the world, hath made a grant of these islands, and of the Tierra Firme of the ocean sea, to the Catholic Kings of Castile, Don Ferdinand and Donna Isabella, of glorious memory, and their successors, our sovereigns, with all they contain, as is more fully expressed in certain deeds passed upon that occasion, which you may see, if you desire it. Thus his majesty is king and lord of these islands, and of the continent, in virtue of this donation; and, as king and lord aforesaid, most of the islands to which his title hath been notified, have recognized his majesty, and now yield obedience and subjection to him as their lord, voluntarily and without resistance; and instantly, as soon as they received information, they obeyed the religious men sent by the king to preach to them, and to instruct them in our holy faith; and all these, of their own free will, without any recompense or gratuity, became Christians, and continue to be so; and his majesty having received them graciously under his protection, has commanded that they should be treated in the same manner as his other subjects and vassals, you are bound and obliged to act in the same manner.

Therefore I now entreat and require you to consider attentively what I have declared to you; and that you may more perfectly comprehend it, that you take such time as is reasonable, in order that you may acknowledge the church as the superior and guide of the universe, and likewise the holy Father called the Pope, in his own right, and his majesty by his appointment, as king and sovereign lord of these islands, and of the Tierra Firme; and that you consent that the aforesaid holy fathers shall declare and preach to you the doctrines above-mentioned. If you do this you act well, and perform that to which you are bound and obliged; and his majesty, and I in his name, will receive you with love and kindness, and will leave you, your wives, and children free and exempt from servitude, and in the enjoyment of all you possess, in the same manner as the inhabitants of the islands. Besides this, his majesty will bestow upon you many privileges, exemptions, and rewards. But if you will not comply, or maliciously delay to obey my injunction, then with the help of God, I will enter your country by force, I will carry on war against you with the utmost violence, I will subject you to the yoke of obedience to the church and king, I will take your wives and children, and will make them slaves, and sell or dispose of them according to his majesty's pleasure; I will seize your goods, and do you all the mischief in my power, as rebellious subjects, who will not acknowledge or submit to their lawful sovereign. And I

protest, that all the bloodshed and calamities which shall follow are to be imputed to you, and not to his majesty, or to me, or the gentlemen who serve under me; and as I have now made this declaration and requisition unto you, I require the notary here present to grant me a certificate of this, subscribed in proper form.—Herrera, dec. 1, lib. VII., c. 14. See note 23, Robertson, vol. 1.

This then is Spain's case, according to her own pleadings. While as suggested by a certain eminent court, in another important case, it may not be well to question this claim lest we cloud other titles and disturb values; yet it does seem to us that when resident citizens in any country wish to establish a government of their own against *such* a title in a foreign potentate, that they have a case in court. Especially so, since the statute of limitation does not bar them in the tribunal where Spain has lodged the case, where the question was to be decided by the arbitrament of the sword. It seems to us then that Cuba is legally in court, and entitled to all the rights of a contestant. To deny this is to deny the legitimacy of the title now in Spain; or to acknowledge the right of the Pope to grant deeds of nations and provinces at his will. We can understand how from a Catholic standpoint the Cubans are rebels, but how in the opinion of a Protestant nation they can be so considered we cannot determine. This is not to say whether it is best for all concerned for Cuba to be free or not; but simply that Protestant nations to be consistent must acknowledge that her claims have as good right to recognition as have Spain's, according to her own showing. May the God of nations turn and overturn, until the nations learn war no more. May the followers of our soon coming King "Seek peace and ensue it." Whatever may be the rights and prerogatives of contending powers, *our* mission is to preach peace.

EDITORIAL ITEMS.

THE HERALD will endeavor as heretofore to furnish its readers with a report of Religio, Sunday School Association, and General Conference proceedings. The effort is made at a great disadvantage, however, because of time required in getting mail matter from Independence to Lamoni, delay often occurring in transmission of matter by mail.

Original Poetry.

COMFORT.

Comfort in my heartfelt sorrows,
Heavenly Father, I would seek;
May thy Spirit's holy influence
O'er my soul its vigils keep.

Though my heart in anguish bleedeth,
And my tears unbidden flow;
Yet I know that in my sorrow
Thou canst peace and love bestow.

And while treading through life's pathway,
Thorns I find instead of flowers,
Heavenly Father, grant that I may
Ever put my trust in thee.

May thy Spirit rest upon me,
And its peaceful calm be felt;
May I live in peace and quiet,
Till my days on earth are spent.

Then with those who've gone before me,
Those who've fought the battle through,
I may hear the Master saying,
"You have won a bright crown, too."

ALICE M. JOSLYN.

Mothers' Home Column.

EDITED BY FRANCES.

But when one doeth amiss, the right-hand Angel doth lay
His palm on the left-hand Angel, and whispers, "For-
bear thy pen!

Peradventure in seven hours the man may repent him
and pray;

At the end of the seventh hour, if it must be, witness
it then."

THAT "like begets like" is an axiom few doubt. In some cases so marked in its development has this likeness become, that husband and wife after living for a series of years together in harmonious communion, have grown into a physical likeness of each other which did not at first exist. Drummond calls this "The law of physical influence," and adds, "we become like those whom we habitually love."

If this be true, it justifies the world in demanding of the Christian that he who professes to love Christ should sustain those professions by being assimilated to Christ in his life,—his daily walk and conversation,—in short, in all the attributes which God revealed in him as the measure of that which he requires of those who would be his disciples.

We say it justifies the world in demanding this and condemns those who fail to meet this demand, for this law which governs the physical realm is equally applicable to the spiritual realm. Unlimited, then, is the sphere of influence which the humblest follower of Christ may exert. To this influence in countless instances have yielded those who have been proof against every argument, every reason brought to bear upon them, and have through the consistent life of some humble child of God been constrained to say, like the dying Julian, "The Nazarene has conquered." May God help us then, to be wit-

nesses for him in our lives, even if our lips forever keep silence.

"To him who is Christ's there is no need to search for the 'evidences of Christianity,' because he is his own best evidence. Good works done for Christ's sake are quite as much the evidence of Christ's work in the world to him who does them as they can be to the outside world."

BABY'S FIRST BIRTHDAY.

Just one year ago to-day, pet,
You our hands came to employ,
Fill our home with love and sunshine,
Fill our hearts with deepest joy.

Oh! so delicate and feeble
Was the tiny baby form;
Launched forth now upon life's ocean
Could it weather e'en one stern?

Soon the waves are beating round her;
Could our pet withstand the shock?
Yes, for all our faith is founded,
Grounded on a solid rock.

Lo, in God we trust, and healing
Power is given from above,
Brings our darling from the shadow
Of the grave, to life and love.

Then to God be all the glory,
As we bow our heads and say,
Thank thee, Father, for this blessing
Of our baby's first birthday.

MINA PERKINS KEARNEY.

January 6, 1898.

THE CHILDREN.

THE position that children occupy in the household to-day points distinctively to the attainments of a high state of civilization. It seems almost incredible to read history in the last days of the Republic of Rome and the early days of the first Empire, to believe that such an unnatural condition could exist; that there was an entire lack of appreciation in parents toward their children.

When a child was born it was laid at the father's feet; if he picked it up it was recognized, otherwise it was thrown into the street. Can it be that these people were human? or were they in the first stages of development toward humanity?

Mankind at that age of the world was little superior, in some respects, to the brute creation. At this time we read of appeals being made by Terrence, for parents to be more tender towards their children, showing that there were men living in advance of the times. The world has ever had leading minds imbued with knowledge to teach the masses. This has been provided by the Heavenly Father who governs all, and leads us up step by step.

But to return to our subject, the children, how compared to-day with that dark era of man's existence. To-day children occupy the first place in the hearts of parents, and I might almost say in the community in which they live. No pains are spared in their training, either intellectually, morally, or religiously. It seems as though each parent is making an effort to make his child capable

of filling the highest ideal, and the result of such training is plainly seen in the high developed intelligence of the children.

It is remarkable to see how easily they grasp almost classic ideas, that not many years ago were thought sufficiently hard problems for girls and boys of double their ages to solve. The world is rapidly advancing. There can be no loitering by the way-side. Each must be ready to grapple with the problems of to-day.

Surely there can be no happier pastime than the proud mother whose mission it is to care for these bright little spirits intrusted to her care. That she to-day is intelligent enough to realize her responsibility will result in perhaps the grandest generation of men and women that has ever existed.

Next door to the writer of this article lives a lady of refinement, possessing no ordinary degree of good sense, education, and, best of all, highly religious attainments. The mother of two beautiful little daughters, the eldest a little past three years, and one of the most lovable of children. She has acquired the title of "Lady Ruth" by her pretty ways. The little sister just running around the house is a source of great happiness to Ruth. She recently said to her auntie, "Don't sister make me hard to catch?" This is only one of her original ideas. Surely a home possessing two such treasures need look no farther for happiness. Mothers when entertaining little children, are entertaining angels unawares.

AUNT ESTHER.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR APRIL.

Thursday, April 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Titus 2: 11-14; Malachi 3: 10.

Thursday, April 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—John 13: 34; 1 John 4: 11.

Thursday, April 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Thursday, April 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. Sec. 57.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. H. F. JEWELL, of Oregon, Iowa, desires to be remembered in prayer that she may be healed, if it be God's will, of neuralgia of the heart and stomach.

Bro. Henry Hanna, of Virginia, Minnesota,

asks for prayers in behalf of his wife, who is much afflicted, and who was once restored to health through the prayers of the Union, even to the astonishment of the doctors; but for some cause is again broken in health, but realizing the Lord is ever merciful, makes the request that she may again be remembered.

Sr. Leoni Stranahan, of Helena, Montana, a widow, the only support for herself and dear little daughter, asks for prayers in her behalf that if it be God's will she may be healed of a most distressing heart trouble. She has been afflicted since childhood with heart disease, but after the loss of husband and home one valve of the heart broke, since which time she has suffered untold agony.

Sr. Mary Ann Fry, Woodbine, Iowa, writes: "I request the prayers of the sisters in behalf of my hearing, that it may be restored if it is the Lord's will."

A sister desires the prayers of the Prayer Union in behalf of her young daughter, whom the doctors have pronounced afflicted for life, but the mother firmly believes she may be cured in answer to the prayer of faith.

Letter Department.

COUNCIL BLUFFS, Iowa, March 30.

Editors Herald.—The work is moving on apace in this district; I baptized three a week ago. Our conference at Crescent, last Saturday and Sunday, opened auspiciously, but an Alaskan cold wave engulfed us, and Sunday was the most unpleasant day of the entire winter. On Saturday the business was handled with dispatch, and we think the right obtained throughout. Present incumbents were retained in office, and the conference adjourned to meet with the Boomer branch, May 28 and 29. The preaching was by Bro. H. N. Hansen, S. Butler, and the writer.

Recently, by invitation, I delivered a lecture before the Omaha Philosophical Society, on "What is Religion? or the History of all Religions." This society is largely composed of liberals, or free thinkers, so-called. When I concluded, I was not a little surprised to have a person in female attire, presumably a woman, arise, and without any provocation proceed to give me and the Reorganization one of the worst tongue-lashings it was ever my privilege to endure. The woman was a "sharp one," being well posted on the strength of our doctrine, and the weakness of our practices. She arraigned Joseph Smith, E. L. Kelley, David Dancer, Elijah Banta, Bishop Rogers; the Order of Enoch, etc. I am assured she was secured on purpose, for when I essayed a reply I was politely informed by the President, that "time was up." I asked for farther audience at some future time, but received a negative reply. The woman's name is "Phœbe Arnold." I presume she is a public lecturer. She is a fluent, concise speaker, and makes as strong an attack on our faith as any I have heard.

A lecturer in the M. E. church here, recently took occasion to make a personal at-

tack on the "Reorganized Latter Day Saints;" and I am credibly informed that the "one time defender of the faith," in the days of the Seer, Benjamin Winchester, lectured one Sunday afternoon, recently, on "Mormonism;" and so the "heathen rage and the people imagine a vain thing."

The *Christian Index*, representing Campbell's restored church, in its issue of March 23, contains a communication from W. L. Mellinger, of Mondamin, Iowa, who is to act as Bays' moderator in the coming contest, in which he endeavors to show how just and fair Elder Bays has been in his negotiations for discussion. But the gentleman misrepresents facts, or I am greatly misinformed. He states that "during the month of November, 1897, Elder D. H. Bays, author of 'Doctrines and Dogmas of Mormonism,' was here and delivered several lectures on the above subject. As a result, the Latter Day Saints presented four propositions for discussion."

He then quotes one as follows:—

"Is the Church of Christ (sometimes called Disciple Church), organized and established through the instrumentality of A. Campbell and his coworkers, the church of God in fact, and in harmony with the Bible in doctrine and organization." He adds, 'Elder Bays objected at once to this, and also in two of the other propositions.'

If he did, his objections never came to me. I have papers containing his signature to all four of the propositions long before I learned of his objections. The first inkling I had of his dissatisfaction was at the Williams-Blalock debate, at Tabor, Iowa, and I immediately informed him I would do all in my power to see that he was accommodated.

Then Mr. Mellinger continues: "Having heard that Elder Bays had at last signed articles to debate the question as stated, I wrote to him asking an explanation. He says: I signed the propositions under protest, as to the wording of two of them, and reserving the right under specific rule, agreed to by Elder Williams (his opponent), to define the terms of my own proposition."

If this represents Bays correctly, then he has deliberately misrepresented facts, for Elder Bays well knows that when the propositions were first signed by him that there was no "specific rule agreed to by Bro. Williams," granting him the privilege to "define the terms of my own proposition." It is but recently that we have agreed upon rules. There are other misstatements, but I pass them by to notice the weighty ones.

The writer says: "The Latter Day Saints do not wish to meet Elder Bays, as having been in their church all his life, and having taught their faith for twenty-seven years, he is too well acquainted with their teachings and practices.

Not so, Mr. Mellinger. But we propose that when discussion is held, that the faith of each shall be examined on its merits. While our informant concerning Blalock's letter and the action of the Mondamin church did not get things exactly correct, of which we before informed you, yet Mr. Mellinger says, "The church also voted that they would not tolerate the question as worded."

My statement was, "They (the church) have acted thereon, and resolved that if Elder Bays enters the discussion *under the present arrangement*, they will issue circulars and scatter them over the country, disavowing any connection with the debate, leaving Elder Bays to go it alone!" The only discrepancy is in the issuance of circulars. Their actions remain the same by the writer's own confession. Straining at a gnat,—usual Campbellite tactics, you know!

The editor of the *Index* has this to say:—

"It is our opinion that Mormons should be asked to affirm that 'Joseph Smith is a true prophet.' If they will not affirm this, let them as cowards and deceivers get their own audiences; we are acting foolish to help them get an audience. Joseph Smith was an impostor and a hypocrite; how foolish to debate the church question with people who honor Smith as a prophet."

Rich! Astonishing logic!! Surely a greater than Campbell is here!!!

Let me inform this great one that never have we refused to "affirm that 'Joseph Smith is a prophet of God;'" but we insist that it is ever just to the people that the claims of both disputants be examined. Would a man with a thimbleful of brains go into a battle, previously agreeing to be bound and gagged, and then permit his enemy all the appurtenances of battle, and free use of the same? And yet this is just what these Christian Infidels want. If we are willing to affirm our claims and they refuse to affirm theirs, who are the cowards? Our elders will make a grave mistake if they agree to meet these people on any other than the church propositions whatever may be added.

Yes. "How foolish to debate the church question with people who honor Smith as a prophet!"

And why? If Smith and the philosophy he advocated are as false as you would make us believe, success must follow every encounter, and where the folly of an act which means victory in the end? I opine that the very fact that Joseph Smith was a prophet of God, and being thus, he was enabled to so satisfactorily adjust this "church question" that it really is foolish upon the part of the Christian Infidels to debate with them. One thing experience has not been lost altogether with these people. A few years ago, they eagerly accepted propositions involving their distinctive church claims. Now a man is considered "foolish" who does this. Why the change? Are their ministry so poorly informed that they cannot uphold the standard or are the Latter Day Saints so strong that they fear our criticism? I pity that man who has so little confidence in his religious belief that he will not affirm it any time and anywhere.

A special to the *Omaha Bee*, dated Salt Lake, Utah, March 27, says: "Information comes from Ottawa, Canada, to the effect that Mormon emissaries have been working in the rural districts of Ontario, and their efforts have been very successful. Meetings have been held, at which 'the most objectionable features of Mormonism have been kept in

the background,' says the *Presbyterian Review* 'and specious allurements spread out before the people. Many have been caught by the wiles of the missionaries, and meetings have been placed on a permanent basis. It is said that the people have been neglected by the regular churches, and as a result have become an easy prey to the Mormon propagandists. The Latter Day Saints are working mostly in western and northern Ontario, and it is said that within twelve months 100,000 or more will avow Mormonism in Ontario. The Presbyterians of Bruce, Markland, Sargeen, and other places are discussing means to stamp out the new sect.'

"One hundred thousand or more" within a twelvemonth! I hope it is our boys who are thus stirring the natives. But it seems too good to be true. The editor of the *Presbyterian Review* surely has not a lofty estimation of the intelligence of the people of Ontario in conceding that so many would ally themselves with such a "delusion." But possibly the Lord has "predestinated" these '100,000 more' to thus be deluded (?). If so, what is the use of all this stir? It's bound to occur, or Presbyterianism is wrong. Yes; the "people have been neglected by the regular churches," and having been fed on husks so long, they are ready to take up with that which promises better returns for money and time invested. But what would the good Presbyterian editor have the people do to "stamp out the new sect"? Shall they go back to the rack, the faggot, and the flame? Shall it be by brute force or facts? Shall it be by truth or prowess? By honor or subtlety? It sounds quite suggestive for a Presbyterian editor to talk of "stamping out the new sect!"

Praying for the ultimate triumph of truth over error. T. W. WILLIAMS.

POLLOCK, Mo., March 26.

Editors Herald:—We are still in the fight and are doing all we can to forward the work in this place. We are building a church house in Pollock, twenty-eight by forty, with a bay window ten feet wide and six feet back, for the stand, which will make plenty of room. We have it ready to put up the rafters as soon as they are brought from the mill, which will be done to-day. Brn. Burch and Haywood are the carpenters, and others of our number assist in the work. The heathen rage and the people imagine vain things; many falsehoods and ridiculous stories are afloat. Some rumors say they are not going to let us finish the church, and some are trying to sell out and leave the place.

I sought to correct a false statement that was afloat about Bro. Turpen. It was stated by some member of the Campbellites that Bro. Turpen had been personally challenged by one of their ministers, G. B. Hancock, and had refused to meet him. Bro. Turpen got tired of their false reports, and wrote up church propositions for them to accept and they were published in the *Milan Republican*. Then one J. T. Wilburn wrote a reply to it, stating that Elder Turpen had been challenged by G. B. Hancock and he did it to

dodge the issue. This was written after Bro. Turpen left here; but before he left, there was a written proposition brought to a schoolhouse, when Bro. Turpen was holding meeting, and presented as G. B. Hancock's proposition, which he would affirm that the revelation of the will of God made known through Jesus Christ and recorded in the New Testament is sufficient in order to the glory of God and the salvation of man. As this kind of a proposition was nothing but an insult to any Bible believer, it was passed by, and they continued to make all kinds of statements through the county paper. I saw Mr. Milburn and asked him who had told him that Bro. Turpen had been personally challenged by G. B. Hancock; but he failed to tell me who told him. I told him that it was false; but there were written propositions brought to the Anspach schoolhouse by one Mr. Williamson. Then I wrote to the *Republican* that the statement that had been published about a personal challenge by G. B. Hancock was not true.

I then was misrepresented and accused of publishing that that was false; and then the *Republican* refused to publish anything more, so I could not reply to their false statements. I had learned by a man at Pollock that this man Williamson and his fellow-workers of iniquity had manufactured those propositions, for he was eye witness to their trickery, and then they presented them as G. B. Hancock's propositions.

I suppose the Campbellites will say that this man has told a false story about them, and while Mr. Wilburn was speaking against Bro. Turpen and the church, and how elder Kincade with whom Bro. Turpen held the debate at Holliday, had showed up Joseph Smith and his conduct while building his church. And the very next issue of the paper had published the arrest of Elder D. L. Kincade as a blackleg for assisting his pretended brother, A. A. Kincade, in selling green goods, or counterfeit money. They are taken to St. Joseph for trial. So we are not afraid of being swallowed by Rev. D. L. Kincade, the Mormon eater.

Yours in the faith,

J. F. PETRE.

WELDON, Ohio, April 1.

Editors Herald:—Since last writing I have been quite active. In looking at my record for the month of March I see that I have preached thirty-three times, held eleven other meetings, and baptized six.

March 16 I baptized a lady at this place who had desired to come into the church for some time, but her husband had forbidden her; but on the evening of the 15th he gave his consent, and she was baptized early on the morning of the 16th, after which I started to the Highland branch, and labored for a time.

I went to Lagrange on Friday, the 25th, and began meeting the same night. Had large crowds and generally good attention. This is where Bro. Griffiths labored about a month ago and baptized six. The saints here, and those outside generally, speak well of Bro. Griffiths. I took up my abode with our beloved brother, J. C. Smith, where the

Apostle domiciled while he held forth here. Bro. Smith and family do all they can to make the preacher comfortable, and so also do all the saints. They are all willing to share with the missionary, and as one good brother who was recently baptized expressed himself, "I am willing, as long as I have one mouthful, to give them half of it," and that spirit seems to characterize all there. While there I ordained Bro. Hiram K. Smith to the office of priest, who, if faithful and careful, will be useful. There is a young and intelligent element coming up in the church there that will soon be amply able to carry on the work at that place if they remain firm. While at Lagrange I baptized five, four of them heads of families. Peace and unity prevail among the saints of Lagrange, and there is quite an interest manifest outside, and I think in time a number of others will be obedient to the faith. The Lagrange saints are very anxious to have our next fall conference there.

I go home to-day, and expect to labor this month for my family. As the time of General Conference draws near I feel a drawing that way, but duty directs me to abide at home. May the Lord bless those that may attend the conference. Peace to the Israel of God.

Hopefully, your brother and colaborer,

JAMES MOLER.

COALGATE, Ind. Ter., March 28.

Editors Herald:—This town was visited by a cyclone on Saturday night; several houses were blown down and smashed to pieces. One family badly hurt; one died I hear. I was in the severest part of the storm, at the home of Bro. J. H. Butler; but I came out unharmed. The house I was in was left; but several all around us were wrecked. The weather has been against me ever since I begun meetings, but I am satisfied with the results. Some talk of being baptized before I leave. I hear considerable talk about the coming debate between Dr. W. B. Toney, of Standley, Indian Territory, and J. W. Chism, of Texas, which will come off in June, or is expected then. I will leave for General Conference in company with Bro. McClain on Friday.

J. D. ERWIN.

WRAYVILLE, Ill., March 27.

Editors Herald:—I have just come from Tennessee and settled down in Illinois again, six miles from Muscatine, Iowa. The change has given us all dreadful colds, and one of my little girls is quite sick; but I trust the Lord will heal her and bless us all with health and a portion of his Spirit, that I may live nearer to him. I trust I will be able to meet with the saints this summer. If there are any near me, they will find me about a quarter of a mile from Wrayville post office. I would be glad to meet with the saints. I ask the prayers of all the saints in behalf of myself and family; and I trust they will send me some more *Heralds* to read. I live just across the road from a German church. I wish it was a Latter Day Saints' church.

Your sister in the faith,

MRS. L. M. HINKLEY

CANTON, Ill., March 27.

Editors Herald:—As the days, months, and years of our lives are passing away, we are often brought in contact with sorrows of different kinds, as well as gladness. Some five months ago Elder T. J. Sheldon, one of God's able defenders of the truth, came as it were as a Shepherd to care for a flock of weak brothers and sisters, who it seemed had wandered away more or less from the fold, not altogether intentionally, but mostly for the lack of faith and assurance; but as our young Bro. Sheldon believes in losing no time, he soon got the loved ones to thinking of these words:—

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!"

So our brother has worked diligently, and has accomplished much good. Some two months ago he took a tour out west, and in the meantime a dear companion was bound to him by the ties of nature. Since returning, our young brother and sister have worked together with great success towards the upbuilding of God's kingdom. Four have been buried beneath the clear waters by our brother since his sojourn with us.

About one week ago we bade farewell to our brother and sister. It was hard to part with them, but if we do not meet again in this life, we hope to meet in the life beyond, where partings will be no more. And O let us give a comforting word to the young. It's the young generation that is growing and developing into manhood and womanhood that will sooner or later fill the vacancies of the older generation that soon will take their rest. I think these words are so grand:—

"Speak gently to the young,
For they will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care."

Dear readers, do not think because I speak of the young in this manner I have no regard for the aged. I often think what could we young do for instructions, if it were not for the older ones. Of course now we are young, but if we live we will some day be old as well as they. I will close saying to the young brothers and sisters, and I take it to myself as well, always respect old age. "God bless you all." As ever a sister in the one faith,

IDA L. JONES.

MACON, Mo., March 27.

Editors Herald:—I notice in the minutes of Far West conference of March 5, 6, 1898, a resolution requesting the Twelve to send Bro. T. W. Chatburn to that district. While I will not join in a request to the Twelve, I will most sincerely petition the Twelve that if they deem it wise to grant the request, that they also give that gospel hero our northeast district also. There has been so little work done in this district, it would be easy enough to find plenty for Bro. Chatburn and a good helper right here. But as I know the harvest is great, and am sorry to say the laborers few, I would be willing to share with the Far West district. While this matter was not considered in our last conference, I feel certain than I can vouch that this is the desire of all the good saints

throughout this district. May God direct in all such matters, and that we may be humble and submissive to his will is my prayer.

Your brother in Christ,
F. PALFREY.

STEWARTSVILLE, Mo., March 27.

Editors Herald:—If the following is worthy of consideration will you please do with it as you deem best. I am ready and anxious to see some of the worthy poor get homes in the regions round about, and a united effort by the church would soon get homes for many.

My idea is to form or organize a stock company, called by whatever name they may work; and let the membership fee be two dollars, then pay one dollar per month into the fund. The object of this is to buy land which shall be given to the worthy poor saints, of forty acres each; they to have it as their homes, the only considerations that they remain faithful members of the church and pay to the Bishopric's hands tithing; that is, the tenth of the valuation of the forty acres, and the tenth of the increase thereafter, they to have two years time to pay the tenth.

No family shall have the homestead, unless they can be recommended by the branch or district where they reside; if not members of the district they can be recommended by the missionary in charge.

Now, suppose we can get five thousand members in the church; that would bring into the treasury in twelve months fourteen dollars each, or seventy thousand dollars a year. With that we could buy homes of forty acres each for sixty families.

Much might be said, but I leave it with an earnest desire that some measure be adopted to make a beginning. With a united effort we could in a short time have many of the saints on those homes, and they could help the church as ever.

I hope you will have a profitable conference.
WILLIAM LEWIS.

WASHBURN, W. Va., Feb. 22.

Editors Herald:—Our precious paper lifts me up and gives me courage to hold fast. O may its pages go forth to all nations of the earth, bearing the blessed news of the everlasting gospel to the children of men. The saints here have been permitted to enjoy the blessings and privileges of the gospel. We have been visited in our branch by Bro. G. H. Godby for a week, and Bro. J. L. Goodrich for two weeks; they are good speakers, full of love and zeal for the latter-day work; a good congregation turned out to hear them, paying good attention and courteous treatment. Some are interested and investigating.

As a result three persons became convinced of the truth and were baptized, while there are several who are near the door. We believe that good was done, and look forward to the time when they can come and stay as long as the interest lasts, preaching and teaching the full gospel of Christ and gathering out the honest in heart who desire the truth. Saints, let us do all we can for this glorious work, remembering that when a day

is spent we cannot call it back, but will have to meet the works of it in that day when we stand before the great Judge, whether our works have been good or bad. Let us see how much we can do for the Master, not how little. Many souls would be glad to receive this work if they knew what it was.

I have been in this latter-day work two years, and I cannot be sorry for it, although we are persecuted on every hand; but I don't care; we have the gospel and plan of salvation to the human race, and we defy the world to overthrow it, for I believe God is in this work, and I know that he has all power both in heaven and on earth. To God be all the praise, and his name glorified for evermore, for the revelation of such a glorious plan through which all may be saved if faithful.

Our branch is thriving nicely under the care of Bro. J. H. Huffman. He is always full of the Spirit, and willing and ready at any time to do all he can for this latter-day work. Two years ago there were but eight in this branch; now we number twenty-two. We pray for our heavenly Father to abundantly bless the few saints in this branch, and earnestly pray that the time will come when we can build a church, and sincerely believe our prayers will be fully realized in the Lord's due time. I rejoice indeed in this glorious light of the latter-day gospel; and may God give me strength to continue faithful.

I pray and ask the interest in the prayers of the saints, that I may be guided by the Lord in bringing up my little ones. I feel the responsibility of training their little minds, that when they reach the right age they will see the way and go in. Will you please remember me at the throne of grace, that I may have grace given me to overcome the temptations and trials of life, and see my children faithful workers in the cause of Christ. He is able to grant this request. Trusting that God will bless me in my efforts for good. May the saints strive as never before to live by every word that proceedeth out of the mouth of God, and that many may be added to this branch, and that I may always watch and pray.

Your sister in the faith,
MRS. ELLA WILSON.

MILO, Iowa, March 25.

Editors Herald:—Two years ago to-day I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder W. H. Kephart, and I feel to thank God that I accepted the gospel message when I did; I only wish I had accepted it sooner. I live in an isolated place; have only been to preaching services twice since I joined the church; but I am strong in the faith. Last Sunday I had the pleasure of seeing two of my neighbors, Bro. and Sr. Burgess, led into the waters of baptism by Bro. Kephart. I do think he is a true servant of God, and I hope he will be sent here again next conference year. The saints here are few in number, but I think they are all striving to do the Master's will. I try to be prayerful and humble, for I think the more humble we are

the more blessings we will receive from on high.

Ever praying for the welfare of Zion,
Your sister in Christ,
SUSAN J. TURNER.

Original Articles.

GREEK JOTTINGS.

NOT a few of our ecclesiastical antagonists, when routed at all points on the standard of the 1611 translation of the Bible, fall back upon their knowledge (?) of the original text.

Such is the course of those who argue that the New Testament scriptures do not warrant any ordained ministry, that *all* believers have a right to administer in the ordinances of the gospel, and that the consecration by the laying on of hands of a select class of persons, who alone have the right to perform the said administration, is heretical. To this end, they assert that the verbs translated "ordain" in the King James' Version, ought to be rendered "appoint," since they imply a total absence of all ceremonial consecration or change of condition. They point in triumph to the Revised Version of 1881, in which the word "appoint" is frequently substituted for "ordain," assuming gratuitously that the use of the word "appoint" presupposes of a necessity the negative meaning pointed out above.

The precise reasons why the translators of the 1881 version substituted the word "appoint" for "ordain," we cannot state; and while in some cases the alteration is an improvement, in others it seems to us the reverse, allowing all due respect to the masterly talent engaged on the revision. Accordingly we append a few notes, which, though not welded together in the form of a complete argument, will help to justify our objection.

The word "ordain" is used in many connections in the King James' Translation, but for our purpose we can dismiss all references except those that can be taken as relating in any way to ministerial selection, thus leaving for our consideration the following verses: Mark 3:14, John 15:16, Acts 14:23, Titus 1:5, 1 Timothy 2:7, Hebrews 5:1. Let us inquire whether these passages really imply an absence of all change in condition,

an absence of all ceremonial inauguration into ministerial office.

In the first reference the text runs, "Kai epoieese doodeka hina oosi met'uatou," which the Revised Version translates, "And he appointed twelve, that they might be with him." If we consider "appoint" to be no more than equivalent to "name" or "nominate," then it is misleading to so translate the verb "epoieese," which signifies literally "he made, produced, shaped," etc., and conveys the idea of an organic change of condition and use being wrought. How the change was achieved is not stated, but it is sufficiently clear that the negative sense urged by the party of anti-ordination is wanting in this verse. The phrasing of Mark was selected so as to convey the impression that Christ wrought an actual change in the condition of the twelve disciples, endowing them with new rights, "in order that [hina] they might be with him, and in order that he might send them forth to preach and to have AUTHORITY to cast out devils."

Again the same word "appoint" is used in translating John 15:16—"Kai etheka humas, hina humeis hupageete kai karpon phereete."—"(Ye did not choose me but I chose you) and appointed you that [lit. in order that] ye should go and bear fruit" (Revised Translation), as also in 1 Timothy 2:7—"Eis ho etetheen egoo keerux kai apostolos"—"whereunto I was appointed a preacher and an apostle." (Revised Translation.) "Etheke" and "etetheen" are parts of the verb "titheemi," which means to place, put, set, and, like the Latin "ponere," denotes, in addition to a change in condition of the object, the further sense of placing one thing down upon another, and this interpretation is supported by the fact that the same verb is used when referring to the placing down of the ballot upon the table, of money upon the banker's bench, of arms upon the ground. So in Hebrews 5:1 we read "Huper anthroopoon kothistatai to pros ton Theon"—"For every high priest being taken from among men is appointed for men in things pertaining to God" (Revised Translation), and in Titus 1:5—"Kai katasteesees kata polin presbuterous hoos egos soi dietaxameen"—"and appoint elders in every city, as I gave thee

charge" (Revised Translation), in both of which passages a word—*kithisteemi* (to set down or put down, to bring into a certain state)—is used, which not only supposes change of condition, but also emphasizes, by prefixing *kata* (down, down upon), the idea of placing one thing upon another, as already observed in the case of *titheemi*.

Now if the writers of the above epistles and gospels had wished to convey no suggestion of the placing of hands *down upon* the head of the selected candidate for ministerial office, or that those performing ministerial functions had merely to be appointed; *i. e.*, nominated, etc., or that such a nomination effected no change in the condition and *rights* of the one concerned, why did they trouble to select words conveying these very ideas? Why did they not, as reasonable men would surely have done, choose other words, in common use, which would have exactly conveyed the required meaning and left no chance of misinterpretation? If we grant the sacred writers the possession of intelligence and common sense, we must conclude that they used these words because their meanings harmonized with the method of ministerial selection; and so when we read in Romans 13:1, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God," where of course it is evident that ministerial ordination is not referred to, we discover that the apostle employs a phrase different from those used above: *tetagemnoi esin*, exactly expressing the word "appoint" in the limited connotation allowed it by our opponents; namely, to simply place or post in a position.

The passages just considered form their strongest positions, yet how weak and miserable a protection is afforded them in reality; and when we come to consider the words of Luke in Acts 14:23, the validity of our deductions is strengthened and established, and their last shelter is utterly demolished. "*Cheirotonesantes de autois presbuterous kat'ekkleesion.*" "And when they had ordained them elders in every city."

In order that the mode of procedure of Paul and Barnabas might be clearly

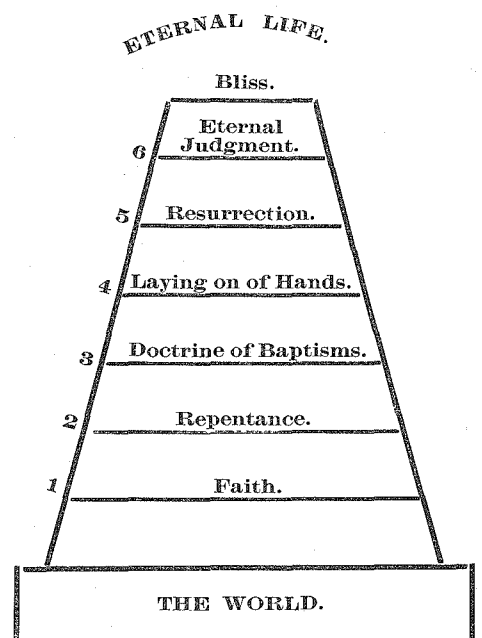
marked, the chronicler uses the verb *cheirotoneoo* (Eng. ordain) which is derived from *cheir* and *teinoo*, and means, literally, to stretch out the hands. No single word in the Greek language could be found more illustrative of the laying on of hands.

Our very brief investigation has ascertained for us that, in referring to ministerial selection, the New Testament writers employ such words as signify either organic change of condition or superposition or both, whilst in other instances—translated "ordain" in 1611 version—they take strict care to use words which cannot convey such meaning. From which facts, combined with the striking phraseology of Acts 14:23, we conclude by a simple logical process that—

1. The ministry of New Testament times was distinct from the laity, inasmuch as selection to its ranks caused an organic change in condition, whereby rights and prerogatives were secured which the laity could not exercise.

2. This change from laity into ministry was accompanied by the superposition of hands, or ordination, as popularly termed. BRITANNICUS.

THE GOSPEL AS IT WAS, IS, AND MUST EVER BE.



THE diagram represents a ladder reaching from earth to heaven.

Each round of the ladder represents a principle of the doctrine of Christ. (See Hebrews 6: 1, 2.) These founda-

tion or fundamental principles are:—

1. FAITH.—Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11: 6.

2. REPENTANCE.—The Lord is . . . long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.—2 Peter 3: 9.

3. THE DOCTRINE OF BAPTISMS.—He that believeth and is baptized shall be saved.—Mark 16: 16. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost.—Matt. 28: 19. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.—John 3: 5.

4. THE LAYING ON OF HANDS.—Then laid they their hands upon them, and they received the Holy Ghost.—Acts 8: 17. And when Paul had laid his hands upon them, the Holy Ghost came on them.—Acts 19: 6.

5. THE RESURRECTION.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 28, 29.

6. ETERNAL JUDGMENT.—It is appointed unto men once to die, but after this the judgment.—Heb. 9: 27. For the Father judgeth no man, but hath committed all judgment unto the Son.—John 5: 22.

Can any one of those principles be cast aside as nonessential to salvation?

He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day.—John 12: 48.

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. (See 2 John, 9, 10, 11 verses.)

Having learned what the foundation principles of the doctrine of Christ are, and that they cannot be set aside, we will now discover by what means they were to be delivered to all the world, and subjects gained to the kingdom of God:—

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.—1 Cor. 12: 28.

And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.—Eph. 4: 11.

And there were some ordained elders, (Acts 14: 23). Bishops, (Titus 1: 7. 1 Tim. 3: 1-6.) Deacons (1 Tim. 2: 8-13 give their qualifications.)

What were they all placed in the church for?

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

For how long?

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. 4: 13.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

Thus we see that God placed in the church those several grades of officers from apostles to deacons for the work of the ministry, that the world might hear, that the saints might be perfected, edified, and unitedly contend for the faith once delivered to the saints. (Jude 3.) If such a course of procedure was then necessary upon the part of God to bring about those grand results, through which the saints might obtain eternal life, it certainly will require the same in this age under the same gospel system to produce the same effect. For in God there is no variableness, neither shadow of turning. (James 1: 17.) Therefore if the same causes or means are not in existence now, the same effects cannot now be produced; and the fault must lie with man. It does not do in this age to say that such grades of officers are not now needed, from the fact, that while no change can be made in the principles or doctrines of Christ, they being in their nature everlastingly unchangeable, as is their author, yet the conditions, circumstances, and work to be accomplished are far different, and will equally require the overruling power of God.

In the ninth hour dispensation, when Jesus came as the babe of Bethlehem, one of the objects to be accomplished was the destruction of the power of death, and thus make it possible that man might be redeemed from death; which condition was the wages of sin and transgression of the law of God. He, Jesus, endured all the trials and difficulties of this life; enduring hunger, and thirst, and poverty, so much so that he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head;" but this was not all, those among whom he went doing good, persecuted him to the death; but, by the power of the Spirit of his Father he burst the bands of death and arose triumphant from the grave, and to the Apostle John could say:—

Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I

am alive for evermore, Amen; and have the keys of hell and of death.—Rev. 1: 17, 18.

But this was not all. While he lived among men he established that code of principles known as the gospel of Christ, the fundamentals of which are shown in our diagram; obedience to which, coupled with a righteous life, will bring man back to the presence of God to dwell with him and his Christ throughout the endless ages of eternity, while rejection of them will bring condemnation and an endless life of shame and contempt. But alas, the perversity of man cast aside the offered mercy, and persecuted to the death those who accepted and adhered to it, and thus brought to a close the ninth hour dispensation, leaving the world to pass through what is now known as the dark ages.

While it is true that grand and glorious foundation was laid for the final redemption and full salvation of all those who would receive and obey it, by Jesus the Christ, it has been reserved for this the eleventh hour dispensation to prepare for its final triumph. And for this reason, the conditions, the circumstances, and labors to be performed are of a far different nature. The ninth hour in which Jesus came was a scattering dispensation; Jesus said:—

Think not that I am come to send peace on the earth: I came not to send peace, but a sword.—Matt. 10: 34.

And history has demonstrated its truth. He also said:—

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.—Matt. 23: 37, 38.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke 21: 24.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. 23: 39.

But the eleventh hour will be a gathering dispensation, as shown by the prophets, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—Eph. 1: 10.

It is written,

The Lord appeared to Abram, and said unto him, I am the Almighty God; walk be-

fore me, and be thou perfect. . . . Neither shall thy name any more be called Abram, but thy name shall be Abraham; . . . and I will establish my covenant between me and thee and thy seed after thee in their generations, for an *everlasting* covenant, to be a God unto thee, and to thy seed after thee, and I will give unto thee, and to thy seed after thee, the *land* wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession; and I will be their God.—Gen. 17:1-8.

But because of their transgression and stiff-neckedness we have seen they should become a scattered people. But that the above was an enduring covenant will be seen from the following:—

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the *land*. . . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.—Lev. 26:43, 44.

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.—Jer. 30:3.

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my *standard* to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers.—Isa. 49:22, 23.

The standard which the Lord God will set up to the people to bring about these purposes will be the same which the Jews and people of the ninth hour dispensation finally rejected and departed from, which was his Christ, and his gospel or doctrine, for Jesus said:—

And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

He came to the Jews who rejected him, and took his life, and lifted him up upon the cross; his gospel was taken from them and given to the Gentiles; the Gentiles in turn cast his precepts from them, and set up the man of sin. These were the beginning and the end of the ninth hour dispensation. But we learn from the prophet Isaiah, that in the due time of the Lord for the gathering of his people back to the land of their fathers, he will lift up his standard to the Gentiles, and they shall assist in bringing about the purposes of God, in the fulfillment of his covenant with Abraham, with Isaac, and with Jacob. And thus by the lifting of this stand-

ard preparing a people to whom the command shall be given,

Gather my saints together unto me; those that have made a covenant with me by sacrifice.—Ps. 50:5.

Thus you will perceive that there is a great deal of work to be performed in the eleventh hour, or the dispensation of the fullness of times. And as is abundantly proven by the Scriptures given for our learning, from the early morning, or the days of our father Adam down, whenever the Lord God had a special work to do among the children of men, he always commenced that work in the same manner; there being in him no variability, neither a shadow of turning. And we read,

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

And this having been his mode in the past, certainly at the close of the eleventh hour he will call his servants together, when the labors of the day shall be completed, and he shall compensate each according to his own will; at the commencement of that hour he would certainly follow the precedents he has set in the past, from the first hour unto the ninth hour dispensations. The people of the ninth hour dispensation having departed from the truth by a general apostasy from the principles of the gospel of Christ, and lost the power thereof, as foretold by the Apostle Paul, 2 Timothy 3:1-5, which has been fully recognized by many of the leading reformers, who under the influence of the Spirit of God, which *moved upon*, and *was with* such men, caused Charles Wesley, in the fullness of his soul, to write:—

Almighty God of love,
Set up the attracting sign,
And summon whom thou dost approve,
For messengers divine.

From favored Abraham's seed,
The new apostles choose;
In isles and continents to spread
The soul reviving news.

O send thy servants forth
To call the Hebrews home;
From East, and West, and South, and
North,
Let all the wand'ers come:

With Israel's myriads sealed,
Let all the nations meet;
And show the mystery fulfilled,
The family complete!

The first thing the Lord God would do in

the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, Acts 3:21

would be to reveal his secret to some one whom he would raise up as a prophet, through whom he can issue his will and commands unto the children of men, that his purposes may be accomplished according to the plans and designs formulated by him before the foundations of the earth were laid. And thus in fulfillment of his purposes shown to the Apostle John when upon the isle of Patmos, he says:—

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

If such a thing were possible as claimed by modern Christians, that there will no more prophets be raised up such as of old to lead the people of God, but that the world will continue as now unto the end, with all its diversities of creeds and opinions, I wish to ask a few questions, the answers to which I desire shall be supported by Scripture evidence, and not by the *opinions* of men.

1. How shall the religious world be brought to a unity of *the* faith?

If it were possible for men to formulate a church in the semblance of the ancient pattern by their own wisdom, and designate their officers by the same names which Jesus placed in *his* church for the work of the ministry, please tell us by Scripture evidence.

2. Which of those grades of officers had the authority to baptize believers?

3. Which of those grades of officers had the authority to lay on hands for the gift or reception of the Holy Ghost?

4. Which of those grades of officers had the authority to break the bread, and administer the sacrament of the Lord's supper acceptably to God?

5. Which of those grades of officers had the authority to take up in their arms, or lay their hands upon little children, and bless them after the example of Jesus?

6. Which of those grades of officers had the authority to officiate in the

marriage ceremony, it being ordained of God?

7. There were also helps and governments growing out of those grades of priesthood. What were they, and what were their duties?

8. In what did the special duties of the several grades of officers placed in the church of Christ in apostolic times differ from each other?

As we have before seen, these different grades of officers were placed in the church by the Master,

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ [the church]: *till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint [officer] supplieth, according to the effectual working in the measure of every part, maketh increase [growth] of the body unto the edifying of itself [the body, the church] in love.—Eph. 4: 12-16.*

Thus we perceive that under the everlasting gospel economy of God, the several grades of officials are a present, living necessity for the purposes stated, and without them, the church, the body of Christ cannot be perfected nor brought to a unity of the faith. Surrounded as the saints have been in the past ages, and as we have seen they must and will be in the present and future, by circumstances of such vastly different character; and the eleventh hour labor being the culmination of all other dispensations; therefore, as in all the dispensations of the past, the Lord has revealed his secrets to his servants the prophets; and his modes being unchangeable, and of one eternal round, in this the closing dispensation as in all others, he will also reveal his will and secret unto his chosen prophet. For, where there is no vision, the people perish.—Prov. 29: 13.

Then apostles, prophets, evangelists, pastors, elders, bishops, priests, teachers, and deacons, helps, etc., having been set in the church by Christ as the governing power during his absence, and faith, repentance, the doctrine of baptisms, and the laying on of hands having been the first

foundation doctrines of Christ, by which subjects were initiated into his kingdom; ever remember that, whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 5: 9.

WILLIAM HAWKINS.

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INTROSPECTION.

GENERAL BOOTH, in his speech before leaving England for America, said: "One of my sons has separated himself from us, and is working in his own way. I bear him no ill-will; for though I think he is wrong, he is still my son."

These words sounded so much like what is recorded in Luke fifteenth chapter, He is still my son. I sometimes think that we saints forget at times that some of those around us are still our relations, although they may have sinned. I well remember our deceased brother, Z. H. Gurley, Sen., at a council meeting; the branch officers were reporting their labors, and one of them had a bad case on his hands, and thought that the person ought to be cut off from the church. Bro. Gurley questioned the teacher about how much he had labored with the offending one; and he said he had visited him a good many times, but it did no good. Bro. Gurley told him to go again, and take the Spirit of God with him, and plead with him, and get him to come and ask forgiveness, and if he still refused to come, to go again; perhaps in the end he might win him.

And in speaking to the officers of the branch, in regard to their duties, he, Bro. Gurley, said they were called to be saviors of saints. He also spoke of them having great patience in seeking to bring back those who had or might go astray. I shall never forget some of that good old man's words; they have helped me when laboring as teacher or priest among the saints, and I believe they will stay with me to the end of my days.

I have sometimes thought that it was possible that we as a church might get too self-righteous, like those of old who brought the woman to Jesus. But what a scathing rebuke he gave them. Let him that is without sin cast the first stone. Their eyes were opened, and they saw them-

selves, and left the place. And I sometimes think it would be good for all of us to have our eyes turned on ourselves a little more, so that we could have a little more mercy for the poor sinner; for most of them knew their condition, and a little help might do them good. HERALD READER.

HABITUDE.

AMONG the scholarly, as well as among the unlearned, there is a common belief that all prophets are old men; and the practice seems well-nigh universal, when either speaking or writing of a prophet, to refer to them as aged and experienced men. To encourage the young men and correct error, I pen these lines. Job had three counselors, and it would seem they were advanced in years, whether possessed with great wisdom or not; and the advice offered provoked a young man to speak "out in meeting":—

And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom.—Job 32: 6, 7.

My sympathy is with the young men, for I most assuredly believe that we miss many precious things given by the Holy Spirit, and much valuable instruction, from the same reason that kept the youthful Elihu silent. "Afraid" in the presence of aged men; "durst" not speak when the old veterans are at meeting. I cheerfully adopt the words of Paul:—

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4: 12.

I would exhort all the young men of the church to seek with godly zeal to comport their lives in harmony with the above wholesome instruction, and may the God of our fathers grant unto the church a host of Timothys!

So much as a prelude. Now for my subject. Lyman Abbott says of the preaching of John the Baptist:—

It is easy to conceive what power the words of this stern old prophet possessed as he denounced the iniquities of these successors of Ahab and Jezebel.—Jesus of Nazareth, p. 295.

Again, he says:—

Whatever court blandishments could do, was done, to swerve John from his uncompromising allegiance to the truth; and, if the old hero could have been made to keep silence concerning kingly wrong, the opportunity was rare for preferment, and, cou-

science might also whisper, for extended usefulness.—Ibid. p. 299.

In both of these quotations Mr. Abbott impresses his readers that John was an old man, and there are thousands who are imbued with the idea that a man must be old to be a prophet; so without questioning, believe the statements, "old prophet" and "old hero" to be absolutely true. The facts are John was but a few months the senior of his cousin, Jesus Christ, and was beheaded some two years before the crucifixion of the Savior, which event took place about the time Christ was thirty-three years of age. John was still younger at the time of his unfortunate death.

The evidence of Christ was:—

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist.—Luke 7: 28.

And yet he was comparatively a young man. Jesus Christ, the greatest of all the prophets, was a young man at the time of his crucifixion.

Of Josiah it is written:—

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father.—2 Chron. 34: 3.

This good man began aright, and that in his youth.

Here is something that will meet with the approval of all those who wish to encourage the youth of the church to seek the loving kindness of God:—

And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him like unto my brothers.—1 Nephi 1: 17.

God was very kind to the youthful Nephi and made of him an instrument of great worth to his father's family, guiding them successfully to Joseph's promised land.

The servant under God who began this great latter-day work, says:—

I was at this time in my fifteenth year.—Church History, vol. 1, p. 7.

Another youthful servant called to the work of God. He was not yet two and twenty when intrusted with the sacred writings of the ancient Nephites, and less than twenty-five when he organized this church. Our present beloved president was not twenty-eight when God called him to

the watchcare of the church. It is a mistake to think or refer to the called of God with the adjective — "old prophet," or the "old hero."

ROBT. M. ELVIN.

ON LAW AND AUTHORITY.

LAW is a rule of action, and as such compiled is considered a body of rules governing the state or nation. It is by these rules that order can be established among the people. Without law there could be no order; it is only by living in obedience to law that order can be maintained. It is said that all things are governed by law. The stars in their course roll and abide in their sphere of action in obedience to the laws of their Creator. The apple falls from the tree, the brick from the chimney, and the water running over the falls all act in obedience to the law of gravitation, and so on all throughout God's creations, all things must obey law and abide in the order of their creation.

Man being born in innocence, a child of ignorance coming to earth to live and learn, had need of a teacher, and God the Father hath appointed unto him a teacher and a law-giver, even Jesus Christ. Law is twofold; the higher and the lower, or the religious and the civil. The religious law comes to us from God, through Jesus Christ, and treats of our duties to God, to ourselves, to all mankind, and what we must do if we desire to live so as to enjoy his blessings. The civil law originates with mankind, and treats of our relations to each other in marriage, land, laws, money, weights, measures, and all that goes to regulate the dealings of men with each other.

The highest of all laws are the laws of God, who is the Supreme Ruler of all mankind, and the Judge of all, as he has decreed that they shall come to his judgment seat to be judged by him on the last great day of judgment. His laws are forever the same—unchangeable, as it is written, "The law of the Lord is perfect."

Then there is the law of the king who rules as an absolute monarch in the kingdom or empire which he governs. His word is law, and there can be no appeal from his decrees. He punishes or rewards as he pleases, and the life of each and all of his subjects are in his hands. He grants

favours to whom he may, and claims rights divine to rule over the people of the land as far as the boundaries of his empire extend. His laws are ever changing, sometimes very tyrannical and oppressive, which cause the people to mourn; but disobey they must not, for it has long since been established that might makes right, and the king is the mighty one.

In the United States it is said the people rule, and that the voice of the people make the laws; but what great good has been gained for the people as a whole it would be hard to determine, for the simply reason that the ways and usages of the kings still hold good. The lands have been given away by the million acres, but not to the people. The laws are forever changing, the rich have many advantages over the poor in much of the law that now is. The wrongs of the poor are oftentimes overlooked, the rich go unpunished oftentimes when they are guilty; but the poor who cannot buy the law must take the punishment, so that the rule of the kings still holds good, and the right of might prevails.

The kingdom of God may be likened unto a kingdom within the kingdoms, empires, and states of the world, and has its officers appointed by God's authority; and wherever there are any found who of their own free will are willing to obey God's laws by living in obedience to them, they are the people who form a part of the church or kingdom of God. A person may be a subject of state or nation and yet not be a subject of the kingdom of God; for the laws of God declare that all mankind are aliens, and they can only become subjects by the laws of adoption in accordance with the law given by Jesus Christ. Anyone may be a subject of the kingdom of God, and be a good subject of the nation or state wherein he dwells; for God's commands are to his people to obey the laws of the land, and he who obeys not the laws of the land wherein he dwells transgresses the laws of God and is not accounted worthy of the blessings promised, for it is only unto them who remember the whole of the laws of God, not only to say but to do, who can have claim on the benefits that are given to the obedient.

The good and benefits received from

living in obedience to the laws of men are all severed at death; but the promises and blessings received by those who become the children of God by the laws of adoption are not only good and beneficial in this life, but reach away into the world which is to come, when the meek shall inherit the earth, and Christ shall be their king, and his kingdom shall extend over all the world.

The laws of the kingdom of God as taught by Jesus Christ, are: Faith in God to believe that he is, and that he is a rewarder of those who diligently seek him. Repentance in turning from all that is evil or forbidden in God's laws. In being born again of the water and of the Spirit; or, in other words, in being baptized in water, and having hands laid upon them for the gift of the Holy Spirit by those in authority in God's kingdom. In complying with these laws gives men and women a right to be called the children of God, and subjects of his kingdom, and may be called God's laws of adoption. The higher laws which the children of God must obey are: Love your enemies; do good to them that hate you, and pray for those who despitefully use you; think no evil; whatsoever you would that men should do unto you, do you even so unto them. If thou knowest thy brother has aught against thee, thou must go thy way unto thy brother and be reconciled unto him. And if thy brother offend thee, thou must first take him between thee and him alone and seek to make peace before thou tell it to another. And love ye one another so that the world may know that you are mine; or, in other words, the children of God's kingdom must so live towards each other that all men who see and know them can say that those people by their deeds and acts of a truth prove themselves to be the children of God. These laws have never been surpassed by man with all his claims to intelligence, learning, and wisdom. Their beauty lies in the fact they are so plain, so simple, so easy to be understood, that the least and simplest of mankind may be able to understand. They are so grand and complete that simple as they seem to be they include everything that would make men happy in the enjoyment of "peace

on earth good will to men," if they only comply with the conditions herein named.

Men are forever making excuses, and saying, "Why! the idea of loving my enemies! I can't do it; no natural man can. It is against nature so to do."

Yes, that is a fact, as we see. No man—no natural man—can love his enemies, and God knew this; hence it was needful for the good of natural man that something should be done for him, and that was to reveal a plan unto him which if he obeyed he would be changed from a natural to a spiritual man. Men, we say, come naturally upon the earth; they are the children of their earthly parents; they learn the evil and the good, taste the bitter and the sweet, and confess that they of their own selves are so weak they cannot obey the laws of God, plain and simple though they may be. Hence the need of God's laws of adoption, and of man obeying the same, so as to understand the meaning of the words, "You must be born again, of the water and of the Spirit," and so become a child of God. He will plant within the mind or soul that spirit which is of the Spirit of Christ, which, if man will cherish in seeking to do the will of God by living in obedience to his laws, will enable him to say, "I know of a truth that I have indeed been born of the Spirit of God and his Christ, and now indeed I love my enemies, and can truly pray for them who despitefully use me, and know that it is the Spirit of Christ within me that has enabled me to do these things, that I now have a joy that they who obey not know not of, and have received of the spirit of 'peace on earth good will to men,' and a lively hope to dwell with the redeemed in that world which is to come."

Yet again men make excuses by saying, "Yes, look at such a one. He says he has been born again, yet we see none of the fruits of the Spirit in him."

That may be true, and be no fault of the planter, or the seed planted. His soil may be barren; he may find more pleasure in doing his own will than the will of his heavenly Father, and so become a disobedient child. He may forget the admonition to ever

watch and pray, and so fall into temptation. He may be weak in faith in God and his promises, and have a great struggle within himself, till the spirit of love and truth grows strong, then he will bear fruits. Men oftentimes expect too much of others, especially they who do nothing of themselves. We do not plant seed and expect fruit next day; we must abide in patience the time till harvest. So it is with those who are born of the Spirit of God; he knows all his plants, and if they in patience seek to abide in his love, they will surely triumph over all evil. It is for men to judge not, but to prove all things, holding fast to the good, and in so doing receive and learn of the blessings of God for themselves.

Men who love law and order have but to learn the law that they may know and obey; but there are many who do not love law nor order, hence there are officers appointed and authorized by the powers that be to execute the laws in empire, kingdom, and state, that offenders may be punished, that justice may be administered, and all wrongs righted.

There are also many churches in state and nation, the officers of which claim to be teachers and executors of the laws of God; but the churches are so numerous, and of so many different kinds, conflicting claims, and creeds, that they confuse the minds of men, and by their acts cause many to think that the whole is all a traditional story, and that the main thing and chief aim among them all is the dimes and dollars, so that the whole thing is set aside by many as a matter not worth their consideration, and the result now is that many have become skeptics and infidels, while many others who believe that there is a God, entirely reject the claims and teachings of Jesus Christ.

A piece of money to be genuine must be stamped by the authority of the powers that be in state or nation. There may be many imitations more or less like unto the real, but they are all counterfeits and impositions upon the people, and yet some of them are so like the real coin that it takes an expert with the aid of a detector to determine between the true and the base.

Now the detector of the false teachers is the Book of books—the Bible.

It is a sure guide for all who wish to know the truth for themselves and detect the errors of men. It is true men say the Bible is like an old fiddle on which men can play any tune they please. This is because men who claim to be teachers of God's word have taken parts of the Bible and nailed it to their opinions, while those who hear such opinions and Bible proofs care not to examine the book for themselves. Like any other law book we must seek to understand it as it reads.

When we ask men who claim to be teachers of the laws of God whence came their authority to act in the name of Jesus Christ, they say they get it from the Bible, and tell us to read the sixteenth chapter of Mark, where Jesus Christ instructs his apostles to "go into all the world and preach the gospel to every creature." Whoever heard or knew of anyone receiving authority from a book of laws? If a man has a full knowledge of the laws of the State he lives in, that would not give him the right to be a justice of the peace. Supposing he would be foolish enough to try, he rents an office in town and gives notice to the public that he is such. Some one would soon be asking him who gave him the right to be a justice of the peace. He might reply, "Why, I know all about the laws of the State, and consider myself well qualified to act in such a place." None might dispute his word, but they would all plainly tell him till he was elected to such an office, he could not be what claimed to be. A man might know all about the postal laws, and much desire to be postmaster of the city he lives in. Many of his fellow citizens may also desire that he should so act; but they all know that unless he was authorized by those in authority he could not act in such an office. Men may form associations and churches, having laws and creeds that best please themselves, and elect such officers to teach and execute their laws as they think they need, but when men claim to teach the gospel of Christ, how can they act in his name without his authority; for authority rules everywhere? No man can go into mine, factory, mill, store, or field and employ himself. He must have the consent of the

owners, or of the agent they have intrusted with the management of their business; and then when employed, they cannot do as they please, but must labor under the rules and instructions of owner or agent. Must it not be so with those who desire to act in the name of Jesus Christ?

Again we find the sixteenth chapter of Mark reads thus: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those who claim authority from the words, "Go ye into all the world and preach the gospel," tell us that all the rest of this is done away with; non-essential; no longer needed. Why no longer needed? Would not the healing of the sick by the laying on of the hands of the ministry strengthen the faith of the believer to-day as in the days of the first apostles? And is not good health to members of the church of Christ as great a need and blessing to-day as in former ages? Without examining further is it not clear to the mind of every reasoning man and woman that there is an error somewhere with those who deny these things, since all was to be done in the name of Jesus Christ, and by his power? It is written they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.

When the agent of a milling or manufacturing company employs men to labor for them, he promises them so much wages each day they work. At the end of each month the days of work are summed up, and the full amount of wages is paid. Whose money is used to pay them? Not the agent's; for as a rule he also works for pay. Then it is the company's money that pays the workmen. In this way they know that the company makes good the word of the agent, and that he stands in its stead and acts for it as if he was the company. Reasoning thus we may be assured that all those who claim to be teachers of the gospel of Christ, but who say that those signs are done away, have no authority from Jesus Christ to act in his name, and are therefore

teaching the doctrines and commandments of men. In this way we discover the false and true among religious teachers; for when Christ lived among men he healed the sick, raised the dead, and did many mighty works, and sent forth his apostles to act in his name in all the cities and country of the Jews. When their work was done they returned rejoicing that even the devils were subject to them in his name. When he arose from the dead and ascended up on high, the same power is made manifest among the believers. So, then, the conclusion of the whole matter is that Jesus Christ is indeed the teacher and lawgiver of the people of God, and that it is in vain to call him Lord, and do not the things which he says; and that the admonition is still good to search the Scriptures and learn the truth of the word and commands of God for themselves, and so be free from the errors and traditions of men, and live in the enjoyment of the spirit of peace, and the gifts and blessings he has promised to all who will hear the call and obey, even in these the latter days.

WILLIAM CAIRNS.

SAND COULEE, MONTANA.

Conference Minutes.

POTTAWATTAMIE.

Conference convened at Crescent City, March 26, 1898; John P. Carlile presiding, James D. Stuart secretary pro tem. Statistical reports from all branches were read as follows: Boomer 25; no change. Council Bluffs 256; gain 6. Crescent 138; loss 13. Hazel Dell 67; gain 1. Fontanelle 42; no change. North Star 95; gain 1. Wheeler's Grove 85; loss 5. Loss for the quarter to the district 13; present number enrolled in branches 699; scattered 88; on district record, total 787. Written reports were read from Elders J. P. Carlile, J. Carlile, S. Butler, D. Parrish, T. W. Williams; Priests C. C. Larson and J. Lentz. Verbal reports from H. N. Hansen, C. Carstensen, C. G. McIntosh, D. K. Dodson, R. McKenzie; Priests S. Underwood, P. Rasmussen, and O. W. Jones. Bishop's agent, J. P. Carlile, reported: On hand last report \$110.42; collected \$238.38; total \$348.80; paid out \$256; on hand \$92.80. Audited and found correct. Resolved that it is the sentiment of this district that the practice of publishing the Bishop's itemized reports in the *Saints' Herald* should be continued, and that the Pottawattamie delegates to the General Conference are hereby instructed to vote for the same. On motion the delegates were also instructed to vote to hold the next General Conference at Lamoni,

Iowa. On motion the case reported from an elders' court to the last quarterly conference was continued and the court discharged. The following were appointed delegates to the General Conference with authority to add such as may be attending conference and in good standing, to the delegation: Agnes Hansen, H. N. Hansen, T. W. Williams, Juliette E. Hansen, Emma Currie, S. Butler, Bro. and Sr. J. R. Lapworth, Bro. and Sr. Joshua Carlile. Those in attendance being authorized to cast the entire vote to which the Pottawattamie district is entitled. A collection was ordered in each branch to meet the expenses of those delegates under General Church appointment. On motion the sitting of the next district conference was ordered for May 28 and 29, 1898, at Boomer. J. P. Carlile continued as president and Bishop's agent, and J. Chas. Jensen as secretary.

BIRMINGHAM.

Annual conference convened at Middle Class Schoolroom, Priestly Road, Birmingham, on June 5, 6, and 7, 1897, at 7:30 p. m.; C. H. Caton president, J. Caffall and Thomas Taylor appointed vice presidents. Announcements for Sunday services were made as follows: Morning preacher, Elder G. S. Greenwood; afternoon prayer and testimony service in charge of Elders T. Taylor and J. Caffall; evening service, preacher, Elder J. Caffall. The following branches reported: Priestley Road 126; net increase 4. Summerfield 27; net decrease 1. Stafford 26; net increase 2. Leicester 22; decrease 3. The Sunday services were fairly well attended and a good feeling was manifest through the day, the speakers doing good service. Bro. J. Caffall at the Monday session gave a long and complete report of his labors, and especially that performed by special request of 1896 conference re Leicester branch difficulty. The revelation given at the late General Conference was read and accepted by a rising vote and the singing of hymn, "We thank thee, O God, for a prophet," etc. Resolutions sustaining the authorities in America, etc., not forgetting Bro. Caffall in England and the home authorities and other closing formalities brought a very good conference to a close. After the adjournment of conference Bro. Caffall preached a very interesting sermon to the young people.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday, March 12, 1898, at 2:30 p. m. J. S. Parrish president, R. B. Trowbridge clerk pro tem. Elders M. H. Bond, J. S. Parrish, W. O. Thomas, N. N. Cooke, A. S. Davison, J. E. Betts, Sen., J. F. Wilson, and R. Archibald reported; Priests J. C. Hitchcock and J. G. Cole, Teachers G. Elliott and G. F. Barraclough also reported. Branch reports: St. Louis 295; 5 baptized, 5 received, 5 removed. Belleville 55. Cheltenham 39; 2 baptized. Oak Hill 25; 1 baptized. Whearso 68; 7 baptized. St. Clair, formerly Moselle, 14; 5 received, 1 expelled, 1 died. The Quorum of Twelve Apostles

was petitioned to return Elder M. H. Bond to labor in this district; also that a high priest be appointed to preside over the St. Louis district and branch. The recommendation that Bro. John C. Hitchcock be ordained to the office of elder was adopted. Bro. M. H. Bond, J. S. Parrish, G. F. Barraclough, W. O. Thomas, G. Elliott, and Srs. Margaret Thomas and Ettie Elliott were appointed delegates to General Conference; and also authorized to enroll others as assistant delegates of those from this district who may attend General Conference. A communication from the Southern Illinois district conference proposing a change in the boundary lines of their district was favorably received. Tent committee reported having received \$86.46; expended \$81.38½; balance \$5.07½. Bishop's agent's annual report of December 31, 1897: March 1, 1897, balance due the church, \$228.75; March 3, 1897, paid Bishop E. L. Kelley, \$150; balance, \$78.75; received since, \$937.07; expended \$860.75; December 31, 1897, balance due church \$155.07. Bishop's agent's report of March 12, 1898: December 31, 1897; balance due church \$155.07; received since \$84.10; expended \$131. March 12, 1898, balance due church \$108.17. J. G. Smith, agent. Sunday services, preaching by Elders Parrish and Bond. Afternoon, sacrament, prayer, and testimony. An interesting time was had. Adjourned to meet in St. Louis, Missouri, on Saturday, June 18, 1898, at 2:30 p. m.

Miscellaneous Department.

CONFERENCE NOTICES.

Birmingham district conference (annual) will convene at Stafford on Whit Saturday, May 28, and extend over Sunday and Monday, the 29th and 30th. All intending visitors will please notify Elder J. Dyche, 6 Coöperative Street, Stafford, one week before conference convenes. Elders and priests otherwise than presiding priests of branches will be required to give reports of their labors by letter or in person; if by letter should reach secretary three clear days before the opening of conference. Licenses for indorsement must accompany report or be handed to secretary at opening of conference in person. Licenses not accompanied by report by letter or in person will not be indorsed, as per rule of district.

C. H. CATON, Pres.
CHAS. WALTON, Sec.

BORN.

BEESTRUM.—At West Salem, Wisconsin, August 18, 1897, to Bro. Juan Auguste and Sr. Bertine Beestrum, a daughter; named Edna May. Blessed at St. Louis, Missouri, March 20, 1898, by Elder M. H. Bond.

WHITNEY.—January 7, 1898, at St. Louis, Missouri, to Bro. William H. and Sr. Minnie L. Whitney, a son; named Clarence Belmont. Blessed by Elder M. H. Bond.

DIED.

DRIVER.—At Oakland, California, March 3, 1898, Ethel Narcissa, youngest daughter of

Bro. John H. and Mattie A. Driver. Deceased was born at Haywards, California, January 26, 1887. She was baptized at the age of eight years. She was buried at Irvington, Elder Geo. S. Lincoln preaching the sermon.

JAMES.—At St. Louis, Missouri, March 8, 1898, daughter of Bro. George and Sr. Effie James. Born at St. Louis, April 16, 1895. Funeral service conducted by Elder M. H. Bond.

WESCOTT.—At St. Louis, Missouri, March 15, 1898, Charles William, infant son of Mr. Charles F. and Eliza Wescott, aged 1 year and 5 months. Funeral services by Elder M. H. Bond.

ROLAND.—John Roland was born in Wastage, Wales, February 22, 1856; married in 1882 to Mary Wall, and to them were born seven children; came to America in 1884; died March 14, 1896. Funeral sermon preached by Elder Frank Izatt.

FAIRCLOUGH.—Daisy L. Fairclough, March 12, 1898, at Boston, Massachusetts. Deceased was born at Worcester, Massachusetts, February 20, 1884; baptized at Boston with her mother, sister Mabel, and brother Herbert. She was a beautiful girl, her face always beaming with smiles, and radiant with the spirit of joy and peace. Remarkably quick to learn, never failing in her lessons, even while her health was failing, she obtained first prize in her class at Sunday school on Christmas for lessons and attendance. A fragile flower too delicate and beautiful for this mundane sphere. Funeral at the home, March 15. Among the many sympathizing friends and saints present was her Sunday school teacher, Ruthie Sheehy, and her class dressed in white, and each carrying a beautiful lily, sang "Precious Jewels," while they stood by the casket upon which they placed their lilies. Prayer by M. C. Fisher, sermon by R. Bullard.

BROWN.—Oscar H. Brown, March 22, 1898, at Dorchester, Nebraska. He was born at East Chester, New York, January 23, 1851, and went to Nebraska with his parents in 1870. He was baptized by Bro. T. J. Smith, February 4, 1878, and was ordained a priest of the Aaronic order, February 5, 1882. He was buried from the Latter Day Saints' chapel in Omaha, a large number of friends and acquaintances being present to pay their last sad respects. He leaves his wife, two sons, an aged mother, and several brothers. Funeral sermon by Elder F. A. Smith.

WONDERS.—At the home of Elder Jacob Stanley, son-in-law of deceased, Bro. John Wonders, March 21, 1898. Bro. Wonders united with the church at Streator, Illinois, March 19, 1878; baptized by Apostle T. W. Smith; was ordained to the office of teacher, March 31, 1878, by Apostle T. W. Smith. Deceased was born December 26, 1816, at Felton, Northumberland County, England. He died in the faith of a glorious resurrection with the just.

TANNER.—At Bevier, Missouri, March 23, 1898, William A., son of Bro. J. A. and Sr. Sarah J. Tanner, aged 1 year, 4 months, 13 days. Baby William's spirit has gone home to paradise. Funeral services by Elder J. C. Foss.



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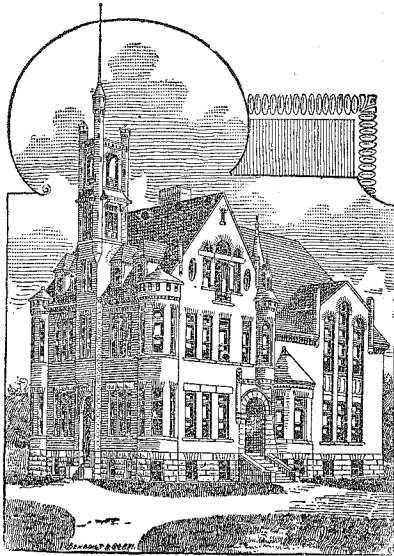
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, April 13, 1898.

No. 15.

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[Delay in mail service at Kansas City prevented our report of Religio from appearing in last issue of HERALD.]

THE "RELIGIO" CONVENTION.

NOT being present, we present the following report of the Religio Convention, kindly prepared for the HERALD by Sr. Louise Palfrey, Editor of the Religio's Arena, in *Autumn Leaves*:—

THURSDAY, MARCH 31.

The General Convention of our young people's society, the Religio, held at Independence, gives evidence of the growing strength and importance of this auxiliary to the church. While the society is, comparatively speaking, only in its beginning, the intelligent earnestness, noble aspiration, and developing ability displayed from its ranks not only suggest bright promises for the future as its work is extended among our young people, but its usefulness to the church is already being felt in the workers it is giving.

The regular business sessions were preceded by a series of institute meetings for disseminating better understanding of the society, its mission, aim, and methods, beginning Thursday evening, March 31, with a "model session." The attendance was good.

FRIDAY, APRIL 1.

The day was begun with a prayer meeting from nine to ten. It was an enjoyable session, and in the remarks that were made it was clearly evident that the trend of sentiment was towards a more spiritual characterization in the methods of the society.

Institute work was continued. In the morning, "Duties of officers" was discussed, Bro. J. A. Gunsolley leading. "Relationship of the society to the home, Sunday school, and the church," was in charge of Bro. J. F. Mintun.

The afternoon was occupied with considering "Elements of a good local society," by Bro. J. C. Hitchcock, and

"What the Religio is, and what it will do for its members," by Sr. Louise Palfrey. These subjects were interestingly discussed, arousing thought, and many questions were asked.

Although the weather set in bad, there was a full attendance in the evening for organization. While the credentials committee, who were appointed to consist of Sr. Flo McNichols, Russell Archibald, and Arthur Allen, were out, short speeches were called for, and Denver, Colorado, Independence, St. Louis, Southern California, Montana, and Maine, Clinton district, and Boston, Lamoni, and Stewartsville interests were heard from.

Further speaking was cut off by the credential committee reporting. They suggested, and it was carried, that Bro. and Sr. Hubert Case be recognized as delegates to represent the Society Islands.

The reports of the officers were read. President Gunsolley's is presented as follows:—

PRESIDENT'S ANNUAL REPORT.

One year ago in reporting to you I said that it was the most critical period in the history of the society, and that all was gloomy and dark. This year I say that the prospects were never brighter. But this convention is scarcely less important than the last. This new spirit, or rather the renewed manifestation of the old spirit, must be carefully directed. During the first years of our experience we wandered from the true genius of our object in one direction; let us be careful that we do not go to an extreme in the opposite direction, because extremes are dangerous. Let us, rather, find the safe ground on which to occupy, and there abide.

Among the many things which are encouraging I might mention some. There has been a material change with most of the locals in the direction of more solid work, that is confining it more to the study of the word of truth, and to have less of the entertainment idea. Many who a year or two ago advocated the entertainment plan strongly have gone over to the other side, and though nearly all are of the opinion that our chief object should be to make preparation for usefulness, there is still some difference as to how this preparation is to be best accomplished. This is, to me, a hopeful sign.

In harmony with this idea of more substantial work, the one-course idea has been, and is, gaining favor. And this tendency is so marked that it is clearly the duty of this convention to make such changes in its plans of study as will meet this, what has grown to be a demand.

These two tendencies just mentioned are the legitimate results of the increase and cultivation of the spirit of service upon the

young people of the church. They see as they have never seen before, that the burden of the work of the church—that of redeeming Zion and establishing it—is soon to rest upon their shoulders; and if I am not mistaken, there is coming from the ranks of young men and young women, a mighty army that will march this work on to victory, in this the "hastening time."

There is another very hopeful sign which may be seen by any careful observer, and that is the tendency toward a closer alliance with the Sunday school and the church. Yes, the two sisters, daughters of the same parent, have found that they can join hands in their work, and without jealousy or hindrance to either, cooperate in the humble part they may bear in the great work of restoration; and the manifest desire of both the sisters to be simply helpers in the great work is one which must commend them to the favorable consideration of all.

When at Woodbine last September, the Sunday school, through its superintendent, said to the Religio, by its president, "Do you people not wish to occupy two of our periods?" It was the older sister saying to the younger, Come, we will share with you the privilege which has been granted us by the reunion committee. And would it not have been manifest ingratitude if we had declined? Not only so, but there and then was ushered into active life a relationship between the sisters which was planted by the Father's hand, and which will add to the usefulness of each. This closer acquaintance was so pleasant to us that when in preparing for the winter Institute the older sister felt that she could not go on beyond a certain point until she had extended an invitation to the younger sister to join her. Shall we say that this was only the result of chance, or the mere outgrowth of courtesy, or from a fellow feeling between individuals? Ah no! Let us rather credit the common Father for being like himself in honoring, and condescending to direct those who are trying in humility to honor him. It is my conviction that this reunion work and Institute work has come to stay, and that this convention should recognize the work thus far done and encourage a continuation of it by adopting some plan for its perpetuation, if nothing more than to authorize the executive committee to make such provision as they may be able to do consistent with our financial ability.

Our brethren and sisters in Illinois have not "seized time by the forelock," but headed him off altogether in organizing a district association; and quite flattering reports come from the effort made. It has been thought for some time that district organizations would become a necessity in time, but does anyone doubt that it is already here? It seems to me that the good to be derived from it is so apparent that it needs only to be mentioned to this body to have such measures adopted as will make this a feature of our work in the future.

Until our district organizations become a common feature, it seems to me that much might be done in connection with district Sunday school associations. It has been tried in at least one instance where the Sunday school people accorded us the privilege willingly to represent ourselves, the result of which was that many friends were made to the Religio, and much prejudice removed. I am sure that much could be done in this way, and that it is worth our attention.

There is need of more local work being done in some places, as there are not a few young people in branches where local societies exist who know but little comparatively of the work

of the Religio. Why not put the work so prominently before them that they will have no excuse for letting a good thing slip? Here is work for the visiting committee, or if you have none, then it may be the duty of the lookout committee.

The superintendents of the various departments have done their work faithfully and well. There has not been an issue of programs where there have not appeared all four, this year, I believe, which is a great improvement; and the character of the programs has been improved, likewise. One cannot appreciate the labors of the superintendents who has not had some similar experience. They are certainly to be commended for the excellent work done.

Like commendation of the work of our editor is deserving. The Arena speaks for itself, but we who have had the pleasure of perusing its pages have but little conception of the vast amount of labor expended thereon. Notwithstanding some feared we would not be able to sustain the fourteen pages allotted to us by the Board of Publication, it has been done, and sometimes we have lacked for space. The contents of the Arena have shown us that we have literary [ability] of no mean quality; and suggest that at some time we may do much more in the publishing line than we are doing at the present time.

We would not by any means forget to mention the beneficence of the Board of Publication in proffering us the use of fourteen pages of the *Autumn Leaves*, for by the use of this means we have been able to carry on our work at a very slight expense compared with former years. While not all are pleased with the manner in which the space has been occupied, we are sure that it has been a potent factor in reviving the interest upon the part of many individuals and not a few locals. It is a matter of much regret that we have not been able to do more in the way of subscriptions, but then something has been done in the way of actual subscribers, and more in the way of bringing the matter to the notice of the young people of the church. We ought to make as vigorous an effort as it is possible to do to swell the list in the year that is upon us.

The experience of the committee of five goes to show that the Religians are not just sure what they want the coming year for a course of study. Some favor one thing and some another. There is quite a variety of ideas with reference to the general plan of work to be pursued; [the societies] however, have not expressed themselves upon the question. But there is evidence showing that there is more or less thought being had upon the matter, and it is hoped that this convention will be able to do the right thing. More will not be said about the work of the committee here, as it will appear in its report.

The main question before this convention as it appears to your president is the course of study. It is a question upon which hinges largely the success of our future work. To answer this question wisely we must take into consideration another; namely, What is our proper relation to the church—to Zion? This problem solved correctly, and the other may be settled without mistake. First, then, we are living in the "dispensation of the fullness of times." What is to be the leading feature of this dispensation? Is it not the fulfilling of the prophecies of all the holy prophets since the world began concerning the latter days? Is it not the restoration of the gospel, the bringing in of the gentile fullness, the gathering out of all nations under heaven the honest in heart, and planting them upon the land of Zion, to build a city where peace shall reign in the midst of a world of trouble and commotion, a city wherein the pure in heart shall dwell, whose government shall be the government of God and Christ, a city which shall be caught up in the air to meet the Zion from above? How is this city to become pure except by keeping the commandments given in connection with

the restoration of the gospel, keeping it as individuals? Who is to bear the burden of the work of building up Zion and establishing the pure in heart? Certainly not those whose heads are already silvered over with the frosts of many winters. If not these, then who? My dear Religians, can you answer? Will you answer? How will you answer? Shall not your work in this convention and in the subsequent year be such as will best qualify you for this important work? Any work which will not fit you for this work directly should scarcely commend itself to us as worthy our favorable consideration. In the injunction, "Search these commandments, for they are true and faithful, and the prophecies and promises in them shall all be fulfilled," is clearly pointed out the manner in which this work is to be accomplished, namely, by a fulfillment of the prophecies and promises contained in the commandments. How can these be fulfilled except by an intelligent obedience to them by the people of God. And this cannot be until they are first understood; and to be understood they must be studied. For the people of God to put off making a study of them is to defer making preparation for the part they might take in the work of which it has been spoken, and to defer making preparation is either to put off the time when the work shall be done, or else to permit the Lord to call others and commit to them the work which it is his will that we should do. As individuals can we afford to put it off at the risk of letting others do the work we might do? As a society, can we afford to make this mistake? Shall we not rather plan our work so as to make provision for that which will contribute most to the development of our young people in the direction of their most important work.

My advice to this convention is, to entertain this and all other questions of importance in a prayerful spirit, and if thought necessary let us fast and pray for divine guidance. Each one should feel perfectly willing to let his will become subservient to the will of the Master, which, if we are humble, will be the will of the majority. While we may, and should advocate our views, we should do it in the spirit of meekness and fairness, wishing only thereby to throw light upon the question under consideration. Any other spirit than this is from beneath and not from above. If we cannot enter upon the work of this convention in this spirit, we are not fit to represent the truth, and had better fast and pray until we experience a change of heart.

May the good Father be with us and grant that his will may become our will, and that we may be able to accomplish that which would be in harmony with his mind to the honor and glory of his name.

J. A. GUNSOLLEY, President.

LAMONI, Iowa, March 31, 1895.

The reports of Vice President F. E. Cochran and Secretary J. C. Hitchcock follow in the order named:—

VICE PRESIDENT'S ANNUAL REPORT.

I feel highly gratified with what, under the blessing of God, has been accomplished by Religio the past year.

Last convention we trembled in the balances; our right to exist was in serious doubt; and when we had tried in our own strength, and at every turn were baffled, then we humbly approached the Father of light and received direction most plain and unmistakable.

And surely the Spirit which then brought unity and consolation has been our strength and guide the succeeding twelve months.

Under the overruling of Providence, by kindness of the Board of Publication and editor of *Autumn Leaves*, and the untiring alertness and energy of our Arena Editor, our work has been represented where it should have been long ago; a position commensurate with the importance of the de-

partment of church work we have assumed to occupy. May the Father grant us grace that from henceforth we may wisely and diligently continue.

The guiding hand of Divinity may also be seen in the bond of sisterhood which has sprung up, blossomed, and bore fruit the past year, in the Reunion at Woodbine, Iowa, the Institute at St. Joseph, Missouri, and in one (at least) district Sunday school convention. And, a great wave of thankfulness rolls up from this heart that our elder sister, the General Sunday School Association, so graciously took the initiative and extended the helping, uplifting hand. O may grace divine bless and more firmly cement the union! "What God hath joined together, let not man put asunder."

As a result of these gracious blessings our work has moved grandly forward. To him who has guided be all the honor and glory.

This recognition and these blessings bring no light responsibility. By experience which cannot be mistaken we know the Source from whence our life as a society comes; we know how, when undecided or perplexed, to approach that Source. If, therefore, at any time we fail to call upon Him whose ear is ever open, how great our fall! We walk alone and in darkness!

That we have passed all danger points and that all is fair sailing, or that we may now drift with wind and tide, I am not convinced. "Eternal vigilance is the price of safety." And, it should be borne in mind that after several years of tempest-tossing, our bark, young and not overly strong, has but entered on the right course. How important, then, that we be not unduly elated over success attained, and that in true humility of spirit we pursue our way.

As your vice president views the present situation, it is one of grave importance. Serious problems face us, which, if rightly solved, mean a loosening of the grave-clothes of our society, that she may emerge from the darkness that has shrouded her, into the light and life of the mission she is, if faithful, destined to fill.

The varied experiences of the past have at last directed us to consider seriously one continuous course of study; and, our choice seems now to lie between two. Which shall it be? "Aye, there's the rub." Shall we say that either will do? That one is, under present circumstances, as good as the other, and that it is immaterial which we choose? Or does that savor too strongly of the "drifting" before-mentioned?

Shall we choose, rather, this view: That, under present peculiar conditions, one is correct, the other incorrect. Your servant inclines to the latter, and he would impress the thought that it *does* matter very materially whether or not the correct course is chosen. We can hardly afford, after the year of excellent growth we have had, to make a mistake and thereby cripple or handicap the work of our organization for the coming season. Three hundred and sixty-five days! How much of good or ill can come to us in that time!

Having purposely said this much of the gravity of the situation, it would be manifestly improper for me to give my opinion of the correct or incorrect course. I desire only to commend you to the great Source of all wisdom and knowledge, who last convention raised us to life when we were all but dead, and who has made that life so enjoyable and fraught with blessings to this moment. Seek all the information possible on the issues, lay aside all prejudice, leave your minds free and open to the Spirit's direction, and, having done this, turn your hearts to God, seek his face in this hour of need, and, rest assured, the needed direction will be given.

Two suggestions I beg to submit for your consideration:—

First. That an adequate recognition of

Continued on page three of cover.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 15.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
R. S. SALYARDS - - - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, APRIL 13, 1898.

THE SUNDAY SCHOOL CONVENTION. SUNDAY, APRIL 3.

THE exercises preceding the regular business sessions of the General Sunday School Convention were held on Sunday evening, in the upper auditorium of the saints' church, beginning at 7:30 p. m.

The Religio Convention had brought many delegates, both laity and ministry, together, and at the opening exercises of the Sunday School Association a large audience was present. The weather continued stormy throughout the day, but few if any were deterred from being present on that account; the auditorium was well filled, except the gallery, which will doubtless be well patronized when the full delegation of visitors is present. Representatives from Maine to California and from Canada to Texas, are already present; the presence of quite a number of California saints being noticeable.

Bro. T. A. Hougas, the Superintendent, called the assembly to order, and with the singing of No. 14 in the Hymnal, followed by prayer by Bro. R. C. Evans, the Sunday school work was begun. An anthem, "Praise ye the Lord," was followed by hymn No. 57, when Bro. Hougas greeted the assembled delegates on behalf of the association.

He expressed his pleasure at meeting so many who thus expressed their interest in the Sunday school movement and its work. There had not always been such an interest as now. We rejoice in the thought that not only here but everywhere we find this same interest; and it is increasing. There are many places where the work is not yet planted, but we have been made to rejoice to see the desire to improve. We have been privileged

to meet the Sunday school workers in many places during the year, in several States; and we find that the work as a whole is greatly improving, though there is still room for improvement. We find too that the work begun is one of the strong fortifications against the growing encroachments of unbelief and evil that are increasing in the world. We believe the work will grow and cause others to lend aid in its behalf.

Superintendent Hougas, assisted by the Secretary, Bro. W. N. Robinson, then presented a unique and interesting feature in the formal greeting of the assembly—a blackboard drawing of a large hand extended—"The General Association Hand," which was interpreted to the audience as follows, Bro. Robinson filling in by writing as the speaker proceeded: On the small finger was written, "Home Department." Such a department is now being developed. It is composed of isolated families or groups of families of saints, who are holding regular school sessions in their homes on Sundays. They continually received reports from such schools where two, or eight, or ten persons were having schools in their homes. The missionaries report that such schools have to a degree removed the sense of privation or isolation that many feel because of separation from branches. The next finger was denominated "Helps." The association extends helps to all its workers by books, quarterlies, class books, school records, etc. On the largest finger "Schools" was written; they are the working force, growing large and increasing in number. The next "Statistics," which are an index to the work, a record of what is being done. The thumb helps all the rest of the hand, hence was designated "The Holy Spirit." "We believe it accompanies the hand we extend to you. It is the inspiration and the force within the Sunday school movement." Across the palm of the hand was written, "Conventions and institutes." These are held

for the purpose of properly manipulating and strengthening the elements at our disposal. "If you are with us, give us your hand."

As superintendent he had found four kinds of hand shakes in his travels and labors: The first might be called the Chinese hand shake. The Chinaman takes one of his own hands in the other and shakes it at his guests. In some places the greeting is something of this kind, a measure of formality or indifference being manifest toward our work. The next is an extension of one finger, where you get a few statistics, but lack life in their work. The next they give the whole hand, but let you do the shaking; this we call the pump-handle shake—you are permitted to do the work while they look on. The fourth and last is the genuine hand shake, when they are glad to see you and you know that they mean what they say and emphasize it with evidences of heart interest in the good work. The audience was evidently pleased with the greeting, and accepted the association hand with manifest good will and in the same spirit manifested by those extending it.

Addresses by Bro. J. M. Terry and T. W. Williams were provided for. Bro. Terry not being present, Bro. Williams addressed the assembly on what might be termed "additional or further growth in Sunday school work," in which he presented what might be termed the affirmative phases of the work lying before the association. We should look at the work in the light of the present. We want to see our children attain a development equal to any others. We should forget or leave behind past opposition to our cause and look ahead and move forward. Should remember that the church has officially recognized this movement, and will hardly withdraw its recognition so long as we move in harmony with it. The church is the mother, the association the child. The former is independent, the latter dependent. The

latter is auxiliary; both should be welded. The latter is a great help, but is helpless without the church. Salvation comes through the church, its ordinances and authority and life; the Sunday school association receives all it has through the church. It emanated from and is but a part of the great central body, the church. Church workers, ministry and laity, were led to formulate and give shape to the movement. It is an organization for good within the body, and is provided for in the revelations of God's word, which recognizes such helps. He plead for the organization of mission schools in cities. We ought to be in the foremost ranks in reform work in drawing children Godward. Many children in the cities knew nothing of God and of a proper life. Their lives were sorrowful, many of them, in the extreme. Children must be met and labored with in the spirit of heartfelt love and kindness—a genuine interest in their welfare. It is kindness that brings heaven to the child, and the child to heaven, in harmony with the teachings of Jesus. The speaker made many other good points.

A vocal solo by Sr. Viola Blair, who was accompanied by Sr. Audie Anderson, closed the program of the evening. Announcements were made, a hymn was sung, and the benediction was pronounced by the presiding officer.

MONDAY, APRIL 4.

The convention met in regular business session at ten o'clock; Superintendent Hougas presiding, W. N. Robinson secretary. Hymn 158, Windowed Songs, "Go forth to the field of the harvest," was sung, and prayer was offered by Bro. Hougas. Hymn No. 74, "Abiding Rest," followed, and after a few brief words from the chairman the regular business was proceeded with.

Being so authorized the chair appointed a committee on credentials: Brn. Oscar Anderson, U. W. Greene, and James McKiernan. The time required to make up the roll of delegates gave opportunity for short speeches. In answer to call from the chair the following named responded: Brn. J. C. Crabb, J. H. Lake, Hubert Case, R. C. Evans, Sr. Louise Palfrey, Columbus Scott, Sr. Anna Sal-

yards, Brn. J. A. Gunsolley, J. D. Erwin, William Newton, Sr. Viola Blair, Bro. J. L. Goodrich, Sr. B. C. Smith, Brn. A. M. Chase, M. T. Short, Sr. Mamie A. Allen, Bro. T. W. Williams, Sr. Roxanna Gaylord, Bro. H. E. Moler, Sr. J. C. Clapp, Joseph Smith, A. J. Keck, J. F. Mintun, Sr. Ella Miller, and Bro. E. H. Fannon. The sentiments expressed were excellent and edifying. There was a manifest intelligent interest that was based upon sincere devotion to the work of the association. It afforded just ground for hope of continued advancement.

President Smith expressed his interest in and acceptance of the work being done by the Sunday School Association, the Religio, and the Prayer Union. He recognized their legitimacy in the provisions of the word for "helps and governments." All could not be apostles and prophets, but in these various spheres of usefulness were hundreds of places where men and women could work. They were helps and governments, and as such he welcomed them. They had their place in the church, and he was glad to note the good work they were doing. Many were laboring within the scope of these organizations, and according to the leadings of the Spirit moving and qualifying them. He bade the association Godspeed in its efforts, and expressed his hearty sympathy in it, and his good will.

At this juncture the committee on credentials reported. The report included lists of all districts and schools composing the association, most of which were represented by delegates.

The assembly then adjourned until two o'clock.

The convention reassembled at two o'clock; prayer by Bro. J. H. Lake.

The report of the committee on credentials was adopted. The secretary was authorized to select assistants. He named Bro. J. F. Mintun and Sr. Belle James. Brn. A. M. Chase and Orville James were appointed choristers, they to select organists. The local janitors and ushers were requested to act for the convention.

A report from the credentials committee recommended that Bro. and Sr. Hubert Case be permitted to represent the Society Islands schools,

which number 1,200 members. It was so ordered.

Reports of officers were next in order and were read as follows:—

Bro. T. A. Hougas, Superintendent:—

SUPERINTENDENT'S REPORT.

To my brothers and sisters and friends, co-laborers in the Sabbath school work, Greeting:—It is a source of great pleasure to me to meet with you here this afternoon. Gathered as we are from many parts of the country, we signify by our presence our interest and love for this department of the work we love so well; we acknowledge our responsibility therein and manifest a willingness to help carry whatever there may be of burden to the work. We recognize the necessity of systematic effort in the line of special instruction for both old and young. We recognize, too, that while we are finding, preparing, and furnishing opportunities for labor to a vast multitude of teachers of the truth, we are erecting a mighty bulwark against the incursions of sin and error upon the child, the home, the community, and against the kingdom; we are enlisting and equipping an army that will invade the territory of sin and the world, and rescue from its haunts and prisons precious souls, and save them from inevitable loss.

We have assembled here this afternoon in convention capacity, and we pray God's blessing to rest upon the meeting, his Spirit to abide in every heart, and that all may feel that we are here laboring for him and the upbuilding of his kingdom upon the earth.

Another year has passed since we last met, and with it has come and gone many opportunities. Many and varied are the conditions under which we have labored, and many and varied are the results we have observed.

The successful business man takes a complete inventory of his concern at least once per year, to see whether he has lost or gained in the year's work, and how much. This, however, is not his sole object in taking the account of his stock. If he has lost, he wishes to know where, to find the cause thereof, and as far as possible to remove it. If he has gained, he must know from whence came the profit, that he may continue the project and peradventure improve upon it. We have met here to take our annual account of stock, to see whether we have lost or gained in the year's work, and how much. If we have lost in some enterprise, let us seek out the cause of the failure and remove it, or overcome it. If we have gained we are just as desirous to learn the source thereof, that we may continue the project and improve upon it. The problems then before this convention are, Have we lost? Where, and how? Have we gained? What, and how much? What shall be our course of procedure the ensuing year?

Yes; another year has passed, and as we Sabbath school workers view the work done, is it with satisfaction or regret? Are we far in advance of where we were one year ago? We should be. Have we done what we could

have done? Have any opportunities passed unimproved? We leave the question unanswered. Have you as members assisted in making your Sabbath school all that it could be made? Are you an officer, and have you improved your school? or a district officer, and have you labored to bring each school in your district up to a higher plane? Have you done all that privilege, duty, and opportunity will admit—all that your brethren have a right to expect of you? If you have, you have done well indeed.

The condition of the association in general is good. The work is making advancement in detail as well as in general. Many district officers are awakening to their possibilities. Many of those who before were only nominally officers are either in fact or relegated to the list of exofficers, as it should be. It is becoming known that as is the head so is the body,—alive, sick, or dead.

They begin to realize, too, that it is possible for even them to do something that will keep the work moving. As they grow proficient in the work they are better able to see the existing defects and to remove them. They begin to dig to the bottom in their district convention work. Instead of an unsystematic lot of haphazard work [gathered] together and called a program, they are studying the needs of their districts and in part at least supplying them. Entertainments of a purely literary nature are fast giving way to true convention and institute work. Officers and teachers are being trained, and the various districts are occupying higher ground. We believe that a greater interest exists in the Sabbath school work to-day than ever existed before in the association, despite some strongly retarding influences. Persons have freely confessed themselves converted to the Sunday school cause, and are falling in line of work. The missionaries, so far as I know, are beginning to go on record in strong and encouraging terms expressive of their sympathy and indorsement. Last, but not least, the Holy Spirit has spoken words of comfort, encouragement, and approval to the faithful laborers in this blessed work.

During the past year your humble servant has tried to keep a constant vigilance over the entire work of the association, and as possibilities would admit, to extend its usefulness. We have tried to plant the work and train the workers. To this end we have personally visited nine districts, assisting in conventions and institutes. Three more invitations to district conventions now lie on our table to be accepted and complied with if possible. We left home the third day of last August to attend to duties in a series of reunions. We were present and conducted the work at five, one each at Thurman, Iowa; Blue Rapids, Kansas; Montrose, Iowa; Nevada, Missouri; and Woodbine, Iowa. We returned after six weeks of constant but very satisfactory labor. Satisfactory not because we found all as we would like to have found it, or because we accomplished all that we sought to accomplish; but because without exception we could see at each place good results from work done. And we feel to say

for this, God's name be praised, and to him be all the glory.

We have been connected with the reunion work of the church since the inception thereof, and we are becoming more convinced every year that these reunions afford the best of opportunities to plant the Sunday school work and to raise up workers, and we hope that the executive of the association will not fail to embrace every opportunity to do the work that can be done at these reunions.

In December of last year we planned for and with the assistance of others conducted the second Annual Interstate Sunday School Institute, at St. Joseph, Missouri. In this we were nobly assisted by our associate officers, Brn. Cochran and Robinson, Bro. J. F. Mintun, and Srs. Louise Palfrey and D. H. Blair. The Religio joined with us and did good work under the direction of their general officers, Brn. Gunsolley, Cochran, Hitchcock, and Sr. Palfrey. The work of the institute was, we believe, good and accepted of God, as was evinced by his Holy Spirit at the close of the session. One district, the Galland's Grove, Iowa, has adopted the plan of annual district institutes. They held their second in February and the results are marked and gratifying. We would like to see all districts falling in line, for we believe this to be one of the most successful ways of reaching and developing Sunday school workers. Bro. J. W. Wight said at Dow City a short time ago, "Institute work is necessary to the public school work, why not to the Sunday school work?" It is. We cannot grade up our Sabbath schools until we have graded up our Sabbath school workers.

Early in the convention year our associate officers insisted that the editorial work of the Sunday school department in *Saints' Herald* should be in the hands of the Superintendent of the General Association. After some little time we reluctantly accepted, and have done the best we could under the circumstances. We say "under the circumstances" not as an apology for any failure we may have made, but because it expresses exactly what we mean. For it often occurs we are not able to arrange the matter as we would like to have it arranged. We do not complain, for no one is at fault. The circumstances, "Aye, there's the rub." We need more space, and the *Herald* can scarcely spare what we now have. Like a large load in a small wagon; either the goods are jammed in so closely that they are damaged, or some of them left out entirely. But what can we do?

Just how much good the work of the department in *Herald* may have accomplished we do not know, nor how attractive it may have been we cannot tell. And although some features of the work are not as we would like, and others not at all satisfactory, yet on the whole we are gratified with the results. We made a call for contributions to the department, and soon they began to pour in, and continued till we now have sufficient amount if used in full to fill the department for two whole years. And a very large per-

centage of it is of excellent merit. We here express our thanks for the kindly spirit and interest in the department work manifested by so very many. It is a good indication.

Commensurate with the growing interest in the work our correspondence has reached nearly seven hundred letters this year, many of which required from three to ten pages of writing, and several hours of careful thought. This all being done by hand writing required many hours of labor. The office should be provided with a typewriter and a first-class manifold device. It will render less laborious the work of the Superintendent, and, best of all, it will greatly increase his possibilities.

Several other items I will not attempt to enumerate. But in summing up the work would say, only, that have done the best we could. We recognize God's hand in the work, and praise his name for the strength and courage he has given us when we were in the need thereof. And we bespeak for the General Association a peaceful, spiritual, and profitable convention—the closing of a successful year's work, and the opening of a year of still greater promise. May the blessing of peace, love, and unity rest upon us, and God's Holy Spirit direct us both during this meeting and in all time that is to come.

Reports of the First and Second Assistant Superintendents had not been received.

Bro. W. N. Robinson, Secretary.
(See page 228):—

An interesting item concerning the Society Islands schools was stated, as reported by Sr. Case. All their literature is in writing. There remain about fifty copies of the Question Books, formerly used by the Sunday schools in this country—all in script. All the members go to the Sunday school from the infant to the aged; a point for the study of many in our branches.

Sr. Mamie A. Allen, Librarian:—

LIBRARIAN'S REPORT.

Have on hand the bound volumes of Sunday school Quarterlies, that were handed over by the former librarian, also some unbound numbers. Have subscribed for nine numbers of each grade of the past year's issue. Had hoped that during the year I could find out exactly how many and what books are in the different Sunday schools, so I could make such report to the convention. Wrote to a number of the district presidents to find out, if possible, the names of librarians to correspond with them, and thus ascertain the data, but received no replies from some and from others the librarians were not known. So I simply make this general report from what I have been able to observe, and from what I have learned by correspondence.

In the larger Sunday schools good libraries have been started, and the books are in good circulation. In the smaller schools

effort has been made in some, to begin a library; but little has, as yet, been accomplished towards effecting the result. No reports from district librarians have been sent to me, so I cannot make a full report, as I believe the librarian ought to be able to do.

MAMIE A. ALLEN, Librarian.

LEON, Iowa, March 23, 1898.

Sr. C. B. Kelley, Treasurer. The

report showed the following totals: Balance last report \$926.28; received since, \$2,152.30; expenditures \$2,444.37; balance on hand \$634.21.

Number of *Quarterlies* now issued of each grade; Senior, 5,200; Intermediate 4,350; Primary 3,300.

The report was referred to an audit-

ing committee. The chair appointed Brn. J. A. Gunsolley, H. E. Moler, and Sr. Ella Miller.

Reports were read from a number of workers and district superintendents:—

Sr. Burton reported from Papeete, Tahiti, in answer to a question asked

STATISTICAL REPORT OF THE SUNDAY SCHOOL ASSOCIATION, APRIL 5, 1898.

District.	Schools.				Membership.				Dist. Funds.	Classes.					Officers.	Books in Libraries.
	1897.	1898.	Loss.	Gain.	1897.	1898.	Loss.	Gain.		Bible.	B. of M.	D. and C.	Senior.	Inter.		
Central Nebraska.....	4	8		4	110	302		192	1 35			10	7	8	35	29
Chatham, Ontario.....	9	14		5	374	362	12		4 92			13	9	12	58	88
Clinton, Missouri.....	5	7		2	195	204		9	3 42			9	8	8	28	15
Decatur, Iowa.....	14	12	2		910	840	70		4 00	3	1	33	30	28	87	722
Des Moines, Iowa.....	9	8	1		303	310		7	8 40			8	8	9	42	33
Eastern and Western Maine.....	7	7			273	280		7	4 74	4		10	11	16	38	263
Eastern Iowa.....	4	3	1		102	108		6	12 76		2	3	3	3	14	
Eastern Michigan.....	4	4			190	208		18	10	3		3	6	5	24	27
Far West, Missouri.....	10	10			526	591		65	1 71	1	1	15	19	14	69	297
Fremont, Iowa.....	7	7			324	384		60	1 16	2	1	13	11	8	42	140
Galland's Grove, Iowa.....	9	10		1	357	414		57	45 00		1	13	13	13	55	158
Independence, Missouri.....	8	9	1		696	720		24	1 88	2	1	16	22	18	39	286
Kewanee, Illinois.....	4	6	2		189	296		107	11 69		1	8	8	4	41	243
Little Sioux, Iowa.....	9	12	3		438	560		122	1 11			20	16	12	64	400
London, Ontario.....	17	19	2		529	684		155	6 35	3	2	10	11	13	46	267
Manchester, England.....	9	11		2	511	661		150	2 47	45					59	
Massachusetts.....	12	12			452	480		28	42 12	2	1	17	16	10	66	712
Mobile, Alabama.....	5	5			168	142	26		1 89	1		3	6	5	6	6
Nauvoo, Illinois.....	7	9		2	358	398		40	21 07	7		8	10	11	44	361
New South Wales.....	3				213											
Nodaway, Missouri.....	4	3	1		111	82	29		57			5	3	4	13	
Northeastern Illinois.....	8	8			334	308	26		40 18	1	1	16	11	7	45	88
Northeastern Kansas.....	5	4	1		188	188					1	7	5	6	27	
Northeastern Missouri.....	2	5		3	432	213	219		5 63	1	1	6	5	6	28	203
Northern California.....	6				182											
Northern Michigan.....	15	20		5	649	823		174	1 97	11	1	9	12	19	75	
Northern Nebraska.....	5	5			210	215		5	1 81			6	7	8	26	
Northern Wisconsin.....																
Northwestern Kansas.....	6				186											
Ohio.....	6				213											
Philadelphia, Pennsylvania.....	5	4	1		209	150	59		6 94			5	5	6	18	3
Pottawattamie, Iowa.....	5	6	1		322	334		12	2 47	2	1	11	10	10	35	165
Southeastern Illinois.....	2	3	1		104	136		32	1 79			5	5	5	31	70
Southern California.....	5				260											
Southern Michigan and Northern Indiana.....	4	8	4		154	380		226		2		8	12	9	51	
Southern Missouri.....	5	4	1		100	133		33	27		1	1			24	26
Southern Nebraska.....	4	4			170	191		21	2 62	1		5	6	6	34	262
Spring River, Kansas.....	7	9	2		453	357	96		5 80		1	12	13	10	41	80
St. Louis, Missouri.....	5	5			405	372	33		12 19	1		10	15	14	29	275
Texas Central.....	3	4		1	109	125		16	1 50			2	3	4	15	
Schools.																
Blakes Mills, Ohio.....	1				38											
Denver, Colorado.....	1	1			105	63	42			1		2	2	1	9	
Pleasant Grove, Utah.....	1				26											
Pittsburg, Pennsylvania.....	1				100											
River View.....	1				100											
Salt Lake City, Utah.....	1				36											
Honolulu, Hawaiian Islands.....	1				48											
Kirtland, Ohio.....	1	1			61	55	6					1	2	2	7	
New Districts.																
Oklahoma.....		2	2			37	37	25				1	1	2	11	9
New York*.....																
Society Islands.....		20	20		120	1,200	1,200									50
New Schools.																
Tulare, California.....		1	1			30	30	52				1	1	1	6	12
Standley, Indian Territory.....		1	1			30	30								4	
266 323 8 65 12,523 14,755 632 2,863 258 18 92 19 13 345 334 318 1,387 5,290																

*Full report included in Philadelphia district, from which this was taken.

Total schools	1897 266	Total membership	1897 12,523	Total classes	1,121
" "	1898 323	" "	1898 14,755		
Recapitulation:	" gain 65	" gain	2,863		
	" loss 8	" loss	632		
Net gain	57	Net gain	2,231		

Where reports are lacking this year, the totals of last year are used and are included in the totals.

W. N. ROBINSON, General Secretary.

of her by Secretary Robinson. She promised to aid the Sunday school work of the Islands so far as her circumstances would permit.

A communication was read from the superintendent of the Fremont, Iowa, district.

The Revising Committee reported as follows:—

To the Sunday School Convention: As your Revising Committee, appointed at the convention of 1897, we appointed the following named editors to prepare lesson quarterlies: Sr. Anna Salyards editor of the Senior Grade; Bro. Duncan Campbell editor of the Intermediate Grade; and Sr. Vida E. Smith editor of the Primary Grade.

In harmony with the proceedings of last convention the following resolution was adopted by the committee and communicated to the editors: "The committee is of the opinion that the matter of uniformity of lesson texts, passed upon by the convention, should be given an early trial; and recommend to the editors that, in connection with the officers of the association, they consider the same with a view to adopting a uniform lesson text at the earliest time practicable."

The question of issuing Book of Mormon quarterlies, referred to the committee, was deferred for future consideration.

After consultation with the general officers the editors were "authorized and instructed to prepare a fifth quarterly during the present year's appointment, if practicable, at the same rate of compensation provided for the other quarterlies."

This extra quarterly has been prepared, and lessons are now provided for up to October 1, 1898; thus avoiding possible delay in issuance of lessons, and enabling all editors to keep the work ahead from now on.

We have revised the lessons during the year, as provided for in our appointment.

We submit the following communication from the editors with our report:—

"LAMONI, Iowa, March 24, 1898.

"Brethren of Revising Committee:—We, the editors appointed by you to prepare the several grades of quarterly lessons, are able to report to you that, at this date, we have completed the work assigned us; namely, five series of lessons, and that lessons are now prepared covering the time up to next October.

"We are further pleased to say that we have labored in mutual peace and good will and feel that we have derived benefit from our interchange of thought in preparing our work.

"Hoping that our work may be approved by our brethren and by the great Master, we subscribe ourselves,

"ANNA SALYARDS.

"DUNCAN CAMPBELL.

"VIDA E. SMITH."

Elder Heman C. Smith, whom the committee appointed its chairman, has not been with us since the month of July; but from correspondence is in harmony with revising work since that time.

Respectfully submitted on behalf of the committee.

E. L. KELLEY.

R. S. SALYARDS.

LAMONI, Iowa, April 2, 1898.

The Song Book Committee reported:—

We, your committee appointed on the work of the Sunday school song book, report, that we have unanimously concluded from experience in the past work of the committee that the possibility of compiling a creditable book for the Sunday schools is quite far in the distant future, and that the association would be warranted in abandoning the project for the present at least.

At the last annual meeting of the association the committee was authorized to publish any of the material on hand they deemed suitable in the *Quarterlies* or *Autumn Leaves*, having such matter made into plates for use in the future book. The committee have not considered it wise to incur the expense of making such plates.

In conclusion, the several members of the committee desire to state that they are not willing to longer continue on the work of the committee, and ask that the association will release them forthwith.

Signed,

F. G. PITT.

LUCY L. RESSEGUIE.

A. H. MILLS.

The report was adopted, the committee released.

The convention adopted "a vote of thankful appreciation to the editors and of the Revising Committee for the work of the past year.

The convention authorized the superintendent to appoint one hour's time for consideration of quarterly lessons. Ten o'clock Tuesday morning was the hour named; speeches were limited to three minutes, except by special arrangement otherwise.

An amendment to the Constitution was offered, in effect that district librarians be provided for, to assist in the work of the General Librarian, as recommended by the latter.

It was referred to a committee: Sr. M. A. Allen, Brn. J. A. Gunsolley, and William Clow.

The committee appointed to revise and cheapen prices of school supplies reported:—

We, your committee appointed to revise records and secure reduction in prices of same, report that, by our request, the price of class records has been reduced from 75 cents to 50 cents per dozen. Also a new Sunday School Secretary's Record has been provided, selling at 40 cents, good for one year. Plates for this were purchased by the association at a cost of about \$15.00.

Respectfully,

T. A. HOUGAS.

J. A. GUNSOLLEY.

F. E. COCHRAN.

The report was received and spread upon the minutes.

A motion to provide for a Sunday school missionary was presented. It was referred to a committee: Brn. T. A. Hougas, G. H. Hilliard, and A. H. Smith.

Adjourned to 7:30 p. m.

The evening session opened with a larger attendance, quite a number of delegates having arrived during the day. The opening song was followed with prayer by Bro. J. M. Terry.

The first number on the program was a paper by Sr. Mamie A. Allen, the Librarian, on the subject of "The Sunday School Library."

THE SUNDAY SCHOOL LIBRARY.

The field of literature is large. No man alone can measure its length, and breadth, and compute its area in a lifetime. It would require all the lifetimes of all men to accomplish so great a task. Literature forms the basis of all culture, of all that is refining and elevating in the moral and intellectual nature. So-called literature, but which is better styled trash, works a contrary effect by lowering and debasing the standards of morality and intellectuality.

To-day among educators there is a growing sense of the importance of literature as one of the grand factors in the education of the child, and of what reading ought to do for the child.

Best thought among those prominent in educational circles seems to be in the direction that literature is another chapter in the revelation of life, and that it ought to make for the life and character of the individual. This growing conviction of the importance of reading creates a stronger demand upon the libraries so that the young people may acquire a love for reading and a taste for good reading.

We may forget things we learn, but we never forget that which we love. It is of great worth to us that the books which we place within reach of the young mind, so susceptible of impressions, be attractive, and along the line of best development of the good.

I believe, then, that those who are at all interested in the improvement of the child in the line of his reading (and we ought all to be interested) should see to it that we *read* literature, not read *about* literature. The true teacher, the true librarian, the true parent will do this.

In the child the interests in reading are at first narrow in range. Our efforts should be to widen those interests, and thus create new ones. The reader finds in his books that which strikes responsive chords in his own being. He finds examples of courage, of love, of devotion, and of self-sacrifice. He is inspired by these to form his ideal of that which is elevating, and the guiding stars that his imagination places before him, lead him on, and raise his life and life work to a higher plane. By means of his reading he

comes in touch with the higher realities and nobler possibilities of life, and a life spurred to better deeds is the result of the time spent with the master minds of literature. What we want then is not only the good for our boys and girls, but we want the best; for there is truth in the words of Ruskin, "The good is the enemy of the best."

If we would know children we must know the literature of children, and by our knowledge and sympathy increase our power. During the past year in one of our Western States, observations were made upon children's reading by putting before each child a number of questions as to the kind of reading they enjoyed most; the source of obtaining reading matter, and whether they talked to anyone about what they had read. The answers revealed many general facts that are useful as guides in selecting reading matter for young people. In the boys at the ages from nine to fifteen, or during the formative period of their lives, an eager desire for stories of adventure, war stories, stories of great men, such books as appeal to the sense of manly vigor, courage, and bravery. Among girls of about the same age a similar tendency manifests itself in their desire to read of those of their own sex who have made something of themselves in the world. As the boys and girls become youths and maidens, desire becomes more eager for works of fiction, all those books that approach the sentimental and add the quality of affection to their ideas of manliness and womanliness.

The sources of obtaining reading were the school library, home library, and lastly, Sunday school library. The fact that the Sunday school library was the least used seemed to me to give the impression that the most attractive books were to be found somewhere else. The idea of placing on the library shelves reading matter that does not pertain to religion and the conversion of wayward boys and girls seems to be in the minds of some contrary to good judgment. But experience, I believe, will show differently. Other reading our young people will have, and if we do not use our efforts to direct the selection in the lines of their tastes we fail to a certain extent to do our whole duty.

In any library the books mostly called for are the ones in which the stories are true to life; where the characters are not altogether improbable and the events are such that might happen. Where the reading is carefully trained the youth and maiden do not have desire for the lower works of fiction and wild adventure stories; but the mind demands food of more substantial nature. It is true that many of the boys and girls in the Sunday school have their tastes for a certain class of literature formed before we have an opportunity to use our influence, and it is true also, that the Sunday school library forms only a small part of the child's reading, yet it is possible to make that influence that is within our power, and that small part the very best. And, I believe, we shall be able to realize as grand results in this department of Sunday school work as in any other.

During the year I have tried to think out the best plans for the practical work of the

librarian, and the best means to accomplish the aim of the Sunday school library. The results of my thoughts which have seemed the most satisfactory I will present for your consideration. First of all it is necessary that the one selected to work as General Librarian should have the perfect confidence of the workers he represents, if such a one can be found; and I believe that among our numbers some are fitted for this through years of reading. It ought to be a person who is so well acquainted with books and authors that to run over a list of titles of books he will feel at home and among acquaintances, many of whom have become friends because of the rich quality of the literature they bring at once to his mind. Then, too, the librarian needs to be constantly on the alert for new books that are every year in the market. And he needs to read many of them, especially the works of new authors, that he may try them before assigning them to the list of friend or enemy.

I am aware of the fact that here lies an obstacle. New books are not attainable without expense, and unless the librarian is so situated that he may have access to these books without actually purchasing he may find it a difficult matter to obtain them.

The librarian ought to know the name and the author of every book that is to be found in any library of any of the Sunday schools that belong to the association. He ought to know these books either by his own reading of them or by the decision of some one in whom he has confidence as an adviser.

In connection with this idea of the amount of literature with which the librarian should be acquainted, I wish to present the plan that is followed by the Library Association of the State of New York for supplying public libraries with the best reading.

It seemed to me a most excellent one, and one which we might follow. The librarian is assisted by a literary committee. This committee situated at different places are constantly on the lookout for new books. They are placed under a similar responsibility to that of the librarian, and are persons whose judgment is such that it may be relied upon. Any book of doubtful character may be examined by the various members of the committee as well as by the librarian, and by the counsel of these be assigned its place. From time to time these workers in the line of literary development arrange a list of books that they have selected as the best, and with the prices at which they may the most reasonably be purchased, publish it, and from the list other libraries make their selection.

The librarian's field is not an easy one in which to work alone, for more or less our minds are prejudiced in certain directions, and while one chosen for this work must lay aside all personal feelings, as far as possible, and read literature from a moral and intellectual standpoint alone, it is easier and, I believe, better results can be obtained, if assistants are appointed by proper authority with whom the librarian may advise.

Our other plan, or rather a plan which may be made a part of the one just presented. In

nearly all the leading magazines and papers of the day one part is devoted to short reviews of new books, an evidence of the great importance that is attached to literature. Could not something of this nature be done in our Sunday school work?

During the year as much, perhaps, as you had expected and anticipated has not been accomplished by the librarian for this department; but I give you the result of my thoughts, and I hope more successful work may be done.

And now, in closing, I leave with you a thought in the words of another:—

"It is through literature that the genius of the race, appearing in exceptional individuals, instructs the multitudes, educates man's insight into the distinction of good from evil, reveals to him the ideals of what ought to be, and elevates the banner of his march toward the beautiful good and the beautiful true."

The paper was attentively listened to, and was evidently appreciated by the audience.

Following this paper the assembly formed itself into a committee of the whole, for the purpose of considering the subject of "Sunday school libraries." The blackboard was called into requisition and the audience was asked to give expression to its opinions on the subject. The outline developed on the board resolved itself into the following:—

1. Object: ¹To provide for teachers' and officers' needs. This thought was elaborated to also comprehend the education, the development of the child, rather than to merely entertain—"to ²instruct and entertain the child."

2. Of what composed: ¹Historical: Standard and authentic works. ²Biographical works: Lives of men and women of commendable character. ³Scientific works: Carefully selected scientific works. ⁴Works of travel and exploration. ⁵Fiction: The discussion of this subject took a wide range, as usual. It was sought to draw a proper line between useful and improper fiction. Some argued against all fiction, some in favor of carefully selected works of fiction that possess merit and are designed to exert influence for good. The prevailing sentiment was in favor of reading "all good books," those possessing light and truth from whatever source, and that were calculated to broaden the mind and widen the sympathies of the human heart, and develop the humanities. The point was not overlooked in the general statement, that

man, the offspring of God, has, through the great indwelling illuminant "that lighteth every man that cometh into the world," given expression to its inspiration in many of the good works of fiction that have been written to help the race to higher ideals and nobler conceptions of life. The audience accepted the statement, "carefully selected works of fiction." "Religious works: It was admitted that as much discrimination ought to be used here as elsewhere, hence the term "carefully selected" was also added.

The interest was unabated, but the time, already extended to 9:25, required that consideration of new features be proceeded to.

The next subject was the work of the librarians in the schools. Sr. Allen gave a brief statement of points already made in her report, published herewith.

The superintendent announced that further consideration would be taken up in the Institute work. The exercises were then brought to a close.

TUESDAY, APRIL 5.

Business was resumed at nine o'clock. The hymn "Come learn of the Meek and Lowly" was sung, followed by prayer by Bro. W. N. Robinson. After another hymn the minutes were read and approved.

The choristers announced appointment of Srs. Nellie Chatburn and Roxanna Gaylord as organists.

Certain proposed amendments to the Constitution, providing for the office of district librarian, were referred to a committee.

The report of Sr. Alice Case, superintendent of the associated mission Sunday schools of the Society Islands for the year ending April 2, 1898, was read:—

I submit below a brief summary of my work as district superintendent of the schools in the Islands mission. I have traveled extensively during the past year among the various schools, calling at the islands of Arutua, Apataki, Niau, Fakarava, Takaroa, Hikueru, Raroia, Taenga, Hao, Amanu, Marutea, Takaboto, and Tahiti; remained from three to five weeks on each island. I found everywhere an advancement manifest, and an increase in membership and attendance. I have organized three new schools in the past year, and would like just here to correct an item in the report which I handed to the secretary prior to this, in which I gave the number of schools to be 20. I should

have said 22. In my visits to the schools I have everywhere met with courteous treatment from all, and have received the hearty aid and support both of laity and priesthood.

At our convention held the 2d of April, 1898, I was nominated for superintendent, by one of the principal elders of the South Sea Islands mission, and received the unanimous vote of the congregation. I make this statement to correct any erroneous impression that may have been left upon the minds of this convention in regard to the position I have occupied for the past two years, and which Sr. Ella Devore filled so acceptably for some years previous to my appointment.

As stated in the statistical report our growth has been retarded by lack of books. Both Sr. Devore and myself spent the greater part of our time in writing copies of the Question Book for the use of the schools. Could they be printed, so that they might be put into the hands of the people, much good might be done, and greater growth could be observed. I do not desire to be understood that I put this book (compiled by Sr. Devore) before the Quarterlies. By no means. But as the child must pass through the primary department before entering higher grades, so they of the Society Islands mission must be educated up to the point where they can intelligently use the Quarterlies.

As you will remember, we in America made use of the small Question Book compiled by Sr. Walker, before we grew into the books we use at present. When the proper time arrives, no one will be more pleased than I to see the Quarterlies translated and used among our schools of that far-off mission.

The people of the islands are greatly interested in both the Sabbath school and work proper, and the entertainments which are given yearly. The work of their present convention and entertainment was left in charge of the assistant superintendent, Bro. Tapu (Tāpoo), who will probably be placed in charge of the work for the coming year. Our thoughts and prayers are with that people, and we trust that they may grow and develop until they are at one with their brethren of a more favored race.

I feel to request that every Latter Day Saint may remember them before our heavenly Father, that they may be enlightened and uplifted by the efforts that have been and are being made in their behalf.

You sister and coworker in the Sabbath school,
ALICE M. CASE.

The committee on credentials recommended that Brn. M. H. Forscutt and William Newton be added to the Society Islands delegation. It was so ordered.

The report of Bro. F. E. Cochran, First Assistant Superintendent, was read:—

FIRST ASSISTANT SUPERINTENDENT'S
ANNUAL REPORT.

The General Sunday School Association may now be said, with some degree of truth,

to have become strong. Our organization, considering its age, has rapidly extended. Still there is abundant room for growth in every phase of our work. We are not yet so strong that we cannot become stronger; not yet so perfect that there is no longer need for greater perfection. And while we may look with some degree of satisfaction at what has been accomplished, it should not be of that character that will lull us into the fancied security which will suffer us to relax vigilance. We have made mistakes, we may make more. And, what lies before is so much greater than what we have accomplished, that we are, comparatively, at the beginning of our work. In a word, if there is any point this side of eternity at which we may stop with safety, no one has really yet discovered it. I trust, therefore, it is no reflection on the body to suggest that wisdom, humility, watchfulness, and prayerfulness should characterize every movement of this convention.

In all our work the tendency to fall into ruts should be carefully watched, if not entirely shunned. Edward W. Bok says, "The average Sunday school of to-day is a rebuke to intelligence." (Of course he cannot be speaking of Latter Day Saint schools, for he probably has never seen one.) Is his statement correct? If it is, are our schools so far above the class of which he speaks that his criticism does not apply to them? If not, to what extent are our General Conventions responsible? Let others be as they may, the wheels of our chariot should have such broad tires that it will neither drop into the ruts others have made, nor leave behind harmful tracks into which others shall fall.

As a people we are sometimes understood to believe that there is nought of good to be found in other churches or in the world. The platform that "all things which are good, cometh of God," is so broad that we ought not be thus misunderstood. The question for us to decide, however, is, What is good? Policies, methods which are not really good, but which seem so, are adopted, and once in the rut, it is so hard to get out. That there is much of good in the outside Sunday school world I am convinced; but that there is vastly much more which is not good I am doubly convinced. As I regard it, therefore, along this line we need great diligence, lest we heap to ourselves those things that shall in the end prove to have been but unnecessary burdens which have hindered us from reaching the real good we seek.

We are a peculiar people. Our ministers present the word in ways characteristic only of the spirit that actuates our movement. Does it, or does it not, therefore, logically and consistently follow, that in our Sunday school work we should develop methods peculiar to none but Latter Day Saint schools? If you answer, "It does," then I ask, How far in this direction have we actually progressed?

One distinctive characteristic of the work of Jesus Christ is its marvelous simplicity. If, then, the Sunday school is the child of the church, does it not properly follow that it, too, should be simple—not complex—in all its

departments and phases, school, district, and general; simple in method, simple financially?

In this connection permit me to call attention to what one of the Twelve Apostles wrote in *Herald* of April 1, 1896: "Stop putting so much money and effort into minor organizations, good enough in their place, but not fundamental. Our numbers are too few to support everything. Let's have a year's healthy growth once without increasing the outlay. Get on a better footing. We are getting topheavy with organizations, presiding functions and presidential material, all of which require increased financial aid."

Permit me to ask, Is there not here a broad hint that might be considered with profit by the General Sunday School Association? The hint, liberally interpreted into good round English would run thusly: Would it be wise to lessen our receipts and expenditures, and thereby encroach less on the financial domain of the church?

I was permitted to attend the Institute held at St. Joseph, Missouri, December 26-29, last. Much of the work done was excellent, and the Lord by his Spirit, to a marked degree, was present. Does it follow, however, that his presence indicated that the Lord would sanctify or bless the unwise things we may have said or done? I am frank to say that I am as yet unable to see, from a financial standpoint, at least, the wisdom of a general gathering of this kind intermediate between the fall reunions and the two General Conventions and Conference;—so closely upon the heels of the former, so nearly preceding the latter. Might not the same work—or a modified form of it—be done in such a way as to more generally diffuse it, attended with far less expense?

This report must not be understood to mean that the writer does not heartily indorse the Sunday school work. That he does indorse it does not mean an indorsement of all that has been, and is being done in the name of the Sunday school. The question, What is Sunday school work proper? and the other, What are possible burdens we are lugging along that were better dropped, are quite separate and distinct. It is only to the latter question that this report is addressed.

Our work has accomplished good. If continued along right lines it is destined to accomplish much more. Notwithstanding this it is quite possible to overestimate it. Nor has it yet arrived at a place where we may cry, from a Sunday school standpoint, with either safety or consistency, "All is ease in Zion."

In conclusion, permit me one suggestion for your possible action at this convention. I recommend that a standing committee of, say, five, composed of persons other than the General Officers, Quarterly Editors, or Revising Board, be appointed, whose duty shall be to take under consideration the coming year the question of improvement of our quarterly system.

That this convention may be marked by the presence of the Holy Spirit, and that we

may eventually be led and guided into "all truth," is my prayer.

Your fellow worker,

F. E. COCHRAN,
First Asst. Supt.

The auditing committee's report on the Treasurer's account was presented. It contained recommendations that vouchers be obtained for all moneys expended, for publishing, and other expenditures. It was referred back to the committee for further consideration of the matter of vouchers.

Discussion of the Quarterly lessons being the special order of the hour, it was proceeded to, and the following named persons spoke under a rule limiting them to three minutes each: Srs. B. C. Smith, Blanche Andrews, Brn. W. A. Blair, E. D. Bailey, A. M. Chase, L. E. Hills, E. H. Fannon, Srs. Clara Peck, — Christiansen, C. Ballinger, Brn. David Anderson, C. Scott, W. N. Robinson, G. W. Blair, J. F. Mintun, Sr. J. C. Clapp, Brn. Frank Criley, H. H. Robinson, M. H. Bond, E. E. Petre, T. J. Sheldon, William Clow, Sr. B. C. Greer, Bro. Leonard Houghton, and Sr. Palfrey.

Others desired to speak, but time forbade. The discussion showed a wide range of opinion. Some favored an editor in chief, with one or more assistants. Some desired greater simplicity of language in the Intermediate grade. Some thought the historical lessons on the History of Israel should have been finished, but the majority favored the change to the more spiritual teachings of the lessons lately issued upon the attributes of God and the teachings of Christ. Some plead for graded text-books illustrated or accompanied by charts. Others thought the lessons too long. Less expense was also favored, while the idea was presented that Sunday school pennies spent for Quarterlies would never be collected for missionary work. Graded text-book work had been tried both in England and America and was obsolete; we had gone beyond that method. A teacher must learn how much of the lesson he can fix in the scholar's mind. All of a lesson need not necessarily be taught; some require and can assimilate more than others. The Quarterlies are edited by persons who cover a great deal of ground, and who seek to furnish the best of what they go over, which places it at the

disposal of teachers. Memorizing of verses was favored, in lieu of any lesson system. Study of present Quarterlies necessitated study of the three standard books; this was both objected to and commended, the commendations showing the prevailing sentiment. The Quarterlies had prepared the young for church work. Study is required in the present system, and scholars get down to the study of principles, which they fix in mind. Teachers need to be spiritual; to do their work in the spirit of prayer. Some found the Quarterlies difficult at first, but after getting down to work they liked them. They were difficult only because heretofore teachers had not been required to get down to business. Both lower grades needed to be simplified; teachers must also be able to simplify for the smallest or youngest scholars. Many primary scholars cannot read, hence must be taught through the skill of the teacher to simplify and impart.

A suggestion that illustrated charts should accompany the primary lessons resulted in the discussion and adoption of the following resolution:—

Resolved, that a committee of three be appointed to investigate the subject of having illustrated cards to accompany the primary lessons, and upon consultation with the general officers, to publish if found practicable.

The following, in effect, in aid of the Saints' home, was also adopted:—

Resolved, that the General Sunday School Association assembled in convention request each school of the church to take up a collection on the third Sunday in May, 1898, for the purpose of furnishing the halls of the Saints' Home at Lamoni, Iowa; and that the treasurer of each school be instructed to send money to the General Association Treasurer, and that the latter be authorized to place this fund in the hands of the Bishopric for use; and so that it may be in hand by June 15, 1898.

Bro. Hougas explained that the collection was a special one—to be taken in addition to the regular collection in the schools on the date named.

The resolution was adopted with the understanding that the funds collected be sent to the General Treasurer, the latter to keep account thereof and turn over to the Bishop.

Adjourned to two o'clock.

The afternoon session was opened

promptly; prayer by Bro. J. W. Waldsmith. Minutes read, approved.

The special order—the election of officers—was taken up, resulting in the choice of the following: T. A. Hougas, Superintendent; J. A. Gunsolley, First Assistant Superintendent; Charles E. Crumley, of California, Second Assistant Superintendent; W. N. Robinson, Secretary; A. B. Hanson, of Lamoni, Treasurer; Mamie A. Allen, Librarian. The choice in each instance was made unanimous.

A vote of thanks was tendered the retiring officers for their services.

The auditing committee reported. Their report was approved, including a recommendation that vouchers be obtained for all moneys expended.

Committee on Sunday school missionary reported:—

The committee met and consulted, and report: That in our judgment we do not consider that it would be wise at the present time to appoint missionaries or a missionary in the field as a Sabbath school missionary.

We believe the Superintendent and his two assistants are force enough in the field at present, with the aid which the general church missionaries give them, to meet all demands in that line. It is also our opinion that such missionary work would in some sense hinder local laborers; also the expense would be such that the association is not in condition to meet.

The committee are of the opinion, that if the association desires, the Superintendent might be so maintained in the field that he could give his entire time to the work; this would supply the want now felt, in part.

We also recommend that the regular church missionaries be requested to interest themselves and give as much of their time as they consistently can to the Sunday school work.

T. A. HOUGAS,
A. H. SMITH, } Com.
G. H. HILLIARD,

The body chose Bro. F. M. Sheehy, Sr. L. L. Resseguie, and Bro. C. H. Burr to act as committee on primary cards.

Committee to purchase furnishings for halls of Saints' Home, Alexander Hopkins, Frank Criley, E. L. Kelley.

The following amendments to the Constitution were adopted:—

We, your committee on amendments, report and recommend as follows:—

That article 3, section 1, of district associations, be amended by striking out the words "and a" and adding the words, "and a librarian."

That the following be added to article 4, as section 5:—

5. *Librarian.*—The librarian shall keep a record of all books by title and author in the various libraries in the district.

He shall seek to promote the efficiency of

library service in his district by advising with General Librarian as to establishing and maintaining libraries, by informing himself of the needs and possibilities of his district, by encouraging the circulation of books between the schools of his district, and the collection and distribution of literature for missionary purposes.

He shall also do what he can in collecting and preserving such evidences of archæological and other data as have a bearing in establishing the fact of the ancient civilization of America and of the latter-day restoration.

MAMIE ALLEN, } Com.
WM. CLOW,

The assembly made choice of Brn. E. L. Kelley, R. S. Salyards, and H. A. Stebbins as the Revising Committee.

A resolution followed and prevailed: That the selection of editors and fixing of compensation be left with the Revising Committee, the Superintendent and First Assistant Superintendent.

Adjourned to seven p. m.

The evening session was opened with the usual exercises; Bro. J. L. Goodrich offering prayer. The minutes were approved.

The Superintendent, First Assistant, and the Secretary were authorized to appoint a committee on program for the next convention, the Superintendent to be chairman of said committee.

A resolution was adopted providing that when adjournment is had it be subject to the call of the Superintendent.

The following was moved:—

Resolved, that we adopt the recommendation of the First Assistant Superintendent, that a committee of five be appointed, outside of the General Association officers or the Revising Board, or editors, to take into consideration the arrangements and improvement of the Quarterlies or other course of study, and report at next convention.

It was adopted.

The following was also moved and adopted:—

Resolved, that we recommend to the committee appointed to select editors for the Quarterlies that there be a less number appointed, or that one be appointed as editor, and he to choose his assistant.

The Superintendent requested that he be provided with a typewriter and manifold device, in order to facilitate the work of correspondence. The request was granted; the Superintendent being authorized to make the purchase and draw on the Treasurer for the amount.

A committee of three was appointed by the body to solicit contributions of

music, and to be custodians of music already collected, for a Sunday school song book: John L. Morgan, of Keb, Iowa; William Richards, of Higbee, Missouri; Sr. Belle James, of Independence, Missouri.

Committee of five to consider improvements in lessons: Brn. J. F. Mintun, M. C. Fisher, G. W. Blair, and Srs. Louise Palfrey and B. C. Smith.

The sum of one hundred and fifty dollars was set apart for use, under direction of the officers, for the good of the general work.

The general officers were instructed to submit an itemized statement of receipts and expenditures in their reports to the conventions.

The Secretary was instructed to publish in the HERALD a notice of a proposed amendment to the Constitution, to provide that all general officers and general appointees of the church be ex officio members of the Sunday school conventions.

The chair defined the general church authorities contemplated by the resolution as follows: The First Presidency, the Patriarch, the Twelve, High Council, Seventy, Bishopric, Church Secretary, Church Recorder, Church Librarian, Church Historian, Assistant Historian.

President Joseph Smith made an address, stating that according to what had been done in the conventions was in favor of education, and in the broad sense of the term. He made a plea on behalf of education upon general lines, for the purpose of preparing all our young people for the duties and privileges of life in its various spheres of action. The church had provided an educational institution. We must as a people rally to its support. We must not employ agents to do a work and then leave them unsupported in a financial, moral, or any other sense. This body cannot justly go back on its record in this regard. Graceland College should be made self-sustaining. We should make a cohesive effort. It is necessary for us to make this effort. Others here will speak further in behalf of the college. A man's religion, according to Henry Ward Beecher, should get him body, soul, mind, and pocket.

Bro. Anderson presented a song,

words by Jean Ingelow, music by Sr. Audentia Anderson, "The White Clover Song," which had been published solely in the interest of Graceland College, which would be sold by him at fifty cents per copy. The song was then sung by Sr. Viola Blair, accompanied by Sr. Anderson.

Adjourned to 8:30 a. m.

WEDNESDAY, THE 6TH.

The closing session of the convention opened at 8:30 a. m.; prayer by H. N. Hansen.

The time was devoted to the reading of a Sunday school newspaper, edited by Bro. Charles Fry and Sr. T. A. Hougas. The newspaper was replete with spicy notes and hints from beginning to end. We regret that we have not room to publish it.

Bro. J. F. Mintun followed with an address, on how to carry home the good things heard at the conventions and institutes. He made many good points, but which we are unable to present in full in our limited space. Among them we note: Write the points in the heart and in the mind, and read the published accounts of the convention. Many heard with enthusiasm, but failed to retain and recall. All should be able by proper effort to retain, to recall, and to present and make personal use of what they learn in the gatherings.

The convention then stood adjourned, Bro. T. A. Hougas pronouncing the benediction.

The assembling was characterized throughout by a spirit of peace and unity, and seemed to be greatly enjoyed by all present. The workers were glad to be present, glad to meet one another, and renewed their interest in the work and increased their friendship for one another by meeting and greeting and in considering the interests of the general work. All separated in the spirit of happy good fellowship and gladness and good cheer.

Institute work and other features of incidental school work will be considered at called meetings of the workers during the conference. Another year of progress opens before the General Association. Success to all the workers. Those who labor will develop and be blessed in their efforts.

Elders E. L. Kelley, R. S. Salyards,

and H. A. Stebbins, of the revising committee, and Elders T. A. Hougas and J. A. Gunsolley, of the association committee, appointed to select editors for Quarterly lessons, met and adopted the following:—

Resolved, that we employ one editor and such assistants as may be necessary. Sister Anna Salyards was appointed editor in chief, and Elder Duncan Campbell assistant editor.

The following was also adopted:—

Resolved, that the editors be authorized to solicit the assistance of such individuals in preparation of lessons as they may find available.

The report of Bro. M. C. Fisher, Second Assistant Superintendent, was received since convention adjourned, by the Association Secretary, Bro. W. N. Robinson.

1898.

THE GENERAL CONFERENCE.

WEDNESDAY, APRIL 6.

THE forty-sixth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in the main auditorium of the stone church, at Independence, Missouri, on Wednesday, April 6, 1898, at ten a. m. The weather was cool but pleasant. The large assembly evidenced the increasing interest in the great latter-day work. Delegates were gathered from Maine to Canada and Oregon and Washington, on the North, and from the Gulf States on the South; from the Atlantic and Pacific States, east and west; and Europe, Australia, and the islands of the sea were also represented.

The assembly was called to order by President Joseph Smith, who announced the opening hymn, "Redeemer of Israel," which was sung, and President Joseph Smith offered prayer.

A permanent organization was effected by making choice of the following named officers: Presiding officers, The First Presidency, Joseph Smith, A. H. Smith, and E. L. Kelley; Secretary, R. S. Salyards, Church Secretary, who was authorized to choose his assistants. He made choice of Brn. T. W. Williams and A. B. Hanson.

A committee on credentials being provided for the President appointed as such Elders F. M. Sheehy, of Boston, Massachusetts; D. L. Harris, of San Bernardino, California; and

James McKiernan, of Farmington, Iowa.

Addresses were called for, and the following named brethren responded: A. H. Smith, Patriarch and member of the Presidency; W. H. Kelley, President of the Twelve; James Caffall, J. H. Lake, and J. W. Wight, of the Quorum of Twelve; and E. L. Kelley, Presiding Bishop and acting Counselor in the Presidency.

Limited space prevents insertion of all.

Bro. A. H. Smith's address is as follows:—

I realize that the church members, many of them, have been wondering, and have asked in their thoughts, What is the Patriarch of the church doing? And I have thought to make some statement to the church relating to the matter. You will bear in mind that my call to the position of Patriarch was made last spring, and I made the effort to enter in upon the duties of that office, but I discovered that there was very little written in the records concerning the duties of Patriarch. I discovered something more than that, that there was something necessary that had not been provided for, but I was unable to provide these things. I have been willing to enter in upon the duties of the Patriarch so far as I understand them since my call, but earnestly desire more light in regard to the matter. Those wishing their blessings, of course, desire a copy of that blessing, and to obtain a copy I should have some one to make that copy,—take it as the blessing is given. I have felt very delicate about making or writing out a blessing after the blessing had been given. Again, I needed a record, for if a blessing was given there should be a record made of it. There was no provision made for this; and other things in like manner presented themselves as obstacles in the way.

I consulted, also, with the President of the church, and receiving no light or instruction that seemed to justify me in moving forward, I have not moved in that direction. However, I sought to improve the time in the line of Evangelist.

To me, it seems that there never has been so bright a prospect for the work as at the present time. The work is moving onward and accumulating, assuming proportions that are grand; and a realization of this fact encourages me in the call that has been made upon me; and my only desire is that I may make myself worthy, that I may be used by the Lord, in the calling whereunto he has called me, acceptably to him. I have not felt inclined to move forward hurriedly, but rather to move cautiously. I want to be right, and move in the right direction, but have not been inclined to push this matter at all—on the matter of my duties in the office named. I have felt myself ready when the Spirit would direct me to move forward, and I am still ready to move; and should it be the good pleasure of the Lord that these things

that seemed to have been hindering should be supplied, the obstacles that have stood in the way should be removed, I shall enter in with joy and gladness upon the mission that has been assigned me in that direction. I shall make the effort in the future to make myself an approved servant. I have tried to in the past.

I would say that during the year what time I have been able to labor I have received the evidence of the Spirit confirming the work as strong or stronger than ever before. It has moved upon me in strength and power, and at times has caused me to weep and tremble, and rejoice in the work.

It is the work of God, and I desire to be an instrument in his hands to help move it on.

May God bless you.

Bro. W. H. Kelley:—

It affords us all, no doubt, great pleasure to be here to-day in such large numbers assembled after a year's separation, with beaming countenances and hopeful hearts. For myself the last year has been one of activity, so far as I have been able to be active; and my mind has been given to weighing matters probably as carefully as ever before, and more so. In the comparison of that that claims our attention, with others, its worth as compared with others, and at the conclusion of the year I meet with you here to-day still strong in the faith that this latter-day work is all that it claims to be. Though misunderstood by the masses of mankind, it has within it the principles of right, true gospel principles, as we find outlined in the scriptures of truth as taught by Christ and his apostles. That no person that is identified with the faith to-day needs be ashamed of his profession of faith; he need not be afraid that sometime along human experience he will have to give up his faith because some person has been able to prove it untrue; that is to say, if what has been revealed in the past—contained in the Bible, Old and New Testament—is true and came from God, if there is any such a thing as truth pertaining to the Christian religion. It is well known that the faith that we represent here to-day is not based upon creeds, councils, or inventions of men; that we go to the real source of Christianity for our profession of faith for fundamental principles, the New Testament itself; and hence it is easy enough as we pass along in the presentation of this faith—as it rubs against and is placed beside other faiths that we come in contact with in the world—to see its strength, its power, and its force; and whatever other individuals or persons representing other faiths may think of us as a people, they have been constrained to acknowledge that the faith or gospel principles that we advocate are founded in fact and cannot be overthrown. Some of our strongest antagonists have so declared, and this is much more than what can be expected to be said truthfully of many other theories of religion in the world.

In this day of advanced thought and comparison of views, people are looking for something as a foundation more real than true, in a religious sense, than what they have been conversant with in the past. The

thinkers of the age, in a great many instances, are unsettled with reference to what they know about any religion—the Christian religion not excepted; the spirit of doubt and unrest is prevailing in churches as well as out of churches, and we find that individuals associated with the movement that we are engaged in, are the most staunch and confident of any class of workers that we have come in contact with. And when I make this remark, I do not do it in the sense but what others may feel as confident in following an untested, traditional faith, but I am talking of that class of individuals who think and make inquiry into the principles of their faith with a view to be able to assign a reason for their belief, and for their adherence to their cause. And I remark again, that so far as my experience goes among believers of the faith in the last year, their faith has been confirmed through the reading of the word, and through the impress of the Spirit, that we believe indited this latter-day work. The great claim that is made by us, in contradistinction to others to-day, is that God introduced this work specially for the good of mankind, and like he said to the apostles of old, "Lo, I am with you always, even unto the end of the world." We believe he has made a similar promise that he would be with us, and with all those that would become identified with this movement. Now if this part should fail we would necessarily lose heart, lose confidence; but in the presentation of this gospel theory, so to represent it, we find individuals coming from various parts of the land, becoming identified with it, and they make the statement that God does confirm that faith to them from heaven, which gives us strength and confidence to go on in the work. It enables us to measure others in some degree, so far as the spiritual forces are concerned. There are many spiritual forces that work to-day in the world, a great many kinds of people claiming they are moved upon by some spiritual power, so the claim of spiritual influences is not extraordinary in this regard; but what spirit is it that moves men, seems to be the question of to-day. Is it the one that moved the ancient saints and apostles? Is it the one that sustains the fact that Jesus is the Son of God, and he came unto the world to save men; that the doctrine that he consummated by his life work here was sanctified for the blessing, uplifting, and salvation of the human family? Is it that Spirit that sustains these facts, and if indeed the preaching of the gospel as declared by God was "the power of God unto salvation to every one that believeth" is sustained by this heavenly force and power, it is no strange thing, it seems to me, that a handful of individuals, so to represent it, would congregate here to-day to take into consideration measures looking to the evangelization of the whole world. It is confessedly admitted that no such power of life and inspiration is among men of other faiths to-day as in ancient time.

So far as my observation goes, God has done his part in the last year among the saints, and among the ministers, when they have stood to preach the gospel with power

and inspiration; surprising themselves at times, encouraging to believers, and convincing to inquirers. So we rejoice in the fact this morning that we are identified with a work that is in the hand of God, and he is able to give it success, so we are not discouraged in this regard. The work with us is increasing. There has never been a time when the outlook was more hopeful for the advance of the work in the East. Of course there is where wealth lies, where prejudice lies, where worldly influences lie, that are strong, and hence the opposition is greater perhaps than in any other part of the land. But the work is gaining in influence, and it commands respect. In many places men and women that at one time thought we were scarcely worth consideration, now begin to give us consideration, and believe we have the right of existence, and right of place in society. Best of all, they tell us that individuals that espouse this faith and *live* it, make good and worthy citizens, as good as any in the land, and our opponents are willing to concede this fact. So let them think as they may about our peculiar religious proclivities. If it turns out good men and women, loyal to state and society, with faith in God, they cannot find a great deal of fault with us any way. So I am in the faith this morning, and am pleased to see you all here; and may God bless us and make us strong for the work in the coming year, and confirm us for all time, is my prayer. Amen.

Bro. E. L. Kelley:—

The church finances for the year that has just passed, closed in a more satisfactory condition, to the mind of your speaker, than for any year prior in the history of the Reorganization. I present this thought at first for the reason that you all expect me at least to talk with reference to these conditions. Some things confront the church to-day that were never thought of, not necessary to think of, when in the beginning of the Reorganization thirty-eight years ago; or, we may say, forty-six years ago. At that time the work was young, the individuals engaged in it were young, the workers were young in the work; but now there are many in the church who are aged in years and aged in the gospel service. The conditions of the church to-day, by reason of its growth and development, call for attention to hundreds of individuals who have to have care and oversight, to some extent, that was entirely eliminated from the work of the Reorganization in its first years, or the organization of the church sixty-eight years ago. This may account, in some degree, for the fact that the work of the Bishop has been a little different to the work of the first Bishop of the church. It is our duty to meet the demands of the work as they arise. Men and women will do that if they expect that the work is to progress and meet the issues that it is possible for it to meet.

The past year we have been engaged not only in collecting and disbursing funds for the relief of elders' families and the poor, as was the work of the church when it was inaugurated, but also of building and maintain-

ing a proper place for the aged, the superannuated who have become such when giving their lives to the work of Christ, and hence some criticisms have come from different parts of the country, thinking that we are overstepping the bounds in this, and complaining that the saints, as others, paid their taxes and kept up the institutions for the poor in different parts of the country, and they thought it was doubtful propriety for the church to undertake to establish and maintain an institution known as a home for the saints in contradistinction to a poorhouse as furnished by the world. Until I began to examine and inquire into the conditions and surroundings of these different places it did not occur to me that there was so wide a distinction between them and proper homes. You send our poor who have become so by reason of the fact that they have undertaken to live the religion of Jesus Christ and present it to their neighbors and others, send them to a place where they never hear a public prayer, where their surroundings are anything but saintly, where they never hear a real kind word, possibly; where if they complain of their affairs they are met with rebuff in the most stern way, and then call yourselves the Church of Jesus Christ which presents such a condition as that, shows that you are not entitled to the claim.

Our work, then, has been to change these conditions, and I present the idea because some instances have been presented, not only in our own county, but from others, with respect to the work of the church in preparing for the care of the worthy poor belonging to the church. As an example: I received from our Board of Supervisors a letter stating that an individual was in the poorhouse of our county, who claimed to be a member of the church, and giving his name, said that they understood that we took care of our own poor, and asking that we send up for him. I replied to them that it was the work of the church and the undertaking to care for every worthy poor person of the church who was under circumstances that they could not care for themselves nor had friends and relatives who could care for them; but where an individual, as was in that case, of doubtful condition, could not come recommended, had wasted his life in riotous living, had not borne properly the name and profession that he had passed under and had not represented Christ, we left him to the care of the world wherein he had lived. I received a letter back in reply that they believed that that was right and proper, and made no further objections. I only mention it to show you that the place prepared is for worthy individuals, whether they have been in the church a great length of time or a short time, so that they have done their work well and come well recommended from the president of the branch where they live, from the Bishop's agent, and the president of the district where they live, so that there may be no doubt as to worthiness, or that necessity exists for such a home and such a place. That is now finished, prepared, fitted, and completed and in proper condition, and relieves this arm of the service of one of the

greatest burdens that has been upon it for the past three years.

There is, however, in the work that is closely connected with that of the Bishopric, another institution of no less importance to the church, and should be of equal interest to every individual of the church, and which has been a burden, to some extent, upon the Bishop of the church, because he is made the Trustee of the institution, and it needs the care and oversight or close watch of every member of the church for a few years to come in order that it may make the success that it, is possible to make. I refer to the college that by resolution of this body was inaugurated four years ago. The building began three years ago and the school opened a little more than two years, now being in its third year, and I am surprised that individuals claiming to walk in the light of God, standing in the situation that Jesus placed his disciples when he said, "I give unto you to be the light of the world," should so far misunderstand the object and the work and the benefits of this institution as to think that the church could afford that it should stop or that we should abandon the enterprise, and let the body progress as we hope to do. So far as I have been able to judge of this important work, not only of the surroundings of the immediate vicinity where located, but in various districts of the church, it is to-day doing more good for the work in the world than any five ministers that you have in the field, and yet sometimes individuals think if they should contribute ten cents or a dollar to the building up of Graceland College or the maintaining of the same, it would be lost to their credit, not only here in this world but in the beyond. Now, I am as much interested in this work as I have been in the work of building a home. I believe it is equally important to the church to keep our young men and women within proper lines and bounds, because by experience of my own in the world when a young man and the observations that I have since had in traveling over this country, I have found out there are more young men and women lost to the work of God by reason of miseducation and coming within the spirit of Babylon which is contrary to Christ, than are gained by a half dozen ministers. If this is true it devolves upon us to maintain an institution where our young men and women may receive such a high and valuable education as will enable them to meet with the learning and the training of those who pass through institutions that are not under surroundings as this institution is.

Graceland College, as it was ordered through direction of the General Conference in this room, is a nonsectarian institution, so directed to be. I notice one of the professors of that college in this audience who belongs to no church, if I understand his denominational place. We never asked him when he came from the State University of Iowa what his religion was. We wanted to understand whether he was a man willing to do right, and was moral in his life, understood the requirements of a professor in his work, and was educated in the sciences of the times

that we expected him to teach. He has given us satisfaction in that regard. If it is a nonsectarian institution, that is as far as we have the right to go. We can neither teach infidelity nor sectarianism there, for when I refer to nonsectarianism I refer to the fact that we should no more teach infidelity in such an institution than we should teach the views of some religious denomination peculiar to its tenets. Such an institution we have. Such an institution is placed in proper surroundings. Whatever may have been said and done by individuals who have been adverse to it and have thought that the church looked forward to an educated ministry after the fashion of different societies of our times, has been a mistake. We believe that God, with a polished shaft in his hand, is able to perform better work than with an unpolished shaft, and if any of you think it is not true, work in the service of the church in any position that you will come in contact with individuals of diverse views awhile and you will find those who are most easily worked with are those who have become polished either by educational training or under the inspiring influences of the Spirit of God through a long experience.

Now these matters are before the church to-day. They are to be dealt with. There should not be a man or woman or a boy or girl whose name is upon the church record who would for a moment think that we will go backward with reference to this institution, but that we will move forward, and I will say in reference to it that this remark is called out by reason of the fact that institutions who have erected colleges and places of learning, churches of different names and varieties and stronger than we are in many regards, have failed in their undertakings. We should not think of failing. We cannot afford to fail. We must not expect to go backward, but our motto should be, Forward.

The organization was further completed by the following appointments: Brn. Orville James and A. M. Chase choristers, they being authorized to appoint organists; and as ushers: Brn. B. C. Smith, Samuel Burnham, Ira Burdick, Mark Harrington, Wesley Ballinger, Nephi May, Alma Chatburn, Harry Hatty, and C. F. Church.

The following order of meetings was announced by the chair: Prayer service at nine a. m.; preaching at 10:45 a. m.; business session at two p. m.; preaching at 7:30 p. m. The chairman also stated that the transaction of business being the primary object, seats would first be provided for the ex officio members and delegates, the audience to occupy remaining ones. Seats were open to all alike at preaching and prayer services.

The ministry and delegates were

then assigned to regular places as follows: The First Presidency, the Twelve, and the Bishopric on the platform; the High Priests and Elders to the right; the Seventy in front; the delegates next to the Seventy; the space next to the delegates and the gallery being left for visitors and others.

Elders J. M. Terry, U. W. Greene, and J. F. Mintun were appointed a committee to supply information to representatives of the press.

Hymn No. 35 was sung, and President Joseph Smith pronounced the benediction.

The afternoon business session convened at two o'clock, President Joseph Smith in the chair. Hymn No. 16 was sung, prayer by Bishop Kelley.

Minutes of previous meeting were read and approved.

The committee on credentials made additional report. The committee was authorized to insert the name of G. T. Griffiths in the list of the Ohio delegation. Other requests and statements were referred to the committee.

Reports were read from the following named missionaries in charge: W. H. Kelley, Heman C. Smith, G. T. Griffiths, J. W. Gillen, R. C. Evans, E. C. Briggs, J. W. Wight, I. N. White, J. F. Burton, C. A. Butterworth, Joseph Luff, and T. C. Kelley. Reports were also read from Brn. Hubert Case and Gomer Wells.

Elder R. S. Salyards, Church Secretary, reported.

Elder H. A. Stebbins, Church Recorder, reported. The Recorder's report showed: Total membership 40,639; baptisms 2,755; received by letter 1,195; deaths 451; expulsions 162; net gain 2,269; ordinations 222; marriages 311. Gains by States: Missouri, 356; Iowa, 311; Nebraska, 180; Canada, 174; etc. New branches, 19. Increased efficiency of branch and district clerks was noted by the Recorder.

The report of the auditing committee on Herald Office accounts was read and included in the minutes.

Announcements were made. President Smith pronounced the benediction.

The evening preaching service at half past seven o'clock was in charge Elder of Henry Sparling; Elder U. W. Greene addressed the congregation.

THURSDAY, APRIL 7.

The morning prayer service at nine o'clock was in charge of Elders John Chisnall and C. A. Beebe.

Elder H. E. Moler addressed the congregation at the morning preaching service. He was assisted by Elder Hubert Case.

Business was resumed at two o'clock, President Joseph Smith in the chair. After singing No. 53 (Hymnal), prayer was offered by Elder W. H. Kelley.

After the reading of the minutes, an additional report from the committee on credentials was presented.

Reports were read from the following named missionaries in charge: James Caffall, J. R. Lambert, John H. Lake, and George Montague.

The Bishop's report, also the auditing committee's report thereon, were read:—

Balance last report \$1,112.22; received since \$27,253.41; total \$28,365.63. Expenditures \$24,645.88; balance on hand \$3,719.75. Receipts of agents \$37,495.58. Expended and remitted to Bishop by agents, \$32,679.75. Balance due from agents \$4,815.83. Assets \$60,044.34; liabilities \$17,480.32; net assets \$42,564.02. Net assets last report \$37,876.66. gain during the year \$4,687.36.

The report will appear in full in the HERALD and the summarized statement in the Conference Minutes. We omit elders', Saints' Home, and other accounts.

The following preamble and resolution on the death of Frances E. Willard was presented:—

Whereas, in the death of Frances E. Willard there has been removed from this mundane stage of activities and usefulness to one of higher and greater possibilities a great and noble woman,

Therefore, be it resolved that we, the Reorganized Church of Jesus Christ of Latter Day Saints, in General Conference assembled, hereby express our sympathy and condolence towards the family as well as the Women's Christian Temperance Union, that wonderful and useful organization of which she was the honored head, trusting that her death may be to that movement like seed sown upon good ground, bringing forth one hundred fold.

Moved by Elders F. M. Sheehy and M. H. Forscutt.

Elder Sheehy spoke eloquently in commemoration of Miss Willard "the uncrowned Queen of America," and by a rising vote the assembly heartily manifested its sincere approval of the document.

The following on the Cuban question, prepared by Elder Joseph Luff, was moved by Elder W. H. Kelley

and seconded by Brn. G. T. Griffiths and J. W. Wight:—

Whereas, there exists a condition of affairs on the island of Cuba, under which thousands of our fellow human beings are being victimized by tyranny, oppression, and cruelty in various forms, resulting in loss of property, liberty, and life at the instigation of Spanish authority; and,

Whereas, the lovers of liberty on said island are engaged in a laudable effort to free themselves from those conditions and to secure complete independence for their island from the thralldom of the oppressor; and,

Whereas, the government of the United States is now taking steps to relieve the present suffering of said islanders, and is seriously considering ways and means by which to aid them in securing the independence sought,—

Resolved, that as a church in conference assembled, we declare our profound sympathy with the strugglers for freedom in Cuba, and our sincere hope for the success of their cause.

Resolved, further, that we believe it to be the duty of the United States to render all possible aid, promptly, in the direction named.

Resolved, further, that in our opinion, the Government of the United States is morally obligated to supplement the noble efforts of those islanders, and should rally to the rescue of life, and the securement of liberty and independence for them; and that much as war is to be deplored, it is nevertheless preferable (as a necessary means to the end desired) to a continuation of the conditions that have so long existed in Cuba, and among her people.

Resolved, further, that we feel ourselves called upon by every humane, sacred, and patriotic obligation to indorse and support whatever legitimate steps the American nation may be compelled to take in this desired direction.

Resolved, further, that a member of this body be appointed to raise the American flag to some conspicuous place over or within this building, and that it be continued there during the remainder of our sessions.

The document was adopted by a unanimous rising vote; and by a subsequent motion the Secretary was instructed to forward a statement of the action, together with a copy of the resolutions, to president McKinley, by telegraph; which was done immediately after the close of the session.

Two large United States flags were suspended from the gallery, the audience applauding the unfurling of Old Glory.

A resolution providing for preparation of a report blank for use of missionaries in charge, was referred to the Quorum of Twelve, with instructions to report to the present conference.

A petition from the Southeastern

Illinois district concerning boundary lines, attended by a statement from the St. Louis district concurring in the requests, was referred to a committee of three: Elders E. Etzenhouser, H. A. Stebbins, and F. M. Smith.

A petition from the Kewanee district, asking action on boundary lines between that and the Nauvoo district was also referred to the same committee.

Statement No. 3 of the Bishop's report to the conference of 1897, asking consideration of the question of publication of an itemized report of receipts and expenditures was taken up, resulting in the adoption of the following:—

Resolved, that our present practice of publishing an itemized account of all moneys placed in the hands of the Bishop be continued.

A request concerning a letter of removal was referred to the Secretary, the Recorder, and the missionary in charge of Ohio.

Sr. Belle James, of Independence, was appointed stenographer to the conference.

Bro. Ezra Strong and wife, of Waterloo, Iowa, were received into membership and their names ordered enrolled on the church record, on evidence of their original baptism at Kirtland, Ohio, in the days of the Martyr.

A petition from the Pittsburg, Pennsylvania, district asking that the subject of preaching in branch limits by teachers and deacons be considered and acted upon by the conference, was referred to the Quorum of Twelve, with instructions to report at the earliest practicable moment.

Announcements were made for the evening and following morning services. A motion to excuse Brn. C. Scott and F. A. Smith from officiating at the morning preaching service, because of a meeting of their quorum, was denied.

"America" was sung, and the assembly adjourned; benediction by President Joseph Smith.

Elder W. H. Kelley addressed the congregation at 7:30 p. m. The auditorium was filled and the speaker was given close attention. Elder J. C. Clapp had charge of the services.

FRIDAY, THE 8TH.

The morning prayer service was

held at nine o'clock, in charge of Elders R. M. Elvin and Roderick May.

Preaching at eleven o'clock by Elder Columbus Scott, assisted by Elder F. A. Smith.

Consideration of business was resumed at the two o'clock session, Bishop E. L. Kelley presiding; prayer by Bro. J. H. Lake. The minutes were read; the committee on credentials reported.

An appeal from the San Antonio branch, from an action of the Southwestern Texas district was referred to a committee: Brn. M. H. Bond, C. P. Faul, and J. W. Brackenbury.

The committee to which was referred the petition of the Kewanee district reported, recommending changes in district lines of the Illinois districts concerned, and the formation of a new district. The report was denied. For particulars see regular minutes.

The same committee reported on the petition and concurrence therein of the Southern Illinois district. The report outlined boundary lines by counties, instead of by lines of railroad as proposed, etc. Report adopted; for details see minutes.

Elder Heman C. Smith, Church Historian, presented a report for the church year, in which the leading items of church history, including missionary and local labor, changes in quorums, etc., were recorded. The full report will appear in the minutes.

The Quorum of the Twelve reported on the question of proposed blank forms for reports of missionaries in charge. The report was adverse to the preparation of a blank form, but favored necessary brevity. We insert the concluding clause:—

As one means of greater uniformity we advise that the missionaries in charge be instructed to report the total number of sermons, baptisms, ordinations, public debates, and new openings made for preaching the word; also the number of General Conference appointees laboring in their respective missions, with the general average number of sermons preached by each missionary.

A motion to amend by providing that such reports be limited to one thousand words, and a further amendment to reduce the limit to five hundred words, were defeated, when the report was adopted.

A preamble and resolution providing for representation of the church and

its publications at the Omaha Trans-Mississippi Exposition was referred to the First Presidency and Bishopric.

In response to request therefor, President Joseph Smith appointed a committee to administer to the sick during the conference: Brn. R. C. Evans, J. S. Roth, R. J. Parker, T. W. Chatburn, I. N. Roberts, F. A. Smith, and O. P. Sutherland.

Following the usual list of announcements,—of quorum meetings, railroad certificates from arrivals and for those for whom they had been filled, letters for conference delegates, etc., etc., the closing hymn was sung, and the benediction was pronounced.

The attendance is large. The number of railroad certificates handed in to the Secretary is far in excess of the number required to secure the reduced rate. The social phases of assemblage shows the prevalence of the friendly spirit peculiar to the general gatherings of the church. All seem to enjoy meeting old and new friends, and the general expressions and manifestations of regard indicate to some degree the prevalence of the spirit characteristic of "the family of God." No doubt there is room for improvement in this regard—for the full development of such spirit and sentiments growing out of it includes a vast amount of growth in godliness; but what does appear along true lines is pleasant to note. When a true Latter Day Saint feels right he feels well and manifests such feelings in no uncertain manner. The religious life is the complete life; hence something approaching completeness in development is necessary to realize or approximately sense it. Finite conditions are necessarily limited, but not so much so as is generally concluded. Power is given the church "to overcome all things," we are told, in the revelations of God, and with the overcoming the child of God finds expansion in heart, mind, soul, and spirit, and he feeds and grows upon all phases of good as his enlightened appreciation increases his power to absorb and to give out the good above, around, about, and within. To receive is to give, and to give to receive. The Father of lights is generous, and designs to bestow an endowment that shall enrich all who receive "the adoption of children." His people can scarcely be his and be

very limited or narrow in the elements essential to all true phases of life. Capacity for happiness is attendant upon, is resultant from the life of Jesus "made manifest in our mortal flesh; and, as with the Master, grace for grace received by application, and reception of the divine favor means the new man "renewed in knowledge," and "after the image of Him who created him. Great possibilities for happiness are open to the "just and true;" but attainment is based upon real devotion to truth—upon the sublimation of the human nature to the partaking of "the divine nature." The profession of faith made by the child of God requires no ordinary effort to insure divine approval, success, and "the crown" of eternal life. "Who is sufficient for these things?"

The sermon at 7:30 was delivered by Elder James Caffall assisted by Elder W. B. Toney.

SATURDAY, THE 9TH.

Prayer service at nine o'clock; Elders H. A. Stebbins and Israel L. Rogers in charge.

Preaching at 10:45 by Bro. T. J. Sheppard; Bro. W. A. McDowell assisting.

The afternoon business session was opened with prayer by Elder M. H. Forscutt; President Joseph Smith in charge. By request, the sisters removed their hats, that all might be able to see all portions of the audience freely.

The First Quorum of Elders reported: Eighty-two of their number had preached 3,010 sermons, baptized 213.

The Quorum of Twelve reported on the petition from the Pittsburg district:—

As a quorum we have considered the question referred to us—the right of teachers and deacons to publicly preach—and report as follows:—

Whereas, the law contained in section 17, paragraph 11, Doctrine and Covenants, clearly authorizes teachers and deacons to "take the lead of meetings, . . . to warn, expound, exhort, and teach, and invite all to come to Christ;" and,

Whereas, in section 42, paragraph 5, teachers are required together with elders and priests, to teach the principles of the gospel; and in section 120, paragraph 2, either of said officers are permitted to preside and,

Whereas, in our judgment said duties include in their performance what is commonly understood to be *preaching*, and,

Whereas, in section 83, paragraph 22, teach-

ers and deacons are limited in their duties to local service,

Resolved, that in our judgment teachers and deacons are authorized by the law to labor as preachers within branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer.

This question was discussed at great length, after which it was moved to lay the matter on the table. The motion was denied by a vote of 125 to 61. The report was then adopted.

The following resolution was presented:—

Resolved, by this body, in conference assembled, that we concur in and hereby adopt the definition of the duties of deacon as defined by President Joseph Smith in *Herald* of June 15, 1871, and No. 25, Vol. 31, of the *Saints' Herald*.

The question was deferred and made the special order for Monday, the 11th.

The following was also adopted:—

Whereas, there is in Shinn's School History of America, pages 289 and 290, an extremely gross misrepresentation of the teaching and contents of the Book of Mormon, Therefore be it resolved, that we take this opportunity to express our regret at such uncalled for treatment from one who could so easily have obtained a knowledge of the truth; and we hereby call the attention of our committee on encyclopedias and histories to this matter, and request them to take measures to provide at once that said History be corrected.

The Third Quorum of Priests reported: Forty-one reported 503 sermons, 14 baptisms.

A resolution prevailed providing for a joint prayer meeting of all the ministry, in the lower auditorium, on Sunday morning from 8:30 until noon.

This was also adopted:—

Resolved, that the Secretary be and, is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference.

A resolution providing for change in the College boards, was deferred until Monday the 11th.

A report and decision from the Quorum of Twelve was read and included in the minutes. It is as follows:—

To the Conference:—The quorum has, up to and including this morning's session, held twenty-three meetings—two of which were for prayer, and at which the Spirit of the Master was copiously manifest.

We present the following and ask that it may be spread upon the minutes as a quorum decision.

We believe it to be the duty of all mission-

aries who contemplate going to other fields than their own to do missionary labor, to first obtain consent of the missionary or missionaries, who are in charge, if practicable, of the fields where labor is desired to be performed.

Also; should labor be done by missionaries where they are compelled to pass through other fields than their own, in getting to and from their respective "fields of labor," then in both of the above cases all such labor should be reported to the one in charge of such "field of labor."

J. W. WIGHT, Sec.

A Sister Crook, who resided about three miles from Independence, and who attended the conference, was struck by a car of the Electric Line, which runs between Independence and Kansas City, receiving injuries from which she died. Her death caused general sorrow and sympathy throughout the assembly. Her funeral was announced to take place Sunday afternoon from the church.

A hymn was sung; benediction by Bro. W. H. Kelley.

Preaching at 7:30 by Bro. I. M. Smith, assisted by Bro. J. A. Grant.

SUNDAY, THE 10TH.

The ministry present convened in general service of prayer and testimony in the lower auditorium from 8:30 to noon, and from 7:30 to 9:30 p. m.; President Joseph Smith, Bishop E. L. Kelley, and President W. H. Kelley in charge of morning service; Elders W. H. Kelley, J. W. Gillen, and R. C. Evans in charge of the evening session. Prayer was made in behalf of the duties of Patriarch; the appointment of evangelical ministers in large branches; the permanent filling of the Presidency; the establishment of stakes; the appointment of additional bishops, and of other general interests of the work. A general interchange of thought followed. The brethren were blessed by the presence of the Holy Spirit, and unity and peace attended. They were brought into closer touch and fraternity of spirit by the meeting.

Bro. S. F. Cushing, of Nebraska, was ordained after the morning hour by Elders A. H. Smith, G. H. Hilliard, and J. F. Mintun.

President Joseph Smith addressed the congregation at 10:45 in the upper auditorium. He was assisted by his eldest living son, Elder Frederick M. Smith. The sermon was an excellent presentation of facts.

Preaching at 2:30 p. m., in the upper auditorium by Elder F. M. Cooper, Elder M. H. Bond assisting. Two children were blessed at the conclusion of the service.

At 2:30 Elder Columbus Scott preached the funeral sermon of Deborah Crook, an aged sister, before referred to. A large audience attested sympathy and respect for the deceased. Elder G. E. Harrington was in charge.

Elder J. W. Wight was the speaker at the evening services. He was assisted by Bishop E. L. Kelley. Large audiences greeted the speaker at each service. Many were present from Kansas City and other points during the entire day.

Mothers' Home Column.

EDITED BY FRANCES.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. M. A. HUGHES, Clarinda, Iowa, requests the sisters to pray for her, that if it is God's will she may be healed of erysipelas and eczema by the power of God.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR APRIL.

Thursday, April 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—John 13: 34; 1 John 4: 11.

Thursday, April 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Thursday, April 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. Sec. 57.

Miscellaneous Department.

CONFERENCE NOTICES.

Alabama district conference will convene at the Lone Star branch, in Monroe County, Alabama, May 7 and 8, 1898. Come, all who can, and let us have a good meeting.

J. G. VICKREY.

BORN.

MORGAN.—To Bro. John L. and Sr. Ann Ellen Morgan, at Keb, Iowa, March 14, 1898, a son, and named John L. Blessed April 3, 1898, by Elder W. E. Williams.

DIED.

JONES.—At Bevier, Missouri, March 23,

1898, Selina, daughter of Bro. John and Sr. Selina Jones, aged 18 years, 5 months, and 3 days. Baptized at Bevier, Missouri, December 11, 1890, by Elder Thomas Wellington. Selina always carried a smile on her face. She carried the same into paradise. Funeral service by Elder J. C. Foss.

BUNKER.—At Streator, Illinois, January 23, 1898, Betsey Bunker. Sr. Bunker was born March 10, 1816, at Athens, Maine; was baptized March 25, 1878, at Streator, Illinois, by Apostle T. W. Smith.

KENTY.—Elmira M. Kenty, Arlington Heights, Massachusetts, February 22, 1898. She was born September 7, 1870, at South Rawdon, Nova Scotia; baptized by Elder F. M. Sheehy, 1886. She leaves a sorrowing husband and three little children. Sister Elmira was a good saint and a most faithful wife and mother. She was sick about eight months, and manifested much patience and courage throughout her sickness. Her husband was her constant and faithful attendant through all her sickness and keenly feels his loss. She was fully prepared for the change and was anxious to depart. She has joined the victorious throng in the spirit world till the resurrection morn. Funeral services at their home, Arlington Heights, Massachusetts, February 25. Many friends and saints were present; a most lovely display of flowers from those who loved her. Sermon by Elder R. Bullard.

HESLOP.—William Henry Heslop, February 21, 1898, at Arnott's Biscuit Factory, New Castle, New South Wales. A promising young brother in his 18th year. He was caught in the belt and shafting while putting the belt over the pulley overhead, and was instantly killed. The writer was called from Sydney by telegram to conduct the last sad rites. He was interred in Sandgate cemetery on the 23d. The band of which he was a member ("Barkel's Modle") marched in front playing the funeral march which visibly affected all in the procession. Nearly two hundred factory hands also attended in a body. His employers covered the hearse with costly wreaths. It was the most beautiful and sad funeral procession that ever left the locality. The deceased was baptized on the 20th of December, 1896, by Elder C. A. Butterworth. He was beloved by society, church members, and fellow workmen. He has gone to join his deceased mother whose death he mourned much, thus creating a double vacancy in the home circle. The Gosford Road chapel was crowded to its utmost to hear the funeral sermon on the Sunday night following the terrible fatality. It is consolation to know that his mangled body will rise again with every part whole and perfect in the first resurrection. The branch in which this fatality happened, (the Hamilton branch, Newcastle,) has had five funerals within a few short weeks, and three of them were from sudden fatalities. G. R. WELLS.

TRACY.—At Hudson, Oregon, April 1, 1898, Bro. L. M. Tracy, aged 42 years, 1 month, and 23 days. Was baptized October 13, 1891; was firm in the faith to the end. After a very brief illness he passed away in perfect

peace, without pain or a struggle. He leaves a wife and six small children, with numerous other relatives and friends to mourn his departure from this life.

DAVIS.—Eleazer Davis was born at Sonora, Steuben County, New York, August 18, 1826; baptized October 28, 1877; died March 8, 1898, at Missouri Valley, Iowa, firm in the faith. Funeral service at the home in charge of Elder D. R. Chambers.

PORTER.—James Thomas, only son of Smyth and Laura Porter, March 25, 1898, aged 5 months and 15 days. The words of the blessed Master come vividly to our minds, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Funeral sermon by Elder William C. Marshall.

BERRY.—Alta, five months old daughter of Charles and Sr. Emma Berry, passed away beyond, March 14. Funeral services at the home on the 15th, Elder Alma Fyrando in charge.

MICKEY.—James B. Mickey was born March 25, 1858. Had lived near Calhoun, Iowa, for thirty-two years. Had suffered much for some years past. Died March 26, 1898. Though not a member of any church, his mother-in-law is a member with us, and he was highly spoken of by those who knew him best. Funeral services at the home of his parents, Sunday, March 27; Elder Alma Fyrando the speaker.

DURFEY.—William E. Durfey was born January 14, 1846, in Lee County, Iowa; died April 6, 1898, in Fremont County, near Farragut, Iowa. He united with the church in 1863. Has lived a member of said church until the present time, and passed peacefully away strong in the faith of this latter-day work. At the age of 18 years our brother enlisted in the 3d Iowa Cavalry, Company C, and served faithfully until the close of the war of the rebellion. Was honorably discharged and has since lived an honorable citizen of this country over eighteen years. Funeral sermon preached by Elder J. V. Roberts, assisted by J. B. Cline, at the Christian church of Farragut, to a large and attentive audience of friends and loved ones.

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Continued from page two of cover.

the loyalty of the General Sunday School Association to the Religio cause be passed by this convention.

Second. That a standing committee of five be appointed, whose duties shall be similar to, or the same as, the "committee of five" of the past year; which committee may, in other words, be termed, a "standing committee on improvements."

That the Holy Spirit may direct in all your deliberations is my earnest prayer.

Your servant,

F. E. COCHRAN, Vice President.

SECRETARY'S ANNUAL REPORT.

If we were justified in any degree of rejoicing in making our report last year, we feel that we would be justified in singing psalms in doing so this. While the ideal condition has by no means been reached, we are certainly several rounds farther up the ladder than we were on April 1, 1897, and believe it fair to state that at least reasonable progress has been made.

Our numbers have not increased as rapidly as some might think they should, but there are a number of reasons for this, though the recounting of them would hardly properly come under this report. That there are difficulties to be met and overcome still before us is quite apparent, though we believe no larger than have already been mounted. This fact gives us courage and reasons to believe they will be mastered in time.

Our report last year was for the two preceding years, and showed an increase in membership of 340, or on an average of 170 for each year. This year we have to report the organization of fourteen new societies and an increase in membership of about 415. In addition to this four commissions are now out to be reported on. It will be noted that this is a very favorable report as compared with the one for the previous year. Our increase last year was 10.7 per cent of our membership, this year 23.1 per cent of membership, or an increase of 12.4 per cent over the increase of last year, making us about 2,165 members. While we look upon the increase in membership with pleasure, there are points that we have gained during the past year of even a more encouraging nature; viz., learning where we are and what we are here for.

One of the difficulties encountered in the organization of societies is the scattered condition of the saints in both country and large cities. This is a difficulty that in our judgment can be successfully overcome but in one way, and an explanation of our idea of that would not properly come in this report.

During the year have written about five hundred letters, besides mailing charters, circulars, etc. Have sent out twenty-four lists of instructions and commissions, resulting in fourteen new societies and four still out as mentioned above. In this work have been assisted by Sr. Hitchcock and others.

During the month of November, 1897, the existing conditions appearing to demand action, I endeavored to secure five hundred new subscribers for *Autumn Leaves*. This with a view to showing our appreciation of the magazine and courtesies extended the society during the year. In doing this wrote personal letters to individuals in each locality where our work had been introduced where any special activity had been manifested, and to some places where no society had yet been formed, though I knew of those residing there who were interested. In this letter requested that they kindly take the task upon themselves to see what could be done, allotting them a certain portion of the anticipated five hundred and asking that they secure if possible. To do this in the manner I believed it should be done, required about fifty pages of closely written type-written matter. Quite a number of those to whom I wrote acted promptly and I believe it has materially assisted the magazine, not so much in new subscribers as awakening a more general in-

terest. Quite a number of new subscribers were secured, though it fell far short of the five hundred, but as a great many remittances were made direct, cannot say to just what extent it came short of the number.

Our work has not yet been introduced in Canada to the extent we had hoped, though one society has been formed there under favorable conditions. Believe when we decide upon a more definite course of study, and our work presented in such a way as to be understood, societies will be formed in a great many places where it is thought they cannot now. Recently a society has been formed in Indian Territory, which is the first in that locality.

Unless something now unforeseen should arise, believe the Religio has seen its darkest days, and that by careful and prayerful work its success is assured. Not that we have reached what we are aiming at, but we are upon a good, broad road, and making encouraging progress.

J. C. HITCHCOCK.

St. Louis, Mo., March 31, 1898.

Treasurer Russell Archibald reported: Balance last report \$109.24; receipts therewith \$225.36; expenditures \$171.52; balance on hand \$53.84.

Frank Mills, J. M. Lampert, and Bro. Barraclough were appointed by the chair to be the auditing committee.

The President then stated the importance of the business before the convention on the morrow, and exhorting that prayerful, humble preparation be made for it. The session then adjourned to meet at 7:30 the following morning for prayer service preceding the day's labors.

SATURDAY, APRIL 2.

Notwithstanding the early hour, the workers evinced their sincerity by being present on time, and the season that was had more than repaid for the sacrifice of fasting that was made. It was encouraging and inspiring, adding another evidence of the Lord's approval of the Religio endeavor.

After a brief intermission, business meeting opened. A resolution passed that all visiting missionaries under General Conference appointment, by presenting request, be privileged to voice and vote in the convention.

The principal feature of business, the report of "the committee of five," was then taken up and read, afterwards considered by section. It was printed in the February number of *Autumn Leaves*, in the Religio department,—the Arena.

The same striking unity that had prevailed with the committee, in their work, was again evidenced, as, with a few amendments, the convention adopted the suggested Constitution and By-Laws as a whole.

It was moved to have one course of

study hereafter. After some discussion the Book of Mormon and archæology was the study decided upon for one year.

It was moved that the money on hand, known as the literary fund, which money was loaned last year to the Bishop of the church, be left to the Executive Committee to use at their discretion.

Election of officers resulted in the same ones being chosen again, except the Vice President, F. E. Cochran, who was unable to act again, he stated, because of other duties. Bro. Ammon White, of Independence, was elected in his stead.

The question of extending the Religio work by systematically representing it at the church reunions and Sunday School Institute was presented, and it was moved and carried that the Executive Committee be authorized to take the matter in charge.

A vote of thanks was tendered to the officers of the General Sunday School Association for their courtesies shown at the time of the Woodbine reunion, and Institute at St. Joseph.

It was thought well to have a committee for the next year, similar to the committee of five, whose special charge should be to study improvement of methods and suggest such changes as seemed needed.

The following resolution was adopted: "Believing that the interests of the society could be conserved were the general sessions held during the time of convening of the General Conference, Resolved that we petition the General Conference at its coming session to grant the society one day, or as much time as may be agreed upon by the general officers and the Presidency of the church, to be devoted to the Religio convention at the succeeding General Conference of the church."

The benediction by Bro. A. M. Chase closed a most peaceful day's work.

The evening exercises included an address by President Gunsolley; a paper written by Sr. Marie Clark, of Chicago, was read by Sr. Flo McNichols; Bro. J. W. Wight talked about "The Religio, as viewed by a missionary;" Bro. F. M. Sheehy spoke of "The young people's place in the church," and Secretary J. C. Hitchcock made the closing address.

The Religions were much enthused by the words of encouragement given them.

SUNDAY, APRIL 3.

The local Sunday school held its regular session at 9:30, in charge of Bro. W. N. Robinson, superintendent, and Bro. Ammon White, assistant.

At eleven o'clock the service was under the auspices of the Religio society. Bro. Russell Archibald, of St. Louis, one of the pioneer workers, preached an excellent sermon, in which he dwelt largely upon the development of the race in attaining unto the knowledge of God essential to life eternal. He emphasized the necessity of proper moral and spiritual education of the young, in connection with which the purposes of the Religio were outlined by the speaker.

At half past two in the afternoon the Religio closed its convention with a social service in joint charge of the officers of the Religio and Sunday School Association. The two auxiliary societies were represented or merged in the service, which was in charge of Brn. J. A. Gunsolley and T. A. Hougas. The session was one of prayer and testimony, at which the sacrament was administered under the auspices of the Independence branch. The meeting was largely attended and well enjoyed by the large audience of home saints and visitors present. With this session the Religio services closed, and the workers take up the labors of the coming year with greater zeal and a better preparation to assist in laboring for the development of the young people.

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THE SAINTS' HERALD.

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

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WAR AS A SCIENCE.

CHEMISTRY AND PHYSICS TO DECIDE FUTURE BATTLES.

"The next armed conflict in which Uncle Sam is called upon to engage will be a war of physics and chemistry. We are on the edge of a great revolution in the art of fighting, and before long the methods of warfare most approved to-day will be regarded as wholly out of date. Twenty years from now, reckoning at the very farthest, there will be no floating fortresses of the kind which we call battleships; they will be considered as representing an obsolete type of naval architecture, and their place will be taken by vessels comparatively small, yet infinitely more formidable and destructive. By that time, also, electricity will have made its appearance as an active agent of destruction, and military engines of all sorts will have assumed forms as yet undreamed of."

The remarks quoted above, says the *St. Louis Globe-Democrat*, were made by a government official, who is one of the foremost scientific men of this country. Imposing the condition that his name should not be mentioned, he proceeded to develop the idea by a series of suggestions so striking as to excite the utmost interest. He said:—

"To illustrate the tendency of the development of warfare at present, I will refer to the wiping out of the battleship *Maine*. According to my belief, it took just about three men to accomplish the destruction of that gigantic fighting machine. They had a large quantity of nitroglycerin, or some such high explosive, packed in bags impervious to water. In each bag was placed just enough cork to give the contents the specific gravity of water, approximately. Dragging

the bags, one or more of the men swam out to within a short distance of the ship, then dived and swam under water to escape observation, and came up under the safe shelter of the side of the vessel. To attach the bags to the bottom of the ship was easy, and a chemical time fuse that would burn under water could be ignited readily enough, permitting the assassins to swim away at their leisure.

"In some such way as this, I think, the *Maine* was destroyed. I only cite the case to illustrate the ease with which a mighty warship of this description can be destroyed by two or three determined men at a minimum of cost. A few dollars' worth of high explosives will wipe out \$4,000,000 worth of fighting machinery and several hundred lives. If half a dozen hostile vessels of war ventured into the harbor of New York they would be annihilated very quickly, not by our own warships, but by small groups of courageous men with so-called infernal machines of one kind or another. When this sort of thing can happen, and is always likely to occur, it means that the fighting ship of the type described is out of date. The modern battleship is constructed, so to speak, on a gunpowder basis; in the building of them no more account is taken of high explosives than if there were no such thing. But it is perfectly certain that the wars of the immediate future are to be prosecuted with high explosives.

"You must remember that as yet no adequate test of the efficiency of battleships has been made in practice. They are built on theory. What does their strength amount to, the thickness of their armor and the weight of projectiles they can throw, if they can be so readily destroyed? They represent a putting of matter in the wrong place. In a museum of natural history you will see the skeletons of many extinct animals which have lived at various epochs of the earth's history. You can tell at a glance the very ancient skeletons from those which belonged to creatures of more recent times, because the latter are so

much lighter and more graceful, representing improved types. In one of these great warships you see a massing of material regardless of expense and without regard to practical conditions. Therefore this species of vessel is doomed to early extinction, like the hugs and unwieldy mammals of the Pliocene.

"The great warship and the great gun are the naval ideals of to-day. Both of them are based on what? On gunpowder. Modern forts, both on land and on sea, are built on a gunpowder basis, and without any consideration of high explosives. The very brains of army and navy men all over the world are adjusted to gunpowder, as it were. Military experts, generally speaking, are unable to think of war except in terms of gunpowder. Yet gunpowder is practically out of date. The day of high power explosives has arrived; they constitute the postulate to which ideas of warfare must be adjusted. These explosives have carried the art of war beyond the stage when the battleship can be useful. With their aid it is as easy to destroy the strongest armored ship as to smash up a wooden schooner. It is not possible to predict with confidence just what the character of the fighting vessels of the future will be, but a suggestion in that direction seems to be afforded by the torpedo boat. A torpedo boat costs \$75,000, and you can build a whole fleet of such craft for the cost of one battleship.

"The advantage of high explosives is that only a little power is required to convey them to the place where they are to do work. Their adoption as a means of destruction is certain to introduce an entirely new series of inventions for war. The development of the art of war from this time on will be a battle of invention. If hostilities should break out between Spain and the United States invention in this line would be marvelously stimulated. Has it ever occurred to you to think of the fact that during our own civil war a greater number of fighting machines were invented than in all the history of the world up to that time? The

Franco-Prussian conflict gave a great stimulus to military invention. We, of course, are a nation of inventors. A war with Spain would bring into existence many contrivances for destruction far surpassing what has hitherto been devised. The Spaniards, themselves not at all an inventive people, would think that they had come up against a nation of devils.

"It is logically proper to assume any absurdity for the sake of argument. Let us assume, then, that we were driven from the seas actually by the Spaniards, and that our defeat was absolute and overwhelming. The wind up of the whole affair would nevertheless be the total wiping out of Spain, for we would build vessels adjusted to requirements. There is no telling what we might do with electricity, which doubtless is destined to play a part in future warfare as an active agent of destruction. Telegraphy without wires is as yet in its infancy, but something very substantial in this line has been accomplished already. If we can convey, as we do, to a distance and without wire enough energy to communicate intelligence, we shall be able before long to convey enough energy to work injury. As our control of electrical energy becomes more complete, we can extend its reach further and further. It does not seem wholly improbable that the time will come when we shall be able to explode the magazine of a ship without going near it.

"The only attempt thus far made by the United States in the direction of utilizing high explosives for purposes of naval warfare if torpedoes be excepted, is represented by the so-called dynamite cruiser Vesuvius, which is now in the neighborhood of Key West. This vessel has on her forward deck three fifteen-inch guns which throw projectiles loaded with dynamite a distance of a mile. The ship is only an experiment, and her practical utility is regarded by naval authorities as very doubtful. The problem of throwing high explosives with safety to those who use them has not yet been solved satisfactorily. No explosive is good for fighting purposes that can be touched off by shock or otherwise than by actual contact with fire. The stuff called 'explosive gelatine,' for example, is the most powerful of all known explosives, being fifteen

times as strong as gunpowder. It is made by dissolving gun cotton in nitroglycerine, the preparation having the consistency of honey. But it is very unsafe for use in battle, because a bullet striking it will set it off by concussion.

"It is extremely likely that in the next great war shells that liberate poisonous gases on explosion will be employed. It has been suggested that bombs loaded with hydrocyanic acid gas under pressure could be thus utilized, releasing such fumes on bursting as would destroy all life in the neighborhood. The French 'melinite' has for its base a coal tar product termed picric acid; its consistency is about that of molasses, and it is poured into shells and permitted to harden. This stuff is entirely safe to handle, though three times as powerful as gunpowder. The fumes set free by the bursting of a bomb loaded with it are most deadly. A single one, fired experimentally at a vessel on the deck of which had been placed a number of sheep and goats, killed by suffocation all of the animals that were not destroyed by the flying fragments. If a shell loaded with hydrocyanic acid gas—this is the same thing as prussic acid, and the deadliest of all poisons—should be fired into a ship and explode inside of the vessel, pretty nearly everybody on board would surely perish.

"In the recently published novel, 'War of the Worlds,' which describes an attack by Martians upon the earth, the assailants from the sister planet are represented as destroying immense numbers of people by letting loose a cloud of black vapor that sinks to the ground and smothers to death every living thing. The author may have in his mind bisulphide of carbon, an extremely explosive substance, which readily resolves itself into a most deadly gas when exposed to the atmosphere. This gas is heavier than air, and so sinks. The newly invented 'smoke grenades' are filled with chemical substances which, on explosion, produce clouds of dense, black smoke; they are intended to be carried in advance by skirmishers and thrown so as to conceal the troops following. A novel German contrivance is a bomb which, on exploding, scatters highly inflammable substances far and wide. A single one bursting over a town

would set a whole district on fire at once. This kind of infernal machine is destined also for burning ships at sea.

"Respecting the prospects of using balloons and flying machines in war a great deal has been said, but it is all highly speculative. Balloons may be employed to drop explosives, but they are not very manageable, being to a great extent at the mercy of air currents. Nevertheless, it is said that both Germany and France now have balloons that can be steered and propelled against a pretty strong breeze. It goes without saying that, if a really practical flying machine should ever be devised, it would wholly revolutionize warfare. No fort could be built that would be strong enough to withstand high explosives dropped from above, and ships would be equally exposed to destruction. Under such conditions warfare would necessarily be transferred from the land and sea to the air, and the quarrels of nations would be decided by battles between fleets of airships.

"Chemistry and physics, as I have said, will be the basis of the warfare of the future. Under the former of these two heads comes photography, which will be largely employed. The latest invention in aerial photography is intended for military use. It is a bomb containing a camera and a parachute, and is fired vertically into the air from a mortar. When one thousand feet or so above the earth it explodes, liberating the camera, which is upheld in the air by the parachute. Then the camera takes one or more snap-shot pictures of the landscape below. It is weighted sufficiently to make it sink pretty rapidly, so that it lands not far from where it started, and is promptly picked up. Obviously, photographs thus taken will be of the utmost value to a commanding general in war time, giving him a survey of the field, of the distribution of the enemy's troops, and of hostile entrenchments and fortifications. Such bombs might be utilized to advantage by warships at sea for obtaining notification of the approach of a hostile fleet long before the vessels hove in sight. Owing to the curvature of the earth, a ship is invisible at a distance of only a few miles on the ocean. In this case the parachute and camera could be provided with a conspicuous float, so as to be found and recovered readily after reaching the water."—*Chicago Tribune.*

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, April 20, 1898.

No. 16.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
R. S. SALYARDS - - - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 20, 1898.

THE GENERAL CONFERENCE.

MONDAY, THE 11TH.

THE service of prayer and testimony at nine o'clock was in charge of Brn. J. A. Gunsolley and O. H. Riggs. The meeting was reported as a very spiritual one throughout. The gifts of the gospel were manifest at this meeting and at a number of others, to the instruction and comfort of many.

Elder F. C. Keck was the preacher at the 10:45 service. Elder M. H. Forscutt assisted.

The business session at two o'clock was in charge of President A. H. Smith. Hymn No. 62 was followed by prayer, Bro. J. C. Clapp invoking the divine blessing upon the assembly. The reading of the minutes followed.

A resolution was adopted deprecating misrepresentations published in the *Kansas City Star*, and requesting the press committee to take action to prevent repetition of similar reports.

The special order of the day,—a resolution to indorse President Joseph Smith's definition of the duties of deacons as published in the *HERALD* of June 15, 1871,—was taken up. After considerable discussion the matter was referred to the First Presidency, the Twelve, and the Bishopric.

The preambles and resolution providing for changes in the Articles and By-Laws of Graceland College were again deferred until the College Trustees had reported.

Elder F. M. Smith, Assistant Church Historian, reported. Bro. Smith also reported as Church Librarian. The full reports will appear in the minutes.

The following was moved:—

Resolved, that for the purpose of a wider dissemination of official notices affecting the interests of the membership of this church, the Secretary of the Church is hereby authorized to furnish *Zion's Banner*, *Independent*,

ence, Missouri, with copy of such notices simultaneously with the copy furnished to the *SAINTS' HERALD*.

After much discussion it was moved to amend by striking out the words "is hereby authorized" and inserting the words "be permitted." This was also discussed, when the whole matter was laid on the table.

The time and place of next General Conference were made the special order for the following day's session.

The President announced that all new business must be placed on the table before the close of the business session of the 12th inst.

Announcements followed, the doxology was sung, and President Joseph Smith dismissed the audience.

The sermon at the evening service was delivered by President Joseph Smith; Elder S. F. Cushman, of Nebraska, assisted.

TUESDAY, THE 12TH.

The regular morning service of prayer and testimony was in charge of Elders Henry Kemp and John Pett.

The preaching at 10:45 was by Elder J. D. Erwin, Elder J. W. Jackson assisting.

Business was resumed at the afternoon session. The opening hymn was followed with prayer by President Joseph Smith, who presided over the session. The minutes were read.

Attention was called to the *Kansas City Journal's* report of proceedings of the 11th, which erroneously represented the conference as censuring the *Kansas City Star* for its publication of incorrect and sensational reports. The press committee was instructed to request correction of that feature of the *Journal's* report.

Reports were received from the First and Fifth quorums of Elders, and the First, Second, and Fourth quorums of Priests.

The committee appointed to consider an appeal from the San Antonio, Texas, branch recommended further consideration. The matter was referred to the Twelve for consideration and action, they to publish their decision through the *HERALD*.

A number of unenrolled elders requested enrollment in the Seventh Quorum of Elders, also that said quorum be fully organized by appointment and ordination of officers. The request was referred to the Quorum of Twelve for action.

A motion prevailed "that the Board of Publication be required to publish the third volume of the Church History as soon as practicable."

A motion involving questions concerning the right of quorums of elders to drop their members, and of the standing of elders so dropped, was referred to a committee for more perfect formulation: Brn. Alma Kent, R. Etzenhouser, and S. D. Condit.

A paper from delegates of the Central, Northern, and Southern Nebraska districts, asking action on district boundary lines, was referred to a committee: Elders James Caffall, J. W. Gillen, T. W. Williams.

The Fourth Quorum of Elders presented a paper asking the body to affirm that elders sent on missionary work should be sent two by two. It was discussed at length, moved to refer to the Twelve, and laid on the table.

A resolution concerning scattered members uniting with branches, and another declaring that letters of removal should be sent only to persons actually removing from one branch to another, were referred to a committee: Brn. R. M. Elvin, R. S. Salyards, H. A. Stebbins.

The committee to whom was referred the question of elders' quorums dropping their members, reported, in effect, that quorums had adopted rules which permitted them to drop members for cause and for the purpose of infusing new life in said quorums; that elders dropped stood with the body of the eldership not enrolled in quorums. Report adopted.

The following was adopted:—

Resolved, that the schedule of resolutions binding upon the body, that has been in process of preparation for fourteen years, be looked over, corrected, and published at the earliest practicable convenience.

Remaining resolutions were read, but adjournment was taken, the time limit of the session having been reached.

President Joseph Smith called attention, by request, to the practice of whispering and other annoyances that disturbed those present who desired to give due attention to conference proceedings.

Bishop Kelley read a request for a collection and donations to the Second Kansas City branch, the members of which desired to build a church.

The session adjourned, benediction by Pres. A. H. Smith.

Three persons were baptized during the afternoon, in the font of the Baptist church, by Elder M. T. Short.

At half past seven o'clock Elder F. M. Sheehy preached the sermon. He was assisted by Elder D. L. Harris.

WEDNESDAY, THE 13TH.

The opening service of prayer at nine o'clock was in charge of Brn. J. T. Kinnaman and J. T. Davis.

Preaching at the usual morning hour, Elder T. J. Sheldon occupying the stand, Elder I. N. Roberts assisting.

Afternoon session of business at two o'clock; Pres. A. H. Smith in the chair; prayer by Bro. G. T. Griffiths; minutes approved.

It was moved that all relating to the ministry being sent two by two be stricken from the record. Motion lost.

The special order of the day—fixing time and place of next General Conference—was taken up, through a resolution to meet at Lamoni, Iowa, April 6, 1900.

An amendment followed "to strike out 1900 and insert 1899." Speeches on the whole question were limited to three minutes, and the time and place considered separately. The amendment for 1899 was lost—vote 92 to 100. A motion to amend by adding, "or at the call of the First Presidency," was adopted. The original motion as to time and as amended was then adopted. The following named places were then placed in nomination; the figures show the result of the vote: Lamoni, Iowa, 175; Kirtland, Ohio, 10; Boston, Massachusetts, 10; Kansas City, Missouri, 3; London, Ontario, 4; Chicago, Illinois, 9; Papeete, Tahiti, 1. Lamoni was declared the unanimous choice.

The question was asked, if an invitation to the conference to meet at a given point also included the auxiliary societies. It was answered affirmatively.

The Seven Presidents of Seventy reported. The report showed six of their number present. Names of those selected for ordination as seventies would be reported by the Second Seventy.

The Second Quorum of Seventy reported: Had held seven business sessions, and two joint sessions with First Seventy. Thirty-eight had reported showing the following: 5,159 sermons, an average of 166; baptisms 320, average 10. Memorial resolutions on the death of Elders Edward De Long and V. D. Baggerly had been adopted and ordered sent to the families of the deceased. Elder Swen Swenson, selected at the conference of 1897, was again presented for ordination. Bro. H. J. Davison's ordination, provided for at the '97 session, asked that action be deferred for the present. The following were presented for ordination as seventies: Elders Frederick Gregory, Daniel McGregor (ordinations approved, provided for, and referred to the missionary in charge of Canada), R. J. Parker, D. W. Wight, D. C. White, M. R. Scott, Jr., and W. A. Smith. Brn. Swenson, Parker, Wight, White, Scott, and Smith (present) expressed willingness to accept ordination and were referred to the Quorum of Twelve therefor, by the chairman, and the brethren were ordained at the evening meeting of the Second Seventy, under direction of Bro. W. H. Kelley, of the Twelve, Brn. J. R. Lambert, J. H. Lake, Joseph Luff, E. C. Briggs, James Caffall, J. W. Gillen, G. T. Griffiths, and J. W. Wight officiating. Bro. William Aylor, of Oklahoma, whose ordination had been provided for by his branch, was ordained to the office of an elder at the same time and place.

A resolution prevailed providing that conference minutes be hereafter numbered consecutively in paging, following the minutes of 1897.

A resolution pertaining to distribution of funds among the families of missionaries, was laid on the table without discussion.

The chair declared the credentials committee discharged.

By request from the Independence Colored Baptist Church for a preacher for the evening service, the President appointed Elder C. H. Burr, Bro. Ed Miller, of Ohio, to assist.

Following the usual announcements a hymn was sung and President Joseph Smith dismissed the assembly.

Preaching at the evening session by Bro. R. C. Evans, assisted by Bro. A. J. Keck.

THURSDAY, THE 14TH.

Morning prayer meeting at nine, Elders H. N. Hansen and Henry Southwick in charge.

At 10:45 preaching by Elder W. C. Marshall, Elder C. H. Porter assisting.

Consideration of business was resumed at the two o'clock session, Pres. A. H. Smith presiding; prayer by Bro. E. C. Briggs. The minutes were approved.

The Quorum of High Priests reported: Twenty-two were present; 56 are living. Statistics so far as reported: 2,624 sermons, 204 baptisms, 147 confirmations, 24 ordinations, 164 children blessed, 1,828 administrations, 50 marriages performed. Three had died during the year.

The First Quorum of Seventy reported; number in quorum 69; six sessions had been held, three of which were joint sessions with the Second Seventy. Reports from 67 members show 7,290 sermons, 530 baptisms, 437 confirmations, 73 ordinations, 303 children blessed, 52 marriages. Thirty-five of the quorum were present. Request for ordination of David Smith, selected at last conference, was renewed. The conference provided for it by referring the matter to the missionary in charge of Michigan.

The Third Quorum of Elders reported. Two had died; they had dropped twenty-eight members, because of not reporting for two or more years. For full report see minutes.

The Fourth Quorum of Priests reported.

The committee to whom was referred the resolution concerning scattered members, also another pertaining to letters of removal reported:—

We your committee to whom was referred certain resolutions pertaining to enrollment

of scattered members, and the question of issuance of letters of removal, report as follows, which we recommend for adoption:—

1. Resolved, that scattered members not enrolled upon branch records be instructed to unite with branches most convenient to their places of residence.

2. Resolved, that members changing their residences from branches where enrolled, be instructed to unite with branches most convenient to places where they reside.

3. Whereas, in the past members have obtained letters of removal which they have not presented to any branch, whereby such names have been removed from the general records of the church,

Resolved, that letters of removal be issued only to persons actually changing residence from one branch to another, and that names of branches to which removals are made be included in said letters of removal.

The report, including its recommendations, was adopted.

A petition concerning certain boundary lines of the Des Moines and Eastern Iowa districts was referred to said districts with permission to establish said boundary lines.

The Board of Trustees of Grace-land College presented its financial report. (For report, see minutes.) Action was deferred until the proposed amendments to the college articles were considered. The proposed amendments were then read.

The following was then moved and adopted:—

Resolved, that we proceed to the choosing of successors to the retiring members of the college boards, with the understanding that at the convening of the next General Conference we desire all the members of both boards to resign, with the view to the choosing of but one board thereafter.

Following this, Bro. J. R. Lambert presented his resignation as a member of the Board of Directors; a written resignation from Bro. D. F. Lambert, of the same board, was also presented. Both resignations were accepted.

The election of members of the college board was deferred until the following day's session; as were also other resolutions pertaining to college interests.

The assembly then adjourned.

The sermon at the evening service was delivered by Bishop E. L. Kelley, Elder C. P. Faul assisting him.

FRIDAY, THE 15TH.

Morning prayer service as usual at nine o'clock, Elders W. E. Peak and J. W. Peterson in charge.

Preaching at 10:45 by Elder M. T. Short, assisted by Elder F. M. Slover.

The business session opened at the

regular time, Pres. Joseph Smith in the chair; prayer by Elder U. W. Greene. The minutes were read and approved.

A report from the committee on boundary lines of Nebraska districts was adopted.

The First Quorum of Elders reported.

The following report from the Quorum of Twelve, on missions, was read:—

To the Conference:—I am authorized by the Quorum of the Twelve to report to you the following missionary appointments:—

Appointments by the Presidency and Twelve:—

HIGH PRIESTS.

1. J. C. Crabb; Northern Illinois.
2. C. E. Butterworth; Galland's Grove district, Iowa.
3. Charles Derry; Iowa.
4. F. M. Weld; Nauvoo district.
5. F. G. Pitt; European mission. In charge after the departure of Heman C. Smith.
6. J. S. Snively; Nauvoo district.
7. J. M. Terry; Chicago.
8. George Green; Canada.
9. James Moler; Ohio and West Virginia.
10. G. H. Godby; West Virginia and Northeast Kentucky.
11. R. M. Eivin; Northeast Missouri district.
12. M. H. Forscutt; Southeast Nebraska.
13. S. J. Jeffers; Ohio district.
14. R. C. Longhurst; Canada.
15. Arthur Leverton; Canada.

SEVENTIES IN CHARGE.

1. C. A. Butterworth; Australasia.
2. J. F. Burton; South Sea Islands.
3. A. J. Moore; Southwestern mission.
4. M. M. Turpen; Southeastern mission.

ELDERS IN CHARGE.

1. G. J. Waller; Sandwich Islands.

APPOINTMENTS OF SEVENTY.

1. J. C. Clapp; Kentucky and Tennessee.
2. James McKiernan; released by his request for the year.
3. D. L. Harris; Southern California.
4. H. L. Holt; Oregon and Washington.
5. Thomas Daley; Central California.
6. J. Arthur Davis; Northeastern Kansas district.
7. John Davis; Decatur district.
8. F. A. Smith; Omaha and vicinity.
9. J. F. Mintun; Little Sioux district, Iowa.
10. W. E. Peak; Eastern Nebraska.
11. C. Scott; Des Moines district, Iowa.
12. J. S. Roth; Iowa.
13. C. J. Hunt; Galland's Grove district, Iowa.
14. J. F. McDowell; Western Pennsylvania, West Virginia, and Ohio.
15. J. W. Peterson; Eastern Iowa district.
16. J. R. Evans; Nauvoo district, with Burlington as an objective point.
17. H. Kemp; Fremont and Pottawattamie districts, Iowa.
18. Peter Anderson; Nodaway, Missouri, district.

19. M. F. Gowell; Nodaway, Missouri, district.
20. I. N. Roberts; Minnesota.
21. E. A. Stedman; Minnesota.
22. Swen Swensen; Dakotas.
23. C. H. Burr; Wisconsin.
24. W. A. McDowell; Wisconsin.
25. E. M. Wildermuth; Wisconsin.
26. T. W. Williams; California.
27. F. M. Cooper; Northeastern Illinois district.
28. D. M. Rudd; Northeastern Nebraska.
29. C. H. Porter; Southern Nebraska.
30. S. D. Payne; Western Nebraska.
31. J. B. Roush; Colorado, till September 1, then Eastern Iowa.
32. John Shields; Canada.
33. R. J. Anthony; Rocky Mountain mission.
34. J. T. Davis; Ohio.
35. H. N. Hansen; released for year by his request.
36. S. D. Condit; Rocky Mountain mission.
37. George Robley; Massachusetts district.
38. F. M. Sheehy; California.
39. I. M. Smith; Fremont and Pottawattamie districts, Iowa.
40. H. E. Moler; Northern Illinois.
41. U. W. Greene; Sandwich Islands.
42. W. W. Blanchard; New York, Northern Pennsylvania, and Vermont.
43. R. Etzenhouser; Pennsylvania and Ohio.
44. D. L. Shinn; Western Pennsylvania, Ohio, and West Virginia.
45. J. L. Goodrich; Virginia.
46. M. T. Short; Kewanee, Illinois, district.
47. L. R. Devore; Western Pennsylvania, Ohio, and West Virginia.
48. S. W. L. Scott; Michigan and Indiana.
49. J. J. Cornish; Michigan.
50. R. E. Grant; dropped for cause.
51. L. F. Daniel; dropped for cause.
52. H. H. Robinson; released on account of ill health.
53. E. A. Davis; Rocky Mountain mission.
54. C. R. Duncan; Oklahoma.
55. J. Alfred Davis; South Missouri district.
56. W. S. Pender; Kansas.
57. T. W. Chatburn; Nevada.
58. M. H. Bond; Eastern mission.
59. F. M. Slover; Southern Illinois.
60. F. C. Keck; Clinton and Spring River districts, Missouri.
61. H. Sparling; Southern Missouri district, Springfield objective point.
62. C. J. Spurlock; Southern Missouri district, in Missouri.
63. R. W. Davis; Oklahoma and Indian Territory.
64. R. T. Walters; St. Louis and Clinton districts.
65. C. L. Snow; Tennessee and Kentucky.
66. D. E. Tucker; Southeastern mission.
67. J. D. Erwin; Northeastern Texas and Choctaw districts.
68. J. W. Jackson; Arkansas.
69. Joseph Ward; released by his request for the year.
70. S. W. Simmons; Northern Arkansas and Indian Territory.

71. I. P. Baggerly; Texas.
72. John Kaler; Australasia.
73. G. R. Wells; Australasia.
74. T. J. Sheppard; Texas.
75. O. B. Thomas; Colorado.
76. E. B. Morgan; Des Moines district, for six months.
77. J. C. Foss; Independence, Missouri, district.
78. Samuel Brown; Canada.
79. H. O. Smith; Far West district, St. Joseph, Missouri, objective point.
80. J. M. Scott; Kentucky.
81. W. H. Kephart; Des Moines district, Iowa.
82. A. V. Closson; Wisconsin.
83. David Smith; Northern Michigan.
84. A. C. Barmore; Northern California.
85. Gomer Reese; Montana.
86. F. J. Ebeling; Northern Ohio, Western Pennsylvania.
87. George Jenkins; Southern Indiana.
88. W. J. Smith; New York and Pennsylvania.
89. J. A. Carpenter; Northern Michigan.
90. George Montague; Galland's Grove district, Iowa.
91. Hubert Case; Little Sioux district, Iowa.
92. T. C. Kelley; Eastern mission.

ELDERS APPOINTED

1. Wm. Gibson; Southern California.
2. A. Haws; Southern Missouri.
3. Wm. Newton; Southern England, if arrangements can be made with the Bishop.
4. W. A. Smith; Colorado.
5. C. E. Hand; referred to missionary in charge.
6. T. J. Sheldon; Southern Nebraska.
7. Daniel McGregor; Canada.
8. Benjamin St. John; Canada.
9. Fred Gregory; Canada.
10. A. E. Mortimer; Canada.
11. S. W. Tomlinson; Canada.
12. Andrew Barr; Eastern Michigan.
13. William Davis; Eastern Michigan.
14. J. A. Grant; Northern Michigan.
15. J. F. Hensen; Southeastern mission.
16. J. D. Stead; Southern Illinois.
17. F. L. Sawley; Colorado.
18. W. C. Cather; Northeastern Kansas.
19. A. White; Far West district, Missouri.
20. A. B. Moore; Rocky Mountain mission.
21. F. C. Smith; Ohio and West Pennsylvania.
22. S. O. Foss; Nova Scotia.
23. C. I. Carpenter; Alabama and Florida.
24. R. M. Maloney; Oklahoma.
25. H. P. Curtis; Southern Texas.
26. E. W. Nunley; Tennessee.
27. L. L. Wight; Texas.
28. W. S. Macrae; Oklahoma.
29. A. M. Baker; Spring River district in Missouri and Kansas.
30. A. Kent; Colorado mission.
31. J. W. Gilbert; released at his request for the year.
32. A. M. Chase; Oregon and Washington.
33. R. J. Parker; Rocky Mountain mission.
34. A. M. Fyrando; Little Sioux district.
35. L. F. Johnson; Northwestern Kansas district.
36. M. R. Scott, Jr.; Southern Indiana.

37. J. S. Kier; Michigan.
38. S. J. Hinkle; Oklahoma.
39. Henry C. Smith; referred to Presidency, subject to his health.
40. J. D. Jenkins; Wales.
41. William Summerfield; Northeast Missouri district.
42. W. W. Whiting; Nebraska.
43. J. R. Sutton; Eastern Iowa district.
44. S. V. Bailey; Southern Michigan.
45. H. J. Davison; Nova Scotia.
46. T. J. Bell; Decatur district, Iowa.
47. Joseph Blackmore; Canada.
48. A. L. Whittaker; Wisconsin.
49. H. W. Belville (priest); Nebraska.
50. A. J. Keck; Northern Illinois.
51. D. W. Wight; Rocky Mountain mission.
52. E. Keeler; Northern California.
53. D. R. Chambers; Pottawattamie district, Iowa.
54. Eli Hayer; Minnesota.
55. F. B. Blair; California.
56. D. C. White; Clinton district.
57. C. P. Welsh; Clinton and Spring River districts.
58. J. W. Hudgens; Northeastern and Northwestern Kansas districts.
59. H. Smart; Northern Arkansas and Indian Territory.
60. C. W. Prettyman; Central Nebraska.
61. A. N. Bishop; Wyoming district, Pennsylvania.
62. R. R. Dana; Southern California.
63. R. Oehring; Germany and Switzerland.
64. A. B. Purfürst; Germany and Switzerland. Recommended for ordination as an elder per request of Bro. Joseph Luff.
65. F. Steffe; Germany and Switzerland, if arrangements can be made with Bishopric.
66. G. H. Graves; Chicago, among the colored people.
67. Fred M. Smith; Ohio and west Pennsylvania.
68. J. L. Mortimer; Canada after October 1.
69. W. B. Toney; Northeastern Texas and Choctaw district.
70. William Sparling; North Dakota.
71. W. C. Marshall; Southern Indiana.
72. H. J. Devise; Southern Michigan.
73. J. R. Beckley; Northern Michigan.
74. J. M. Smith; Northern Arkansas.
75. H. Southwick; Northern Illinois.

PRIESTS APPOINTED.

1. Joseph Biggs; West Virginia and Pittsburgh district.
2. W. H. Mannering; Northwestern Kansas district.
3. F. Granger; Northern Indiana and Southern Michigan.
4. G. W. Beebe; Spring River district, Missouri.
5. Samuel Wood; Nebraska.
6. W. E. Hayden; Clinton, Missouri, district.
7. L. Houghton; Wisconsin.
8. F. A. Russell; Northern Illinois.
9. C. J. Carlson; Fremont and Pottawattamie districts, Iowa.
10. E. A. Smith; Nauvoo district.
11. A. C. Silvers; Clinton district, Missouri.
12. D. T. Tyson; Southern Nebraska.

13. W. H. Walling; the Dakotas.
 14. J. B. Wildermuth; Wisconsin.
 15. J. M. Baggerly; Northern Indiana and Michigan.
 16. L. G. Gurwell; Clinton, Missouri, district.
 17. James H. Davis; Spring River district in Kansas.
 18. Ammon White; Missouri.
 19. Peter Muceus; Wisconsin.
- Respectfully submitted,
J. W. WIGHT, Secretary.

INDEPENDENCE, MISSOURI, April 15, 1898.

The report was approved.
The Second Quorum of Elders reported.

A report was received from the Committee on Trans-Mississippi Exposition. It recommended that inasmuch as an exhibit would be attended with considerable expense, and as no religious exhibit was provided for, that none be made by the church, unless the Omaha branch should decide to make an effort in that direction, and that in that event the church should aid as it could. Report adopted.

The following from the Quorum of Twelve was presented:—

To the Conference:—I am requested by the Quorum of the Twelve to ask your consideration of and action upon the following preambles and resolution:—

Whereas, a necessity exists for a more perfect understanding throughout the church regarding the binding force of rulings rendered by missionaries in charge in cases of conflict between them and districts or branches; and

Whereas, we have been asked to render a quorum decision on the question;

Resolved, that section 120: 4, 5, of the Doctrine and Covenants makes the decision of a missionary in charge (he being a member of this quorum or a seventy acting under the direction of the Twelve) *paramount* in cases of disagreement between his ruling and that of a district conference or a branch, said decision being subject to after appeal provided for in the law.

Respectfully submitted,

J. W. WIGHT, Secretary.

INDEPENDENCE, MISSOURI, April 14, 1898.

The First Presidency stated that being one of the three quorums in whom was vested the responsibility of rendering decisions, they had not had opportunity to pass upon the question; they therefore requested that the matter be deferred. After some discussion the matter was indefinitely postponed.

The First Quorum of Teachers reported.

The conference then proceeded to the election of two trustees for Grace-land College. The nominations and

votes were as follows: Ellis Short 141, G. H. Hilliard 119, J. H. Hansen 42, John A. Hougas 9, E. A. Blakeslee 1. The choice of Brn. Short and Hilliard was then made unanimous.

Proceeding to the election of six directors, the nominations and votes were as follows: J. H. Hansen 131, P. P. Kelley 128, Daniel Hougas 22, E. L. Kelley 121, R. S. Salyards 134, William Anderson 138, Columbus Scott 71, G. H. Hilliard 104. The choice of the six receiving the highest vote was made unanimous.

A vote of thanks was tendered the retiring directors.

The following resolution was moved:—

Whereas, the Financial Report of the Board of Trustees of Graceland College shows a large indebtedness, to the proper payment of which the church is morally in honor bound; and, believing that the church should use that department of its working forces which the law creates to be the financial agents for the accomplishment of its financial ends; therefore be it

Resolved, that the Bishop be hereby authorized and instructed to devise and make such arrangements for the collection of means as may be adequate, and out of such means so collected, and such funds of the church as are not otherwise appropriated, liquidate the indebtedness, and provide for the further carrying out the desires of the church heretofore expressed in conference enactments directing the establishment of an institution of learning to be maintained by the church.

It was amended to read "Bishopric" instead of "Bishop."

Considerable discussion followed, and the hour of adjournment having arrived, it was sought to defer until the following day's session; but the assembly proceeded to consider the question.

A substitute was offered, providing in effect, that all missionaries be authorized to work and receipt for specified contributions.

This was followed by an amendment to strike out all after the enacting clause of the substitute and inserting, to read as follows:—

Resolved, that the Trustees of Graceland College be instructed to reduce the present price of lots at its disposal, one half, and make special efforts to dispose of them at the reduced price.

Resolved further, that the President of the church be authorized to select a committee of three, whose duty it shall be to travel among the branches until our next General Conference, and solicit aid towards liquidating the debt on the college, and that the members of said committee shall be expected

to do missionary work during their travels, and their expenses be borne the same as those of other missionaries.

Resolved further, that President Joseph Smith be requested to travel as much during the said time as may be practicable, for the same purpose, and that he, in association with the Bishopric, direct the course and methods of the committee herein asked for.

Pending discussion the assembly adjourned. Additional resolutions were read, the doxology was sung, and Pres. Joseph Smith dismissed the audience.

Preaching at 7:30 by Elder M. H. Forscutt, Elder S. W. Simmons assisting.

SATURDAY, THE 16TH.

The usual prayer and testimony service at nine o'clock in the morning, Elders C. A. Butterworth and J. M. Terry in charge.

Preaching at 10:45 by Pres. Joseph Smith, assisted by Pres. A. H. Smith.

Business session at two o'clock; a hymn was sung; prayer by Elder M. H. Bond.

Bro. C. R. Duncan asked the privilege, and explained that his report was delayed because of poor mail facilities in his field.

The First Presidency reported on the following missionary appointments:—

The following appointments are made by the First Presidency, and are hereby reported to the conference for its action:—

1. William H. Kelley and Joseph Luff; Nova Scotia, New Brunswick, Eastern and Middle States, District of Columbia, Ohio, the Virginias, and Maryland.

2. Heman C. Smith; European mission until August, with permission to return home then; thereafter to labor in Iowa and Minnesota in connection with Elder Joseph R. Lambert, unless otherwise provided for.

3. John H. Lake; Northern Illinois (except those counties in Illinois which now form a part of the Nauvoo district) and Wisconsin.

4. Edmund C. Briggs; Michigan and Indiana.

5. James W. Gillen; Colorado, Eastern Wyoming, and New Mexico.

6. Joseph R. Lambert; Iowa, including those counties in Illinois which now form a part of the Nauvoo district, and Minnesota, in charge, until the return of Heman C. Smith, then to be associated with him.

7. James Caffall; Nebraska and North and South Dakotas.

8. Gomer T. Griffiths; Pacific Slope mission.

9. Isaac N. White; Missouri, Kansas, and Southern Illinois.

10. John W. Wight; Rocky Mountain mission.

11. Richard C. Evans; the Canadas.

12. We recommend as before, that suitable

subdivisions of fields be made, and competent men placed in charge as soon as practicable.

It is to be understood if there should be any territory not included in these appointments, such territory is not exempt, but is still under the supervision of the missionaries thus appointed.

JOSEPH SMITH, for the Presidency.

Done at LAMONT, Iowa, March 29, 1898.

The following additional report from the Quorum of the Twelve was presented:—

To the Conference:—The Quorum of Twelve beg leave to report additional appointments as follows:—

SEVENTY.

F. J. Chatburn; Missouri, after September 1.

ELDERS.

J. T. Kinnaman; Kewanee, Illinois, district.

M. L. Sory; Clinton, Missouri, district.

R. S. Mengel; Western Nebraska.

I am further authorized to submit to you the following preambles and resolutions as the action of the Quorum of the Twelve:—

Whereas, by rule of General Conference, no elder can be ordained within organized districts without the consent of the district conference or the missionary in charge; and,

Whereas, in section 120, paragraph 1, of Doctrine and Covenants, provision is made for the organization of branches by district presidents, with the knowledge, consent, and direction of the missionary in charge; and

Whereas, a question has arisen as to whether the words "missionary in charge," in these instances, includes within their meaning those who may be appointed over "fields of labor" as assistant missionaries in charge; and,

Whereas, this question has been submitted to us for our expression upon it;

Resolved, that in our opinion the words referred to *do not* include assistant missionaries in charge of "fields of labor," but refer directly and only to those who have been placed in general charge by the action of General Conference or either of the appointing councils in session.

Whereas, a necessity exists for a more perfect understanding throughout the church regarding the binding force of rulings rendered by missionaries in general charge, in cases of conflict between them and districts or branches; and

Whereas, we believe the law contained in section 120, paragraphs 4, 5, Doctrine and Covenants, clearly settles the matter;

Resolved, that in our opinion the decision or ruling of a missionary in general charge (he being a member of this quorum, or a seventy acting under the direction of the Twelve) is paramount in cases of disagreement between his ruling and that of a district conference or branch, said ruling being subject to appeal as provided for in the law.

Resolved further, that in the absence of any specific provision of the law in the case, we believe that the rulings of an high priest or elder, when acting in the capacity of a missionary in general charge, should be en-

titled to the same consideration as that of a twelve or seventy.

Respectfully submitted,

J. W. WIGHT.

That portion of the report relating to missions was adopted. The remainder was received and spread upon the minutes.

A report from the Second Seventy was read, and referred back to the quorum.

A report from the Fourth Quorum of Elders was read.

The resolutions on the college question were then taken up. The amendment to the substitute (providing for a committee of three, etc.) was lost.

The substitute (providing for donations of different amounts, etc.) was also lost.

The original motion (which placed the matter in the hands of the Bishopric, etc.) was adopted.

The conference indorsed the action of the Quorum of the Twelve, reported to the conference of 1888. It is as follows:—

Whereas, the Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, in all our appointments we ought to show respect unto said counsel. Therefore, resolved, that henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

The assembly proceeded to make choice of a committee to audit the accounts of the Bishop and the Herald Office. Brn. F. M. Weld, W. N. Robinson, and J. A. Gunsolley were chosen. The choice was made unanimous. Any two of the committee were authorized to select a third, should any one be unable to serve.

The following additional report from the High Priests' Quorum was presented:—

To the General Conference, Greeting:—As Secretary of the High Priests' Quorum I hereby present for your sanction the following brethren for ordination to the office of High Priest; namely: John R. Evans, George Montague, Richard Bullard, V. M. Goodrich, Joseph Squires, Sr., G. J. Waller, Emery W. Nunley, William Leeka, and Russel Archibald, Jr.

The Quorum of Twelve have approved of these nominations as well as the Quorum of High Priests, and we respectfully ask that the body provide for the ordination of the above-named brethren.

Respectfully submitted,

H. A. STEBBINS,

Secretary High Priests' Quorum.

INDEPENDENCE, MISSOURI, April 16, 1898.

Brn. Nunley and Leeka made statement of willingness to accept ordination. Others spoke, recommending those named who were absent. The report was then adopted, and the ordinations sanctioned.

The ordination of Bro. Albert Carmichael, of California, as a high priest, was also approved by the conference; and all so recommended were referred to the missionaries in charge for ordination.

The Independence Sunday school was granted permission to hold its regular session at 9:30 Sunday morning, the lower auditorium not being needed by the ministry or the conference.

An invitation to accept administration of the sacrament under the direction of the Independence branch at 2:30 p. m. on Sunday, was thankfully accepted.

The following from the representative of the *Kansas City Journal* was received:—

The correspondent of the *Journal* desires to thank the Press Committee for courtesies shown, and individual members of the conference for similar favors during the present session of conference. C. A. CARROLL.

Subscriptions amounting to six hundred dollars, or more, were made to the college fund.

Announcements followed, a hymn was sung, and the assembly adjourned to meet Monday morning, nine a. m., for the transaction of business.

At 7:30 p. m. Pres. A. H. Smith addressed the congregation. He was assisted by Elder O. H. Riggs.

SUNDAY, THE 17TH.

The local Sunday school held its regular session in charge of the superintendent, Bro. W. N. Robinson.

Sunday, 10:45, President Joseph Smith was the speaker, assisted by Elder M. H. Bond.

At 2:30 p. m. sacrament and prayer and testimony service in charge of Elders G. E. Harrington, Roderick May, and W. H. Garrett. Two baptized were confirmed by Elders A. H. Smith and E. C. Briggs. A child was blessed by Elders Joseph Smith and G. E. Harrington. Prayer was offered for a number of sick. The session was marked by many testimonies from the membership and ministry. In evidence of the attending inspiration and power of God in his various manifestations, the spirit of love and

peace prevailed. The testimonies in evidence of the divinity of the work were similar to those recorded in the church in New Testament times.

Elder G. T. Griffiths was speaker at the evening service. He was assisted by Elder F. A. Smith.

Large numbers were present from surrounding localities, though many of the ministry, the delegates, and visitors had returned home.

MONDAY, THE 18TH.

The closing session began at nine o'clock, President Joseph Smith presiding. Prayer by Elder T. W. Williams.

All not present of those selected for ordination to the office of high priest except Bro. G. J. Waller referred to missionaries in charge of fields. Bro. Waller's ordination was referred to President Joseph Smith to provide therefor. Brn. William Leeka and E. W. Nunley were ordained during the session.

All general officials, including Board of Publication, sustained, also auxiliary societies and standing committees. The Church Librarian was authorized to select an assistant if he so desire.

Independence saints and friends, choristers, organists, ushers, and janitors, were granted vote of thanks.

A motion to refer certain questions to the Presidency, Twelve, and Bishopric, was lost.

Conference then adjourned. President Smith addressed the assembly at length at the close. Fuller particulars next week. Our closing report is by wire, hence brief.

Balance total college donations, \$821.50.

The brethren separated in excellent spirits.

THE WORK IN AUSTRALIA.

THE *Town and Country Journal*, published at Sydney, New South Wales, a fifty-two page illustrated weekly, with "circulation three times that of any other weekly newspaper in Australasia," contains in its issue for January 15, 1898, almost a full page of illustrations with accompanying article devoted to "The Reorganized Church of Latter Day Saints." The first cut is a large photo-engraving of Brn. C. A. Butterworth, John Kaler, and Gomer Wells, the general mis-

sionaries in that field; which shows Bro. Butterworth, the missionary in charge, standing in the center of the group with the others arranged one on each side. Below is a large group picture of "local preachers and officers," in which are Brn. "L. Anderson, Thomas Gregory, Henry Broadway, W. H. Broadway, Alex. Seaberg, E. J. Haworth, Francis Whalen, Joseph W. Smith, C. A. Davis, and John Holden."

The following is the printed article. It should and doubtless will do much in enlightening the public concerning the cause in the colonies. The brethren have reason to be gratified in the favorable notice thus given of them and their work:—

THE LATTER DAY SAINTS.

The Reorganized Church of Jesus Christ of Latter Day Saints of New South Wales held its conference in Newcastle during the holidays just past, beginning on Christmas Day, that being the most convenient time for the lay delegates. When President Ballard opened the session there were representatives from every church in the colony, Sydney sending the largest delegation. There were also present three ministers of special significance, whose portraits are reproduced in this issue: Elder C. A. Butterworth, of Victoria, minister in charge of Australia; and Elders John Kaler and G. R. Wells, of Sydney and Newcastle respectively. These three are authorized traveling evangelists and general counselors for the church in Australia. The report of the committee on credentials showed a fair attendance of local preachers and officers. There was also a large attendance of lay delegates. Much of the routine business is omitted; but it is of interest to hear that this church is meeting with some encouragement, as the reports of the recording clerks showed. Several chapels have been built. In addition, a substantial amount had been contributed to the mission fund, and the treasurer reported a balance in hand. The majority of the churches reported a healthy spiritual condition, and the ordination of several local ministers was provided for. Action was taken at this session by which the church will apply to the Government for burial allotments in public cemeteries. The district elected Elder John Kaler, of Sydney, as its president for the coming year, and Elder G. R. Wells, of Newcastle, his assistant. Mr. C. S. McLaren, of Tuncurry, was chosen clerk and recording secretary; and Mr. W. J. Haworth, of Wallsend, assistant. Delegates were chosen to represent them as a district at the general assembly in America next April. The conference adjourned, to meet in Sydney the coming Easter.

This church draws a sharp line of distinction between itself and that of the Brighamite Church of Utah. They say that they have no connection whatever with the po-

lygamous Mormons of Utah (who also call themselves Latter Day Saints). They say that this distinction is expressed by Americans in calling the Utah people "Brighamites" and the Reorganized Church "Josephites;" the latter being so called because they refused to follow Brigham Young, but adhered to the old standard as supported by Joseph Smith (son of the original founder). He resides at Lamoni, State of Iowa, the headquarters of the church. Here are published three periodicals in the interest of the church. At the death of the founder, in 1844, Young led a small portion of the church to Utah. There he re-baptized his followers, and in the year 1852 first proclaimed the doctrines of polygamy, plurality of gods, etc. About this same time, those remaining throughout the East called a conference in the State of Wisconsin, and started to reorganize the church by denouncing Young as a usurper and false teacher, and declared that they would endorse none but the original creed (propagated by Smith), which says that "one man shall have but one wife, except in case of death." They also chose as their president Joseph Smith, eldest son of the founder, who has presided over the church to the present time. The reorganized body has fallen heir to the properties of the original church, by decision of the civil courts.

Their faith as presented at this conference is briefly stated as follows:

They hold the Bible as the book of all books; all others are appendages or helps; that the first principle of religion is faith in God, and Christ's the only name by which men can be saved; that repentance from all sin is essential; also adult baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Spirit, ordination of ministers, and blessing children. They believe in anointing the sick as stated in the fifth chapter of James. They also believe in a literal resurrection of all men, the righteous first at the coming of Christ to reign on earth, the rest to come forth after the millennial age. They believe we are living in the last days of this age; hence the term "Latter Day" Saints. They hold that all men will be rewarded or punished according to the degree of good or evil they have done. They teach that present-day revelation is a necessity in order to have a ministry called of God as in the apostolic age; and they copy the New Testament organization from the office of deacon to that of apostle.

EXTRACTS FROM LETTERS.

BRO. G. R. WELLS, Sydney, New South Wales, March 7:—

The inclosed handbill will explain the latest movements in Sydney:—

Four nights' religious debate, in the Hampden hall, Beattie Street, Balmain, between Mr. J. Bell, Christadelphian, and Elder J. Kaler, Reorganized Church of Christ of Latter Day Saints. Mr. A. Gow, J. P., chairman. Discussion to commence at 7:45 p. m. Subjects: For Monday, March 7.—"The Bible teaches there is a spirit in man that

survives the death of the body in a conscious state." Mr. Kaler affirms, Mr. Bell denies. For Tuesday, March 8.—"The Bible teaches only a portion of mankind will be resurrected, and hence have an opportunity of salvation." Mr. Bell affirms, Mr. Kaler denies. For Monday, March 14.—"The Bible teaches the laying on of hands is a principle of the gospel and essential to a full salvation in the kingdom of God." Mr. Kaler affirms, Mr. Bell denies. For Tuesday, March 15.—"The Bible teaches Jesus Christ was nonexistent as a person prior to his birth of the Virgin Mary." Mr. Bell affirms, Mr. Kaler denies. Admission free! A collection will be taken each night in aid of the Balmain Cottage Hospital. Come and hear these very important subjects discussed by able disputants.

March 14 Bro. Wells again wrote:—

Two nights of the Kaler-Bell debate at Balmain suburb have passed, and we are satisfied with the way our faith has been defended. The Socratic method of questioning is Mr. Bell's forte, and by it he seeks to make it appear to the audience that his opponent is "cornered," but it wasn't the success he hoped in this case, thus far. Some good has been done already. We have heard of one man who was "on the fence, and leaning towards Christadelphianism" before the debate; and who was urged by that people to hear the debate and be finally convinced. It worked just the other way. After hearing two nights he abandoned the position altogether.

The Rev. James Green, of the Primitive Methodists, came in to hear a part of one proposition. The next day he had handbills out advertising an "expose" of both churches represented at the debate. Thus a new element has showed itself. He may have to face a debate himself. This is the same man who entered a week's debate with Elder J. W. Wight near New Castle a few years ago, and who was compelled by his congregation to stop at two nights, I believe.

Bro. D. E. Tucker, Gordon, Alabama, April 2:—

I have made two or three new openings since my arrival here. Made a new opening south of Chipley, Florida, at Orange Hill, one hundred and forty-two feet above sea level—the most beautiful place I have seen in the South. While there I preached in two different houses; among Baptists, M. E.'s, and Freewills. All were very friendly and invited me to return. Bro. John Cooper preached there some five years ago and baptized three or four, but did not return, so they went back to the Baptist Church. Two members of the Utah church there; good people, investigating our claims. Have been listening for our guns at Cuba. Success to the church, the United States, and Cuba.

Bro. C. J. Hunt, Emmetsburg, Iowa, April 4:—

I have been holding meetings north of this city for ten days, and have had very good attendance. I baptized and confirmed Raymond and Rosa Speer yesterday. Their parents, Mr. and Sr. S. R. Speer, live ten miles north of the city, at whose home I was

made welcome during my sojourn in that locality. I go from here to Coalville then home, Deloit, Iowa.

Bro. George Edwards, Philadelphia, Pennsylvania, August 11:—

At the recent select entertainment, given in Schyuler Hall, Sixth and Diamond Streets, this city, under the auspices of Miss Laura Christy, nearly \$50 was realized, the same being turned over to the chapel fund of the Philadelphia branch, for the benefit of which the entertainment was given.

Mothers' Home Column.

EDITED BY FRANCES.

"Vast is the mercy of God, and when a man doeth aright,
Glad is the right hand Angel, and setteth it quick on the roll;
Ten times he setteth it down in letters of heavenly light,
For one good deed ten deeds, and a hundred for ten on the scroll."

SELECT READING FOR MAY MEETINGS OF DAUGHTERS OF ZION.

READING.

Dear Sisters:—As we have carefully read the entire text upon this subject, we have found ourself wishing that we could present it entire to you, for there is not a sentence in the whole chapter which is not calculated to do you good and the subject is one of vital importance to every mother. The habit of reading good books can and ought to be established at an early age and carefully cultivated until a taste for good reading is formed in the child. If this is done it will yield a plentiful harvest of good fruit, but if you neglect to do this you leave the ground undisturbed for tares to be sown, spring up, and grow.

Listen, parents, we beg of you, to this warning:—

"Scarcely any danger is more menacing today than the evils resulting from impure and trashy literature. It debauches the mind as alcoholic drinks do the body, and for some Satanic reason which we cannot comprehend, individuals, and even societies, are systematically sowing the country with the vile stuff. A writer in the *Christian Union*, says that more than six thousand persons are daily employed in the business of disseminating obscene books, papers, and pictures. Anthony Comstock, that dauntless knight of the White Cross, in one year seized fifteen thousand letters of orders to dealers and publishers of these wares in New York, written by students of both sexes. City children going to school often have the vile stuff thrust into their hands with an injunction to secrecy, and it is sown broadcast over the country through the post offices. Many schools, especially those for girls, have ceased to publish catalogues, because lists of names thus secured are used for this ignoble purpose."

Notice next the estimate placed upon another class of reading, which many parents consider harmless and not only read themselves but allow their children free access to

the same. We trust this point will be thoroughly discussed.

"Obscene literature, which can be reached by the law, is really not so dangerous as the other two classes, for they abound everywhere, and under sanction of law, both civil and social. Take up any daily paper and see if you do not there find details of revolting crime, yet these papers come into our homes. Of course some papers are much better in this respect than others, but many so-called respectable papers seem to delight in 'running a muck-rake through the haunts of sin,' and dishing up as the daily mental food of their readers the pollution they find there. They will give whole columns, or even pages, to the sickening details of crime or of a prize fight, but begrudge five lines to notice a meeting in the interests of philanthropy. If you reproach the editors for their course they reply, 'We are not responsible, we simply supply the popular demand,' and prove this assertion by turning to their ledgers and showing how the demand for their paper was increased by thousands by an unusually 'interesting' case of crime detailed in its columns. Nor is this confined to large city dailies. I chanced to be in a small country town during the first murder trial ever held in its courts. The case was one involving even more than the usual elements of uncleanness and blood, all fully brought out in the evidence. The editor of the only daily paper in the village devoted almost the entire space in his paper for two weeks to these revolting details, and men, women, and little children eagerly read them. I remember a gentleman whom I considered a sensible, honorable man, expressed the greatest astonishment on learning that I had neither attended the trial nor read the accounts of it. If all would refuse to read such records of crime the nuisance would be abated.

"Now the work for parents who would preserve their children from the contamination of such familiarity with crime, is to set their faces like a flint against this morbid taste, refuse to let such papers come into the house, and thus decrease the demand that regulates the supply. Do you say, 'We cannot do without our daily paper'? Better do without its news for a little time than debauch your own minds and the minds of your children. It would be but for a time; if every Christian father would refuse to subscribe for papers so smirched, and let the publishers know why he thus refused, they would very soon publish cleaner sheets. Nor, in the meantime, do we need to be deprived of news. There are some papers that do give the news without this horrid seasoning of crime. Patronize them.

"Then there are the five-cent 'Boys and Girls' Own Papers,' the nickel libraries and various weeklies with innocent, homelike titles, but concealing underneath these the very poison of asps. They are filled with stories of criminal life, often with a vein of licentiousness running through them, of very questionable adventures of boys and girls. These are often introduced into the home by the parents themselves who have not the slightest idea of their charac-

ter. We were once in a country neighborhood where nearly every family had subscribed for a paper which at its best was trashy, and some of its stories actually vile, because a number of pretty chromo cards was given for each subscription. So all through the year these papers came month by month into these homes and wrought their work upon the minds of the children growing up therein. The same sum invested in the *Youth's Companion* would have brought a healthful influence into each of those homes.

"The work of the books and papers we have mentioned is always baneful. Its effect may not be manifest at once, but it tells on character. A pupil of my own, a lad of sixteen, committed suicide in a melodramatic way. He imagined himself in love with a young Miss of fourteen, and that he had a rival to her affections, a schoolmate of his own age. He invited the two to take a walk with him, and when well out of town, suddenly faced his companions and demanded of the girl in a theatrical manner, which she loved best of the two before her. Taken by surprise and overcome with the ludicrousness of the situation, she burst out laughing. 'Do you thus mock me!' he cried, drew a pistol from his pocket and shot himself through the breast. The ball did not strike the heart, but produced a fatal wound from which he died after hours of agony, vainly imploring his friends to save him from the consequences of his own act. In his pocket was found a sensational novel portraying a scene exactly similar to the one he had enacted, except that the would-be hero's wound did not prove mortal, but produced its intended effect in softening the heart of his lady love.

"A friend of mine once noticed some boys very busily at work or play in a vacant lot near her home. It was during the summer vacation, and every morning they came as regularly as they were accustomed to go to school, and worked away all day long. This unusual freak of boy nature in vacation, excited her curiosity, and she watched them to see what they were about. Their work proved to be the building of a railroad which, in due time, was equipped with good box cars, stolen, as she afterwards learned, from a dry goods store. When their road was fully equipped, the object of all this work proved to be the enacting of a train robbery, after the manner of the James brothers, whose life they had been reading. This is the natural result of reading stories of crime, yet parents, even Christian parents, admit and even bring such reading into their homes.

"The last class, trashy reading, is scarcely less deleterious in its effects as it is more widespread, finding an entrance into many homes from which the other two classes are excluded. It seems harmless, nothing impure in it; indeed, much of it is of the goody-goody order, but a course of such reading debilitates, if it does not debauch, both the intellect and the moral sense. It gives false views of life, inculcates false aims, and therefore unfits for doing life's work well. It

engenders a dreamy sentimentalism which makes real work distasteful, thus leading to discontent with one's surroundings.

"As a teacher, I have watched this matter very carefully, and have always found that when boys and girls become addicted to reading trashy literature it is next to impossible to get any real good work out of them. Their mental tissues grow flabby as those of the body do when fed upon slops; when required to do anything demanding close application they were always found wanting. They were lacking in the 'clear grit' that conquers difficulties. I have followed these pupils out into the world and almost invariably have found them failures there, lacking in the patient perseverance that conquers difficulties, vacillating in purpose and weak in execution. One such now rises vividly before me, a bright, handsome boy, an only son. As a child in the lower grades of school, he was unusually quick in his studies; but in the grammar school we noted a change which grew more noticeable as he passed into the high school. He seemed, in the expressive Western phrase, 'to have lost his grip.' Anything at all difficult seemed to appall him, instead of arousing his boyish determination to conquer it. One by one his studies were given up as 'too hard' until he fell out of his class. Searching for the cause his teachers thought they discovered it—and we think they were right—in his bookcase. It was filled with trashy books, from Oliver Optic's down, and every spare moment was spent in reading them. His mind was enervated and his taste so vitiated that solid mental food was distasteful. For the past five years he has been drifting aimlessly about, now trying this thing, now that, to make a living, but invariably coming back upon his father for support every few months. Lately the father has died, leaving very little for the support of his family; what Ralph will now do to support himself and wife, for he has a wife, we cannot imagine. Doubtless other causes operated to produce these results, but the most apparent, and we believe the most potent, was trashy reading."

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

AN aged sister, herself sick and infirm, desires the assistance of the Prayer Union in behalf of her son who is badly addicted to the drink habit. The young man is a member of the church, and is struggling with feeble strength to free himself from its deadly grasp. Will the Union kindly uphold him, with their faith, prayers, and fasting, to Him who is able to overcome in all things?

Sr. Jane Heaton, of Blackfoot, Idaho, requests the faith and prayers of the Prayer Union that if it be pleasing to God she may be relieved of her deafness and healed of other bodily infirmities.

Letter Department.

PITTSBURG, Kan., April 11.

Editors Herald:—This is a city of about

twelve thousand inhabitants, and only three saints besides the writer live here. We do not have much preaching here. Bro. Richards preached a few times last winter at my house, and Bro. Spencer preached twice. Have seen Brn. Cather and Evan Davis a few times as they were passing. The latter may have a discussion with a Spiritualist here. I have lately met Evan's father, Bro. John T. Davis, and also his brother John Arthur Davis; they live four miles south and one mile east of here.

I was impressed by reading the remarks of Bro. A. H. Smith at General Conference. He says, "I have felt myself ready when the Spirit would direct me to move forward, and I am still ready to move." Ah, if we could all say that, I believe God would soon remove all difficulties, and much greater progress would be made than at present. I believe Paul made a true statement when he said, "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Let us all stand united in the bonds of the gospel.

Apostle John H. Lake said, "We say we are not ashamed of the gospel of Christ, but the gospel may be of us; we should be careful that it is not." Bro. J. W. Wight's remarks on the Utah apostasy, that there were many honest-hearted people in Utah, and the hopeful sign of the fact that they are teaching the Bible, Book of Mormon, and Doctrine and Covenants in the public schools, impressed me. I also appreciate the position taken by Bishop E. L. Lelley in regard to the Saints' Home and Graceland College. These two institutions are the fruits of the blessed gospel of the Master. "By their fruits ye shall know them." The world will learn to know us by our fruit. These institutions should be supported, and other fruit borne for the good of God's children and a sin-cursed world, as soon as possible. I am glad that progress is being made by the church everywhere. I have been in the church five years, and can say that I rejoice at this time more than ever before, because I was sought out from the world and permitted to enter into this church and have fellowship with the people of God. May I prove a wise servant. I ask the prayers of the saints.

ALBERT T. DAVIS.

BEELER, Kan., April 3.

Editors Herald:—The debate held at Ransom, Kansas, began March 22. Propositions: 1. Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament Church in organization, doctrine, and practice. 2. Resolved, that the Church of Christ of which I, J. E. Sniffin, am a member, is in harmony with the New Testament Church of Christ in organization, doctrine, and practice.

We were pleased with the way Bro. Pender defended the first proposition and criticised the second, and with the interest the people manifested in our faith. We are satisfied the debate has done much good for the

cause, and that if it can be followed with able preaching much good can be done there.

Much good was done at the three different places where Bro. Pender preached during his stay in Ness County. After the debate closed he preached one night in the large new Methodist church which the Methodists tendered the use of. About three hundred people attended. The Christian people held meeting at the same time in the schoolhouse, and it was said by an attendant at their meeting that about sixty attended. The people are anxious for Bro. Pender to return and preach.

The debate continued nine evenings, and was presided over in an able manner by Mr. J. G. Arnold, of Ness City, who showed no partiality, and kept good order. Bro. Pender was applauded much more than his opponent.

We are very much pleased with Bro. Pender's visit, as we think it will help us to get more missionary help. We have never been able to get much such help. It seems that the church thinks it not worth while to labor here, and Bro. Pender admits that he was surprised to see how people turn out to meeting, and how much they are interested.

Yours hopefully,

T. E. THOMPSON.

ANDERSON, Mich., April 4.

Editors Herald:—In this a small part of Father's vineyard, the work is progressing, if but slowly. Though few in number, we are still trying to keep the gospel banner waving; and although, we have a good deal to contend with, yet we hope to show by our lives we are not what some pretend to think us. It is a grand and noble work, and I long to see others embrace it. I have passed through heavy trials and bitter sorrow, that I feel without Father's sustaining grace I could not have borne; but his grace is all sufficient.

Elder E. H. Durand, of Detroit, has been with us a short time; had the pleasure of baptizing one young man before he left. There are others who say they know this work is right, but still remain outside. I presume it is natural to have a preference of who shall baptize us, but it may not be safe to remain too long out of the fold. May all who profess to be followers of Christ live true and faithful lives, as our influence is either for good or evil; and when life's work is ended, may we all be gathered home with Father, is the prayer of your sister in Christ,

ALVENIA J. DALEY.

Original Articles.

GOD'S PLAN OF SALVATION FOR MANKIND.

KIND FRIEND:—The probabilities are that this treatise would not have been written if I had less regard than I have for the truth of God's plan for the salvation of mankind, and were not the predominant desire of my soul

that mankind should attain to the fullness of salvation offered to man through obedience to that plan, which is professedly known and as professedly recognized as the doctrine of Christ by all professors of so-called Christianity, each however having his own peculiar ideas as to the essential and nonessential powers of that doctrine; each placing his own *private* interpretation upon them independent of the word written for their instruction and learning. I read that,

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 16, 17.

I also read:—

We have also a more sure word of prophecy; whereunto ye *do well* that ye *take heed*, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that *no prophecy of Scripture* is of any *private* interpretation. For the prophecy came not in old time by the *will of man*: but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 19–21.

The doctrines of Christ being prophetic in their nature, on account of the promises to be realized in the *future*, of an eternal salvation through obedience in this life to the commands embodied therein, bring them under the rule established in the foregoing scriptures, and therefore are given for our instruction in righteousness, or right doing; and are also not subjects for any man's private interpretation, lest we should be led away by the cunning craftiness of men who lie in wait to *deceive*, having a *form* of godliness but *denying* the power thereof. I also read:—

Whosoever transgresseth, and abideth not in the *doctrine* of Christ, *hath not God*. He that *abideth* in the doctrine of Christ, he hath both the Father and the Son.—2 John 1: 9.

And Jesus declared:—

My doctrine is not mine, but his that sent me.—John 7: 16.

And the Father who sent him has said:—

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55: 11.

I believe the foregoing fully establish a foundation upon which we may safely build, ever remembering the principles involved in the quotations made, never allowing our minds to be drawn away from the word of the

Lord and the labors of his immediate followers, either by the traditions of the fathers or the private opinions of our own minds, which are either of them liable to lead us away from the truth, for I read:—

The things of God knoweth no man, but the Spirit of God.—1 Cor. 2: 11.

And the apostle goes on to say:—

[Now we [speaking to the church] have received, not the spirit of the world [which is contradictory and opposed to the spirit of truth] but the Spirit which is of God; that we might *know* the things that are freely given to us of God.—1 Cor. 2: 12.

This principle is in full conformity with the promise of Christ:—

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.—John 16: 13.

This being true, there should be no difficulty among men professing to be the true followers of Christ, as all professed Christians do to fully come to an understanding of every truth of God, for I read:—

God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?—Num. 23: 19.

Under these assurances from God, and in consideration of the varied opinions of so-called Christianity, would it not be well for them to follow the instructions of the Apostle John to the church in his day:—

Beloved, believe not every spirit, but try the spirits whether they are of God —1 John 4: 1.

Bring then

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isa. 8: 20.

If these rules were followed and put in force, the churches might be brought into one body, not many as now, and if they met with any points of doctrine which they could not understand, or which might be the means of producing schism in the body, if they had brought themselves into full harmony with God's law, and were acknowledged of him, they would, like the ancients did, inquire of the Lord through his duly appointed prophet, and get the question settled; for if the Lord has a work upon earth, that is *his mode of operation*; for it is written:—

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

Just exactly upon the same principle upon which Christ acted at the

conversion of Saul. He was told to go down to Damascus and it should be told him what he must do. And the Lord commanded his servant, Ananias, to go and tell Saul what that something was that he must do. (See Acts 22: 16.) Cornelius too was told to send for Simon Peter, and he should tell him what he ought to do. (Acts 10: 6.) This was God's mode of doing business, both in the prophetic age and in the gospel dispensation, so long as men taught and did all things which Jesus had commanded his apostles. It is written:—

For I am the Lord, I change not.—Mal. 3: 6.

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

And as further evidence that it was the intention of Christ, in the organization of his church, that mankind might have the same opportunities of coming unto him with all perplexing questions, that there might be no schisms among them, it is written:—

And he gave some, apostles; and some, *prophets*; and some, evangelists; and some, pastors and teachers; for the *perfecting* of the saints, for the *work* of the ministry, for the *edifying* of the body of Christ: till we all come in the *unity of the faith*, and of the *knowledge* of the Son of God, unto a *perfect* man, unto the measure of the stature of the *fullness* of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with *every wind of doctrine*, by the sleight of men, and cunning craftiness, whereby they lie in wait to *deceive*.—Eph. 4: 11–14.

And because of this plan of organization, and the privileges of *prophetic inspiration*, they could do as the apostle continues:—

But speaking the truth in love, may *grow up* into him in all things, which is the *head*, even Christ: *from whom* the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 4: 15, 16.

Would to God that I had the power to indelibly emphasize and fix this quotation, in its full intent and meaning, upon the soul of every man and woman who are seeking for and desire salvation in the kingdom of God; especially backed up as it is with the promise:—

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

Such a state of things, however, can never exist in a *disjointed* body,

such as the Christian world, so-called, presents to-day; for I am fully aware that they scout the idea of prophetic inspiration to-day, together with all the gifts of the Spirit enjoyed by the primitive church, as being no longer needed; that such things were only intended to endure in the church until it became established, and then ceased. John Wesley thought differently; he said:—

This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church, because the Christians had turned *heathen* again, and had only a *dead form* left.—Sermon 94.

The prophetic gift was one of the gifts of the Spirit enjoyed in the early church (1 Cor. 12:10), and the promise of the Spirit which gave these gifts to every man as he the Spirit would, was promised to *all* whom the Lord our God shall call. (Acts 2:39.) With such an order of things in the church to-day properly used, as in the ancient church, and which would be in the church if recognized of God as his, —there then would be no necessity or room for the troublesome questions which now distract so-called Christianity. That which has been said, I believe to be a sufficient introduction to that which may follow, ever keeping in mind the rules established in the foregoing quotations; having myself in this no other desire but to come to the truth, for it is written:—

The truth shall make you free.—John 8:32.

The first thought that presents itself to my mind as a proper commencement to investigate God's plan of salvation for mankind is, What is the kingdom, or church? Or, as often called by the Apostle Paul, what is the body of Christ composed of? The first intimation we have of actual work in the establishment of the kingdom of God, in the meridian of time, is the following:—

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.—Matt. 3:1, 2.

Among the first things which Jesus did, after he began his ministry, the record says:—

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke 16:16.

It appears from the above that a

kingdom was to be set up. The establishment of a kingdom requires at least four things: first, a king; second, subjects; third, officers; fourth, laws. There is no necessity for me to multiply texts to prove that God is its King; for if it was the Kingdom of God which was about to be set up, God would certainly be its Supreme Ruler, and its laws would emanate from him, and his subjects would be expected and required to yield implicit obedience, if they entertained the hope of receiving its benefits and blessings. We shall therefore rest content with the declarations of Jesus given above (Luke 16:16). This Jesus the Christ was, and is, and will be its chief officer, he being designated, "Prince of Life." (Acts 3:15.) "Prince of Peace." (Isaiah 9:6.) "Prince and Savior." (Acts 5:31.) "The Messiah, The Prince." (Dan. 9:25.) And will eventually become "Prince of the kings of the earth." (Rev. 1:5.) And will so remain, and finally put the last enemy, death, under his feet.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God [the King] may be all in all.—1 Cor. 15:28.

This Prince, when he came to earth in the meridian of time, did not come in his power and great glory, as he is to come when he comes to reign as King of kings and Lord of lords; or as quoted above, as Prince of the kings of the earth. But as the meek and lowly Jesus he was, however, no less a personage than the Prince of Life, who among the first acts of his ministry gathered around him twelve men, which he organized into a quorum, which he designated "*Apostles*." (Luke 5:16.) These he sent out through the cities of Judea with the same proclamation he had used:—

Repent ye: for the kingdom of heaven is at hand.—Matt. 3:2.

We also read:—

After these things the Lord appointed other *seventy* also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, . . . The kingdom of God is come nigh unto you.—Luke 10:1-9.

Thus we have one of the objects of Christ's work—the establishment of the kingdom of God. And in order to its establishment, the organization of two of its quorums of officers—the

quorum of apostles and also a quorum of seventy—who acted as evangelists, or messengers to open up as assistants to the apostles. Jesus the Prince being their Prophet, or Revelator of the will of God to them, while he remained with them on earth.

Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things.—John 8:28.

For I came down from heaven not to do mine own will, but the will of him that sent me.—John 6:38.

The labors of these officials he had chosen, was to present the claims of the kingdom of God to the people, and persuade citizens to enter into it.

Now after that John was put in prison, Jesus came into Galilee, preaching the *gospel* of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the *gospel*.—Mark 1:14, 15.

And we read that many believed. These labors continued with varied successes for about three years and a half, when the Prince was arrested, tried, and convicted of what the Jews clamored was a breach of their law, backed by false evidence and the clamor of the mob, supported by their high priest and rulers, and was put to death, suffering ignominiously upon the cross. His death, however, did not destroy the work he had done; for he, by the power which God his Father had given him, burst the bands of death and arose triumphant from the grave, and established the kingdom of which he had preached, in a greater degree of power than before. His command to his apostles before-time was:—

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.—Matt. 10:5, 6.

The veil of the temple had not yet been rent. But now a better day had come; the law which had been added to the gospel by Moses as a school-master because of Israel's unbelief, had been fulfilled in Christ. And he, while yet with his apostles, teaching them more fully of the things of the kingdom, prior to his ascension to his Father, gave them a broader commission,—not changing the gospel in any of its principles, for they are and were from the beginning, and will be unto the end, fundamental truths, unchangeable in their nature, as is God

from whom they came; for as the Apostle Paul declared, they are

The power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from *faith to faith*: as it is written, The just shall live by faith.—Rom. 1:16, 17.

If the righteousness of God is revealed in the gospel, and if it was necessary that Jesus himself, who knew no sin, should fulfill all righteousness, how much more is it necessary that we, poor fallen humanity, should fulfill all righteousness; seeing that it is the power of God through which our salvation comes, and our course is made plain by the invitation of Jesus, Come follow me? If we then desire the salvation of God, it will be necessary that we shall inquire of what does the gospel consist, seeing that the righteousness of God is revealed in it, and that it is necessary for us to fulfill or obey it; and as Jesus preached the gospel (Mark 1:14) its principles necessarily became his *doctrine* and Jesus said:—

My *doctrine* is not mine, but his that sent me.—John 7:16.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father hath said unto me, so I speak.—John 12:49, 50.

And the Father hath said:—

So shall my word be that goeth forth out of my mouth: it *shall not* return unto me void, but it *shall accomplish* that which I please, and it shall prosper in the thing whereunto I sent it.—Isa. 55:11.

Therefore,

Whosoever transgresseth, and abideth not in the *doctrine* of Christ, *hath not God*. He that *abideth* in the doctrine of Christ, he hath both the Father and the Son.—2 John, v. 9.

With the foregoing quotations for a basis, we will proceed to examine what those doctrines are. The Apostle Paul, writing his epistle to the Hebrew church, a people to whom he said:—

We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.—Heb. 3:14.

Therefore leaving the principles of the doctrine of Christ, let us go on *unto perfection*; not laying *again the foundation* of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. 6:1, 2.

These people had obeyed the first four of these fundamental principles, by which they became partakers of Christ, and were now exhorted by the

apostle to go on to perfection; building upon this foundation all the virtues (see 2 Peter 1:5-8) growing out of it, which would be the evidence that they were holding the beginning of their confidence steadfast; which, if they continued to do unto the end, would entitle them to all the privileges and blessings to be derived from the resurrection and the eternal judgment. It appears then that faith toward God, repentance from dead works, the doctrine of baptisms, and of laying on of hands are the four first principles and foundation of the *doctrine* of Christ, on which we must abide and grow in grace, or we have not God. It is written:—

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

God the Father hath said of the Son:—

Thy throne, O God, is forever and ever: a scepter of righteousness is the *scepter* of thy kingdom.—Heb. 1:8.

A scepter is an emblem of royalty. The use of the royal scepter is described in the Book of Esther, chapter 5:1-3. The royal scepter then which the Son, Jesus the Christ, the Prince of Life, holds out to the people is a scepter of righteousness; and this righteousness is the righteousness of God revealed in the gospel, through which mankind, if they *will*, may be rescued from their fallen condition to the *favor and presence* of God, as at the beginning, but in a greater degree of perfection. Jesus said:—

Let not your heart be troubled: *ye believe in God, believe also in me*. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, . . . that where I am, there ye may be also.—John 14:1-3.

And this place he was going to prepare was not for the apostles alone, but for all them who should *believe on him* through *their teaching*. (See John 17.) This then is the ultimate of the reward for all those who take advantage of the presentation of this *scepter of righteousness* by *faith in God*, and in his Son Jesus Christ, and seeking diligently to serve him. For Jesus said:—

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven.—Matt. 7:21.

Faith then is the first and grand moving principle of all action, whether

it pertain to this life, or the life to come. For,

Through *faith* we understand that the worlds were framed by the word of God.—Heb. 11:3.

And in order to our salvation and eternal life in the presence of the Father, we must center our *faith* in Jesus the Christ:—

For there is none other name under heaven given among men, whereby we *must* be saved.—Acts 4:12.

And as in our natural state we are prone to sin, and as whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.—1 John 3:4.

And as the royal law of God is embodied in the Scriptures (James 2:8); and as Jesus declared the first commandment to be,

thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matt. 22:37.

Therefore as all have sinned and come short of the glory of God.—Rom. 3:23.

In whom

we live, and move, and have our being; . . . for we are also his offspring.—Acts 17:28.

Seeing then that we all have sinned against him who is our Father and friend, and who so loved us in our fallen condition,

that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.—John 3:16.

For

the Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.—2 Peter 3:9.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21.

For

Unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

From these passages then, it appears that the final *blotting out* of sin does not transpire, nor the time of refreshing come, until Jesus shall appear the second time unto them who shall be looking for him. This gives significance to the word of Jesus:—

But he that endureth to the end shall be saved.—Matt. 10:22.

And also to the words of Paul:—

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.—Heb. 3:14.

How then shall we be relieved from the burden of our sin when we shall have repented toward God; that is, ceased to do evil and learned to do well; or shall be in like condition as the people upon the day of Pentecost, and shall inquire:—

Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 37, 38.

I am now fully aware that I am entering upon ground which you may possibly consider debatable; but I shall strive to keep upon the side of truth, let it cut wherever it may; or if it cut with both edges, striving and praying to be led by the Spirit of truth, which leads into all truth. In the first place I shall endeavor to show you that the ordinance of baptism is for the remission of sins, and not because of the sins having been remitted previous to baptism; and also that the Holy Ghost is not received as an indwelling gift of God, by the penitent believer, until after his birth of the water, or baptism in water; also that no man can be saved in the kingdom of God without the baptisms of water and of the Spirit. In the first place we will try and discover what is the meaning of the word "remission." I find it to signify: "Abatement, relaxation, release, forgiveness; pardon;" but not a blotting out until the times of refreshing shall come, and Jesus shall be revealed the second time without sin unto salvation. This is in keeping with the words of the Prophet Ezekiel, chapters 18 and 33. As quoted before, it is said:—

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

John the beloved disciple, speaking of John the Baptist, says:—

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.—John 1: 6, 7.

And Mark, speaking of the time when this John came, says it was:—

The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1: 1.

Not as some say, that the baptism of John was a relic of the washings under the Mosaic law; but it was the beginning of the gospel of Jesus Christ, and one of the principles of the doctrine of Christ; and both Mark

and Luke say that John preached the baptism of repentance for the remission of sins. (Mark 1: 4; Luke 3: 3.) And as before quoted, he was sent from God, and this was part of his mission. Jesus, also, in his final instructions to his apostles, prior to his ascension, taught the same doctrine, as shown in his commission; and also in the apostles' teachings and practices, after his ascension, as will appear. It is written:—

Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.—Luke 24: 45-48.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.—Matt. 28: 19, 20.

From reading the contexts of the above quotations, it appears that they were all uttered in the same last course of instructions given by Jesus, and in the consecutive order in which they are here quoted, and these constituted as a whole the commission given by Jesus to his apostles, and embodying their authority to act after they should receive the power promised from on high, for which they were commanded to tarry in Jerusalem. (Luke 24: 29.) From this time forth the apostles and other officials whom Christ had appointed in his church, were left to carry out the instructions they had received, without the personal companionship of their Master and friend; but when the Holy Ghost the Comforter should come, Jesus had promised that he should lead them and guide them into all truth, and bring to their remembrance all things which he, Jesus, had commanded them. (See John, chapters 14, 15, and 16.)

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon

each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

There were about one hundred and twenty disciples assembled there, and upon this occasion there were assembled in Jerusalem Jews, devout men from sixteen different nations, speaking different languages; and these Jews heard these disciples speak in their own tongues the wonderful works of God. And they were all amazed and wondered what all this meant; but some mocked and said, "These men are full of new wine." But Peter gave them to understand that they were not drunken, as they supposed; and he forthwith preached Christ unto them; and they finally believed Peter's preaching, and cried out, "Men and brethren, what shall we do?" And now I wish you to notice closely the answer of Peter, and remember that he now spoke under the influence and power of the Holy Ghost, whose duty was, under the promise of Jesus, to bring to Peter's mind the principles or doctrines he had been taught by the Master, which would be an acceptable, true, and correct answer to the question propounded:—

Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 37-39. (Read all of Acts 2.)

This answer of Peter's stands good for all the ages, and any departure from it setting forth any other mode by which men can be saved, is a departure from the straight and narrow way which leads to eternal life and salvation in the celestial kingdom, where God and Christ will dwell, the Mansion which Jesus promised to go and prepare, from the fact that it embodies the teachings of John, the man sent from God, in the beginning of the gospel of Jesus Christ. It embodies the pattern set by Jesus, when he demanded his right to enter the sheepfold by the door of baptism, that he might fulfill all righteousness, and when he was baptized, as he came up straightway out of the water, he received the gift of the Holy Ghost, which rested upon him in the shape

of a dove, and a voice from heaven was heard saying,

This is my beloved Son, in whom I am well pleased. (Matt. 3:13-17; Mark 1:9-11; Luke 3:21; 22.)

Thus the porter admitted through the door into the sheepfold the Shepherd of the sheep, and who was, as an acknowledgment of his obedience, publicly acknowledged by his Father as his well beloved Son; and Jesus says, Come follow me. And he also said:—

Verily, verily, I say unto you, He that entereth not by the *door* into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10: 1.

In connection with the above, I will introduce some of the instructions of the Apostle Paul in regard to this matter:—

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: [That is, as Jesus was planted in the tomb mortal, he was raised from the tomb immortal; so, also, we in likeness of his burial and resurrection are planted, buried in the watery grave, full of sin, we arise from the watery grave with our sins remitted, and it is expected of us that we will henceforth walk in newness of life.] Knowing this, that our old man is crucified with him, that the *body of sin* might be destroyed, that henceforth we should not serve sin.—Rom. 6: 3-6.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses.—Col. 2: 12, 13.

That is, they having been buried in baptism, in obedience to the command, they had risen unto a new life. God having, through that act of submission to his will, remitted all their former sins.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.—Gal. 3: 26-29.

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.—Rom. 6: 17, 18.

From these quotations it is plain that by obedience to the act of baptism we die to sin and arise from the watery grave a new man in Christ Jesus, and are made partakers of Christ, if we hold the

beginning of our confidence steadfast unto the end.—Heb. 3: 14.

Yes, the Apostle Peter was correct when he commanded: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins;" and it was so recognized by all the early saints. Barnabas, one of the disciples who lived and wrote about the time that John the Revelator was liberated from Patmos, left the following on record:—

Blessed are they who, placing their trust in the cross, have gone down into the water. . . . We indeed descend into the water full of sins and defilement, but come up bearing fruit in our hearts.—Epistle, chap. 11.

Tertullian, another of the early and most esteemed fathers, wrote:—

We, after the example of Jesus Christ, are born in water.—The act of baptism itself is carnal, in that we are plunged in water; but the effect is spiritual, in that we are freed from sin.—On Baptism, chap. 1 and 7.

The question is often asked, What effect can the water have in washing away sins? In answer I would ask, "What effect the water had in the healing of the Assyrian leper? Or, was it not rather Naaman's obedience to the word of the Lord through his servant Elisha? (2 Kings, chap. 5.) Answer these questions in your own heart, and then perhaps you will be able to tell why being buried in water will wash away sins.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

There is, however, another birth inseparably connected with this birth of water, so much so that without either or both, there is no salvation in the kingdom of God. But you say, Was not the thief on the cross saved without baptism? for Jesus said to him,

To-day shalt thou be with me in paradise.—Luke 23: 43.

I will answer by asking you two questions. First, can you prove that this thief had not been baptized; either by John, or by Jesus, or by any of his apostles under the authority of Jesus, and that the sin for which he was now suffering was not a sin committed for which Jesus became an advocate with the Father for those who believe on him. (See 1 John 2: 1; Heb. 7: 25.) I wish you to understand that these passages refer in their effects only to subjects of the kingdom, and not to the world. Second, how did this thief know that Jesus was the Lord, and

that he could be of benefit to him when Jesus came into his kingdom, unless he was a baptized believer in Christ, and it had been revealed unto him by God, as it had been unto Peter? for I read

that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12: 3.

Whenever you can answer these questions satisfactorily in the negative, then will be the proper time to spring the question of this thief's salvation in the kingdom of God without baptism. Jesus the Messiah, the Prince of Peace and Life, said:—

Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

These births are the outgrowths of faith in Christ and in his gospel, For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1: 17.

In the beginning of the gospel of Jesus Christ, John, in the declaration of his mission, said among other things to the Pharisees and Sadducees:—

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.—Matt. 3: 11.

And Jesus who came after John, of whom he spake, said unto his disciples:—

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 15-17, 26.

And when the day of Pentecost was fully come they, the apostles, and all who were with them in the upper room received the promise:—

And they were all filled with the Holy Ghost.—Acts 2: 4.

And Peter under his, the Holy Spirit's influence, made to the people the promise:—

And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

And I wish you to distinctly remember that the promise of the gift of the Holy Ghost was made and followed after the command was given to be baptized for the remission of sins, and

not to be received before. And a very pointed instance of the intent, mode, and manner of reception in apostolic times is shown in the conversion and reception of the Holy Ghost by the Samaritans:—

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city. . . . But when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized*, both men and women. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, *that they might receive* the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus:) Then *laid they their hands on them*, and they received the Holy Ghost.—Acts, chapter 8.

The question now arises, Had and did Philip and the apostles Peter and John taught and done, in this instance, the things which Jesus had commanded and said unto them? Had the Holy Ghost, under whose power these men acted, done for them that which Jesus promised? Had it brought to their remembrance the things necessary for the occasion, which Jesus had said unto them? If both these questions are answered in the affirmative, then these disciples had *fully established the law* of the kingdom of God, governing in all like circumstances when *initiating subjects* into that kingdom. And now, by what right or authority do professed Christians claim these ordinances, especially the laying on of hands with prayer, are nonessential to man's salvation? Especially when we consider the words of the Apostle Paul, written to the Ephesian church, and referring to the time of these people's first experience, as recorded in Acts 19: 1-6. He says:—

In whom ye also trusted, after that ye . . . believed, ye were *sealed* with that *Holy Spirit of promise*.—Eph. 1: 13.

But if Philip, Peter, and John had *not* taught and done the things which Jesus had taught and said unto them; but had exercised their own judgment, and followed their own opinion and private interpretation of the things they had been taught, then of right the Holy Spirit had withheld the promised assistance, and they were no longer entitled to the promise Je-

sus had made unto them under the authority of his Father, to be with them even unto the end of the world. It was upon obedience to the things Jesus had said unto them that the promise hinged; and if disobedient, the Lord would be no longer under obligations to accept, but to reject their work. But the sequel proves they had done that which they had been commanded; for,

They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.—Mark 16: 20.

In full accord with the promise:—

And these signs shall follow them *that believe*; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.—Mark 16: 17, 18.

But, says the objector, did not Cornelius receive the Holy Ghost before baptism, and that without the laying on of hands and prayer? I answer, Yes. But if you will read all the circumstances attending it, as recorded in Acts, chapters ten and eleven, you will discover the deep-seated prejudices in the hearts of the Jews against the Gentiles, and the absolute *necessity* for a *special* interposition of the hand of the Lord to *remove* it from the church. This he did; first, by the vision and command to Peter; second, by the visitation of the angel to Cornelius commanding him to send for Peter, who should tell him things he ought to do; and afterward by the miraculous power of the Holy Ghost upon Cornelius and his house, not only confirming Peter, but convincing the Jews that were with him, that God was no respecter of persons under the gospel dispensation. And the first thing that Peter told them they ought to do, he *commanded* them to be baptized in the name of the Lord. And now I wish to ask, Did the Lord by this *special* circumstance change the fourth principle of the doctrine of Christ—“The laying on of hands”—and prayer that those who had believed, repented, and been baptized might receive the Holy Ghost to some other way? If so, please show us the word of the Lord for it. The traditions of men, or the opinions of collegiate reverend divines, will not answer the purpose. We shall see. The circumstance in Samaria, which we have considered,

transpired according to Bible chronology in the year A. D. 34. That in regard to Cornelius in the year A. D. 41. Fourteen years afterward, or in the year A. D. 55, I read:—

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had *laid his hands upon them*, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 1-6.

Yes; the Lord still confirmed the words and acts of Paul by signs following the believer. Thus you see the gospel law established under the teachings of Jesus, and introduced in practice by the Apostles Peter and John, and was still in force and produced the legitimate effects—the gift of the Holy Ghost. Referring to the above circumstance, the Apostle Paul, in writing to the Ephesian brethren nine years afterwards, in the year A. D. 64, says:—

In whom also ye trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were *sealed* with that Holy Spirit of *promise*, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”—Eph. 1: 13, 14.

Perhaps the idea may now strike you, or if it does not, I will help you. Granting that the thief upon the cross had been born of the water, he had not been born of the Spirit, because of not having had hands laid upon him. Granted.

For the Holy Ghost was not yet given; because Jesus was not yet glorified.—John 7: 39.

The Apostle Paul embodies these principles of baptisms and the laying on of hands as principles of the doctrine of Christ, in his epistle to the Hebrew church in the year A. D. 64. (Heb. 6: 1, 2.) And remember, that the Apostle John wrote his second epistle general to the churches in the year A. D. 90, forty-nine years after the conversion of Cornelius, and said:—

Whosoever transgresseth, and abideth not

in the doctrine of Christ, hath not God.—2 John, v. 9.

But we will proceed and see what the Apostle Paul has to say in regard to the gospel he preached, written to the Galatian church in the year A. D. 58:—

But I certify you, brethren, that the *gospel* which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Gal. 1: 11, 12.

But though *we*, or an *angel* from heaven, preach any other gospel unto you than that which *we* have preached unto you, *let him be accursed*. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, *let him be accursed*. For do I now persuade men or God? or do I seek to please men? for if I yet please men, I should not be the *servant of Christ*.—Gal. 1: 8-10.

In the language of the Apostle Paul I would advise:—

Examine yourselves, whether ye be *in the faith*; prove your own selves.—2 Cor. 13: 5.

Ask yourself the question, Am I fearing God and giving glory to him? Am I worshiping him that made heaven and earth, and the sea and the fountains of water? Am I a believer in its *full sense* in the Lord Jesus Christ? Have I fully repented of all my sins toward God? Have I been baptized, born of, buried with Christ by baptism in water *for the remission of my sins*; and have I risen from the watery grave a new creature in Christ Jesus, *freed from sin*? Have I received the *seal* of my adoption into the family of God, by the prayer of faith, and the laying on of the hands of those who have authority from God, that I might receive the Holy Ghost? Has my faith been confirmed by having received any of the gifts of that Holy Spirit promised by Jesus to them that believe (Mark 16: 17, 18), and of which the Apostle Paul would not have the Corinthian saints ignorant, impressing upon their minds that the gifts he then enumerated “worketh that one and the selfsame Spirit, dividing to *every man* severally as he will”? (See 1 Cor. 12: 1-11.) Am I going on unto perfection, “giving all diligence, adding to my faith virtue; and to virtue, *knowledge*; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, *charity*. For if these things be in you, and abound, they make you that ye shall neither be

barren nor unfruitful in the *knowledge* of our Lord Jesus Christ.”—2 Peter 1: 5-8.

And this is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent.—John 17: 3.

If all the above questions can be answered in the affirmative, all is well. If any of them must be answered in the negative, then *remember* that,

Sin is the transgression of the law.—1 John 3, 4.

And that,

There is no respect of persons with God. . . . For not the hearers of the law [the law of faith.—Rom. 3: 27] are just before God, but the *doers* of the law shall be *justified*.—Rom. 2: 11-13.

It will also be well and of the first importance to heed the following:—

Thus saith the Lord, Stand ye in the way, and see, and *ask for the old paths*, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6: 16.

And if you do this and find it, then, Earnestly contend for the faith once delivered to the saints.—Jude 5: 3.

These principles,—these doctrines, this gospel of the kingdom of God with all its attendant powers and blessings—are taught, preached, earnestly contended for, and enjoyed by the Reorganized Church of Jesus Christ of Latter Day Saints, as a witness unto all nations that the hour of God's judgment is come. (Rev. 14: 6, 7.) And also the ushering in of the

dispensation of the fullness of times [that] he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—Eph. 1: 10.

And they invite you to come.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever *will*, let him take the water of life freely.—Rev. 22: 17.

And now in conclusion I say, that my earnest desire and prayer to God is that all mankind would come unto Christ and be saved, and that by their obedience to God's plan of salvation their sins may be in that condition that they may

be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3: 19-21.

And that each, after having put their hand to the gospel plow, may never look back, for they will then have been made partakers of Christ,

and if they then hold the beginning of their confidence steadfast unto the end, they shall receive Eternal Life, the greatest gift of God to man.

I am your friend for Christ's sake,
WILLIAM HAWKINS.

VOTE, Missouri.

Miscellaneous Department.

REUNION NOTICES.

A reunion of the church will be held at Shelton, Nebraska, from May 31 to June 5. This reunion is held under the auspices of the Central Nebraska district. The conferences of the Northern and Southern Nebraska districts have consented to unite in the services of this reunion, which will, we trust, add to its interest, and efficiency. Shelton, Nebraska, is on the main line of the U. P. R. R. about 190 miles west of Omaha.

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The Presidency and the Bishopric of the church will be represented, nothing preventing more than is now known. Likewise the General Superintendent will be present a part of the time. It is also expected that all general missionaries of the church laboring in Nebraska who consistently can will be present to assist in and enjoy the services. Tents will cost for use during the time of the reunion as follows: 10x12 \$2.50; 12x14, \$2.75. All who wish tents will correspond with Jacob Hershey, Shelton, Nebraska.

Those coming by rail will correspond with J. F. Lippencott, Shelton, Nebraska, or Leslie Boodry, Cairo, Nebraska.

Let all come with prayer in their hearts, and bring Bibles, Hymnals, or Harps, Windowed Songs, and Quarterlies, so that you can enter into the services heartily. Those who can assist with the music, either vocal or instrumental, come prepared to do so.

The committee hope to see a goodly attendance, and trust that much material good may be done in the interests of the work of God.

J. F. MINTUN.
JOSEPH W. SMITH.
MORRIS STEARLEY.

SCATTERED MEMBERS.

By order of the officers of the Cheltenham branch, St. Louis, Missouri, Henry Roberts, president, J. G. Cole, secretary, I would like to know the whereabouts of the following members, and if they still desire to remain members of the branch or desire their notes of removal: Elizabeth Jones, Effie James, Annie Jones, Hiram King, Phoebe King, John W. King, Bessie King, Mary Abrams, James F. Smith, Delila A. Smith, Sarah E. Evans, David Thomas, Mary Cook, Hannah Welshimer, Thomas Thomas.

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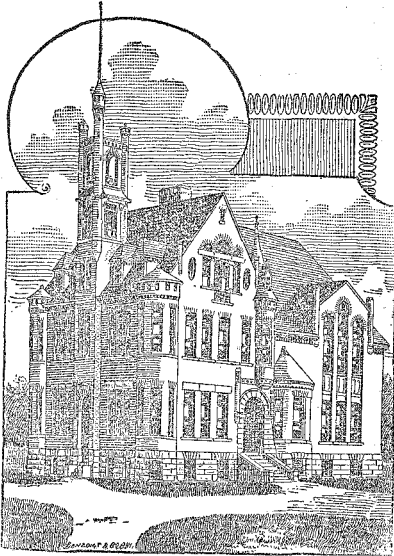
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Vol. 45.

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This is preëminently the day of the archæologist.

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A perfect passion for archæological research possesses this age.

It is a part of the development of the historical and critical spirit.

Within the last quarter of a century the Palestine Exploration Society and the Egyptian Exploration Society have come into being, wonderfully stimulating archæological research. In the vast field of Christian archæology rich have been the results. Important documents and notable inscriptions have been discovered, and much light has been thrown upon Christian art and symbolism. Contributions have been made by a group of notable men. First must be mentioned the late Commendatore De Rossi, whose monumental works, "Roma Sotteranea" and "Inscriptiones Christianæ Urbis Romæ," have been the basis of all following work in this direction. By his side must be mentioned, among the Italians, such men as Garucci and Gregorutti. Among the French Roller and Le Blant stand easily first. Germany gives a notable list of eminent names—Piper, Kraus, Schultze, Nikolaus, Mueller, Huebner, Wilpert and others. In England W. M. Ramsay takes the lead. The English speaking world is also under lasting debt to an American scholar, the late Dr. Charles W. Bennett of the Garrett Biblical Institute, for producing the best book in English on the subject—his "Christian Archæology."

Lately great interest has been aroused in the entire subject and many young scholars have come to the front. The first congress of Christian archæologists was held in 1894 at Spalato in Dalmatia, on the site of Diocletian's palace. Such men as Kraus and Wilpert, among Catholic scholars, and Mueller and Schultze among the Protestants, were the leaders. The next congress assembles at Ravenna in 1898. The result of such a conference of Christian archæologists is to insure a scientific study of all the early Christian monuments and to stimulate research in this direction. It goes without saying that the work within the past twenty-five years has done much to shed light upon some vexed problems in the life of the early church, and also to increase the mass of evidence to the

genuineness and authenticity of the New Testament Scriptures. The Christian world has now and then been profoundly stirred by the bringing to light of some document or monument and the rapid preparation of the material for publication has soon given to the church the history of the find. Thus with increasing interest the attention of the Christian scholars is directed toward the early Christian centuries.

As the excavations in Egypt have served to assist us in reconstructing the history of the land of the Pharaohs; as the finds in Assyria and Babylonia have made Old Testament life and literature more vivid; as the spade of Schlieman and Curtius have rescued much of Grecian literature from the region of myth, so the researches into early Christian art have removed many misconceptions, pushed back the date of early Christian literature and enabled us to reconstruct to a large extent the worship and policy of the church. We have been enabled also to correct much of the erroneous chronology of the early centuries. The study of the inscriptions, both classical and Christian, has cast unexpected light upon the Patristic writing. Investigations in early Christian art have shown us that the early Christian church was not averse to art, but on the contrary cultivated and practiced the fine arts.

By the study of inscriptions and burial monuments no ordinary light has been thrown upon the history of early heresies. Much of the writings of the early centuries is in the nature of apologetic. The personality of the writer, his bias, his passion, often enter largely into the writing and the position of his adversary is not unfrequently utterly misrepresented. The incised marble of the rude fresco often serve to correct these misrepresentations, thus telling unconsciously the true story of the life of the early church.

The geographical field of Christian archæology is naturally that territory once occupied by the early Christian church and in which remains now exist. Early Christian documents, in-

scriptions, churches, mosaics, frescoes, etc., are the material which is to be interpreted. Yet, we must confess the disappointment that the actual finds have been so few compared with the territory. Great areas of early Christian life and activity are almost entirely barren of Christian monuments of any character.

We know that in the fifth and sixth centuries were flourishing churches in Palestine, of which scarcely a trace remains. Italy, Northern Africa, Asia Minor, Gaul, Spain, and the Dalmatian Coast are the chief areas for the Christian archæologist. The forces of nature, the devastating irruption of the barbarous hordes from the north, the persecutions of the imperial powers and the wars and rivalries of opposing sects have served to sweep away many noble and valuable Christian monuments.

Italy has furnished us with the chief monuments in the way of Christian art and epigraphy. From the days of Bosio (1674) to the present time the catacombs have been a rich mine of Christian archæology, while the city of Rome itself has given up in the course of excavation many valuable relics of the church. De Rossi may be said to have founded the scientific study of these remains. With indefatigable patience and erudition he has reduced to systematic form the labors of his predecessors and his with unerring instinct opened some remarkable discoveries.

Recent work in the catacombs has been carried on especially by Wilpert, in the discovering and interpreting of catacomb frescoes. Much of the earlier work in this direction is inaccurate and has been copied by all who have followed De Rossi. Wilpert has also done much to throw light on Christian symbolism.

In Roman Africa and Gaul, Le Blant has been and is the great authority in the Christian epigraphy of these regions, publishing several hundred inscriptions, chiefly from the fourth to the sixth centuries.

The work of Huebner on the Christian archæology of Spain has brought to our knowledge about 300 inscriptions from the fourth to the eighth centuries. These are mostly dated and suffice to show that there was a

large number of flourishing churches in Spain during this period.

The Dalmatian Coast has in recent years given us many valuable finds. The antiquities of Aquileit, which in the fifth century was a second Rome, have been for many years known through the labors of Bertoli, Zandonati, Gregorutti and others. Two thousand inscriptions have been unearthed here and new ones are being daily brought to light at Dalona, Merusinac and other places under the auspices of the Austrian imperial archæological commission. In formulæ, symbolism, and style they differ decidedly from those at Rome, frequently giving light as to the subjects and mode of Christian baptism of the period, which is the fifth and fourth centuries.

Asia Minor has been recently explored by W. M. Ramsay, who in his "Cities and Bishoprics of Phrygia" (London, 1895) has published one hundred and fifty Christian inscriptions from the southwestern and west central districts of Phrygia. Ramsay shows that with these inscriptions it is possible to fix with complete or approximate certainty the Christian origin of a large number of documents of the third century. These Phrygian descriptions belong to the period before Christianity was legalized by Constantine. In this period a Christian was esteemed by law a traitor and an outlaw. The inscription did not, therefore, to the uninitiated, bear on its face the evidence of its Christian character. He shows that something like a symbolic language of epitaphs was devised, so that the Christian tombs were marked by variations from the customary sepulchral formula, apparently insignificant in themselves and easily eluding notice, but giving a Christian turn to the language and clearly significant to the brethren. This system seems to begin about 200 A. D., and to be confined to certain districts of Phrygia, where the population was to a very large extent Christian, and where there was less chance of malevolent pagans setting the law in motion against suspected Christians.

To quote Ramsay, in *Contemporary Review*, September, 1896: "The importance of these documents lies in the fact that they reveal to us the character of the commonplace, undis-

tinguished members of the Christian congregations in these cities of Phrygia. Literature shows us the character and works of the great church leaders and heretics; but if we want to find out anything about an ordinary congregation in a Roman city we must go to the epitaphs and above all to the epitaphs of Eumeneia in Phrygia. They bring before us a picture of rich and generous development, of concession, of liberality, in which people of adverse thoughts were practically reconciled in a single society. But they also show us Eumeneia as mainly a city of Christians in the third century. Nothing similar to this is known throughout the ancient world. Eumeneia stands before us as the earliest Christian city of which record remains and exemplifies the reconciliation of two hostile religions in a peaceful and orderly city."

(To be continued.)

The *School Gazette* says:—"The editor of the *School Gazette* has been a constant student of PUBLIC OPINION for ten years, and he owes much to that paper for the help it gives him in his work. Those who aim to become philosophic students of the world's doings, cannot afford to be without it."

The *Superior, (Neb.) Weekly Journal*, a representative member of the rural press, said in a recent issue:—"To the busy man who desires to keep in touch with the big world beyond our little Western towns, PUBLIC OPINION is a necessity."

ADDRESSES.

M. F. Gowell, 838 Fifth Street, Armourdale, Kansas.

W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.

Thomas Taylor, care of W. A. Roberts, 8 Bristol Road, Bournebrook, Birmingham, England.

Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.

J. A. Grant, 913 North Walnut Street, West Bay City, Michigan.

Elder Henry C. Smith, No. 647 South Spring Street, Los Angeles, California.

J. F. Mintun, Box A., Magnolia, Iowa.

L. F. Johnson, Minneapolis, Kansas.

L. R. Devore, Graysville, Monroe County Ohio.

T. A. Hougas, Supt. Gen. S. S. Association, Henderson, Iowa.

Peter Anderson, Stanberry, Missouri.

W. R. Armstrong, secretary, 14 Council Street, H., Manchester, England.

A. C. Barmore, Oatsville, Pike County, Indiana.

M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.

W. T. Bozarth, 3205 Adams Street, Denver, Colorado.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, April 27, 1898.

No. 17.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 27, 1898.

DANCING, AND OTHER THINGS.

IT is to be taken for granted, we suppose, that all questions asked of "ye editors," are to be considered as serious, and should therefore be treated seriously.

Here is one:—

Dear Editor Herald:—I would like to ask a question or two.

1. Is dancing a crime for which a young member can be suspended?

2. Is an elder in good standing who flirts with and makes love to two or three at one time, and goes from place to place telling of it, and how he can get this one and that one, when it is he who makes each one think she is the only one woman in the world he wants?

3. Is it all right for an elder to go into a saloon and take strong liquor for his stomach's sake of course? If a young brother was seen doing the same thing, in the next *Herald* there would be a letter asking the General Conference to speak out definitely against the "young" using liquor of any kind, no matter if it is for the stomach.

The young may be able to tell of a few things that the older ones do that may not be according to law, and good Christian practice.

I do not wish to make any excuse for the young, nor to encourage dancing; but think there are other vices that are not just the proper examples for a "saint" to set before the world.

If you feel that it will do any good to answer these questions, I would be pleased to hear from you in private letter, or through the *Herald*.

You may smile and throw this in the waste basket, but it may do some of the young good if you would explain the terrible *sin* there is in dancing. I have taken enough from the elders and apostles on this subject, and I suppose there are others who have done the same, and would like to be shown where they are in fault. I for one would be willing to give it up, even if it is the only one thing I enjoy.

Your fault-finding

YOUNG SISTER.

1. Every branch and district of the church may enact such rules and regulations as may be considered best calculated to establish and maintain the good order of its respective or-

ganization, and conserve the good of the whole church.

In the light of this fact we must answer, Yes, to the first question, provided local regulations have so been adopted; not otherwise.

2. Every elder is in good standing until it is known that he is a transgressor, or by indiscreet and unwise conduct he has proved himself an improper representative of the faith and the church. But an elder who would or does do as the question suggests is certainly acting in an improper and unmanly, if not an immoral manner, and should be promptly rebuked; first, by the women, young or old, who are the victims of his discourteous and ungentlemanly conduct; second, by the officers of the branch or district, or both of this class of officers; and if he persists in such course he should be promptly dealt with for unministerial and improper conduct.

The good name of the church has suffered enough from sins arising from loose morality in some who represent it; and it is time a halt was called in such affairs.

The church does not send men out to misrepresent the fair name of the "Bride, the Lamb's wife," and the sober, staid, steadfast men and women making up the church; and if by evil conduct, or conduct that leads to evil they misrepresent the moral and law-abiding character of the church, they should be looked after. So, if our "fault-finding young sister" has charges to make against any "elder," young or old, who has been guilty of trifling with the fair sisters, either in or out of the church, she should formulate her charges and present them in writing to the president of branch, president of district, or missionary in charge, with a statement of the names, times, places, and evidences and witnesses' names, that the matter may be inquired into; and thus prevent further and possibly irreparable misconduct.

3. We think not. We think it unministerial for the minister of the word to tamper with one of the great

evils of the time, one of the most seductive and greatest wrong and evil producers the age knows anything of. Of course we are writing in general terms, and not in reference to any particular person. Albeit, we sincerely doubt the suggestion that is made regarding the appeal to conference in case a young brother should be seen doing as the question suggests.

There is little doubt that an observant, fault-finding young person could find some things in the older ones not exemplary, and that these older ones for the sake of consistency, and because of their professed love for the work should refrain from doing; and possibly these same young people could suggest some things some older ones do not do that it would be an advantage to themselves and the church if they would do. But this would not change the laws nor the duties of all under the laws any more than the overfrequent advice and scolding of the older ones, elders, and apostles, given to the younger, affects the responsibility of these younger people and changes the situation for them.

We know of no scriptural law, either in the Old or New Testament, or in the revelations of later times that in so many words makes or declares dancing in itself a crime. We are therefore unable to tell how "terrible" a "sin" it may be.

There are some who believe that dancing is "revelling," and one of the apostles writing in the New Testament classes revellings with the things which are unprofitable and which are characteristic of those who are not walking as children of the light. We do not find the words "revelling" and "dancing" used to mean the same thing; and yet can easily see how a dance could be made a revel, a mad and foolish revel.

Bro. David Smith once said of dancing: "It is to be noticed that those who are patrons of the dance are not usually attendants at the prayer meetings and church services; the two seem not to go in hand together.

The spirit of the dance seems to shut out the spirit of worship."

It is said in the good book that "whatsoever is not of faith is sin." And it is certain that dancing as conducted at the balls and parties of the day is not of faith and does not tend to the better morality, but does tend towards evil. In such understanding we can state with confidence that attending dances as they are usually carried on in the fashionable and semi-fashionable world is a very plain folly.

We are not inclined to state that dancing, the saltatory motions of keeping time and step to music is a crime, any more than running, walking, playing tag, baseball, marbles, prisoners base, or wolf, or jumping the rope, as the same are played by our growing lads and lasses are crimes; yet each may be made a folly. Nor are we inclined to write that riding for pleasure, in buggy or on horseback, sailing, rowing, and many other athletic pursuits are crimes, yet each may be done in such times and fashion as to be a folly.

One reason why we do not care to thus write is, that too much stress is sometimes laid on restrictive enactments of the church, or decisions of condemnation by officers of the church in regard to personal conduct; and make these to take the place of the directive and corrective teaching of the Holy Spirit in the true disciple. It is clear that if the lives and personal conduct of the members of the church were to be made to conform to rules formulated by the church and printed, to be conned and noted and observed, there would seem to be no office work for the Spirit to perform, the place of that important and not to be dispensed with witness-bearing power being usurped by moral metes and bounds prescribed by law. We have reason to believe that this was what Jesus was trying to avoid when teaching the gospel and drawing the contrast between the law and the gospel economy; hence we cannot accept what seems to do away with that purifying and ennobling power.

This "fault-finding young sister," would do well to consider whether it would not be more consistent to listen to the Great Teacher of Life by his Spirit, that will impress his children

with what is seemly, or unseemly, rather than to wait for an act of church lawmakers by which restraint from whatever tends to carelessness of conduct might be enforced and church membership be endangered. It is certainly worthy of a thought, at least.

Efforts have been made from time to time to get the conference to pass a stringent rule against dancing and providing for its enforcement; and each attempt has failed for the reason alleged above, it was thought to be contrary to good reason and true principles of government in the gospel church to begin making a list of offenses by church enactment. Once committed to such a policy and there would be no practicable end of "thou shalt do this" and "thou shalt not do that" enactments, and the Great Lawgiver's word would be made nugatory: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself; on these two commandments hang all the law and the prophets."—Jesus.

Men and women who are righteously self-governed are much the best governed people that the world has.

REBAPTISM.

WE have the following note, in the form of a question, with the request that it be answered in the HERALD. We greatly dislike to attempt the discussion of queries which arise from conditions that would make the possible answers to be personal and tend to injure the feelings of others, or the work as a consequence. It is possible that this question has, or may have personalities in it somewhere; but no offense is intended.

I do not want to stand in the way of any coming into the church who deserve to be in; but if we can break the laws of the church to such an extent that we have to be cut off, and then turn around and be baptized just as though we had never been in, seems to me a very poor way of doing such business. Mr. A. B. went out of the church for transgression several years ago, and now wants to be baptized "and wash away his sins." I cannot help but believe it to be making light of God's holy ordinances. To me it looks like sacrilege.

We are aware that considerable objection is made to what is called "rebaptism," the term meaning that the person has once been baptized, has

had his membership taken for cause, and seeks to be reinstated in the church.

We share this objection to some extent; but not in the way that some do. We have thought that where a person was legally made a member of the church, and for reason was expelled by the lifting up of the hand, he might be reinstated as a member upon proper proof of repentance by the lifting up of the hand to receive. But, some years ago, the elders and delegates to conference took the matter up on proper resolution and vote, and after a rather exhaustive discussion, by vote decided that where a member was disfellowshipped by trial and vote, he could only be restored to his rights of fellowship upon a proper application made to the branch where the person was disfellowshipped, proper restitution, reparation, or confession by the offender, properly made to the branch, that upon such application the branch might by vote consent to the person being baptized; it being supposed, of course, that due confession and restitution are to be a condition of reception by baptism; as if the person had not before been baptized. This is now the rule of the church and should be observed.

The argument is that persons who may fall into transgression, and are punished by being disfellowshipped, should be permitted to the benefits of repentance and should not be pursued in punishment beyond due bounds, and that it is a sufficient safeguard to the church to insist that before a person is disfellowshipped shall again be baptized, he shall make restitution, reparation, or confession to the satisfaction of the branch where he was disfellowshipped, in such way and terms that it will make manifest the fact that true and full repentance has taken place; and that when this is done the church should receive the penitent one into the fold again; that he may by renewed probation commend himself to God, leaving all other questions of worth, sufficient punishment, adequate and prevailing repentance, final decision to heaven or hades to be settled by the Great Judge who will "bring every work unto judgment with every secret thing," according to the philosophy of "the Preacher."

It is no worse for the church to accept the professed repentance of a man once overtaken by sin or transgression, and enduring the penalty of law by expulsion, than it is for the church to endure the constantly reiterated charges of wrongdoing upon the part of members made by those outside, and sometimes in the church, of which charges no evidences are presented or known. In the first case the church does know the extent of the wrong done, or folly committed, in the last named it does not and cannot.

If the church is but an overgrown individual the same as an incorporation, then it comes under the solemn direction of the Master, the head of the church, "I say unto thee, not only seven times, but seventy times seven, if he repent."

Finally it is a question to be settled by the branch of the church in the which the trial and conviction of the individual was had, who are and must be the sole judges of the degree of turpitude attaching to the first wrong, and the genuineness and character of the repentance manifested by the returning member. It is better to err on mercy's side than on the side of justice; the first may be forgiven by and by, the latter will not, cannot from the nature of it.

THE SUNDAY SCHOOL CONVENTION. ADDITIONAL.

We have received the following additional reports, from Bro. W. N. Robinson, Secretary of the General Association, with request to publish to complete minutes, for the information of all interested:—

To the General Sunday School Association Assembled:—During the conference year my labors have been at Lamoni, Iowa, Independence and Allendale, Missouri, and in the Eastern mission, at which places I have served the association either in convention, reunion, or local works. In a few cases I have succeeded in introducing Institute work at conventions with excellent results, also furthering the association methods, records, and its general interests at large.

I trust some action may be had at the convention now assembled whereby "uniformity of text" for our Quarterlies may be given a chance in its strictest sense; also that some provision may be made for "normal training" work for our teachers; and I look forward with interest to the time when Institute work can be enjoyed and participated in, in

all parts of the field, under the direction of the General Association. I am,

Yours for work,

M. C. FISHER,
Second Associate.

Boston, Mass., April, 1898.

Sunday school convention met for business Monday morning, April 5. Business sessions were held Monday and Tuesday with increasing interest manifested. We have paid all charges for the year and are out of debt, and have the safe balance in the treasury. We have made gains in districts, schools, and general membership. The total number of schools at present is 323, a net gain of 57. The total membership 14,755, a net gain of 2,231. The officers selected for the ensuing year are:—

T. A. Hougas, Superintendent, (reëlected,) Henderson, Iowa.

J. A. Gunsolley, First Assistant Superintendent, Lamoni, Iowa.

Charles E. Crumley, Second Assistant Superintendent, Los Angeles, California.

W. N. Robinson, (reëlected,) Secretary, Independence, Missouri.

A. B. Hanson, Treasurer, Lamoni, Iowa.
Miss Mamie Allen, Librarian, Lamoni, Iowa.

W. N. ROBINSON, Sec.

INDEPENDENCE, MISSOURI, April 23, 1898.

EXPECT A THEOLOGICAL FIGHT.

CONGREGATIONALISTS of Chicago anticipate that the meeting of the State Association of Congregational Churches, to be held in the Union Park Church in this city May 16 to May 19, will witness a lively fight over the question of universalism that may result in action that will mark an epoch in the history of the church.

For the last year Congregational ministers in meetings and through the sectarian press have been discussing universalism and quite a number of them have espoused the principle of universalism in a more or less guarded form. Recently the Rev. E. S. Carr of Stillman Valley has served notice through the church organs that at the State association meeting he will submit a resolution pronouncing against universalism as a Congregational doctrine.

There are said to be a number of leading Chicago pastors who will stand up for that form of universalism recently espoused by Dr. George A. Gordon of the Old South Church, Boston, who holds that "the success of God means the salvation of all men, and even in hell the fire may burn and the worm gnaw in the service of the eternal grace."

The Chicago association will hold its annual meeting at the Desplaines Congregational church on May 3.—*Tribune*, April 21.

EDITORIAL ITEMS.

"WAR" between the United States and Spain has now actually begun. How far-reaching the results will be, time only can reveal. However momentous the events to transpire and how serious the results to follow,

we believe that Cuba will be free, and that the path to freedom will be opened to other peoples and nations. We may look for troubles and overturnings among the nations, but God is at the helm and his wonder-working hand will be seen by those who discern the signs of the end. It seems fitting that the nation chosen to enlighten the world with the demonstration and inspiration of Liberty should deal a blow to Spain, the representative of oppression and superstition. The HERALD may or may not give leading items of news as in the past. Demands upon our space and the necessities of our readers must determine. We have tried to indicate leading movements in the shifting scenes of the world-panorama—such as show changes having close connection with the signs of the times. We shall decide later as to continuing the practice. Did all have access to such items we would cease mention of them. Can the traveling ministry or others state briefly if our world-items have been useful to them.

Mothers' Home Column.

EDITED BY FRANCES.

"Wait for His soon appearing; watch and wait.
Out of the doubtful mists shall come to thee
Proofs of a Father's love. The ministry
Of his own angels shall alleviate
Thy sorrow's overburden, soon and late;
And Faith shall teach thee of the things to be
When He shall come, whose daily prophecy
Streams now in glory through the advent gate."

DAUGHTERS OF ZION.

THE Daughters of Zion met for the annual transaction of business on the afternoons of April 8 and 9 in the basement of the saints' church at Independence. The attendance and interest were good.

Previous to this a prayer meeting was held at the home of one of the members, which was earnestly participated in by nearly all present; and which we trust will result in good to the work. Sr. M. E. Hulmes presided, assisted (in the business meetings) by Sr. B. C. Smith.

Reports of the officers were read, also reports from a number of local societies. Verbal reports were called for and some interesting remarks were made concerning the benefits received from the work of the society. Sr. Dr. Greer reported for the young ladies' classes of Lamoni, and Sr. Moxon reported similar work done in Independence.

The following is the report of Sr. M. E. Hulmes, Chairman of Advisory Committee:—
"Since our last general meeting the Ad-

visory Committee has held a number of meetings, some of which were regular, and some special. Owing to the fact that two of our committee live at a distance, it was impossible for all to be present; but, through correspondence, we were not deprived of their valuable assistance. We wish also to acknowledge the great advantage gained from the frequent consultations with Srs. Stebbins, Walker, and Kelley, of Lamoni, who were ever ready and competent with their suggestions; also, there were others who gave us support along literary lines.

"I feel to report that good has been done, though not to the extent desired.

"At our earlier meetings we examined various manuscripts which had been received, and prepared them for use as might be decided upon. We also determined upon a course of topical discussions to be used in connection with the local work already planned in the Home Column. This course, as decided upon and partially carried out through the year, embraced a series upon *Care of the Home*, (with divisions such as Cleanliness, Care of Waste Material, Economy of Strength, Ventilation, etc.), *Nursing the Sick, Dress Reform, Preparation and Care of Food, Home Decorations*, etc. We suggest that this plan, or a similar one, be followed during the coming year.

"Requests had been made through the *Herald* previous to the adoption of the foregoing plan, for locals to send to committee lists of such questions as they would wish discussed; but, together with the request made, about the same time, for quarterly reports from locals, this notice was complied with in but few instances.

"When entering upon my work as chairman, I felt as if there should be more interest in the local work, both here and at Lamoni. We could not expect the work to flourish elsewhere, if in the principal places of the church the locals did not keep in the advance. So, the plan I followed, in both places, was to visit the sisters in their homes, extending warm invitations to attend the local meetings, explaining our work, and seeking by such means to remove prejudice and awaken interest in their minds. I am thankful that good resulted from this and my heart was made to rejoice at the increase in interest as shown by the greater attendance as well as by other indications.

"I am glad to report that in Lamoni, as well as here, the classes for the young sisters have been reorganized; and, through the efforts of earnest members of our society, a great interest has been developed in this branch of our work. In Lamoni the classes are under the direction of Sr. Greer, M. D., who has also been conducting the physiological study; she is assisted Sr. Frances Davis in charge of the Physical Culture department, and up to January, Sr. Anderson in charge of the literary work. They have two classes;—one for girls between the ages of twelve and sixteen (which class has been very well attended), and one for older young ladies, the attendance of which has been reduced since the organization of a literary society which meets on the same evening; however the interest

is very great and their meetings are successful in spite of the fact that it is so difficult to find an evening which is not occupied by other interesting meetings.

"In Independence these classes are at present under the direction of Sr. Cole Moxon; and, while they are progressing nicely, they are in a state of development and are waiting for help and further suggestions.

"Having studied the needs of the young classes in this department, I realize that they need some special work mapped out for them, for the guidance of those classes which may not be situated where their advantages are equal to their necessities.

"The general outlook of the work of the organization of the Daughters of Zion is brighter, and we expect it to be *still brighter* as the plans adopted are more fully carried out. I feel that there are many who need to be educated up to the necessity of such a work as ours. May we never grow faint-hearted, because the fact exists that we must meet obstacles in the way. I need not call to your mind the truth of how many great achievements have been accomplished after great struggles. Is not our cause worth great effort, also? I am thankful for the number who are ready to answer, Yes!

"My earnest desire is to see the work move carefully along, even if not so rapidly as some might expect. That God may bless us wherein we are working according to his will, and guide us in regard to what he would have us to do, is my prayer.

"M. E. HULMES,

"Chairman of Advisory Committee."

INDEPENDENCE, MISSOURI.

A full report of all moneys received by the society since its organization was submitted by the Treasurer. This had been requested by the President in behalf of distant members who desire to know what disposition had been made of the funds. The report is somewhat lengthy but will be published if space enough can be secured.

A resolution was passed, providing for a committee whose duty it shall be to supply monthly readings for the young ladies' societies.

Paragraph I of Article V. of the Constitution was revised to make it read:—

"All general officers and presidents of local societies must be members who are Latter Day Saints in good standing. Members who are not Latter Day Saints may hold the offices of secretary and treasurer in the local societies."

The Advisory Committee elected for the ensuing term is composed of Srs. Mary E. Hulmes, Emma Smith, Bertha A. Greer, M. D., Audentia Anderson, and Mary Robinson.

By choice of the Advisory Committee, Sr. M. E. Hulmes was made its chairman, and she thus becomes the President of the organization.

Sr. Anderson was chosen corresponding secretary of the Advisory Committee. Sr. Callie B. Stebbins was continued as recording secretary, and Sr. Viola Blair as treasurer.

Short speeches were called for and a number of sisters responded. In their remarks

there was expressed the firm conviction that the work engaged in by the Daughters of Zion is a good one, also the desire to see it accomplishing its purposes and to aid in this by wise, patient, and prayerful effort. Encouraging words were spoken and wise advice was given. A number expressed the hope that more young mothers, those who seemingly most need to be aroused to earnest thought in regard to their families, might become interested in the work of the society.

A letter was read from Sr. Walker and a resolution adopted requesting that it be published in the Home Column.

The suggestion concerning sending a delegate to the Mother's Congress was considered, but no action was taken, it being left for the Advisory Committee to request sisters who are expecting to attend to take notes and return to us as much benefit from their attendance as possible.

Dr. Greer gave a physiological lecture to the Young Ladies' Improvement Society, Monday, April 11.

(Continued next week.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A SISTER sends for prayers in behalf of her husband, son, and daughter. They are possessed with an evil power; the son with swearing and liquor habits. Her request is, if it is God's will, the evil power may be rebuked by the power of God.

Sr. E. A. Van Eaton earnestly desires, and asks in Jesus' name, your prayers in behalf of her little boy, who is ruptured, that if it is God's will he may be healed. Also for herself, that she may be healed of an affliction from which she has suffered for four years. She received great help through the united prayers of herself and husband.

Thankful Wixon, Dennis Port, Massachusetts, writes: "Knowing of the faith that is manifested toward the saints, and being a member of the church and a firm believer in its glorious truths, I pray that you will make it a subject of prayer in my behalf. I had the lagrippe about three months ago, and it has left me very poorly, not able to do my work, with quite a large family, and I am feeling discouraged."

"I request that the Prayer Union pray for my mother, who has been having very hard sick spells for many years. Has been instantly healed a couple of times by being administered to; but in a course of six months or a year the same old trouble comes back again. I have a brother that is a member of the church who is in the habit of drinking. He is a bright young man and well thought of by all who know him. Pray that he may have more faith and will-power to overcome all his weakness. YOUR SISTER."

A man in Glasgow, having been charged with keeping a lottery, pleaded in extenuation that he became acquainted with lotteries in church bazaars. This did not avail, but the judge said that "churches which held lottery bazaars ought to be pulled up."

Letter Department.

WOODBINE, Iowa, April 14.

Editors Herald:—As there has been a great deal said recently in letters in the *Herald* about the propositions for discussion between us and D. H. Bays, and whereas Mr. Bays has tried to make it appear that he had nothing to say in the matter, I wish to give the facts as they are.

I presented four propositions to Elder Bays at Mondamin in November involving the claims of the Reorganization and Christian Church, the Book of Mormon and Bible. The second proposition as it now stands, and as published in *Herald* by Bro. Williams, was accepted by Bays without demur. He objected to first proposition involving our church, claiming that we ought to put in the word "only," making it read that we were the only church accepted by God, etc. I replied that we would insert the word "only" in our proposition if he would insert it in his. He declined to do this and accepted the proposition as it stands now.

The third, or Book of Mormon proposition, was the one upon which the fight was made. He insisted that I should affirm that the Book of Mormon was a true history of the people of ancient America. I declined to do this and gave the following: "Is the Book of Mormon a true record and are its inspirational claims entitled to the respect and belief of all Christian people?" which I claimed covered the ground fully. After a month or two's correspondence he finally agreed to the proposition as above. Proposition four was his own wording as it now stands. Now he claims he was forced into the acceptance of propositions; that he signed them under protest, etc.; while the facts are, both propositions involving his faith and belief were accepted without protest by him. While No. 2 was written and formulated by us, yet he accepted it readily; the other he wrote himself. Bro. Lambert has all or nearly all the correspondence between myself and Elder Bays, and I am sure will bear me out in the statements made. And, as long as I am missionary in charge of the field where the debate is held, I shall insist that there be no change in the propositions. Let them come up and face the issue or back squarely down.

Yours for the truth,

H. O. SMITH.

OAKFIELD, O., April 19.

Editors Herald:—I went to Sharon, Pennsylvania, conference, and wife and baby accompanied me. We stopped here on our way home, and I have done quite a good deal of preaching, and some are so pleased to think I returned, they put a piece of poetry in the *Western Reserve Democrat*, a copy of which I send you.

"Elder F. C. Smith, of Kirtland, is at Oakfield, whereupon our lyric poet burst forth thusly:—

"The bluebird may sing of the coming of spring,
The frog it may croak of the rain;
But the people 'round here are all ready to cheer,
For we have our own preacher again.

"Tho' Mecca refuse to hear the glad news,
Tho' Bristolville call us insane,
Tho' Deacon C. stands and refuses to strike hands,—
We have our own preacher again."

Some call us "Mormons," and will not come and hear; while others say, "If he is a Mormon, I wish we had twenty thousand of them here." I look for some to obey soon. We are stopping with the family of John Hicks, very nice people, from England. I want to go from here to Locust Point and Catawba Island. We were to visit a place called Nelson Ledges, where the rocks are all broken up. There is a place called the "Devil's Den;" it is a dark hole seventy-five or a hundred feet deep; and the "Old Maid's Kitchen." I did not meet the old fellow in his den, nor any old maids in the kitchen. It certainly is a wonderful place and something to remind one of the terrible shaking up the earth got during the reign of the Nephites on this continent, when Christ was crucified.

F. C. SMITH.

FENTRESS, I. T., April 18.

Editors Herald:—Since last writing I have been to Wilburton; met with quite a number of saints, and find them firm in the faith. I viewed the coal fields of that place, they are better than I had anticipated. If the brethren would organize a coal company and take up some of the coal claims still vacant there, they could do well. Any brethren wanting to take stock in a coal company will do well to correspond with Bro. Peter Adamson, who resides at Wilburton. He is the president of the town, and an experienced coal miner. I am greatly pleased with the prospect for that place, and advise the organizing of a coal company among the saints. There is money in the coal crop, and why not the saints come together and make money for themselves, as well as to work by the day for others. I will take a share myself. Who next? There are eight I think at Wilburton that will take one share each; so we have nine shares to begin with.

I brought Bro. Adamson home with me, and showed him the prospects for coal here, and he thinks it is good. He thinks we could work both places. While his part of the country may be the best for coal, this country is the farming country. Saints hunting locations will find it to their interest to come. We have a fine soil and good water. Thousands of acres laying out, not farmed at all. It is no trouble for a man to find a home here, and the way he gets land beats owning the land. You can lease for a number of years say, eight or ten years, and have no taxes to pay. There is plenty of timber, and plenty of prairie, and plenty of water, and a fine stock raising country. The soil produces from twenty-five to sixty bushels of corn, and is a fine fruit country. Apples, peaches, pears, grapes, berries, and plenty of plums. The main crop being cotton. I will say that there is scarcely anything that you want to plant that does not do well here. Come, and we will take pleasure in showing you over the country, and doing anything to aid you in our power to find suitable locations. We are just twenty-four miles east of the Oklahoma

line, in the Creek Nation, on the North Canadian River.

Bro. Adamson left us to-day. He staid five days with us, and preached six sermons, five of them in my house and one at an Indian church house. He had to have an interpreter, but he warmed them up. He left some interested, and they are investigating, and I believe will soon obey the gospel. He is an able man and willing to work, and a man well liked where he is known. Any saints going to Wilburton will find a home with him, and any coming to this part of the country will be cared for by us. So come, brethren, and let us see what we can do.

Pray for me brothers, and sisters, that I may ever be faithful to keep the commandments of the Lord is my prayer.

Your brother in the faith,

J. N. PERKINS.

BYRNEVILLE, Ind., April 20.

Editors Herald:—Ten years ago Bro. M. R. Scott, Sen., came to this place with the restored gospel. My husband and I were baptized by him; being the first in this neighborhood who accepted it. Soon others followed. I have been made to rejoice many times by the blessing I have received from God, for which I praise his holy name. I wish I could have obeyed sooner. We now number about fifty, and have preaching services nearly every Sunday now. I want to live humble and faithful, for the humbler we are the more blessing we will receive from on high. I rejoice indeed in this glorious light of the latter-day gospel. My prayer is that God may give me grace and strength to overcome the trials and temptations of this life, that I may endure to the end. I ask the prayers of all the saints, that I may be guided by the Spirit of the Lord. Ever praying for the welfare of Zion, I remain your humble sister in Christ the Lord,

ELLEN JENKINS.

BURLINGTON, Iowa, April 18.

Editors Herald:—A negro calling himself Dr. Taylor, claiming to be a priest in the Latter Day Saints Church, is traveling from branch to branch, sponging his way along; he smokes and chews tobacco. He says Bro. Asa Cochran baptized him at Lamoni; but has forgotten when, or who ordained him. He has no papers to show who he is. He says he was a Catholic priest eighteen years, also a monk for some time. He was born in East India; has been all over the world. He has eight daughters, two are doing missionary work in the Latter Day Saints Church in Carrolton, Missouri. He now lives in New York. He is poorly posted in the Latter Day Saints doctrine. He was in the Burlington branch nearly a week, preached once; some gave him money. He left very unceremoniously. Said he was going to visit the New London branch. *Who is he?*

I was called here by telegram from conference, to preach the funeral sermon for Sr. Anna Wilson. She was born in Denmark, October 1, 1820; raised a Lutheran; but saw that Luther's catechism and the Bible did not agree. Then she and her husband joined the

Baptist Church, and there was the same trouble. The creed and the Bible were at variance. Then they joined the Mormons and went to Utah, and there they found that Brigham had added heresies and damnable doctrines to his creed. Then they went to California; then came to Iowa, where they found the Church of Jesus Christ, and they were baptized; and since that time to the day of their death (he died in 1891, she on the 13th) they lived the life of true saints. She passed away peacefully. She left six children to mourn the loss of an affectionate, good old mother. She was loved by all who knew her, which was demonstrated by the immense crowd which packed the union church at her funeral. I would not ask for a more attentive congregation. The funeral was nine miles west of Burlington; the Burlington saints furnished the music. May our last hours be like Mother Wilson's were.

J. S. ROTH.

ALBION, Idaho, April 18.

Editors Herald:—I wish to say through the *Herald* and *Autumn Leaves*, as well as *Zion's Ensign*, that I have started in the missionary field for "Zion's weal," with all my might, mind, and soul, for all the days of activity the dear Lord will grant me in the flesh, to work for the recovery of Zion's children and the spread of this grand and glorious message of the "fullness of times." I am a messenger before the face of the Lord, and the precious promise of the Comforter is to me that as I walk up lovingly with him I shall receive grace for grace, and I shall declare this glad message in the "power and spirit of Elias." If the Comforter ever spoke by my mouth, I know this, that when the nations, "standing at arms," grapple in deadly conflict, peace will be taken from them and not restored till the coming of our Lord. All who have a "hope of a portion in Zion" should rouse every power of body and soul to renounce every vice, folly, or sin of every name or nature, and "perfect holiness in the fear of the Lord." Remembering the "parable of the foolish virgins," strengthen the hands of those laboring for the spread of truth, and uphold each other by prayer and fasting, that faith may grow and become mighty and strong in the "remnant whom the Lord hath called." Especially remembering those who have labored long and faithfully; hoping and waiting for the consolation of Israel. Look upward now more earnestly than ever before, with pleading eyes and hearts of love, that the Lord may rain righteousness upon his children.

Yours earnestly,

CHARLES ALBERTSON.

RED OAK, Iowa, April 17.

Editors Herald:—As I have been reading the notes from the General Conference this afternoon, and enjoying such a peaceful influence in so doing, I thought I would write and ask the sister who wrote some time ago of the meetings that were held in the city of Chicago, but did not give the address of their meeting place, if she would answer my letter and tell me where their meetings are held, or better still, if some of the young men of

the branch would call on my two sons who are employed in the Chicago, Burlington, and Quincy freight depot, corner Harrison and Canal Streets, Door 5; their names are O. E. and O. J. Stephenson. Their work is in the city and their homes at La Grange; one is married and the other single; both are young men and both belong to the church. They have never lived where they could attend either church or Sabbath school, so have never had the chance of gaining much knowledge of our church and her meetings; both being baptized when about twelve years old, and as we have always been isolated from the church I am so anxious they should go and learn more of our belief, for themselves, so they need not be influenced to join other churches, as so many have tried to persuade me to do. Had the sister given her address in her letter to the *Herald*, I should have written directly to her some time ago. Hoping this will find its way to her, or some one who will visit our boys, and asking an interest in the prayers of the saints that I may continue faithful and overcome, and be counted worthy a place in Christ's kingdom.

My husband has been sick with inflammatory rheumatism and unable to do a day's work since the first week in January, and is in bed at this writing. Please pray for him, saints.

Yours in gospel bonds,

JENNIE STEPHENSON.

308 Nuckoils Street.

Original Articles.

SCIENCE AND REVELATION.

INHARMONY is usually the result of attempts by some person or thing to usurp the province or place of some other person or thing. The remedy for the evil resulting from such inharmony, consists in placing each of the jarring elements from which it results in its proper domain.

That those who have accepted the New Testament Scriptures as containing revelation from God, are under obligation to avoid the "oppositions of science falsely so-called," there can be no question; for this is enjoined by the apostle. But the exhortation to avoid the "oppositions of science falsely so-called," is tantamount to a declaration that there is science truly so-called, that should be received. This fact it would be well for religionists of all classes to carefully consider. It need not be urged upon the attention of those who accept the Bible, that they are under obligation to receive revelation from God, for that book itself they believe contains such a revelation. Then, being placed under obligation to receive both true science and true revelation, when there is a

clash between reputed science and reputed revelation, and as a result inharmony, and therefore evil, into which domain, that of science or that of revelation, must we enter for safety and final decision of any vexed question?

Upon one hand it is urged, that the analytical and synthetical processes employed by scientists are absolutely certain; while upon the other hand it is urged with equal vehemence, that the voice of God in revelation is equally certain also. So that, when science affirms one thing to be true, and revelation affirms an opposite thing to be equally true, there is a square contradiction, and resulting inharmony between the two things.

No matter how glibly scientists and philosophers may talk, nor into how many parts they may divide and subdivide the processes upon which they depend for the solution of any given problem, the two processes named, analysis and synthesis, constitute all the means they have for investigation. In more simple terms all they can do, is to take apart and put together. Manifestly, then, whatever by reason of distance or peculiarity of organization, effectually eludes either or both of these processes, baffles and defies the scientist. His processes address themselves exclusively to the external senses, and therefore the boundary of these senses is the boundary of his knowledge, unless it can be shown that the processes of analysis and synthesis can be conducted without the use of these external senses. In endeavoring to arrive at a conclusion as to what the boundaries of these senses are, it will be found that they do not refer so much or so specifically to distance as to direction. The astronomer with his telescope may soar to an almost infinite distance amid the starry host, partially analyzing the states and conditions of the numerous worlds by which he finds himself surrounded; but let him change direction, and leaving the physical enter the spiritual domain, and by what methods known to science will he then proceed. Will his microscope enable him to tell with certainty, whether if a man die he shall live again? Can he with these and any and all the other appliances with

which he is familiar, tread with boldness and certainty the great beyond, and answer the question of questions with human kind, Shall I live after the dissolution of this body? Will he dare so to trifle with the sweetest and best aspirations of the human heart, as to attempt by a process of analysis and synthesis to determine for the stricken mother whether she shall meet again her departed child? Whether the great beyond is a reality? Imagine a Hume or a Voltaire attempting to cheer a suffering soul in the hour of death by his frigid philosophy, and you will at once see the dividing line between the domain of science and that of revelation.

It should be remarked in this connection to guard against the possibility of misunderstanding, that the domain of science as we have just seen, does not and cannot include the domain of revelation; but for the reason that the greater includes the lesser, the domain of revelation includes that of science.

When faced with the facts just urged in favor of the superiority of revelation over natural science, the scientist has a place of refuge to which he seldom fails to flee. He asserts that human reason is the final test of all things. By it alone can error be detected and truth established. To hear him loosely talk of this quality of the human mind, one would think it was the beginning and the end, the center and circumference of all things, whether in the physical or spiritual domain. But what is reason? Simply and only that faculty of the mind by which we utilize facts already known, in the discovery of those which are unknown. When Galileo looked through his primitively fashioned telescope he saw spots upon the surface of the sun. He watched until they disappeared, and then until they reappeared. From these facts now in his possession, he ascertained the farther fact that the sun revolved upon its axis. Had Galileo not had in his possession the facts concerning rotary motion, and the facts concerning spots upon the sun's surface, and that they disappeared, and reappeared after a time, he could never have discovered the additional fact of the sun's motion upon its axis. This is but a simple illustration of all the processes

of reasoning. Suppose a man knowing absolutely nothing about the science of medicine should advertise to deliver a lecture thereon; would not people go rather expecting to see a lunatic than to hear a sensible lecture?

It should be noticed further, that the facts upon which the processes of reasoning depend, must be co-extensive with the subject reasoned upon, or the reasoning must and will be defective. In order then for certainty to attach to any scientific deduction, it must first be affirmatively shown, that the reasoner has in his possession all the facts concerning the particular thing upon which he attempts to reason. If he fails to make this appear, then there is not only some uncertainty attaching to his deductions, but the utmost uncertainty; for it being admitted that there are some things concerning the matter under consideration which he does not know, the inquiry is at once suggested, How many? Are the unknown facts more or less than the facts known? Who can answer? The scientist? No; for he admits that there may be some things in regard to the matter of which he has no knowledge, and thus shows, that the knowledge he has of the matter may only be the smallest fragment of the facts attaching thereto. He thus renders his claims to certainty, to say the least, very uncertain. They are as if one said, I have only read a portion of this book, I do not know but there may be much more unread than read, but I will tell you as a certainty, that the plot of the writer is bad. Or, I have looked at a portion of this picture, how much more there is of it I do not know; but the design of the artist I am prepared to say with perfect certainty, is bad. Or, a man having seen a city, and confessing that he does not know whether he has seen it all or not, tells the world that he is prepared to state with certainty how many houses there are in it, and how many people there are in them. No reasonable man will claim that he possesses a knowledge of all the facts in the domain of any one of the sciences. All his reasonings, therefore, are uncertain. There may be, and the history of the development of knowledge since the dawn of the historic period would lead us to

so conclude, many more facts unknown than known; much more landscape to be seen than has been seen; and hence all the scientist's reasonings, even in his own proper domain, that of the physical, are subject in the light of stubborn facts, not only to the charge of uncertainty, but to the charge of the greatest uncertainty. The medical man, so long as there are hundreds of mysteries surrounding the physical and mental organizations of men can do little but experiment, and while he may know that certain remedies under certain circumstances produce certain results, he does not and cannot know with his present limited vision, whether some other remedy unknown to him would not do a thousand times better. There is to him a boundary between the unknown and the known; and so long as this is the case he can but work with the greatest uncertainty. Can the astronomer tell anything with certainty of the construction of the universe as a whole, while he knows but a part of it? and there is an unknown, of the extent and character of which he knows nothing? Can the chemist tell the effect of the combination of all matter, while there are many facts consequent upon the combination of only parts thereof, of which he knows nothing? Are we forced to believe that he can carry ten thousand pounds, while he has never demonstrated his ability to carry one thousand?

With the simple fact suggested, that all reasoning, in the absence of affirmative proof that the reasoner possesses all the facts in existence relative to the thing reasoned upon, is open to the charge of uncertainty, the whole of the bigoted charges and pretenses of materialistic philosophers can be overturned, without going to the trouble of showing that what facts are known, so far as they make at all, make against the theories of these said philosophers. All scientific deductions are uncertain, and subject to change as the domain of known facts becomes enlarged. So far as science is concerned, while anything is unknown, there is nothing known.

To science then we cannot look for a certain demonstration of anything. Its light, even in its proper sphere, is uncertain and may be very mislead-

ing. Where then shall we go for the light of life? From what fountain shall we drink, and know that we are drinking the waters of life? If we answer, To revelation from God, the mind at once turns to the black and discouraging picture of priestly domination and usurpation, and charges these upon revelation. If we are to be guided by revelation, who is to tell us what is true and what is false? If we are bound to obey the commandments of God when presented to us or be condemned, by what means shall we know which are the commandments of God? There can be no justice in a judgment which rewards for obedience and punishes for disobedience, unless there is some certain means by which the subject of these rewards or punishments may know what is required of him by his judge. The solving of the problem here suggested is of almost infinite importance. Had the ancient Christian Church understood and generally practiced the rule we are about to lay down, which emanated from the lips of Jesus, there could have been no great apostasy from the complete organization and pure doctrines of that church. Had the Latter Day Saints adhered to it, there could have been no latter day apostasy, no priestly domination, "In the salt land not inhabited," and no enslavement of the people of God, made free by obedience to the gospel under the presidency of Joseph Smith the martyr.

It should be remembered as we approach this test, the beauty and grandeur of which enlarge as we near it, that God is the Father of all; not merely of the Pope or the priest. Jesus said:—

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17.

Thus in one sublime sentence the whole world is made free to approach the Father of all, each by himself and for himself, and receive that which shall enable him to know the truth of any purported message from God to him. Then, so far from Christ "laying the world beneath the feet of priests," as Ingersoll has affirmed, he lays the whole world at the feet of God, and God only. Every human being is thus entirely disenthralled from the dominations of priests and

the unwarranted assumptions of philosophers, and placed if he will in direct communion with his Father and God. This rule is in harmony with the highest form of human freedom, and the noblest form of divine worship. It is subjection to God only, worship of God only. There is no room here for the dictation of Pope or President. No chance for the uncertain, shifting, illusive reasoning of materialistic philosophers. By the enunciation of this sublime thought, by the giving of this highest and best test, Jesus placed every human being on the direct road to heaven. Thus an impregnable fortress is erected by the great teacher, that affords ample protection against anarchy upon one hand, and slavery upon the other. Against this a few random shots will avail nothing. To it our opponents must lay a regular siege; and this will but serve to develop the completeness of its equipments and the massive strength of its walls.

This rule places every man holding authority to administer in the ordinances of heaven, in the capacity of a servant of God and the people; and no man in the capacity of dictator, no man in the charge of other men's souls. If obeyed, it would sweep away at one grand stroke the thralldom of millions, and hurl from their seats of profit, luxury, and crime, thousands of base usurpers.

How marvelous it is, that with this notable test forming the core of Christ's teachings, a philosopher and lawyer of the nineteenth century should say, that Christ "laid the world beneath the feet of priests." Surely he allowed a life-long practice to so far mislead him, as to cause him to state but one side of the case, and that quite unfairly. The saying of Christ referred to, will stand forever to refute such baseless charges.

Revelation of God to every individual, then, is the final test. Whatever is given of God through his appointed ones for the direction of the general affairs of his church, must be tested by the direct testimony of God's Spirit to each individual to whom the commandment or direction comes. This is the communion of spirit with spirit, the highest type of communion, the most certain means of obtaining knowledge. Conscious-

ness of the existence of anything is the highest form of knowledge. Every human being is conscious of his existence; yet to prove such existence by analysis and synthesis, would be difficult; and in order do it at all, the existence of some one to make the analysis will have to be admitted. A man who has a red hot iron applied to his flesh, does not need a scientist to demonstrate to him by a process of analysis and synthesis that said iron was red hot when it was so applied. A man who has had the power of God's Spirit applied to his inner consciousness does not need a priest to tell him he has felt the power of God.

The whole gospel economy proceeds upon the theory that each human being is amply qualified to commune with God for himself. Thus the claim of Protestantism that revelation has ceased, and the claim of scientists that it never began, are both seen to be opposed to the teachings of Christ.

Science so far as found useful should be used; but as the lesser is subject to the greater, as a part is swallowed up in the whole, as the creature should be subject to the Creator, so the domain of natural science must be subject to the domain of direct revelation from God to every human being. He who at one comprehensive glance views the entire picture of human life, and thus is enabled to correctly estimate the result of the varied blendings of lights and shades, is the only one perfectly qualified to direct us to the realization of those things for which the hearts of men universally long. This being we believe to be God. To him we invite the world to come. To his feet and his alone, we ask all mankind to bow.

AMMON.

October, 1884.

"GRACELAND COLLEGE."

I AM proud of a Latter Day Saint that has a good education. Not that he is any better, or that I love him any more than a brother that cannot read or write; but I rejoice in his ability which is increased by education. Two things we ought to be proud of, that is "ability and virtue." Virtue and education make a man a power. The world respects a man that has education and knowledge.

For instance, I was traveling with a brother in the Wisconsin mission and stopped with a man that was erecting a new barn. He became confused as to cutting the rafters. The brother stepped up and took the square and drew him a correct pattern. I noticed the regard and respect the act drew from the stranger, just the simple fact that the brother was a thorough carpenter gave him encouragement to the more respect us. Education without virtue counts nothing for the building up of Zion, but to the contrary, it places a leverage in the hands of the power of darkness that all the more hinders the progress of God's work. The amount of good that education will do us through our young men and women will depend upon the principles that form the moral platform upon which they act for God, men, and themselves.

Now that education and virtue may be cultivated together, the church has been wise in bringing Graceland College into existence, established in the midst of the church, under the watch-care of the saints, and where the church affords splendid opportunity for instruction and encouragement in good works. We may think that our children will do just as well at home schools, and the expense so much more to send a distance; but just a word, saints. Send a boy to college, and when he comes home what are his principles? Similar, to a great extent, to the spiritual influences that have surrounded him.

Many young men have been ushered from colleges with a vicious, selfish, greedy character, taught to use the education obtained as a means for self-interest and personal greed. The spirit of the world teaches no good for the Lord's Zion. A gentleman told me that his first act of gambling was while attending one of the principal colleges of our land. How much better it would be if you can have the influence of the church mingled with the school days of your children.

Graceland College ought to turn from her doors some of the greatest men of our day; men who have principle. The world needs them. The success of the college depends upon the saints, the thoroughness of every department; and the value of the Faculty depends upon the price we

can pay. If we want one of the best schools in Zion's land, let us put the means there to make it such. Among the undertakings of the church I look at the "Saints' Home" as a duty we owe to those for whom it is intended. And the college is a "golden cup," held out by the arm of the church, a gift to the rising generation, where all may come and drink of knowledge secure.

H. P. CURTIS.

SAN ANTONIO, TEXAS, April 8, 1898.

REDEMPTION—AN ESSAY.

THE redemption of the children of Adam is the grand central point around which all the doctrines of the gospel of Christ revolve. At the outset it may be well to explain what the term "redemption" means. First. The doctrine of the resurrection of the body, which has been disintegrated ages ago, is utterly untenable and against the laws of nature, which are the laws of him who is without a shadow of change. The body is resolved back to the original, the primal element, the elementary atoms, and goes to form and maintain other living organizations.

The sheep grazing in the church-yard eats the grass which grows and develops from the gases, atoms of the dead beneath. We eat of the flesh; our garments are made from the wool; and shoes, gloves, etc., are made from the hide. Thus we and our apparel are parts and portions of the bodies of our dead ancestors.

Those who have been slain and eaten by cannibals have become part and portion of their slayers, and should their bodies be resurrected, *whose would they be?* Not the ones destroyed, certainly, but portions of the bodies of all the living creatures into which the atoms composing their bodies at time of death had helped through the ages to maintain. Truly our ancient teachers were wise when they symbolized Nature by a serpent eating its tail—living upon itself.

It may be said that "the body the Savior arose in was the one laid down." Certainly; but then it did *not* see corruption. "Thou wilt not leave my soul in prison, my spirit unclad, neither wilt thou suffer thine Holy One to see corruption." There was *no* disintegration of the molecules—

no separation of the atoms composing the body.

But why the need of redemption? What end was to be gained thereby? An unembodied spirit cannot attain to the fullness of the measure of the glory intended for them by the great All Father. A disembodied spirit is under condemnation. A reëmbodied spirit is in a glorified condition, and takes part in the glorious march of the gods, eternal progression.

Adam, an unembodied spirit, was embodied by his father and his God; and by his transgression became disembodied, and through him his children; for nothing born of those under the penalty of disembodiment (death) can inherit, be reëmbodied unto eternal life. That which is born of "flesh and blood cannot inherit the kingdom of heaven." We think it is a grand error to say that death—disintegration—was not in the world prior to the Adamic transgression. The spirit Son of God, Adam, was possessed of eternal endurance of life is now and ever will be, in fact he cannot be deprived of it; but his physical body can come under the destructive laws of nature, and he can be disembodied and remain so eternally, a spirit unclad, one who having no wedding garment cannot enter and partake of the marriage supper of the Lamb.

Death, disintegration, decay, was in the world from the commencement; every living thing save Adam and Eve was subject to it. There was then as now all the varied phenomena of nature. The sun made its annual round; there was the equinoxes, and the solstices; spring, summer, autumn, and winter. There was the budding of the leaf, the growth of the fruit, its maturity, and its decay.

Adam ate of the fruits of the various trees, to keep up his physical force; those fruits were acted upon by his physical organization, as they are now by ours. There was absolutely no difference. He ate of them and they were received unto his stomach, underwent the processes of digestion, absorption, and assimilation; and the refuse passed out by the natural channels,—disintegration, decay, death, was there; moreover from the fact of these processes going on in the primal pair, we deduce the conclusion that their bodies would every seven years

(or perhaps more) be completely changed. That the component atoms of their bodies at the time God separated and called them, were after a time replaced by others. That in fact the laws of nature were in full force and operation upon them as upon us.

How then could their *bodies* have been possessed of eternal endurance of life? I hear some exclaim. Well, the fact is that they were *not* possessed of it, but they were *preserved* unto eternal endurance, or would have been had they not transgressed. We argue as follows, and from that deduce our conclusions. The penalty for disobedience was,—“decaying, thou shalt die;” rendered “dying, thou shalt die.” Decay and disintegration of the body was the penalty. But if they were subject to the natural law—a misnomer this, for there is no such thing as natural law, all is, are laws of the spirit, hence spiritual law, and the term “natural law,” simply distinguishes between the known and the unknown laws; between spirit acting upon matter and spirit operating on spirit. Adam and Eve were told that they could eat of every fruit growing in the garden save one. These would keep their bodies in health and strength, but only for a time; for every action they performed, every breath drawn, was so much drain upon the physical organization, and finally they would succumb to the all powerful forces of nature, “decaying they would die.” Inasmuch as these fruits could not keep the body unto eternal endurance, there was another tree, or other trees in the garden, the fruits of which possessed the especial property of replacing that portion of the physical force lacking, and thus keep the body in perfect equilibrium, free from decay, and in full vigor of life. This fruit was that of the tree of life; geometrically speaking it was the complement of the circle of physical life; the other fruits kept the body in vigor up to a certain point, beyond which they *could not* supply the life force equal to the demand. The powers of nature were superior to the power of the food they ate, and the result was decay and disintegration—death. Then did the wonderful virtues of the tree of life come into play, and what the common fruits could not accomplish it supplied, and the circle

of life was maintained complete and without break.

That this was the case is evident from the action of Deity in banishing them from the garden wherein the tree of life flourished, “Lest he put forth his hand and [continue] to eat of the fruit of the tree of life and live forever.” It was for this the Savior came into the world, donned the mendicant robe, went abroad preaching and teaching without “purse or scrip,” receiving acts from the villagers and people among whom he traveled, and finally died on Calvary, that he might bring about the reëmbodiment of the disembodied, and *restore again* the tree of life to them, and place his—on second thought I won't say it; but you may study 1 Corinthians 11: 27–30, and you may possibly find something to think about.

Well, was the sacrifice on Calvary *full and complete, or but partial*? If it was full and complete (and we fully believe it was), death was completely conquered, and man, through absolute purity of life and pride in the Master, can reap the *full and complete* fruits of that sacrifice. If, on the other hand, it was but partial, *where are we?* Death was not conquered, and still retains dominion over the sons and daughters of Adam.

In reply it may be said, “The time will come when death *will* be conquered, and the children of God rescued from its grasp.” Just so; nevertheless, to those who having *fulfilled* the *perfect* law, the memory of having been vanquished and deprived of entering their Father's kingdom will ever remain; and, as with the sons and daughters of Job who were slain, carried off, etc., the fact of their father's wealth being restored seven fold did not repay them for their sufferings and death, etc. So with the saints, an eternity of bliss will not efface the fact that they, after obeying the Lord to their utmost, were held prisoners by an enemy whom he had conquered and had all power over.

All power is *now* given unto me, both in heaven and on earth.

Master; even the devils are subject unto us.

But with what kind of bodies do they come? What is the nature of the body in which the saints are reëmbodied?

There are also celestial bodies, and bodies terrestrial.

It is sown in [disembodied from] corruption; it is raised [reëmbodied] incorruptible.

“It is sown [disembodied] in dishonor”—conquered by death; it is raised [reëmbodied in] a spiritual body.

“It is disembodied in weakness,” unable to resist death. “It is reëmbodied in power”—a conqueror of death.

There is a natural body born of humanity; there is a spiritual body, born of the Spirit.

Now this I say, brethren, that flesh and blood [that which is born of flesh and blood] cannot inherit the kingdom of God; neither doth corruption [that which is born of corruption] inherit incorruption.

If then the decomposed body is not, cannot be resurrected, what is the nature of the bodies of the reëmbodied spirits, and whence derived?

For we know that if our earthly house of tabernacle be dissolved [disintegrated] we shall have a building of God, a house *not* made with hands, eternal [as] in the heavens.

Surely if Deity could from the already existing elements command, and fish were brought into being, it is no stretch of imagination to suppose that the “house *not* made with hands,” will have the same origin! A house not born of the flesh, nor by the power of the flesh, but by the Spirit of God.

Christ is the great exemplar of the reincarnated saints. He arose in the body which died on the cross; it was brought back to life eternal, how?

For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in [by] the flesh, but *quicken*ed by the spirit.

What is a quickening? A making alive,—a birth from dead, inert matter, to living form. What was quickened? That which was dead, inert; the body of flesh, and blood, and bones.

How did it arise—corruptible or incorruptible?

I am he that liveth, and was dead; and, behold, I am alive *for evermore*.

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

Was the Master's body *born* of the Spirit after he had been slain by his enemies? And now, behold that body, spirit born, eating of a piece of fish and honeycomb, before his disciples, evidently for the same purpose as when he called Thomas to examine the wounds on his person. That food entered the stomach, was digested, absorbed, assimilated, and went to form various microscopical portions of

the body, as all food does; a portion was taken up and deposited at the roots of the nails, to help form the horny substance of which they are composed; another portion was taken up and carried by the circulation to the base of the teeth, and finally found a microscopical portion of enamel for them; hair, muscle, sinew, bone, all received a portion of that fish and honey, while the non nutrient parts thereof passed away by nature's outlets. Christ, the resurrected, reëmbodied Christ, eat because he was hungry! Yes, I know it is written, "They shall hunger no more, neither thirst;" of course not, for there shall be an abundance of corn, wine, and oil; but it is nowhere said, they shall eat no more, and if they eat the food goes to form flesh, and bone, and thew, and sinew.

I have said that the bodies of the saints *will* be called into existence; perhaps I should have said they *are* being called into existence even since the "world's Consoler" triumphed over the natural law, to use a popular term; and the sons and daughters of God are not condemned to remain under the power of death for ages. May it not be that the reëmbodiment has been going on ever since the Master's resurrection, and will continue to until every son and daughter of Adam, *found worthy*, will be reëmbodied, clad upon with a body born of the Spirit,—born not of the flesh, nor by the power of the flesh, but by the power of the Spirit of God?

Why should the soldiers and servants, all children of the victorious commander and king, be subject to and imprisoned by the defeated foe? Why should they remain in his power, when their commander has the keys and the power to open their prison doors, and liberate his soldiers who valiantly fought for him? Does a commander show his loving-kindness in letting his friends lie in the prisons of his enemy when he has the power, and by every law of honor and friendship should liberate them? I speak from an earthly standpoint; but justice is justice, whether on earth or in heaven, and can never be anything else! These are simply thoughts that *will* obtrude themselves upon my thinking faculty, and will not down; will persistently recur and,—will ye, will ye,—

cause themselves to be expressed; and whether they be right, or whether they be wrong, of one thing we are assured, that there *will* come a time in,—it may be the near future, or the far off time,—when the sons and daughters of God will be reëmbodied, and in joy and gladness greet each other, clad in their wedding garments, and sit down with all the worthies of bygone ages to the marriage feast of the great Commander.

Ah! we talk of the joy which many of us have felt when wife greets husband, parents greet children, children greet father, brother greets brother returned from earth's blood-stained battle fields alive and unharmed. But how faint is that greeting when compared with the joyous greetings when parents meet children, husband greets wife, brother greets brother, friend greets friend, when clad upon with their tabernacle, (the building from God, the house not made with hands,) they again strike hands and meet as conquerors never more to be overcome.

We talk of the mighty shout of victory raised by the victorious army on earth's blood-stained battle fields. But how think you it will compare with the glorious shout raised by the saints when rising "more than conquerors" they greet each other? would you learn the words of it,—here they are: "O grave, where is thy victory; O death, where is thy sting?" I will conclude with these verses, which have been taking form and shape in my brain while penning this essay:—

VERITAS VINCIT.

The victory will come by and by,
And the saints will arise from the tomb,
To inherit the promise God gave,—
(The earth in its Edenic bloom.)

O how sweet as we greet,
When we rise from the long, silent
sleep by and by,
O how sweet as we meet,
When as conquerors we rise from the
tomb.

We know our Redeemer doth live,
And life—endless life—will bestow,
Upon those who have fought the good fight,
And faithfully walked here below.

O how sweet as we greet, etc.

Write, "Blessed are the dead," saith the
word,
Yea, all those "who die in the Lord,
For they rest from their labors" and toil,
And life, endless life's their reward.

O how sweet as we greet, etc.

Though death our bodies destroy,
And we lie down in silence to sleep;
In the flesh we shall see the dear Lord,
And in gladness again we shall meet.

O how sweet as we greet, etc.

J. J. STAFFORD.

LAMONI.

TWO CLIPPINGS.

HERE is a clipping from the *Primitive Christian* (Campbellite) in its issue for March 29, 1898, written by Rev. W. J. Owens, who attended the debate between Bro. Pement and Rev. Alexander. Rev. Stone regards it a "success," (?) but is very careful to warn his brethren to be "careful" as "no good has come of these late debates with that people"!

The debate reported from Wheatland, Missouri, was regarded by all I talked with there as a success on the part of Bro. Alexander, but my observation and acquaintance with the Mormons leads me to conclude they are unworthy of a notice, and they seek a debate in order to notoriety. In my acquaintance, comparatively no good has come of these late debates with that people.

Brethren preachers, we need to be careful as to debates, for I verily believe more good can be done in preaching than in debating, unless it be in remote cases.

Here is another clipping from same paper. These fellows have been snowed under so often of late when meeting our brethren where we have forced them to stick to the Bible—King James' Translation—that they now would like to dodge any issue that compels them to meet us and use a text book that the people are so conversant with—leaving them no chance to dodge from Dan to Bathsheba to seemingly gain their point. What next?

Should Christians be like the Mormons and a few other superstitious sects, in reference to King James' Translation of the holy Scriptures? Should Christians regard it as a correct and perfect translation, in opposition to the best scholarship in the world? To do so would show our stupidity and weakness.

I. N. WHITE.

INDEPENDENCE, Mo., April, 1898.

STRANGE IF TRUE.

LYMAN ABBOTT makes the following statement in regard to the establishment of the church by our Lord and Savior Jesus Christ:—

Such are the companions whom Jesus selects to accompany him in his itinerant ministry, to witness his cures, to hear his instructions, to receive the interpretation of his parables and apothegms, to be witnesses of his sufferings, his death and resurrection, and so to be prepared to coöperation in carry-

ing on the work which he was by his death to inaugurate. The form of their organization was as slight as the principles of their selection were peculiar. In fact, there was nothing which could be designated as an organization. Jesus provided no constitution. He appointed no officers. He left the church to form itself in the future as circumstances might dictate.—Jesus of Nazareth, p. 223.

Without doubt there are thousands of good, earnest, honest people who read the deductions and conclusions of Mr. Abbott and believe every word to be as true as the gospel. Perhaps some may think me over critical in taking exception to the above statement; but I am satisfied that it is not a statement of the truth, but rather a misstatement, and that by using this misstatement as a text I may help some poor soul who is faithfully struggling in darkness to win the crown of eternal life.

There is no transcending the limits of reason and truth in assuming that Christ, the Son of God, knew and understood the object of leaving the abode of his Father and coming to this sin-smitten world. Hence there is consistency in the prophetic words:—

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.—Ps. 40:6-10.

Paul made application of the above scripture in his commentary on the mission work of Christ as the great high priest of the new covenant, and church of the living God.

Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, by the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Heb. 10:5-10.

There is a perfect agreement in the prophecy and the application thereof. The next witness.

The Savior speaks for himself:—

My meat is to do the will of him that sent me and to finish his work.—John 4:34.

To this I add:—

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38.

Again:—

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.—John 5:30.

Once more and of equal importance:—

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12:49, 50.

From the foregoing it is clear that the coming of Jesus Christ was to accomplish a work of God—the establishing of the church, for in the church salvation is found. (See Acts 2:47.)

These citations without an equivocal indicate that the Christ had a work to accomplish for God in the interest of humanity, and I will proceed to prove that work to be the establishing of the church.

Mr. Abbott says:—

Jesus provided no constitution.

Mr. Robert Hunter, A. M., F. G. S., in the Encyclopædic Dictionary, gives the following definition of constitution:—

1.—The act or process of constituting, making up, or forming.

2.—The act of constituting, establishing, or enacting; enactment, establishment.

3.—An established form of government; a system of law and customs.

4.—Any particular law, rule, or regulation: an established custom; an institution or usage.

In the great preaching commission the Savior instructed:—

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:20.

From the things that all disciples of the Lord are "*commanded*" to "*observe*," we will now formulate and present for careful consideration the Christian constitution, with this premise: that the following is now as fully in force and as binding as when uttered, and is likewise applicable to all who desire to be disciples of the Lamb of God:—

Then said Jesus to those Jews which be-

lieved on him, If ye continue in my word, then are ye my disciples indeed.—John 8:31.

CONSTITUTION.

1.—FAITH.

And Jesus answering saith unto them, Have faith in God.—Mark 11:22.

Then touched he their eyes, saying, According to your faith be it unto you.—Matt. 9:29.

2.—FAITH IN CHRIST.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Let not your hearts be troubled: ye believe in God, believe also in me.—John 14:1.

3.—FAITH IN THE LAW.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matt. 5:17, 18.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . For had ye believed Moses, ye would have believed me: for he wrote of me.—John 5:39, 46.

4.—FAITH AND WORKS.

And why call ye me, Lord, Lord, and do not the things which I say.—Luke 6:46.

He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14:21.

5.—FAITH TO CONTINUE.

Every tree [person] that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7:19.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—John 15:6.

6.—REPENTANCE.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

I tell you, Nay: but, except ye repent, ye shall all likewise perish.—Luke 13:3.

7.—BAPTISM.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:13-17.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

Go ye into all the world, and preach the

gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

8.—PROMISE OF THE HOLY SPIRIT.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 49.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive.—John 14: 16, 17.

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

9.—LAYING ON OF HANDS.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.—John 20: 22.

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them.—Matt. 19: 14.

And he laid his hands on her: and immediately she was made straight, and glorified God.—Luke 13: 13.

10.—RESURRECTION.

For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.—John 5: 21.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—John 11: 25.

11.—JUDGMENT.

For the Father judgeth no man, but hath committed all judgment unto the Son.—John 5: 22.

As I hear, I judge.—John 5: 30.

12.—HONOR FATHER AND MOTHER.

For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.—Matt. 15: 4.

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.—Matt. 19: 19.

13.—SHALL NOT KILL.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Matt. 5: 21, 22.

14.—ADULTERY.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Matt. 5: 27, 28.

15.—SHALL NOT STEAL.

Thou shalt not steal.—Matt. 19: 18.

16.—FALSE WITNESS.

Thou shalt not bear false witness.—Matt. 19: 18.

17.—COVETOUSNESS.

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 15.

18.—RECONCILIATION.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5: 23, 24.

19.—GOLDEN RULE.

And as ye would that men should do to you, do ye also to them likewise.—Luke 6: 31.

20.—DUTY IN A NUT-SHELL.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. 22: 37-40.

After a careful and critical examination of the foregoing succinct, Christ-uttered constituent principles of God's economy for the salvation of the widespread offspring of Adam, it would seem utterly impracticable for Mr. Lyman Abbott, or another intelligent man to say that "Jesus provided no constitution" for his faithful followers. As to the slighting remark that Christ was derelict in accomplishing God's will in granting to man an ample organization, is more assumed than proved. Hunter's definition of organization is:—

1. The act of organizing; the act or process of arranging and getting into proper working order: as the organization of an expedition.

2. The state of being organized; that which is organized: an organized body.

3. Organic structure; the disposition or arrangement of the organs for the performance of vital functions.

4. The arrangement of the parts of an aggregate or body for work or action; systematic preparation for action.

On account of the paucity of that which was written by the first four writers of the New Testament, and in the light of the above definitions, I cannot perceive how any scholar with an open Bible in his hand, could have the audacity to say: "In fact, there was nothing which could be designated as an organization." Should we adopt the deductive method of studying the ministerial work of Christ from the time of his temptation until his expiration on the cross, no other conclusion could be fairly reached, than that Christ devoted himself assiduously to laying the

foundation, to disciplining the chosen ambassadors of the everlasting gospel, in an ample preparation of those who were to be the active ministers in the great "expedition" against all sin and unrighteousness. Jesus said: "Upon this rock I will build my church." Be it understood that Jesus Christ is, and was the chief master builder of the church, the great superintendent of the holy compact of the living temple of our God, and that each individual initiated into the covenant of the gospel is an integral part of "the whole family in heaven and earth," for

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

The following indicates the activity and faithfulness of Christ in establishing an organization:—

And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.—Luke 4: 43.

The word "kingdom" in this text discloses the work of organization without the possibility of mistake or doubt, unless this scripture be interpreted according to sectarianized tradition or creed-formed thought.

Here is another, the perspicuity of which should dispel even the shadow of a doubt in regard to Christ leaving an organization at the time of his departure:—

And it came to pass afterward, that he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God.—Luke 8: 1.

The above is confirmatory that Christ accomplished that whereunto he was sent. Paul who was more than eighteen centuries closer to the scenes of the earth-life actions of Christ and, therefore, had a much better opportunity of observation and knowledge as to what the Savior did, writes:—

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—Eph. 5: 24, 25.

While this is clearly instruction to husbands and wives in their domestic relationship; nevertheless there is incidentally and fortuitously the following three important things:—

1. The church is, and was, and always will be subject to Christ, for he purchased it—the church—all the redeemed—of all ages and climes, with his own life.

2. Christ loved the church in such a devoted manner before his passion that he was the comforter to the disciples, and by his wise instruction a means of sanctification to those who walked in the light of his pure, unselfish life.

3. Having accomplished the organization of the church prior to his crucifixion, he of his own volition willingly gave himself for the church. Thus both his life and his death were in the interest of the church—his own body.

The above is further explained in the following:—

And he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fulness dwell.—Col. 1:17-19.

It would have been strange indeed that Christ should have labored without the observance of law or system—in a haphazard way—and utterly failing in that which was ordained of God—the organizing of the church. Paul knew better than to hint at such an absurd thought as Christ being a failure or a lawless fellow who had no fixed purpose or rule to work by, only to flash like a meteor upon the religious horizon, then to suddenly depart life, and leave to less favored sons of God the accomplishment of the very work that God sent the Only Begotten into the world to do. No! most emphatically no! Christ was not a meteor, nor yet a fixed star in the constellation of God's divinely appointed ministers. He is the central figure, The Sun of Righteousness. Well might the great apostle say:—

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.—Col. 1:24.

Much more in evidence from the Scriptures might be introduced that Christ did leave a church—an organization—as an institution wherein man could work out his salvation.

John S. C. Abbott, D. D., says:—

Jesus, the "Son of man" and the "Son of God," has introduced a system of religion so comprehensive, that it is adapted to every conceivable situation in life; so simple, that the most unlearned, and even children, can comprehend it.—History of Christianity, p.13.

This able writer concedes that Christ left to the world, "a system"—an organization. Again, he says:—

Almost nineteen centuries have passed since Christianity was established in the world. Its founder was rejected by his own people and put to death. It was not wanted by the nations. It was foolishness to the Greek, and a stumbling-block to the Jew.—History of Christianity, p. 505.

The establishing of Christianity was the organizing of the Church. As to the unwarranted assumption that Christ "appointed no officers" I cite:—

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1:11-13.

This gift of Christ to those who believed on him, of "power to become the sons of God," was the installing of officers in the church; the bestowal of the priesthood unto faithful men, who became the "brethren" with Christ, fellow-laborers in the work of the church. The proof lies in the statement:—

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.—Heb. 5:1.

Some of the membership of the church are to be set apart by ordination as high priests, and this office in the priesthood obtained by ordination like that of Melchisedec, comes

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.—Heb. 7:3.

Melchisedec, as an high priest in the priesthood, was made like unto Christ, and all those who are so fortunate as to obtain the like priesthood, by being favored of God and receiving "power to become sons of God," will abide in the companionship of Melchisedec and be made an equal heir with the captain of our salvation.

To those officers in the church during the earth-life of Christ, he said:—

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.—John 15:16.

Was there not another reference in the New Testament as to Christ endowing the church with officers, it seems that the above would be satisfactory to any reasonable man who professes a belief in the Bible and in the gospel. Those men were

chosen by the Lord, and were set apart for the work of the ministry by ordination. The names of some chosen are given:—

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.—Luke 6:13-16.

The disciples—followers of Christ—were called together, in all probability in a conference of the church, and then and there from among those disciples the Savior "chose" or selected "twelve," and these he "named apostles" (the title of office bestowed by call and ordination), as a designation in office, from others chosen to work in the great vineyard of the Lord.

The same historian last cited says:—

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers in the harvest. Go your ways: behold, I send you forth as lambs among wolves.—Luke 10:1-3.

Blind, indeed, must have been the eyes, and dull the comprehension of the man who reads the above and then says that Christ "appointed no officers." Hear the report of these men upon their return:—

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.—Luke 10:17.

These men were the duly appointed and qualified officers of the church, authorized to officiate in the name of Jesus Christ. The gospel is an authoritative message from heaven, and those who bear the tidings of the same must be duly appointed and ordained to qualify them to administer in the ordinances thereof; otherwise they would be guilty of spiritual forgery, in which event there is a sure promise:—

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess [say] unto them, I never knew you [ye never knew me]: depart from me, ye that work iniquity.—Matt. 7:21-23.

Herewith I submit some evidence as to what was done:—

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12: 28.

This was not an aftermath, but the original planting by the immediate presence and divine work of the Master, ere he said, upon the tree, "It is finished."

Mr. Abbot, adroitly paves the way for an apology for divided and antagonistic Christianity, by the statement:—

He left the church to form itself in the future as circumstances might dictate.

This certainly will not fall far short of the old adage: "It is only a step from the sublime to the ridiculous." All the creations of God bear evidence of harmony and perfection, and to think that the giver of eternal life would leave the chief work—the church—to the *ipse dixit* of theological manufacturers is contrary to the universal testimony of all God's work.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—Ps. 19: 7.

In conclusion I offer the beautiful words of the prophet:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isa. 55: 8, 9.

For saving truth,

ROBT. M. ELVIN.

Miscellaneous Department.

HALF-FARE PERMITS.

Published lists of all General Conference appointments have been sent to B. C. Caldwell, of the Western Passenger Association, and to F. C. Donald, Chairman of the Central Passenger Committee, at Chicago, in order to facilitate prompt issuance of half-fare permits to General Conference appointees. Conference Minutes will also be forwarded to said officials, as soon as issued.

Such district appointees and local pastors as are entitled to half-fare permits under association rules (which require that applicants devote their time to religious work, having no other business or occupation) are referred to general missionaries in charge for indorsement, as heretofore. Lists of said general missionaries in charge, with names, addresses, and their territory, together with advices according to the foregoing, have also been forwarded to the associations named. General Conference appointees who need aid in securing permits over lines of other associations or roads,

will be promptly assisted, so far as possible, on application to the undersigned. Personal applications are generally successful, however, where proper statements are made. Local applicants can obtain needed assistance through their respective missionaries in charge.

In bonds,

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, April 23, 1898.

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PASTORAL.

IOWA AND MINNESOTA MISSION.

The ministers who have been appointed to labor in the above named mission, will please take notice of, and cooperate with the following arrangements.

ASSISTANTS IN CHARGE.

Minnesota, I. N. Roberts; Galland's Grove district, C. E. Butterworth; Little Sioux district, J. F. Mintun; Fremont and Pottawattamie districts, Henry Kemp; Des Moines district, C. Scott; Eastern Iowa district, J. W. Peterson; Nauvoo district, F. M. Weld.

The ministers laboring in Decatur district will report directly to me, at Lamoni, Iowa.

Some few of the ministers have been *careless* and *negligent* about reporting, as well as some other things. Now carelessness and negligence are very poor qualifications for a minister of Jesus Christ, and I sincerely hope the wrong will be corrected. Most of my ministers, however, I am glad to say, have been prompt and careful. If you cannot retain the few simple rules given for reporting, procure the minutes of the conference for 1893, and on page 68 you can read them as often as necessary. In No. 3 of these rules, second line, read *furnished* instead of "*published*." The mistake was a bad typographical error.

All appointees will please get into their respective fields as soon as practicable. The proper question is not how much or little others may have done, or are doing, but rather, How much can *we* do? God requires each one to do all that he consistently can do for the advancement of the work.

The danger of an improper intimacy between the sexes will never cease (though it may grow less) while we are mortal; and the ministers of this church should be worthy examples of purity and wisdom, to those without and within. Once in a while, a minister acts very foolishly in his conduct towards the opposite sex to say the least of it; and his unnecessary folly injures the work, and causes others to hang their heads with shame. These things should be corrected.

My attention has been called to the occasional practice of giving a large or small sum of money to a traveling minister, as a *private donation*. My opinion is that it is highly improper for a minister to say anything, intentionally, that would induce the saints to donate in that way, that is, with the understanding that they [the ministers] were not to report donations made to the Bishop. When a minister receives a sum of money, large or small, he should take it for granted that it is given to him *because* he is a minister of the church. If he needs it for current and personal expenses, let it be so used and reported to the Bishop. If not so needed, let him send

it to the Bishop at once. Gifts received for performing the marriage ceremony should be reported to the Bishop just the same as other donations.

Our best incentive to action should be our belief and knowledge of the truth of the work we are called to represent. God will save to the uttermost those who put their trust in him and obey the gospel. The work is what it is represented to be in the sacred books of the church. It becomes more and more apparent that upon this foundation *alone* can we safely stand.

Those who are in charge of "fields of labor" will please see that their associate ministers are furnished with their post-office addresses promptly.

While we shall feel keenly the loss of some of our best men, let us hope that our loss will be more than satisfied by the gains brought to the church, through their labors, in their new fields; and, further, that the good and able men who have been appointed to supply their places, will so soon as they have time to thoroughly master their new environment, prove to be as wise and faithful as their predecessors.

Should my health permit, I would be glad to be active in the field as much as practicable; but if not, I must submit to the inevitable with as much grace as possible.

J. R. LAMBERT,

Missionary in charge.

LAMONI, Iowa, April 21, 1898.

To the Ministry and Saints in Missouri, Kansas, and Southern Illinois; Greeting:—I hope and trust it is through the kind hand of Providence, and the best wisdom of the body, that I am continued in charge of my former mission. I therefore take pleasure in earnestly requesting the hearty cooperation of all the saints, and more especially the traveling and local ministry in the mission, in order that the best results may obtain to the great work we are so earnestly engaged in.

In accordance with instructions received from the First Presidency, to subdivide the mission into "fields of labor," I am pleased to place the following named brethren in charge; to wit: Will S. Pender, Northeast and Northwest Kansas districts; Peter Anderson, Nodaway, Missouri, district; F. C. Keck, Spring River district in Missouri and Kansas; Henry Sparling, South Missouri district; D. C. White, Clinton district; H. O. Smith, Far West district; Robert M. Elvin, Northeast Missouri district, and F. M. Slover, Southern Illinois district.

All brethren laboring in these respective "fields of labor" will please notice and act in harmony with the above appointments, and try to make the work a success by harmoniously working together. It will be well for those under General Conference appointment to confine their labors within the fields assigned them, except when otherwise instructed by the missionary in general charge. Let due respect be shown to those who are in charge of branches and districts, that there may be no unnecessary friction. We are all workers together in Christ Jesus, in order to *convert* and *save* those who are honestly seeking after the

truth. "Be ye clean that bear the vessels of the Lord." "Save yourselves," that ye may be the "salt of the earth," and the "light of the world."

Don't be jealous of each other's success. Make yourselves students of the "word." Teach the "word of wisdom" by *practice*, and you have God's unalterable decree, that "all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge."

All ministers who are not in charge should report their labors to the one in charge of the "field of labor" about the first of July, October, January, and March. Those placed in charge should have all reports in my hands by the 10th of the month. Let these reports consist of the number of sermons, baptisms, children blessed, debates, ordinations, and the number of new places opened for the preaching of the word; where and what the prospects are. During the year I hope to be able to visit the different parts of the mission, and give such aid to the work as time and ability will allow.

Those needing my advice or immediate presence may feel free to correspond with me regarding such, and proper attention will be paid to such correspondence.

Hoping and praying that we may all be found true to every trust confided of God, and that peace and the fellowship of God's Holy Spirit may be and abide with all, I am,
Your fellow servant in Christ,

I. N. WHITE.

INDEPENDENCE, Mo., April 22.

P. S.—St. Louis and Independence districts will receive my personal oversight till later along in the year. I. N. WHITE.

APPOINTMENTS.

W. E. Peak in charge Southern Nebraska district.

F. A. Smith in charge Northern Nebraska district.

D. M. Rudd, Northeastern Nebraska, extending his labors to Dawes County.

S. D. Payne, Western Nebraska.

T. J. Sheldon, under the direction of W. E. Peak.

W. W. Whiting will labor in the Central Nebraska district. (Confer with Bro. W. Rumel, Clearwater, Nebraska.)

C. W. Prettyman will labor in Broken Bow and vicinity as the way may open.

R. S. Mengle will labor in Western Nebraska, coöperating with S. D. Payne, as far as in their judgment it may be for the best good of the work.

Swen Swensen, Dakotas.

W. Sparling to be associated with Swen Swensen, extending the work in one or both of the Dakotas, as they shall find it practicable.

M. H. Forscutt will labor in the Southern Nebraska district, Nebraska City the objective point.

W. H. Walling (priest) assigned to the Dakotas under the direction of Swen Swensen.

D. T. Tyson (priest), Nebraska, under the direction of F. A. Smith.

S. Woods and H. W. Belville (priests) to be associated in ministerial labors in Washington County, Nebraska, looking after the interests of the work in North Bend and vicinity, rendering ministerial aid at Blair and Fremont.

I respectfully suggest that the above brethren embrace every opportunity to break into new localities; not growing weary in well-doing, going two and two when the interest of the work demands and it is found practicable.

In bonds,

JAMES CAFFALL.

To the Ministry and Saints of the Kirtland District:—Until further notice my permanent address will be 4728 Jacob Street, Wheeling, West Virginia. Any communication pertaining to district matters will receive immediate attention. There is an abundance to be done, and I trust all will labor together to the accomplishment of the same. I would like to know the addresses of the ministry of this district.

F. J. EBELING, Pres.

ACKNOWLEDGMENT.

To those thoughtful and kind-hearted saints, that so surprised me April 2, by presenting a suit of tailor-made clothes, I wish to make this acknowledgment, and return thanks for that much-needed and appreciated gift. May our heavenly Father fully and freely reward each of you for the charity bestowed; and I pledge my saintly honor to earnestly seek to continue worthy of your confidence and esteem.

In bonds,

ROBT. M. ELVIN.

CONFERENCE NOTICES.

Conference of the Northwestern Kansas district will convene with the Elmira saints, Saturday, May 28, ten a. m., in the one hundred schoolhouse, about seven miles southeast of Beloit, Kansas. Ministry and branch clerks will please forward their reports to Mrs. Ella Landers, Lenora, Kansas.

L. F. JOHNSON, Pres.

ELLA LANDERS, Sec.

BORN.

SNODGRASS.—At Eight Mile, Cass County, Missouri, November 26, 1897, to Bro. James A. and Sr. Lissie V. Snodgrass, a daughter. She was named Lissie Myra and was blessed April 14, 1898, at Independence, Missouri, by Elder H. A. Stebbins, assisted by Elders T. W. Chatburn and N. B. Ament.

DIED.

HAZELTON.—N. N. Hazelton was born April 5, 1843, at Madison, Ohio. He served two years and nine months as private, Company A, 111th Regiment Ohio Volunteer Infantry. Was honorably discharged and returned to his old home in Ohio. He soon moved to Wesley, Illinois, where he met and married Alice Anna Ball, January 19, 1867. He was baptized into the church, January 15, 1869, at Wesley, Illinois, by Nelson Van Fleet. Was ordained an elder, December 9, 1877, at Nobletown, Kansas, under the hands of Father Landers and Nelson Van Fleet.

Removed from Kansas to Lamoni, Iowa, in March, 1881, where he has since resided, and where he died April 11, 1898. He was the father of three daughters and two sons. Wife, three daughters, and one son remain to mourn. Services in the brick chapel at Lamoni, April 12; interment in Rose Hill cemetery.

WOOTEN.—John R. Wooten was born April 6, 1855, near Galesburg, Illinois, his youth and early manhood being passed in the cities of Galesburg and Chicago. On the 12th of December, 1881, he was united in marriage to Miss Margaret Crafts, at Creston, Iowa, and to them have been born two daughters and one son. In January, 1895, he united with the Beth-Eden Baptist Church, of Omaha, Nebraska. Removed with his family to Lamoni, Iowa, in the August following, where they have since resided, and where his death occurred April 11, 1898. His wife and three children mourn his departure. He was kind to his family, a quiet, unassuming man, of gentlemanly deportment in his relations with his fellow men. He said to his wife shortly before his death, that he was prepared to enter the unseen state. Funeral services at the residence, April 13. The remains were sent to Lincoln, Nebraska, for interment.

FRY.—Sarah Fry was born in Hartford County, England, March 7, 1816; baptized first in 1853; went to Utah, returned, and united with the Reorganization in 1871. After a short illness passed away March 12. Funeral services at saints' chapel, Logan; sermon by Elder Alma Fyrando.

HARRIS.—In San Bernardino, California, February 19, 1898, after an illness of eighteen hours, Lloyd Aldridge, youngest child of Bro. David and Sr. Bettie Harris, aged 6 years and 10 months. Funeral sermon by Elder William Gibson.

BARR.—At Oleander, Fresno County, California, January 30, 1898, Glaude Albert Barr, aged 22 years; eldest son of Bro. and Sr. Barr, formerly of Santa Ana, southern California. Bro. Glaude was baptized February 12, 1889, at Newport, Orange County, California, by President Joseph Smith; confirmed by Elder D. S. Mills; was ordained an elder January 9, 1898, by Elder Thomas Daley.

WILSON.—At Burlington, Iowa, April 13, 1898, Sr. Anna Margret Jensen Wilson, aged 77 years, 6 months, and 13 days. Funeral sermon was preached by Elder J. S. Roth on the 17th at the Union church, nine miles west of Burlington. An immense crowd followed her to her resting place. She was a true saint, and according to God's word will come forth in the first resurrection.

BADHAM.—Mary D. Richards, born in Highland County, Ohio, April 19, 1821. Married to Samuel Badham, March 20, 1845. Baptized in the old church by Elder John Landers. United with the Reorganization in 1863. Died at her residence near Henderson, Iowa, April 2, 1898. She was the mother of seven children, six of whom and her husband had passed away before her. She leaves one sister, one son, eleven grandchildren, and many friends and relatives to mourn her departure.



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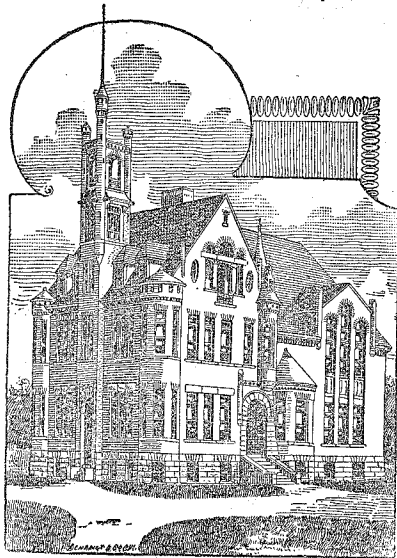
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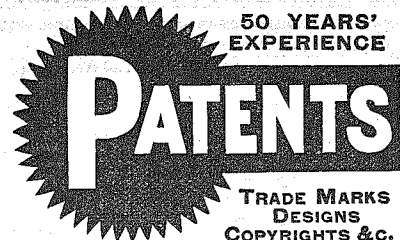
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, May 4, 1898.

No. 18.

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ARCHÆOLOGICAL FINDS.

CHRISTIAN LITERATURE OF THE FIRST THREE CENTURIES BROUGHT * TO LIGHT.

(Continued from last week.)

ANOTHER notable contribution of Ramsey to Christian archæology is in his find of the Alexander stela and of the Abercius stela on his first and second visits to Phrygia. The Abercius inscription was known to the Byzantine hagiologists, but had been considered generally as a piece of legendary poetry. The biography of Abercius relates that Abercius was Bishop of Hierapolis in Phrygia in the second half of the second century and that during the reign of Marcus Aurelius and Lucius Verus he visited Rome and on his return in his seventy-second year caused his epitaph to be engraved upon a slab. But the unsolvable difficulty appeared that among the Bishops of Hierapolis at that time the name of Abercius does not appear. This doubt vanished perfectly in consequence of discoveries due to W. Ramsay in his first journey through Phrygia in 1882 to Hierapolis. He found a stela from the year 3,000 of the Phrygian reckoning, 216 of the Christian reckoning. In his second journey he found the original inscription of Abercius built into the walls of a bath. Putting these two stela together and with the help of the manuscript copies the entire inscription is reproduced.

It appears that the stone found in 1882 contained an inscription taken from the first and the last parts of the Abercius inscription, with the substitution of Alexander for Abercius, and is hence called the Alexander stela. The entire inscription makes up forty-four lines. In substance it relates that Abercius went to Rome to

behold the splendor of the city; that he passed through Syria, visited Nisibis, crossed the Euphrates, and everywhere faith is his guide, everywhere he feeds upon the mystic "Ichthus," everywhere he received brotherly greeting.

De Rossi esteems this inscription one of the most important, one of the most remarkable monuments which Christian antiquity has given us. "Epigrama dignitate at pretio inter Christiana facile princeps." Here we have a testimony to the widespread truth in the beginning of the third century and in all probability in the latter half of the second century. The mystic allusion to Christianity under the name "Ichthus" accords with Ramsay's description of the sign language of the Phrygian Christian monuments. Lightfoot accords with De Rossi in his high estimate of this inscription. He is followed by Kraus, Wilpert, and others. Harnack is inclined to reckon it among the fruits of the Asiatic Cybele cultus, but he has scant following among Christian archæologists. The stela has been donated by the Sultan to the Christian museum of the Vatican. Its genuineness conceded, it is the first dated Christian inscription which carries us back within the latter half of the second century.

Within the past twenty-five years the Christian world has been thrilled with a brilliant succession of documentary finds, in which Christian literature of the first three centuries are familiar to every Christian scholar. It will be necessary to give merely an outline of some of these important finds.

The most important discovery since the Convent of St. Catherine in 1859 gave up the renowned Sinaitic manuscript must be reckoned that of the "Diadache" in 1873, by Bryennois, in the Jerusalem monastery at Constantinople. This was published in 1883 and took the Christian world by storm. Its coming produced vast literature on both sides of the Atlantic. Christian scholars everywhere have recognized this as the

oldest church manual, going back to the early part of the second century and giving most valuable light on church life, as well as showing the large liberty allowed in the mode of Christian baptism.

In connection with this manuscript was found the complete epistles of Clemens. The first epistle, as is well known, was discovered in the same folios with the Alexandria manuscripts, but here was brought to light the second epistle, thus completing the letters of this important church father.

These letters seem to have been cherished as much almost as the canonical writings. Eusebius identifies Clemens as a friend of St. Paul, and speaking of the first epistle, declares: "We are aware that this epistle has been publicly read in very many churches, both in old times and also in our own day." As to the second epistle its authenticity may be questioned, but evidence is abundant to show that it was a homily to be read in the churches and may be assigned to the early part of the second century.

We next have to notice the finding of the gospel of Peter and the apocalypse of Peter. This discovery was made by the French Archæological mission in Cairo in 1886. In the grave of a monk in an ancient cemetery at Akhmin, the ancient Panopolis, upper Egypt, was found a parchment containing the gospel of Peter and a fragment of the apocalypse of Peter, together with a fragment of the book of Enoch, in Greek. The gospel of Peter was published in 1892, under the care of Mr. Bouriant, in the memoirs of the French Archæological mission at Cairo. This parchment Codex, which is now in the museum at Gizeh, is assigned to a date between the sixth and twelfth centuries. Harnack assigns the gospel to the first quarter of the second century. Previous to this discovery all that had been known of this gospel was allusions by Serapis, Bishop of Antioch, Origen, Eusebius, and Theodoret. It differs in many important details from

the canonical gospels, but corroborates them in general. Harnack in "Texte und Untersuchungen," has given a critical examination of its peculiarities.

One of the most romantic histories is that of the recovery of the text of Tatian's "Diatessaron, or Harmony of the Four Gospels." The reconstruction of the text from ancient authorities is a monument of Zahn's brilliant scholarship, but it was not until 1888 that we came into possession of the connected text itself.

The Arabic text was published at Rome in 1888 from manuscript brought from the East by Joseph Assermani in 1719. When the visitor apostolic of the Catholic copts was in Rome in 1886, and was informed of the Vatican manuscript he told of another manuscript of which he knew and which he was instrumental in sending to the Borgan Museum. The latter manuscript is complete, containing 355 folios. The importance of the Diatessaron of Tatian, which must have been composed in the second century, cannot be overestimated, in that it bears upon the date and formation of the canonical gospels, giving unequivocal testimony to the early date of the gospel of John.

Another surprise greeted the Christian world, when, in 1889, Professor J. Rendel Harris of Cambridge discovered in the library of the Convent of St. Catherine on Mount Sinai the Syrian version of the apology of Aristides, the philosopher. Aristides and Quadratus had been mentioned by the fathers as early apologists of the church, and it had been stated that both had presented apologies to the Emperor Hadrian on his first visit to Athens (125-133).

In 1878 the Armenian monks at Venice published a Latin translation of an Armenian fragment, which Renan pronounced spurious because it contained theological terms of a later date, but this was found to be due to the translator. About the same time that Professor Harris discovered the Syriac manuscript the Greek text came to light, Professor Robinson, editor of the Cambridge "Texts and Studies," showing that the Apology of Aristides was incorporated with the early Christian romance of Barlaam and Josaphat. We have therefore now the translations of both into

English, the Syriac being the fuller. Heretofore Justin Martyr has been considered the leading apologist of the early church. This discovery places Aristides as the earliest apologist. The internal evidence indicates that it is of a very early date. As it was presented to Hadrian on a visit to Athens it dates from 125 to 133. The type of Christian practice is that found in the "Teaching of the Twelve Apostles." His apology is therefore of great value as giving a picture of the lives of the early Christians and the simplicity of their doctrine.

Still further, must we mention a number of apocalypses and romances from the early church. These are given to us chiefly through the editors of the Cambridge "Texts and Studies" and are from manuscripts ranging from the eighth to the fifteenth centuries. They are largely apocalyptic writings and early Christian romances.

Among those recently discovered additions to early Christian literature are the vision of Paul, the apocalypse of the Virgin, the apocalypse of Sedrach, the testament of Abraham, the acts of Xanthippe and Polyzena and the narrative of Zosimus. We shall in all probability recover still more of this literature, which must have been extensive.

It is from these apocalypses that we have those pictorial representations of heaven and hell which have had so wide an influence. Only one who read the apocalypse of Peter or the apocalypse of the virgin could have painted such a picture as Orcagna's "Triumph of Death," or could sculpture such a scene as Adam Kraft's "Last Judgment" on the Church of the Virgin at Nuremberg.

In this year of our Lord remarkable discoveries on the Nile are astonishing the Christian world. The finding of the "Logia" or "Sayings of Jesus," is fresh in our minds, while the news comes that from that same great collection of papyrus rolls dug up at Benehsa a page of the gospel of Matthew has come to light. At this very hour competent scholars are patiently deciphering these wonderful documents.

These are some of the finds of recent years in the field of Christian archæology. Dry and uninteresting may be these details to the average mind, but to the Christian scholar

they possess a positive fascination. That in these last days the very stones are crying out and that the buried ages are coming forth to give eloquent and unmistakable testimony of the genuineness and authenticity of the scripture records, wonderfully stirs the Christian imagination and gives increased stability to Christian faith.

What vast material here for the correcting of the scripture text, for the filling up of lacunæ in the history of the early church, for the understanding of the doctrine and polity of the early Christians, and for the clearing away of much medieval rubbish. We expect that when the one hundred "Tells" now marked on the map of Palestine are opened up; when similar mounds in Egypt are explored; when the dark places of Oriental monasteries are cleaned out; when, in short, the incubus of Christian exploration, the Turk, shall have been swept away, the archæologist of the future will bring into yet fuller and clearer light the glory of the sacred scripture, and the greatness, simplicity, and influence of the early Christian church. — *Cleveland Plain-dealer.*

HALF-FARE PERMITS.

Published lists of all General Conference appointments have been sent to B. C. Caldwell, of the Western Passenger Association, and to F. C. Donald, Chairman of the Central Passenger Committee, at Chicago, in order to facilitate prompt issuance of half-fare permits to General Conference appointees, Conference Minutes will also be forwarded to said officials, as soon as issued.

Such district appointees and local pastors as are entitled to half-fare permits under association rules (which require that applicants devote their time to religious work, having no other business or occupation) are referred to general missionaries in charge for indorsement, as heretofore. Lists of said general missionaries in charge, with names, addresses, and their territory, together with advices according to the foregoing, have also been forwarded to the associations named. General Conference appointees who need aid in securing permits over lines of other associations or roads, will be promptly assisted, so far as possible, on application to the undersigned. Personal applications are generally successful, however, where proper statements are made. Local applicants can obtain needed assistance through their respective missionaries in charge.

In bonds,

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, April 23, 1895.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, May 4, 1898.

No. 18.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 4, 1898.

EX-PREMIER CRISPI'S FORECAST.

AT the risk of being misunderstood by some we publish the following significant statements made by Ex-Premier Crispi, of Italy, a statesman of pronounced ability and large experience. Our object in the republication is to call attention to the significant utterances of Signor Crispi concerning the causes that have brought Spain to her present condition—the rule of ignorance and superstition; also to present a forecast of the general European situation as seen by one who for a number of years past has been an active participant in much of its diplomacy; and in confirmation of prophetic prediction.

Latter Day Saints have looked for political and general changes and upheavals in the world—for wars and rumors of war; for the casting down of thrones and other institutions not based upon truth and right and destined to be moved and overturned in the shaking time. And as discerners of the signs of the end they will not be surprised, but confirmed, by reading the statements of the Italian ex-Premier, in the light of past, present, and prospective history.

Europe is indeed and has been for years an armed camp, underlying which is a political volcano that may at any time belch forth a flame vastly more destructive than Nature's fiery subterranean eruptive forces. Millions of her numerous hosts have left the plow and pruning hook and taken up sword and musket, becoming trained instruments of destruction instead of peaceful producers in harmony with the divine economy and decree of self-helpfulness and keepership of brother man.

Such abnormal conditions cannot much longer continue in the present

age, and we may rejoice in all that proclaims and moves forward to secure the deliverance and freedom of the oppressed. We are to be glad with them that freedom for the race is secured in the events that prepare for the ushering in of the reign of universal peace.

The downfall of Babylon proceeds, it is the preparation for the reign of the only true Potentate, the King of kings and Lord of lords.

We trust none of our brethren will take offense at our repetition of all of Premier Crispi's statement. It is not given for the purpose of calling attention to his opinions of possible future policies of the United States, of which he may not be so well informed as concerning European affairs. Our own country has disclaimed any purpose of territorial acquisition in the present conflict with Spain and has declared her purposes to be purely in the interests of humanity for the relief and deliverance of the oppressed and suffering Cubans.

We reciprocate the kindly feelings of brotherhood developing and being cultivated by the two great divisions of the English speaking people, and trust it may continue, as we believe it should, until the Anglo-Saxon race shall practically become one in the great work of the emancipation of the world, under the banner of liberty and progress. God speed the day!

Rome, April 25.—Ex-Premier Crispi has given an interesting interview on the Hispano-American war. Asked what would be the result, the great Italian statesman said, emphatically: "It is the end of Spain."

"I regret, like all Italians, that our Latin sister should have allowed herself to be drawn into such an imbroglio, but I can assure you she will only get out after being considerably damaged."

"You are severe on valiant Spain."

"Valiant and chivalrous, yes; but Spain in our nineteenth century needs a practical spirit, in which Spaniards are absolutely wanting. They have committed enormous faults, for which they are now paying."

"I do not say Americans have any right to interfere in the affairs of Cuba, but certainly the Spaniards have shown themselves cruel, barbarous, and incapable of governing the Pearl of the Antilles. In one way or another

they will lose this beautiful colony. The first cause of it all is the general condition of ignorance in the upper, as well as the lower, classes. It is priesthood, absolutely sovereign everywhere, which has led this fine country to ruin. The Catholic religion is, indeed, a beautiful religion; Christianity has done much good, but by their ever retrograde spirit the Catholic clergy have done irreparable damage to the Latin races."

"What result do you anticipate it will have?"

"Grave results. Cuba after the war will be a small republic, of which there are already too many over there, and will be constantly in revolution or bankruptcy; but that is the unimportant side of the affair. It is to be feared the Americans, intoxicated by easy success, will throw haphazard all their energy against the European colonies which are in the neighborhood of their republic. Canada will assuredly be one of their first victims, unless an Anglo-American alliance be established between London and Washington, and that would offer, in my mind, many dangers for the peace of the world. If the United States beat Spain as is probable, they will be obliged, in order to maintain their position, to have recourse to costly armaments, and Europe, which is looking forward to the actual time of disarmament, will be more than ever plunged into endless expense. Territorial armies and navies must now be increased. Where they will stop I don't know. In any case, it seems to me the war has in store some unpleasant surprises."

"Do you think Europe ought to have intervened in this war to save Spain?"

"Alas! Europe resembles Spain from a certain point of view. Anarchy is everywhere dominant. To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing must be expected from the concert of the powers."

"We are, then, marching direct to ruin and decadence?"

"No; toward the unknown. Who knows what to-morrow has in store for us? We must have confidence in the future."

Neutrality was proclaimed by the Italian government to-day.

EDITORIAL ITEMS.

HERALD matter crowded out by the Bishop's report will appear next week.

Letter Department.

LAMONI, Iowa, April 28.

Editors Herald.—In your issue for the 27th inst., page 261, is found a letter from Elder H. O. Smith of Woodbine, Iowa, relating to certain propositions for debate, agreed upon

by himself and Elder D. H. Bays. So far as I know, the statements of Bro. Smith's letter are strictly correct. They are in complete agreement with the correspondence which was placed in my hands, and with the information conveyed to me by Elder Smith, at the time Elder Bays accepted the first two propositions referred to. These propositions read as follows:—

"1. Is the Reorganized Church of Jesus Christ of Latter Day Saints, organized and established through the instrumentality of Joseph Smith and his coworkers, the church of God in fact, and in harmony with the Bible in doctrine and organization?"

"2. Is the church of Christ, (sometimes called Disciple Church,) organized and established through the instrumentality of Alexander Campbell and his coworkers, the Church of God in fact, and in harmony with the Bible in doctrine and organization?"

The above propositions, with two additional ones, were formulated by myself, and submitted to Elder Bays last November, with the results described in Bro. Smith's letter. And as a further confirmation, I quote from Elder H. O. Smith's letter of last November, as follows:—

"MONDAMIN, Iowa, Nov. 20, 1897.

"Bro. Lambert:—I submitted the propositions you gave, to D. H. Bays, last night, and we have just had an interview. He finds fault with the 3d and 4th, and I will send his idea of how they ought to be. I can see no especial objection to either. He, you will observe, takes out the words 'verbal and written,' as found in your proposition No. 4. He accepts the 1st two without change, except he wants the word 'only' inserted between 'the' and 'church,' making it read 'the only church of God in fact,' etc. I would not consent to this unless he would affirm the same for his church. This he refused to do. Then he said he would accept the first two, as they were written by you, provided you refused to insert the word 'only' as I told him then that I would submit the matter to you and abide by your decision."

Ten days later Elder Bays writes to H. O. Smith, dating his letter at "Persia, Iowa, Nov. 30, 1897." In this letter he objects to the wording of the Book of Mormon proposition, No. 3, and writes up what he is willing to affirm as No. 4, as follows:—

"4. The Bible contains all the revelation of God's will to man necessary for the government and salvation of his people in every age of the world."

This proposition we accept just as he wrote it.

On the second page of this same letter, I find the following significant paragraph:—

"As we have agreed upon propositions 1 and 2, I see no reason why we may not name the time at once, and have your man on the ground promptly, and the other propositions can be arranged when we meet."

Concerning proposition No. 4, as given above, and afterwards accepted by us, Elder Bays made the following statement in this same letter of November 30:—

"That is exactly what the Christian world believes, and that I am willing to affirm. What more can you ask?"

On December 6, 1897, at Magnolia, Iowa, Elder Smith replied to the above letter, taking the position, substantially, that Elder Bays must either accept our wording of our own proposition or show wherein it failed to cover the issue. This is the position we occupied all the way through. He showed too, that the additional words for which Elder Bays contended are superfluous, and that too according to his own statement of the claims of the Book of Mormon. However, as a means of compromise, Bro. Smith submitted a substitute for my No. 3, formulated by himself, and indorsed by me as soon as I saw it; but still Elder Bays continued to object to the form of *this proposition alone* as we had agreed upon the other three.

In a letter addressed to D. H. Bays, and written at "Woodbine, Iowa, December 24, 1897," Elder H. O. Smith makes the following statements:—

"I shall consent to no change of Book of Mormon proposition, as sent to you in my last, as it fully and fairly states the issue, and you ought not to refuse to accept it, especially as you stated to me that you wanted the propositions so that neither could quibble over the wording. We will only affirm what the Book of Mormon claims for itself, and that ground the proposition fully covers."

Next I present the following statement:—

"Woodbine, Iowa, Dec. 30, 1897.

"Bro. Lambert:—

"I have just received a letter from Bays in which he accepts our wording of proposition 3."

Thus ended the controversy about the wording of proposition No. 3. At this juncture the correspondence begins to deal with *indorsements* rather than with propositions. A few of Elder Bays' letters are not in my possession. I presume they are in the hands of Elder H. O. Smith.

Where, then, I ask, is the evidence that Elder Bays signed the propositions under protest? Is he compelled to hold a debate with the Latter Day Saints? Is he not of age and of a sound mind? Let the protest be shown, if there be one in existence, that we may see its scope and application.

Yours for truth and right,

J. R. LAMBERT.

Miscellaneous Department.

PASTORAL.

To the Saints of Minnesota, Dear Brethren and Sisters:—As we are now entering upon the duties of another conference year, I hope that all will realize that each one is or should be equally interested in the spread of the gospel.

Brn. E. A. Stedman and Eli Hayer will respond to all legitimate calls in southern Minnesota. Saints living there are requested to give these brethren their support and assist them in securing places in the different towns and country to speak in.

Our reunion is to take place at Wadena on the 18th of June. All are cordially invited to attend. Will further say to the saints in Minnesota and the Dakotas that it

will take some means to make this meeting a success, and we as a committee do hope and pray that all will contribute to this fund as requested in a previous notice in *Herald* and *Ensign*. All those who want board at private places or other places will please notify the committee at once through its secretary, T. J. Martin, Detroit, Minnesota. Board will only be secured for those who report to the committee as above requested. Please see to it at once so we can give notice through the papers in due time.

My field address is Audubon, Minnesota.

Yours in bonds,

I. N. ROBERTS,

Missionary in Charge of Minnesota.

To My Colaborers and the Saints of the Fremont District:—Having been returned to labor among you for another year or more, I take this opportunity to return my sincere thanks for past favors received, and the manner in which you have sustained me, in administering to my temporal needs, while in weakness I have humbly sought to administer to you the bread of life. God has blessed our labors, and during the last fifteen years many precious souls have been added to our number. And as laborers together with the Master, I think we understand each other much better than ever before, and can now move out to a much better advantage, laboring together in greater unity and more in harmony with the law as given. I am satisfied we understand each other better and are thus prepared to do more good.

Also to my brethren in the Pottawattamie district: I am glad to be associated with you once more in this great work. Now let all take hold with renewed energy and zeal to push the work on to victory.

With Bro. I. M. Smith and myself, also Brn. D. C. Chambers and C. J. Carlson as missionaries in the two districts, with the local force, I think we can accomplish a good work. To this end let us labor unitedly and in strict harmony with the district authorities, and this we can do to the onward march of the work to the glory of God.

Bro. Smith and myself have conferred together in reference to our work. I want the other brethren named to report to me as soon as possible so we can all get to work, as we have no time to waste.

Address all letters to my mission address, Box 659, Shenandoah, Iowa.

Praying for Zion's weal, and for her final triumph, I am,

Yours in the one faith,

HENRY KEMP.

April 27, 1898.

To the Saints of the Northern Illinois and Wisconsin Mission, Greeting:—Another missionary year of toil and labor has passed away and a new epoch in the history of the church has dawned upon us; whether it will be for good or ill, time will have to reveal. Therefore let us prepare for a two years' conflict, as that is the time until the next General Conference. Until that time I wish to place in charge as follows:—

Bro. W. A. McDowell in charge of Wis-

Continued on page three of cover.

BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES
 OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
 From March 15, 1897, to January 15, 1898, Ten Months.

SUMMARY STATEMENT.

RECEIPTS BY BISHOP.

On hand last report.....	\$1,112 22
Received in tithes and offerings.....	8,611 57
" from agents and Geo. H. Hilliard, counselor.....	7,548 23
" " Herald Office.....	438 76
" " bills receivable.....	608 78
" " bills payable.....	8,003 60
" " interest.....	142 98
" " real estate, sale.....	150 00
" " " rents.....	182 85
" " returned taxes.....	26 74
" " sale live stock and produce.....	171 52
" " Kirtland Temple receipts.....	51 75
" " accounts payable.....	1,151 43
" " South Sea Island mission, per J. F. Burton.....	164 20
" " Utah tent fund.....	1 00
Total.....	\$28,365 63

EXPENDITURES BY BISHOP.

Paid elders' families.....	\$9,851 79
" Bishop's agents for elders and families.....	643 35
" Elders' clothing and expenses.....	2,271 01
" bills payable.....	6,002 35
" interest.....	1,040 24
" poor.....	724 64
" account to balance South Sea Island Boat Fund.....	1,004 18
" " account to balance Temple Lot Suit Fund.....	304 21
" " real estate improvements.....	731 87
" " " taxes.....	86 80
" " insurance.....	6 00
" " Expense, Bishop's office.....	31 05
" " " postage.....	39 02
" " " Presidency.....	60
" " " Church Secretary.....	1 30
" " " Archæological Committee.....	15 35
" " " Historian and Library office.....	36 95
" " Church Recorder.....	205 00
" " " bookkeeper, Bishop's office.....	188 17
" " " stenographer.....	222 50
" " " library, State University of Iowa.....	5 92
" " " accounts payable.....	775 03
" " " exchange.....	2 30
" " " loans.....	222 70
" " " labor account.....	233 55
Balance on hand.....	3,719 75
Total.....	\$28,365 63

ACCOUNT WITH AGENTS.

RECEIPTS.

On hand last report.....	\$ 2,873 25
Received tithes and offerings.....	33,954 88
" from Bishop.....	643 35
Due agent.....	24 10
Total.....	\$37,495 58

EXPENDED BY AGENTS.

Paid elders' families, elders, and poor.....	\$25,131 52
Remitted to Bishop.....	7,548 23
Balance due church.....	4,815 83
Total.....	\$37,495 58

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

RECEIPTS.

Tithes and offerings per itemized report.....	\$1,185 04
Received from Bishop.....	11 50
Saints' Home Fund.....	5 00
Due George H. Hilliard.....	12 66
Total.....	\$1,214 20

EXPENDITURES.

Paid R. May, agent.....	\$ 30 00
Personal and traveling expenses.....	225 70
Remitted to Bishop.....	647 00
Paid elders, families, and poor.....	311 50
Total.....	\$ 1,214 20

REPORT OF ELDERS.

RECEIPTS.

Balance in hands of elders last report.....	\$ 492 33
Individual donations.....	7,435 23
Received from Bishop and agents.....	4,501 92
Balance due elders.....	1,304 90
Total.....	\$13,734 38

EXPENDITURES.

Balance due elders last report.....	\$ 681 70
Traveling expenses and clothing.....	12,132 48
Balance in hands of elders.....	920 20
Total.....	\$13,734 38

ASSETS: TITHE AND OFFERING FUND.

January 15, 1898.

Cash, Bishop's account.....	\$ 3,719 75
Cash in hands of agents.....	4,815 83
Bills receivable.....	9,320 69
Abstract of evidence.....	319 50
Transcript of evidence.....	18 00
Corn in crib.....	200 00
Live stock.....	400 00
Farming utensils.....	150 00
Real estate last report less \$600 sold.....	38,900 57
" " by I. L. Rogers.....	600 00
" " improvements.....	500 00
" " Mrs. M. Walker.....	100 00
" " D. F. Nicholson.....	250 00
" " Eliza G. Page.....	750 00
Total.....	\$60,044 34

LIABILITIES.

Bills payable.....	\$16,950 22
Accounts payable.....	530 10
Net assets.....	42,564 02
Total.....	\$60,044 34
Net assets last report.....	\$37,876 66
Gain during year.....	4,687 36
Total.....	\$42,564 02

SAINTS' HOME AND RESERVE FUND.

RECEIPTS.

On hand last report.....	\$ 860 25
Receipts cash for year.....	549 68
To balance.....	3,139 36
Total.....	\$4,549 29

EXPENDITURES.

Expended for building, material, and work.....	\$3,438 25
Insurance.....	30 00
Furniture.....	77 75
Hot water heater.....	736 82
Farm work and material.....	266 47
Total.....	\$4,549 29

INDEPENDENCE CHURCH FUND.

On hand last report.....	\$2,054 06
Collected.....	15 00
Total.....	\$2,069 06

PAID OUT.

Interest.....	\$ 373 15
Balance.....	1,695 91
Total.....	\$2,069 06

Respectfully submitted,

E. L. KELLEY.

LAMONT, Iowa, April 1, 1898.

RECEIPTS.

Table with multiple columns listing names, locations, and amounts. Includes entries like 'A sister, Kan., o.....\$ 25 00', 'California, Northern district, C.A. Parkin, agent 00 00', and 'Newton, J. H., Cal..... 24 60'.

Table of financial entries including names and amounts, such as 'Shaug, B. S. Iowa, o. 1 00', 'Salter, C. M. and Tina, California t. 16 00', etc.

Table of financial entries including names and amounts, such as 'Winters, Marie E. Io., t. 5 00', 'Winship, Henry, Pa., o. 2 04', etc.

EXPENDITURES.

Table of financial entries under the heading 'EXPENDITURES', including names and amounts, such as 'Anthony R. J., f. \$327 65', 'Anthony R. J., acct. 455 47', etc.

Table of financial entries including names and amounts, such as 'Griffiths, G. T., f. 30 00', 'Goodrich, J. L., e. 12 00', 'Gowell, M. F., e. 5 00', etc.

Table of financial entries including names and amounts, such as 'Rex, Chas., acct. 24 03', 'Rohy, Mary, a. 10 00', 'Rodger, Mary, M., a. 40 00', etc.

Table of financial entries including names and amounts, such as 'Mrs. J. B. Rodger, Pa. 5 00', 'J. H. Jacobs, Iowa. 25 00', 'A. Ralston, Colo. 2 50', etc.

REPORT OF HERALD OFFICE.

Table of financial entries under the heading 'REPORT OF HERALD OFFICE', including 'Receipts' and 'Total' amounts.

Expenditures.

Table of financial entries under the heading 'Expenditures', including 'Stamps to Presidency 9 1', 'Stamps to Recorder 6 0', etc.

Postal cards and stamps, Recorder, 700 envelopes and 1,000 letter heads, 6,000 receipts, bound, Cutting wood, 1 Bible, M. F. Gowell, Express on MS. from Texas, Freight on paper for deeds, Wood, Histories to Albany College, History to Mrs. Tabler, 500 blank agent's reports, 100 envelopes, 100 circular letters to agents, 3,000 agents' receipts, 500 letter heads, 100 deeds, 500 envelopes, Presidency, R. S. Salyards, wages, Cards and stamps to H. A. S., Cash, Tract fund, 1897.

Total \$1,631 65

REPORT OF GEORGE H. HILLIARD, COUNSELOR. Receipts.

Geo. P. Lambert, Ill., o. \$ 50, Lucy J. Richards and daughter, Ill., t. 2 60, Elsie M. Haverson Iowa, t 5 00, Mrs. Laselle, Iowa, o. 9 40, James L. Wright, Iowa, o. 60, Wm. Ortleb, Iowa, t. 10 00, John Bower, Iowa, o. 3 00, Mary Winter, Iowa, o. 1 00, Peter Peterson, Mo., t. 200 00, David Daniels, Iowa, o. 1 00, Northern Nebraska district, J. Stubbart, t. 26 50, A sister, Neb., t. 18 20, John Suttles, Neb., t. 1 00, Nelson Brown and wife, Neb. 20 00, Inman reunion, Neb., o. 6 00, Cynthia Watson, Neb., o. 50, Joseph F. Chastein, S.D., o. 50, Wm. Rineohl, S. D., o. 1 00, Wm. A. Willoughby, S.D., o. 3 00, J. H. Jackson, Neb., o. 1 00, C. M. Hutchins, Neb., o. Minnesota district, W. W. McLeod, agent 125 00, Jasper M. Tousley, Mo., t. 2 60, Chas. M. Salter, Cal., t. 6 00, E. B. Porter, Cal., t. 10 00, A. J. Damron, Cal., t. 5 00, Albert Carmichael, Cal., o. Samuel Bohren, Cal., t. 20 00, Geo. W. Clark, Cal., t. 1 50, Geo. W. Sparks, Cal., t. 100 00, Geo. W. Sparks, Cal., o. 2 50, Sr. Garner, Cal., o. 1 00, Frank W. Burton, Cal., o. 50, Geo. W. Clark, Cal., o. 50, Jephtha Scott, Cal., o. 1 00, R. M. Phenezar, Cal., o. 1 00, Frank B. Van Fleet, Cal., t. 25 00, Alex. Wixom, Cal., o. 1 00, Annie Wixom, Cal., o. 50, Hyram Rabel, Cal., t. 10 00, San Bernardino branch, Cal., o. 5 95, Mary Roberts, Cal., t. 50, Peter Kaufman, Cal., o. 1 00, M. M. Greene and wife, Cal., o. 5 00, H. L. Tilton, Cal., o. 1 00, Chas. T. Howland, Cal., o. 2 50, J. G. Orth, Cal., o. 2 00, R. R. Dana, Cal., o. 1 00, Catharine Bosherd, Cal., o. 50, E. A. Stedman, e. 8 00, Independence, Mo., district, R. May, agent 30 00, Postage, stationery, etc. 5 25, Poor 10 00, Personal expenses, (traveling) 220 45, Francis Slover, E. 33 00, J. D. Stead, f. 10 00, Total \$1,214 23

Due G. H. Hilliard \$ 17 66

Expenditures. Mrs. R. B. Hilliard, f. \$250 00, E. L. Kelley, Bishop 647 00, H. W. Belleville, e. 50, E. A. Stedman, e. 8 00, Independence, Mo., district, R. May, agent 30 00, Postage, stationery, etc. 5 25, Poor 10 00, Personal expenses, (traveling) 220 45, Francis Slover, E. 33 00, J. D. Stead, f. 10 00, Total \$1,214 23

SOCIETY ISLANDS. REPORT OF MONEY RECEIVED BY ELDER J. F. BURTON AND WIFE.

December 7, 1896, to January 1, 1898. Tehahau, 20, A brother, 3 00

Rhoda Cooper, Cal., t. 30 00, Rhoda Cooper, Cal., o. 25, Benjamin Taylor, Cal., o. 50, Sr. H. R. Tupper, Cal., t. 40 00, Sr. H. R. Tupper, Cal., o. 40 00, Anne Smith, Cal., t. 1 00, Omer Lytle, Cal., t. 4 00, Hulda Blackleach, California, o. 50, Louis Dagner, Cal., o. 1 00, Wm. Fuller, Cal., o. 50, F. A. Tackley, Cal., t. 1 50, Laura Smith, Cal., t. 1 50, W. C. E. Smith, Cal., t. 5 00, Susan Morganstern, California, t. 5 00, Josiah Smith, Cal., t. 10 00, Oakland reunion, Cal., o. 4 00, A. P. Haws, Cal., t. 5 00, John Driver, Cal., o. 25, Hester Sykes, Cal., t. 1 00, Pearl Price, Cal., o. 1 00, Mattie Keighlin, Cal., o. 1 50, Sr. H. P. Brown, Cal., o. 1 00, Fannie Hart, Cal., o. 50, A sister, Cal., o. 25, A brother, Cal., o. 50, Bro. Curry, Sacramento, o. 50, Mary Green, Sacramento, o. 15, Sarah Calderwood, California, o. 1 00, H. M. Williams, Cal., o. 50, Pauline Napier, Cal., o. 25, M. E. Ronat, Cal., o. 25, Geo. W. Harlow, California, o. 1 00, Annie Milgate, Cal., o. 1 00, C. W. Blair, Cal., o. 1 00, Edgar Smith, Cal., o. 50, Sr. Severy, Cal., o. 50, Thomas J. Lawn, Cal., o. 50, George Daly, Cal., o. 1 00, E. H. Ebert, Kan., t. 10 00, Northwestern Kansas district, A. Smith, agent. 10 00, Walter Smith, Mo., t. 1 00, Z. H. Turpin, Mo., t. 1 00, A. T. Cornelison, Mo., t. 1 00, Holden branch, Mo., o. 60, John E. Johnson, Mo., o. 25, G. W. Fletcher, Mo., o. 1 00, G. H. Hilliard and wife, Mo., t. 30 00, Wm. Hartman, Iowa, t. 8 00, Sr. E. Hartman, Iowa, t. 1 00, D. C. Bailey, Iowa, o. 1 00, Annie Wilson, Iowa, t. 3 00, Sr. E. M. Winter, Iowa, t. 4 00, Dora K. Kestner, Iowa, t. 5 00, Rachel Fisher, Iowa, t. 5 00, Augusta Otto, Iowa, t. 5 00, Sr. C. M. Jarvis, Ill., t. 20 00, Lewis Brown, Ill., t. 5 00, J. R. Woodridge, Ill., t. 10 00, David Lane, Ill., o. 50, John Lane, Ill., o. 25, Chas. Lane, Ill., o. 50, A. R. Boyd, Ill., o. 1 00, John T. Curtis, Ill., o. 50, Joseph Rimley, Ill., o. 1 00, W. J. Stone, Ill., o. 25, Adam Bensing, Ill., t. 5 00, Frank Bensing, Ill., t. 16 00, Martha Ellis, Ill., t. 25, Sr. M. J. Gauger, Ill., t. 13 50, Jennie Krahl, Mo., o. 1 00, Arthur Mills, Iowa, t. 3 00, Nellie J. Farr, Mo., t. 11 23, St. Louis district, J. G. Smith, 200 00, E. L. Kelley, Bishop 10 00, Total \$1,196 54

Total \$1,196 54

Tarona branch, 8 60, Tapapa, 40, A sister, 1 60, Tepeare, 1 00, Haua, 10, Tevivi, 1 00, Teman, 1 00, Hina, 40, Katupee, 40, Taio, 30, Tapui, 10, Teotahi, 20, Taubiti, 40, Tameeme, 1 00, Tenbiti, 20, Ahono, 20, Putura, 40, Mauarui, 05, Tonatuhua, 46, Mataha, 20, Taupe, 40, Teian, 20, Tearere, 40, Repeta, 20, Teotahi, 1 50, Rere, 25, Terai, 20, Tohouara, Hiti, Teahio, and Tane, 1 00, Maurea, 20, Manai, 20, Tara, 1 00, Raroua, 1 00, Emma, 2 00, Mani, 50, Collection in Hikueru from Rairoa, 23 40, Tearava and Teahio, 2 00, Varoa, 1 00, Teromata, 1 00, Terai, 50, Collection, Tikahau, 18 40, Dary, 40, Tavi, 1 00, Raheira, 1 00, Tenati, 40, Teoro, 1 00, Maui, 20, Teahau, 10, Taata, 1 50, Fetauru, 1 00, Tumatou, 40, Turatahi, 2 50, Tava, 40, Teupo, 40, Tahua, 1 00, Titi, 2 00, Titi and Marae, 1 00, Child, 20, Nian branch, 17 60, Tahua, 1 00, Taura, 1 00, Miruira, 40, Apataki branch, 7 00, Teptiti and wife, 1 20, Arutua branch, 14 90, Takapoto branch, 11 50, Makatea branch, 5 00, Toofa, 1 00, Cefan and Tiraha, 2 50, Kaurua branch, 10 00, Kaurua branch, 20 00, Teaira, 1 50, Manihi branch, 18 20, Takarua branch, 10 70, Manihi branch, 12 00, A si tene, 10, A sister, 10, Manau branch, 7 00, Tubuoi branch, 25 00, Tiraha, 30, Pinga and wife, 6 00, Tasia, wife and child, 1 50, Heorea, 1 00, Tehahau, 1 00, Turatahi, 20, Tahania, 20, Teura, 1 00, Pata, 2 00, Manihi branch, 8 20, Takarua branch, 2 00, Apataki branch, 5 70, Avatoru branch, 12 00, T. puta branch, 4 70, Marere, 1 50, Kaurua conference, 5 00, Tuteirihia and wife, 1 00, Tupotahi, 1 00, Kaurua conference, 6 60, Kaurua branch, 5 00, Manahau and wife, 1 00, Putoa and wife, 1 50, Tarona branch, 3 80, Titi and wife, 90, Manahoa, 1 00, Otare, 1 60, Tarona branch, 1 00, Marau and wife, 2 00, Titi and wife, 20, Tarona branch, 6 20, Hana, 40, Otare, 1 00, Giff, John, 1 00, Goff, David, 50, Goff, Ed, 2 00, Howard, Andrew, 25, Howard, Serena, 10

Total \$ 430 60

Received from Metuaore, Bishop's agent, \$104 50, Chili money, 535 10, French money, 267 55, American coin, 256 85, Expenditures, Mrs. Burton, f. \$120 72, J. F. Burton, e. 186 13, Total \$256 85

ACCOUNTS WITH BISHOP'S AGENTS. ALABAMA. ALABAMA DISTRICT. Geo. O. Sellers, Agent. Receipts.

Due church March 1, 1897, \$ 11 10, J. G. V. ckey, 20 00, Elizabeth Vickery, 5 00, J. L. Sellers, 2 50, W. K. Harp, 11 00, M. A. Harper, 1 00, W. A. Odum, 9 00, N. A. Seargin, 1 00, Minnie Harper, 1 00, W. D. Clark, 60, P. M. Parker, 25, Total \$ 62 45

Expenditures. J. D. Erwin, \$ 12 00, George Elder, 10 00, T. C. Kelley, 25 00, Total \$ 47 00

Due church \$ 15 45

MOBILE DISTRICT. W. L. Booker, Agent. Receipts.

From G. T. Chute, former agent, \$ 4 25, Bankster, Ed., 2 50, Bankster, E. A. and wife, 5 00, Bankster, Mary, 1 00, Booker, D. C., 5 00, Booker, S. E., 50, Booker, W. L., 10 10, Clayton, J. H., 50, Courtney, Mary, 75, Cunningham, Albert, 75, Cunningham, Samuel, 1 00, Cunningham, William, 1 60, DePriest, A. P., 3 75, Dethloff, Fannie, 50, Gill, John, 10, Goff, David, 60, Goff, A. V., 3 65, Sr. J. Rankin, t. 2 44, J. R. Taylor, t. 2 44

Total \$187 69

Due church \$122 17

SYDNEY DISTRICT, (Forster.) John Wright, Agent. Receipts. Due church March 1, 1897, \$122 17, Tuncurry Branch. John Wright, t. 56 01, Charles Avery, t. 3 41, Sr. J. Rankin, 9 74, Lily Mather, t. 2 44, L. Anderson, t. 5 11, Sr. J. Kaler, t. 5 11, A. Colvin, t. 4 82, John Kaler, t. 1 27, C. S. McLaren, o. 13 39, Nambucca Branch. Allen Argent, o. 3 90, Emma Argent, Sen., o. 3 90, Emma Argent, Jr., o. 1 95, G. T. Ballard, o. 3 65, W. C. Ballard, 61, Joseph Argent, 3 65, M. P. Ballard, 1 09, Hamilton Branch. H. Broadway, o. 1 95, C. A. Davis, o. 1 40, G. D. Wrightson, 2 62, An Webster, 2 62, Wm. Stanford, 06, S. E. Robinson, 06, Balmain Branch. A. Seaberg, t. 9 74, Minnie Blom, t. 9 74, Alfred Elliott, 41 88, Sale mission horse, 9 98, Total \$309 86

Expenditures. Postage, stationery, etc. \$ 73, Sr. J. Kaler, 156 77, Sr. C. Butterworth, 27 95, Corn for mission horse, 2 19, Total \$187 69

Due church \$122 17

Expenditures. John Wright, t. 68 18, Joseph Magennis, t. 2 44, L. Anderson, t. 2 19, C. Avery, t. 3 65, Sr. J. Rankin, t. 2 44, J. R. Taylor, t. 2 44

Table with columns for names and amounts, including entries like Sr. C. A. Butterworth, A. Colvin, Sr. C. S. McLaren, and Alfred Terrett.

Table with columns for names and amounts, including entries like Henry Broadway, John Jones, Sr. Bromston, and C. A. Davis.

Table with columns for names and amounts, including entries like Allen Argent, Emma Argent, Argent, Emma, Jr., and H. Ballard.

Table with columns for names and amounts, including entries like Sr. Kaler, Sr. Butterworth, Missionary residence, and Stamps to Bro. Hamilton.

Table with columns for names and amounts, including entries like David Craig, Agent, Receipts, and Due church March 1, 1897.

Table with columns for names and amounts, including entries like McIntosh, Letitia I., McIntosh, David, and Due church.

Table with columns for names and amounts, including entries like Albert Page, Agent, Receipts, and Due church March 1, 1897.

Table with columns for names and amounts, including entries like Daniel Brown, Henry Burgess, Chas. H. Burgess, and Sarah Headrick.

Table with columns for names and amounts, including entries like Ira A. Lytle, Roseanna Morss, Della Montgomery, and Ole Olson.

Table with columns for names and amounts, including entries like Thomas Daley, Albert Haws, E. L. Kelley, Bishop, and Due church.

Table with columns for names and amounts, including entries like Due church March 1, 1897, Anthony, J. A., and Askew, James.

Table with columns for names and amounts, including entries like Gutzman, E. A. H., Greswald, Mary, and Hawley, Mary.

Table with columns for names and amounts, including entries like Knight, Capitola, Knight, Mattie, and Knight, E. L. Bishop.

Table with columns for names and amounts, including entries like Knight, Jane, Lightowler, Martha, and Lawn, Mrs. M. E.

Table with columns for names and amounts, including entries like Lea, John W. and wife, Musser, Mrs., and Morrison, Lulu.

Table with columns for names and amounts, including entries like Robinson, S. B. and wife, Russel, Sr. I., and Smith, Frances.

Table with columns for names and amounts, including entries like Albert Bouch, Sr. L. A. Moore, Jos. W. Vernon, and Thos. Daly and wife.

Table with columns for names and amounts, including entries like Adams, Hermina, Sen. t., Adams, Hermina, Jr., t., and Amos, Ollie, t.

Table with columns for names and amounts, including entries like Best, Anna, t., Boeshard, Katharine, t., and Best, Cleora, t.

Table with columns for names and amounts, including entries like Best, Annie, t., Best, Newton A., t., and Burton, Frank, t.

Table with columns for names and amounts, including entries like Clark, George W., t., Carmichael, A., t., and Ciapp, Ruth, t.

Table with columns for names and amounts, including entries like Crumley, Ethel, t., Davison, Andrew J., t., and Dungan, Robert M., t.

Table with columns for names and amounts, including entries like Greenman, Bro. and Sr., Hally, t., Grant, Sr., t.

Table with columns for names and amounts, including entries like Hendrickson, Gaston, t., Howland, Sophie, t., and Howland, Robbie, t.

Table with columns for names and amounts, including entries like Harris, Betty, t., Kaufman, Bro., t., and Kaufman, Bro., o.

Table with columns for names and amounts, including entries like Fenner Bullard, Francis E. Knapp, M. E. Jamison, and W. A. Pratt.

Table with columns for names and amounts, including entries like Fred A. McWethy, Jessie M. Schumtz, Emma Blanche Lewis, and Ida M. Hopper.

Table with columns for names and amounts, including entries like Henry Walters, James Huey, Chas. E. and Mae E. Everett, and Mary E. Bullard.

Table with columns for names and amounts, including entries like Belle A. Bullard, Adelman E. Tabor, Frank Curtis, and Martha Westland.

Table with columns for names and amounts, including entries like Frances M. Kemp, I. C. Edwards, Joseph Graham, and A. L. Hartley.

Table with columns for names and amounts, including entries like Mary J. Ray, Lena A. Bradshaw, Dulciana McDonald, and W. J. Weller.

Table with columns for names and amounts, including entries like Emma E. Willis, Benson Plymate and wife, Augusta Ralston, and D. B. Tomlinson and wife.

Table with columns for names and amounts, including entries like S. H. Eye, Augusta Heckman, J. W. Gillen, and Laura B. Gilbert.

Table with columns for names and amounts, including entries like J. B. Roush, Sarah A. Smith, J. W. Gilbert, and O. B. Thomas.

Table with columns for names and amounts, including entries like Benjamin Green, Total, Expenditures, and Thomas Goid.

Table with columns for names and amounts, including entries like J. Caffall, Sr. Pitt, Mrs. Sheldon, Poor, and Postage.

Table with columns for names and amounts, including entries like Total, Due church, and (ENGLISH MISSION.)

Table with columns for names and amounts, including entries like Herald and Hope Account, Thos. Taylor, Agent, Receipts, and Due church Mar. 1, 1897.

Table with columns for names and amounts, including entries like 50 Heralds for the year, 30 Hopes for the year, Total, Expenditures, and Mission conference expenses.

Table with columns for names and amounts, including entries like Printing, stationery, Total, Due church, and FLORIDA DISTRICT.

Table with columns for names and amounts, including entries like S. D. Allen, Agent, Receipts, and Due church March 1, 1897.

Table with columns for names and amounts, including entries like Harriet Allen, Emma Bailey, t., Asa Bailey, t., A. J. Vickery, t., J. N. Jernigan, t., S. D. Allen, t., and Wilboughby Dixon, t.

Table with columns for names and amounts, including entries like Total, Expenditures, Patsy Peacey, C. I. Carpenter, J. D. Erwin, Benj. Cobb, E. L. Kelley, Bishop, and D. E. Tucker.

Table with columns for names and amounts, including Sr. J. B. Atkinson, Elizabeth Minter, R. E. Duncan, Thomas Wise, Edwin Thorp, Henry Morris and wife, Jerome H. Williams, Wm. C. Temple, Sr. Frankie C. Adams, O. Ina M. Adams, O. Oral Adams, Viola V. Short, Lulu B. Suman, J. B. Johnson, Jennie M. Leland, William Riley, Melvin B. Holmes, R. J. Benjamin, Sr. A. L. Benjamin, Mary Higginson, James K. Cook, Sr. E. T. Bryant, Mary Miller, S. M. Adams, O. L. Goodale, Alice Bridgeman, David Young and wife, Elizabeth Taylor, James Norris, Mary Hegwood.

Table with columns for names and amounts, including Sr. Short, James McKiernan, E. L. Kelley, Bishop, Poor, T. J. Sheldon, Exchange and postage, J. T. Kinnaman.

NORTHERN DISTRICT.

F. M. Cooper, Agent.

Receipts.

Table with columns for names and amounts, including Due church March 1, 1897, Sr. Johnson, To balance, A sister, Anderson, A. H., Allen, Grace, Barker, Chas., Beecher, Irene, Blakeley, Chas. A., Brunson, W. H. and C. I., Bell, Mildred, Blakeley, Nellie, Blakeley, Geo. and wife, Brand, David, Bell, Barbara, Bell, Annie, Calhoon, Ransford, Casteens, F. W., Cooper, F. M., Chobar, Jane, Chobar, Annie, Chobar, Freddie, Chobar, Frankie, Culver, Chas., Clark, Clara, Clark, Mamie, Dalton, Johanna, Dempster, Amy, Diech, Geo., Erickson, Caroline, Fasset, Vodica, Ford, Emma, Fisher, A. J., Fisher, Henry, Good, S. C., Griffin, Walter, Hougas, Thomas, Hoyle, Charlotte, Hayer, Andrew, Hayer, Ida, Hayer, Chas., Heaven, r, Silas, Heavener, Melvi a., Heavener, Melvina, Heavener, Nettie, Heavener, Sr Robert, Johnson, Bro. and Sr. C. E., Johnson, E'mer, Johnson, Bertha, (estate), Johnson, estate of Bertha, Jacobs, Goodman, Johnson, Christina, Johnson, Ell-n, Johnson, Emma, Kahr, James F., Kahler, Barb ra., Little, Emma, Lowe, Mary E., Leonard, Olive, Moran, Hyrum, Midgorden, John, Manchester, Asa, Oliver, Ruth, Ol-on, Cora, Peterson, Jens.

Expenditures.

Table with columns for names and amounts, including Sr. F. G. Pitt, Sr. F. M. Cooper, Sr. E. M. Wildermuth, Sr. Charles Burr, Sr. J. H. Lake, Bank, (Failed), Poor, Agent's expenses, E. L. Kelley, Bishop, J. H. Lake, Leonard Houghton, F. M. Cooper, clothes, F. M. Cooper, traveling expenses.

Table with columns for names and amounts, including Pickles, Sr. John, Pearson, Ben and wife, Rogers, I. L., Rogers, I. L., Russell, Sr. Burt, Rogers, L. D., Rogers, Silas, Rathbun, Jennette, Shaw, Charles E., Scheidecker, George, Snooks, Sr. H., Strange, William, Seifkin, Mary, Teal, Nathan, Teal, Savina, Thomas, D. W., Vickery, Wentworth, Vickery, Augusta, Varland, Caroline, Van Dran, Kate, Walrath, William, Williams, Mary J., Williams, W. C., Weld, Mary, Wiley, J., Wildermuth, Lester, Wainwright, Alice, Wright, Rolly, Wildermuth, Lester, Wilcox, A. R., Wallace, Sr. A. D.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table with columns for names and amounts, including Due church Mar. 1, 1897, Kelley, E. L., Bishop, Byrnewille branch, Camren, Sr. E. J., Camren, Sr. E. J., Camren, Priscilla, Chappellog, Joseph H., Carmichael, Emma J., Forel, Jacob, Flynn, Peter, Fettle, Lizzie, Feltie, Indiana, Glen, Mollie, Hurbaugh, David, Hedrick, Sr. Jeremiah, Hammond, Clara, Harbstrite, Wm., Harbstrite, Elmira, Harbstrite, Pearl B., Jolley, Phillip S., Jolley, Jane, Keithley, Sina, Kepley, Woodford, Kepley, Anna, Marshall, Wm. C. and wife, McCulley, Bessie, Metzgar, Jane, Martin, Edward, Northcut, Emezzetta, Persinger, Cornelius, Persinger, Martha, Robertson, Saul, Stites, D. O., Stites, Abigail, Slotterback, Eli, Scott, John T. and Leora, Scott, M. R., Jr., Sappenfield, James, Sappenfield, Chas., Sappenfield, Albert, Sappenfield, Sr. Ora, Victory, Wm., Camren, E. J. and Priscilla, Goss, Sarah A., Jolley, Bro. and Sr., Kepley, Martha.

Expenditures.

Table with columns for names and amounts, including Scott, James M., Scott, M. R., Jr., Scott, M. R. Sen, Geo. Jenkins, Marshall, Wm. C., Briggs, E. C., Porter, Jas. D., on Manville church house debt, Woodburn, Sr.

SOUTHERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table with columns for names and amounts, including Miles G. Powell, John T. Curtis, Andrew R. Boyd, Winfield S. Miller.

Expenditures.

Table with columns for names and amounts, including Jonas D. Stead, Wary Dunning.

INDIAN TERRITORY.

E. L. Short, Agent.

Receipts.

Table with columns for names and amounts, including Henry Schriener, Eliza Hogue, W. B. Toney, Eva M. Bailey, Mrs. Nora Short.

Table with columns for names and amounts, including Bishop Hurd, John Nowlin, E. A. Erwin, Lon Hogue, U. A. Wilson, Ellis Saort, H. T. McClain, Total, Expeditures, W. B. Toney, George Montague, Ellis Short, M. Heily, E. L. Kelley, Bishop, Total, Due agent.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table with columns for names and amounts, including Due church Mar. 1, 1897, Kelley, E. L., Bishop, Byrnewille branch, Camren, Sr. E. J., Camren, Sr. E. J., Camren, Priscilla, Chappellog, Joseph H., Carmichael, Emma J., Forel, Jacob, Flynn, Peter, Fettle, Lizzie, Feltie, Indiana, Glen, Mollie, Hurbaugh, David, Hedrick, Sr. Jeremiah, Hammond, Clara, Harbstrite, Wm., Harbstrite, Elmira, Harbstrite, Pearl B., Jolley, Phillip S., Jolley, Jane, Keithley, Sina, Kepley, Woodford, Kepley, Anna, Marshall, Wm. C. and wife, McCulley, Bessie, Metzgar, Jane, Martin, Edward, Northcut, Emezzetta, Persinger, Cornelius, Persinger, Martha, Robertson, Saul, Stites, D. O., Stites, Abigail, Slotterback, Eli, Scott, John T. and Leora, Scott, M. R., Jr., Sappenfield, James, Sappenfield, Chas., Sappenfield, Albert, Sappenfield, Sr. Ora, Victory, Wm., Camren, E. J. and Priscilla, Goss, Sarah A., Jolley, Bro. and Sr., Kepley, Martha.

Expenditures.

Table with columns for names and amounts, including Scott, James M., Scott, M. R., Jr., Scott, M. R. Sen, Geo. Jenkins, Marshall, Wm. C., Briggs, E. C., Porter, Jas. D., on Manville church house debt, Woodburn, Sr.

SOUTHERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table with columns for names and amounts, including Miles G. Powell, John T. Curtis, Andrew R. Boyd, Winfield S. Miller.

Expenditures.

Table with columns for names and amounts, including Jonas D. Stead, Wary Dunning.

INDIAN TERRITORY.

E. L. Short, Agent.

Receipts.

Table with columns for names and amounts, including Henry Schriener, Eliza Hogue, W. B. Toney, Eva M. Bailey, Mrs. Nora Short.

Table with columns for names and amounts, including Anderson, Joseph A., Anderson, Oscar, Allen, Aaron and wife, Anderson, A. K., Anderson, C. J., Bogue, I. A., Bogue, Isaac, Jr., Bogue, May, Baker, Neda, Blair, C. E., Bradfield, May, Baker, C. V., Bradfield, Mrs. C., Blair, V., Booth, R. O., Booth, Mary J., Bailey, Carrie, Black, Maude, Bailey, Celia E., Blair, Geo. W., Blair, E. J., Butler, F. M., Bailey, A. M., Braby, Bessie, Bailey, Vaughn, Baker, Cooper, Dan, Currie, Mary K., Currie, J. L., Currie, J. L., Cave, Lucina, Cave, Lucina, Clum, Chivington, Mary, Cooper, I. N., Chase, Charley, Carr, Sarah A., Cave, Jessie, Cook, C. C., Cook, Cora M., Criley, Frank and wife, Dancer, David, Dancer, Walter H., Duckworth, Sr. J., E. V., E. W., Elvin, Mary A., Elvin, Reuben C., Elvin, Robert M., Fisher, S. E., France, W. A. and wife, Grenawalt, F., Green, Minnie, (Orario), Glidden, V., Glidden, V., Gaylor, Mary, Gaylor, Mary, Gaylor, Alta, Gaylor, E. B., Gaylor, E. B., Goodwin, Ann, Harris, Peter, Hitchcock, Frank P., Harger, F., Hougas, Will and wife, Horn, Mrs. F., Horn, F., Hopkins, Elizabeth, Hunt, Sarah, Hayer, Eli, Hartchen, Matilda, Biatt, Mary, Hartshorn, S. B., Harp, F. N., Jessiman, Alla, Kelley, E. L., Bishop, Keith, Nettie, Kent, N. J., Kent, Phebe C., Kent, Ella R., Lewis, Morgan D., Lewis, Sarah M., Lester, R. O., Lester, Martha, Lovell, Alfred, Lovell, John and wife, Lovell, John, Lovell, N., L. Sister, LaFrance, Joseph, Morey, David, Mader, Susie, Mather, May, Mather, May, Mayhew, Chan, McKean, H. S., Morse, A. R., Mather, Mrs. Dr., Nelson, Carrie R., Nelson, Carrie R., Nichols, John, Nicholson, Ray, Post, J. H., Post, J. H., Preston, M. J., Pattyson, W. D. C., Roberts, Harriet, Robedau, Jos., Robinson, Salome, Ressegule, L. L., Roeder, Louisa.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table with columns for names and amounts, including Due church Mar. 1, 1897, Kelley, E. L., Bishop, Byrnewille branch, Camren, Sr. E. J., Camren, Sr. E. J., Camren, Priscilla, Chappellog, Joseph H., Carmichael, Emma J., Forel, Jacob, Flynn, Peter, Fettle, Lizzie, Feltie, Indiana, Glen, Mollie, Hurbaugh, David, Hedrick, Sr. Jeremiah, Hammond, Clara, Harbstrite, Wm., Harbstrite, Elmira, Harbstrite, Pearl B., Jolley, Phillip S., Jolley, Jane, Keithley, Sina, Kepley, Woodford, Kepley, Anna, Marshall, Wm. C. and wife, McCulley, Bessie, Metzgar, Jane, Martin, Edward, Northcut, Emezzetta, Persinger, Cornelius, Persinger, Martha, Robertson, Saul, Stites, D. O., Stites, Abigail, Slotterback, Eli, Scott, John T. and Leora, Scott, M. R., Jr., Sappenfield, James, Sappenfield, Chas., Sappenfield, Albert, Sappenfield, Sr. Ora, Victory, Wm., Camren, E. J. and Priscilla, Goss, Sarah A., Jolley, Bro. and Sr., Kepley, Martha.

Expenditures.

Table with columns for names and amounts, including Scott, James M., Scott, M. R., Jr., Scott, M. R. Sen, Geo. Jenkins, Marshall, Wm. C., Briggs, E. C., Porter, Jas. D., on Manville church house debt, Woodburn, Sr.

SOUTHERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table with columns for names and amounts, including Miles G. Powell, John T. Curtis, Andrew R. Boyd, Winfield S. Miller.

Expenditures.

Table with columns for names and amounts, including Jonas D. Stead, Wary Dunning.

INDIAN TERRITORY.

E. L. Short, Agent.

Receipts.

Table with columns for names and amounts, including Henry Schriener, Eliza Hogue, W. B. Toney, Eva M. Bailey, Mrs. Nora Short.

Table with columns for names and amounts, including Rew, E., Roberts, Mrs. and Miss, Smith, E. A., Smith, E. A., Smith, E. A. and wife, Smith, Mark, Shaw, Eliza, Shaw, Eliza, Stobbins, C. B., Strong, Catharine, Shakespeare, Hannah, Shaw, Marcus, Salyards, R. S., Jr., Scott, John and wife, Sanders, Addie, Shaw, Nina, Shaw, Clark, Smith, M. N., Stanley, Jane, Smith, Mrs. D. H., Tyrrell, E. M., Vandel, Sylvia, Vandel, Sylvia, VanMeter, J. B. and E., VanMeter, J. B. and E., Vandel, J., White, Mary, Williams, Nettie B., Williams, Nettie B., White, Bert, White, Belle, Weedmark, E., Weedmark, Mary E., Williams, David J., Williams, Joseph A., Williams, Emma, Williams, Joseph T., Williams, E. E.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table with columns for names and amounts, including Due church Mar. 1, 1897, Kelley, E. L., Bishop, Byrnewille branch, Camren, Sr. E. J., Camren, Sr. E. J., Camren, Priscilla, Chappellog, Joseph H., Carmichael, Emma J., Forel, Jacob, Flynn, Peter, Fettle, Lizzie, Feltie, Indiana, Glen, Mollie, Hurbaugh, David, Hedrick, Sr. Jeremiah, Hammond, Clara, Harbstrite, Wm., Harbstrite, Elmira, Harbstrite, Pearl B., Jolley, Phillip S., Jolley, Jane, Keithley, Sina, Kepley, Woodford, Kepley, Anna, Marshall, Wm. C. and wife, McCulley, Bessie, Metzgar, Jane, Martin, Edward, Northcut, Emezzetta, Persinger, Cornelius, Persinger, Martha, Robertson, Saul, Stites, D. O., Stites, Abigail, Slotterback, Eli, Scott, John T. and Leora, Scott, M. R., Jr., Sappenfield, James, Sappenfield, Chas., Sappenfield, Albert, Sappenfield, Sr. Ora, Victory, Wm., Camren, E. J. and Priscilla, Goss, Sarah A., Jolley, Bro. and Sr., Kepley, Martha.

Expenditures.

Table with columns for names and amounts, including Scott, James M., Scott, M. R., Jr., Scott, M. R. Sen, Geo. Jenkins, Marshall, Wm. C., Briggs, E. C., Porter, Jas. D., on Manville church house debt, Woodburn, Sr.

SOUTHERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table with columns for names and amounts, including Miles G. Powell, John T. Curtis, Andrew R. Boyd, Winfield S. Miller.

Expenditures.

Table with columns for names and amounts, including Jonas D. Stead, Wary Dunning.

INDIAN TERRITORY.

E. L. Short, Agent.

Receipts.

Table with columns for names and amounts, including Henry Schriener, Eliza Hogue, W. B. Toney, Eva M. Bailey, Mrs. Nora Short.

Table with columns for names and amounts. Includes entries like Jemison, Rebecca, Johnson, G. W., King, W. R., etc.

Summary table for the first section showing Total, Expenditures, and Receipts.

EASTERN DISTRICT. John Heide, Agent.

Table listing names and amounts for the Eastern District, including Due church Mar. 1, 1897, Brooks, Nina, etc.

Summary table for the Eastern District showing Total, Expenditures, and Receipts.

FREMONT DISTRICT. William Leeka, Agent.

Table listing names and amounts for the Fremont District, including Claiborn, Matilda, etc.

Table listing names and amounts, including Dike, Simon, Jr., Davidson, Mrs. L. C., etc.

Summary table for the second section showing Total, Expenditures, and Receipts.

GALLAND'S GROVE DISTRICT. C. J. Hunt, Agent.

Table listing names and amounts for Galland's Grove District, including Due church March 1, 1897, etc.

Table listing names and amounts for Galland's Grove District, including Martha Black, Lucy Mathisen, etc.

LITTLE SIOUX DISTRICT. Alma M. Fyrando, Agent.

Table listing names and amounts for Little Sioux District, including Due church Mar. 1, 1897, Atkinson, James, etc.

Table listing names and amounts, including Hezekiah N. and Irene, Baughman, John J., etc.

Summary table for the third section showing Total, Expenditures, and Receipts.

POTTAWATTAMIE DISTRICT. J. P. Carlile, Agent.

Table listing names and amounts for Pottawattamie District, including Due church March 1, 1897, etc.

IOWA AND ILLINOIS. NAUVOO DISTRICT. J. H. Lambert, Agent.

Table listing names and amounts for Iowa and Illinois District, including Due church March 1, 1897, etc.

Table listing names and amounts, including Kibler, S. B. and wife, Kelley, E. L., Bishop, etc.

Summary table for the fourth section showing Total, Expenditures, and Receipts.

IOWA AND ILLINOIS. NAUVOO DISTRICT. J. H. Lambert, Agent.

Table listing names and amounts for Iowa and Illinois District, including Due church March 1, 1897, etc.

IOWA AND ILLINOIS. NAUVOO DISTRICT. J. H. Lambert, Agent.

Table listing names and amounts for Iowa and Illinois District, including Due church March 1, 1897, etc.

Table listing names and amounts, including Hanson, Hans, Hanson, Frank H., etc.

Summary table for the fifth section showing Total, Expenditures, and Receipts.

IOWA AND ILLINOIS. NAUVOO DISTRICT. J. H. Lambert, Agent.

Table listing names and amounts for Iowa and Illinois District, including Due church March 1, 1897, etc.

IOWA AND ILLINOIS. NAUVOO DISTRICT. J. H. Lambert, Agent.

Table listing names and amounts for Iowa and Illinois District, including Due church March 1, 1897, etc.

Table listing names and amounts for the Forester Branch, including Rogerson, Alice, Rich, Calvin H., Simpson, Hibbard D., etc.

Total \$2,105 37

Table listing names and amounts for Expenditures, including Orilla Sheehy, Anna Robley, R. Bullard, etc.

Total \$1,704 91

Due church \$400 46

MICHIGAN.

EASTERN DISTRICT.

A. Barr, Agent.

Table listing names and amounts for Receipts under the Eastern District, including Due church March 1, 1897, Bayport Branch, etc.

Table listing names and amounts for the Cass River Branch, including Christiana Gilbert, Jane Simmons, Sarah Pangman, etc.

Table listing names and amounts for the Evergreen Branch, including Lincoln Ward, Emma Woodruff, Wm. Stewart, etc.

Table listing names and amounts for the Vassar Branch, including Henry Hocknell, Barbara Hocknell, Ida Hocknell, etc.

Scattered Saints.

Table listing names and amounts for Scattered Saints, including Charles Paul, Stella Whitford, Mary H. Terry, etc.

St. Johns Branch.

Table listing names and amounts for St. Johns Branch, including Charles Sherman, Minnie Sherman, Hugh Campbell, etc.

Black River Branch.

Table listing names and amounts for Black River Branch, including John Cairns, Frederick Deim, Amelia P. Hinds, etc.

Maple Valley Branch.

Table listing names and amounts for Maple Valley Branch, including Mary McGeachy, Stella Schell, Jennie Wood, etc.

Huron Center Branch.

Table listing names and amounts for Huron Center Branch, including Murdock McDonald, Wm. Coddington, Julia McDonald, etc.

Table listing names and amounts for the Buel Branch, including Susanah Levitt, Jared L. Sweet, Elizabeth A. Sweet, etc.

Five Lakes Branch.

Table listing names and amounts for Five Lakes Branch, including George Jinkinson, William Jinkinson, Martha Jinkinson, etc.

St. Clair Saints.

Table listing names and amounts for St. Clair Saints, including Carrie L. Paterson, Joseph G. Paterson, Henry Anderson, etc.

Delaware Branch.

Table listing names and amounts for Delaware Branch, including Elizabeth Robison, Charles K. Green, etc.

St. Thomas Branch.

Table listing names and amounts for St. Thomas Branch, including Neil C. Whitney, Alexander Trescott, Richard Rossor, etc.

Sigel Branch.

Table listing names and amounts for Sigel Branch, including John G. Morgan, Sr. J. G. Morgan, Thomas Morgan, etc.

Pidgeon River Branch.

Table listing names and amounts for Pidgeon River Branch, including Alfred Thomas, Alice Thomas, Julius Carr, etc.

Table listing names and amounts for the Juniata Branch, including John Hartnell, Elizabeth Hartnell, Wm. Hartnell, etc.

Expenditures.

Table listing names and amounts for Expenditures, including J. A. Grant, Wm. Davis, A. Barr, etc.

Total \$871 76

Due church \$220 30

NORTHERN DISTRICT.

J. J. Cornish, Agent.

Receipts.

Table listing names and amounts for Receipts under the Northern District, including Due church March 1, 1897, Aid Society, etc.

Main financial statement table with columns for names, amounts, and sub-totals. Includes sections for Total, Expenditures, Due church, and Southern District.

Table of financial records for the Far West District, listing names and amounts.

Table of financial records for the Independence District, listing names and amounts.

Table of financial records for the Missouri Clinton District, listing names and amounts.

Table of financial records for the Missouri Nodaway District, listing names and amounts.

Table of financial records for the Missouri Lee's Summit Branch, listing names and amounts.

Table of financial records for the Missouri Second Kansas City Branch, listing names and amounts.

Table of financial records for the Missouri Third Kansas City Branch, listing names and amounts.

Table of financial records for the Missouri Fourth Kansas City Branch, listing names and amounts.

Table of financial records for the Missouri Fifth Kansas City Branch, listing names and amounts.

Table of financial records for the Missouri Sixth Kansas City Branch, listing names and amounts.

Expenditures. Sr. B. Anderson \$216 00 M. F. Gowell 20 00 J. D. Wiltfong 1 20 Total \$237 20 Due church \$27 93

NORTHEAST DISTRICT.

J. T. Williams, Agent. Receipts.

Due church March 1, 1897 \$ 4 04 Carrie Richards, t. 3 00 Bro. and Sr. R. E. Jones, t. 9 00 John Lilly, t. 10 50 W. J. Richards, t. 4 00 Jacob Waltenbaugh, t. 12 00 W. H. Vincent, t. 1 00 W. J. Griffiths, t. 1 50 F. T. Mussell, t. 2 00 Frederick Palfrey, t. 27 50 Thomas Perry, t. 5 50 Daniel Edmonds, t. 8 00 Mary Burnett, t. 6 20 Charles Edmonds, t. 50 Miles Edmonds, t. 50 Beverly Sisters' Sewing Society, (see General report, Duplicate,) 10 00 Rosa Cochran, t. 10 50 Minnie Cochran, t. 50 Cammie Cochran, t. 5 00 M. A. (Sr.) Cochran, t. 4 00 Georgia Frye, t. 70 Howard E. Lovejoy and wife, t. 7 00 Catharine Rogers, t. 2 00 J. A. Tanner, district loan returned, 4 00 Sarah Cochran, t. 50 J. F. Petre, t. 42 50 Wm. Chapman, t. 85 Margaret Kelson, t. 1 00 Wm. Kelso, t. 3 25 Thomas Lilly, t. 50 M. A. Richards, t. 25 Caroline Lilly, t. 50 W. M. Richards, t. 3 65 Sarah Waltenbaugh, t. 10 George Thorburn, t. 6 00 Thomas McDonald, t. 1 00 J. T. Williams, t. 5 00 Ellen Cochran, t. 5 E. E. Petre, t. 73 25 E. E. Petre, college fund. 20 00 C. Petre, t. 10 50 Mary Burner, t. 25 Lavina Lilly, t. 1 00 Edward Moss, t. 1 00 Harriet Moss, t. 1 25 John J. Jones, t. 2 00 Florence Triplett, t. 5 00 M. Petre, t. 84 50 Albert Bender, t. 50 Sophia Bender, t. 50 Margret Lilly, t. 50 John Allen, t. 25 Grant Moore, t. 15 Joseph Hayward, t. 1 10 Total \$418 19

Expenditures.

E. L. Kelley, Bishop, \$353 00 Martha Griffiths, 15 00 Jennie Evans, 15 00 Mrs D. F. Richards, 5 00 J. A. Tanner, district loan 5 00 G. T. Griffiths, 6 00 M. M. Turpen, 3 00 Wm. Summerfield, 3 50 Agent's expense, 2 95 Exchange, 1 00 Total \$409 45 Due church \$ 8 74

SOUTHERN DISTRICT.

Henry Sparling, Agent. Receipts.

Julia Schofield, \$ 15 00 John H. Tibbels, 1 00 Julia A. Minecke, 65 Frank Minecke, 5 00 W. H. Scofield, 15 00 W. R. Pickering, 300 00 Henry Sparling, 30 00 Henry Brooner, 30 02 Ethel Wedlock, 3 30 Robert Davis, 1 00 Fanny Gilmore, 1 00 Sr. Lue Lofton, 4 00 James P. Kox, 25 Eliza Hill, 4 00 John H. Wegley, 1 25 P. A. Ballard, 1 30 Elizabeth Merritt, 77 C. J. Spurlock, 1 33 Charley Grey, 3 30 Quincy Anderson, 3 45 D. M. Baldwin, 8 50 Total \$1,015 82

Expenditures.

Nancy Acker, \$ 8 00 A. C. Barmore, 15 00 M. H. Bond, 55 00 M. H. Bond, f., 249 00 Express, 40 Effie M. James, 3 00 G. H. Hilliard, Counselor, 200 00 Maria Naiden, 3 00 Clara Rathbone, 3 00 Total \$512 50

Sarah Forest, 2 00 Rebecca C. Nuckles, 5 00 J. S. Moore, 5 00 J. J. Black, 2 00 Emma Louis, 4 05 Wm Louis, 2 00 Mary Steele, 4 00 Shepard Marsh, 10 00 Adeline Swinanger, 2 15 Samuel G. Perego, 4 00 T. J. Simpson, 3 50 James Rudd, 4 00 Margaret Ogdon, 2 50 Josephine Grey, 15 Andrew J. Fletcher, \$ 1 30 E. L. Kelley, Bishop, \$ 70 00 Total \$551 77

Expenditures.

Sr. Ward's family, \$ 94 95 Henry Sparling, f., 299 83 Joseph Ward, 7 00 Sr. George Campbell, 1 80 Mary Roberts, 4 55 Henry Sparling, exp, 63 45 Agent's expenses, 4 46 John Dinehart, 1 42 Total \$477 46 Due church \$ 74 31

ST. LOUIS DISTRICT.

John G. Smith, Agent. Receipts.

Due church Mar. 1, 1897 \$ 78 73 Maudie Anderson, 25 Nellie M. Bond, t. 5 50 Bessie Bond, t. 1 50 Martha Barracough, t. 6 00 George F. Barracough, t. 10 00 John Beard, t. 2 00 Samuel R. Burgess, t. 100 00 Eveline Burgess, t. 72 50 John J. Billinsky, t. 45 82 Sylvester J. Bartlett, t. 1 00 Isabelle Crocker, 50 Joseph E. Betts, Sen., t. 30 00 Joseph E. Betts Jr., t. 20 00 Noah N. Cooke, t. 3 00 Maria Cooke, t. 2 00 Esther Cowlishaw, 1 00 Wm. R. Cowlishaw, t. 5 00 Josephine Cooke, t. 1 00 Sarah Cooke, 35 Martha Crowley, 50 Collection for poor, 14 85 Elizabeth H. Crowson, t. 10 00 Bertram G. Dawson, t. 1 00 Dr. A. S. Davison, t. 7 00 George Elliott, t. 2 00 A sister, U. E., 1 00 Jacob F. Gaul, t. 38 00 Eliza Green, t. 1 00 Charles K. Hellman, t. 8 00 Charles H. Hellman, 50 Margaret Hughes, t. 10 00 Catharine Johnson, t. 6 00 George W. James, 35 Bettie James, 05 Effie M. James, 10 Annie Lloyd, 25 Sophia Martin, 2 00 Geo. C. Markwick, t. 2 00 Mary McDonald, t. 2 00 John McFarlane, t. 7 00 Wm. McMurray, t. 4 60 Wm. and Mary May, 5 00 Elizabeth Molyneaux, 50 Sophia Owens, t. 3 00 Mary M. Owens, t. 4 00 Lizzie Patterson, 50 Mary Peat, t. 1 00 Edna Peat, t. 8 00 Wm. Rathbone, 25 Henry Roberts, t. 8 00 Esther Radf, t. 1 00 St. Louis, t. 7 00 John G. Smith, t. 12 00 Elizabeth Smith, 2 00 Sarah Thorp, t. 2 00 Richard B. Trowbridge, t. 100 50 Wm. O. Thomas, t. 200 50 Eleanor Underwriter, 25 James Wild, t. 150 00 Albert Whitney, 05 Julius Wittstock, 15 Frank Wiley, 25 Thomas Williams, t. 5 00 Patience Remington, 50 Total \$1,015 82

Expenditures.

Nancy Acker, \$ 8 00 A. C. Barmore, 15 00 M. H. Bond, 55 00 M. H. Bond, f., 249 00 Express, 40 Effie M. James, 3 00 G. H. Hilliard, Counselor, 200 00 Maria Naiden, 3 00 Clara Rathbone, 3 00 Total \$512 50

John S. Parrish, 267 85 Spring River district 50 00 Kansas, 50 00 Minnie L. Whitney, 6 50 Total \$860 75 Due church \$155 07

MINNESOTA.

MINNESOTA DISTRICT. W. W. McLeod, Agent. Receipts.

Due church Mar. 1, 1897 \$ 23 82 Anderson, E. B., t. 1 00 Anderson, Emma L., t. 1 00 Anderson, Alice E., t. 4 75 Anderson, James W., t. 18 00 Anderson, E. B. and wife, t. 5 00 Anderson, Lewis E., t. 12 00 Barnhard, Wm., t. 5 00 Barnhard, Ann, t. 50 Barnhard, Abe, t. 5 00 Breen, John J., 136 00 Chalcker, Ellen, t. 2 00 Elliott, Eva, t. 2 00 Gr. fia, W. C. and wife, t. 13 00 Gould, W. M., t. 6 75 Gould, W. W., t. 50 00 Gould, Leon, t. 22 21 Hawks, Emma, t. 2 00 Hawks, Willie, t. 2 00 Hawks, Alfred, t. 35 Hilton, J. F., t. 10 00 Hindon, Anton, o. 1 00 Ingalls, Letitia, t. 2 00 Kirkuatrick, Milton and wife, o. 75 Midgorden, Silas, o. 5 00 Midgorden, Maria, o. 1 00 Midgorden, O. H., o. 1 00 Midgorden, O. H., t. 15 00 Marlin, T. J., t. 10 50 Miller, Chas. and wife, t. 6 00 McLeod, Matilda, o. 3 00 McLeod, W. W. and wife, t. 15 00 Oshner, M., t. 10 00 Oaks, Wm., t. 20 Pierce, Charles W., t. 5 00 Prmo, P. W., t. 11 80 Plumb, Parley T., t. 2 00 Plumb, O. B., t. 80 Rightmire, Emma, t. 10 Tabbut, Pebeoy, o. 1 00 Tabbut, Hermon, t. 13 75 Tabbut, Andrew, t. 7 50 Waldon, Grace, t. 1 00 Wheeler, C. S., t. 6 00 Way, Henry, t. 15 00 Wendell, Jennie L., t. 6 00 Whiting, A. W. and wife, t. 198 00 Sale of old tent, 20 00 Total \$694 58

Expenditures.

E. L. Kelley, Bishop, \$506 50 G. H. Hilliard, 125 00 E. A. Stedman, 8 00 I. N. Roberts, 18 00 Total \$657 50 Due church \$ 87 08

MONTANA.

MONTANA DISTRICT. J. E. Reese, Agent. Receipts.

Esgar, Robert, Sen., t. \$ 5 00 Eukes, M. J. and wife, t. 25 00 Harris, Dan R. and wife, t. 25 00 Kelley, Wm. D., t. 25 50 Pritchard, John, t. 20 00 Pritchard, Martha, t. 10 00 Reese, John E., t. 100 00 Raymond, Mary H., t. 10 00 Smart, James and wife, t. 50 00 Reese, Thomas, o. 25 00 White, Susan M., Sen., t. 10 00 Total \$306 50

Expenditures.

Sr. A. B. Moore, \$ 54 00 Sr. Chloe M. Reese, 75 00 Kelley, E. L., Bishop, 125 00 Total \$254 00 Due church \$ 52 50

NEBRASKA.

CENTRAL DISTRICT. Levi Gamet, Agent. Receipts.

Due church March 1, 1897 \$ 17 64

F. S. Gatenby, 6 00 Ezra Brumbaugh, 25 Abbie Logerman, 5 00 Thomas Ruttege, 1 40 Irvin Mengel, 20 00 James T. Lippencott and wife, 20 00 John Peterson, 5 00 Nellie Gamet, 41 Lorinda Lewis, 40 00 Hattie Crosser, 3 00 C. N. Hutchins, 5 00 Mary Young, 1 15 E. Downey, 5 00 J. H. Jackson, 2 00 Mary Jackson, 1 50 Charles E. Williams and wife, 8 75 L. P. Larson, 50 00 Samuel Strong, 25 00 Total \$217 10

Expenditures.

Sr. E. A. Payne, \$165 00 J. F. Mintun, 1 35 Total \$166 35 Due church \$ 50 75

NORTHERN DISTRICT.

J. M. Stubbart, Agent. Receipts.

Due church March 1, 1897 \$ 3 07 W. F. Seward, t. 3 35 Lottie Edwards, t. 50 Ann Edwards, t. 5 70 Alice Swartz, t. 50 Mary Staff, t. 9 00 Sr. E. Keck, t. 10 00 A. W. Ballard, t. 75 Sr. J. A. Carter, t. 3 00 Alice M. Sampson, t. 13 75 Maria Ogard, t. 5 00 James Ogard, t. 10 00 Nelson Brown, t. 10 00 E. D. Brown, t. 25 00 Henry Jones, t. 10 00 W. S. Sanders, t. 25 Ira C. and Lyda Lewis, t. 3 10 Sr. J. Suttles, t. 1 00 Emma Gardner, t. 8 00 Claude E. Carter, t. 35 Ora Dessa Carter, t. 61 Dian Carter, t. 1 45 Sister A., of Omaha branch, t. 15 00 Lloyd Marsteena, t. 4 50 Ann Starkey, t. 5 00 Rachel A. Satterfield, t. 10 00 George Wilson, t. 2 65 Wm. and Annis McKee, t. 5 00 Marcus Bilyne, t. 2 50 Sr. A. E. Brown, t. 10 00 E. Burtelson, t. 2 00 Abbie Suttles, t. 5 00 S. D. Carter, t. 1 00 May A. Stubbart, o. 25 Anna Stubbart, t. 2 00 J. M. Stubbart, o. 10 40 Total \$199 68

Expenditures.

E. L. Kelley, Bishop, \$147 00 H. W. Belyill, 3 00 G. H. Hilliard, 26 50 Samuel Wood, 3 50 W. A. Smith, 9 00 J. M. Stubbart, traveling expenses, 10 40 Total \$199 40 Due church \$ 28

SOUTHERN DISTRICT.

J. W. Waidsmith, Agent. Receipts.

Amelia Osborn, t. \$ 5 00 Alice Savage, t. 1 00 Lucy J. Woods, o. 75 Nellie Pike, o. 2 00 M. J. Shafer, t. 25 00 M. J. and Elizabeth Shafer, t. 27 50 C. H. Porter, t. 6 25 Peter Moldrup, t. 20 00 C. L. Gouldsmith, t. 5 70 Cornelius Myer, t. 9 00 Anna Nielsen, t. 25 Edmund Nelson, t. 15 00 Ethel Mock, o. 50 James Perrin, t. 6 10 Nebraska City branch, o. 2 00 Sarah J. Moore, t. 2 00 M. A. Christy, t. 8 00 Herman Thole, t. 73 00 Emma Woolsey, t. 18 00 Sr. E. C. Hillman, t. 2 00 Robert S. Hillman, t. 5 00 Rachel E. Reed, o. 1 00 Nancy J. Hoover, t. 3 00

Charles E. Morey, t. \$ 10 00 Almond Burgess, t. 20 00 Lena Henderson Hughes, t. 1 00 A. J. Myers, t. 2 00 Kate Ranch, t. 19 R. V. Greenway, t. 1 00 M. P. Miller, t. 5 00 Mary A. Duncan, t. 2 00 D. B. Jarrad, t. 19 60 Elizabeth Jarrad, t. 1 60 John Mock, o. 1 00 Ethel Mock, o. 25 John Teeters, o. 10 Bert Trask, o. 25 Inez Jarrad, o. 05 Elizabeth Jarrad, o. 25 D. B. Jarrad, o. 25 Rachel Jarrad, o. 50 D. D. Jarrad, o. 25 Malvin Wakelin, o. 05 Grace Campbell, o. 01 Bro. and Sr. Dalton, o. 20 Sisters' Mutual Aid Society, 3 75 Morris Moldrup, t. 10 00 Sarah Hansen, t. 49 00 Annie Everett, t. 6 00 H. C. Fremming, t. 25 00 Mary Nelson, o. 50 Total \$400 10

Expenditures.

Sr. C. H. Porter, \$215 00 Elizabeth Waidsmith, 135 00 Postage and stationery, 3 85 Poor, 9 25 Exchange and express charges, 40 H. W. Belyille, 5 00 J. W. Waidsmith, clothing, 25 44 Total \$393 94 Due church \$ 6 16

NEVADA.

NEVADA DISTRICT. D. I. Jones, Agent. Receipts.

Due church March 1, 1897, \$ 10 80 R. C. Truman, o. 30 00 Elaine Vallam, o. 2 00 T. R. Hawkins, t. 10 00 Sr. Walmesley, t. 11 00 John Walker, t. 10 00 E. Munro, t. 8 00 W. Barret, o. 1 00 R. Trimmer, o. 50 Sister in Nevada, t. 50 R. C. Trimmer and wife, t. 70 00 T. R. Hawkins, t. 6 00 Sister Chubbick, 5 75 Sr. J. Gaul, 15 00 D. R. Jones, 17 00 Total \$347 04

Expenditures.

E. L. Kelley, Bishop, \$ 30 00 J. A. Davis, 68 38 R. W. Davis, 63 37 Total \$161 75 Due church \$ 85 30

NEW YORK.

NEW YORK DISTRICT. Thomas Lester, Agent. Receipts.

Beal, Mary Ann, \$ 1 00 Box Sarah A. E., 1 45 Battery, Burther, 1 00 Cable, Judson, 10 00 Clark, Wm., 129 70 Clark, Ann Jane, 7 00 Lester, Agnes, 1 50 Lester, John, 10 Lester, Thomas, 6 00 Lester, Frank N., 10 Mootthead, Matilda, 50 Potts, George, Sen., 1 50 Potts, George and Elizabeth, 10 00 Pope, Mary, 2 00 Pope, John H., 2 00 Stone, Albert E., 37 50 Stone, Cora F., 2 70 Squires, Joseph, Sen., 14 22 Squires, Celia, 50 Squires, Ella, 25 Truman, Thomas H., 25 Truman, Ann, 2 50 Tyson, Elizabeth, 2 25 Tuttle, Wm. E., 20 00 Tuttle, Mary A., 1 00

Whitnell, Eliza..... 5 50
White, Wm..... 8 00
Total.....\$259 52
Expenditures.
E. L. Kelley, Bishop.....\$160 00
Issac M. Smith..... 10 00
A. M. Baker..... 37 00
W. H. Kelley..... 35 00
F. M. Sheehy..... 10 00
Total.....\$253 00
Due church.....\$ 7 52

NOVA SCOTIA.
NOVA SCOTIA DISTRICT.
J. W. Dimock, Agent.

Receipts.
Lars Graham.....\$ 16 00
Michael Lade..... 34 00
Flossie Sanford..... 15 00
C. A. Bartlett..... 20 00
Florida Wood..... 20 00
Lizzie Sweeney..... 11 10
Alfred Wood..... 1 50
Jane Mason, o..... 1 75
Bertie Taylor..... 5 00
Mrs. Fresman Quigley..... 2 00
Amelia Thompson..... 5 00
E. L. Kelley, Bishop..... 2 00
H. J. Davison..... 2 00
Ettie Filmore..... 5 00
George Gates..... 4 00
Clara Gates..... 13 00
Leander Johnson..... 5 00
Elizabeth Post..... 5 00
Robert Newcomb..... 5 00
Cameron Robinson..... 10 00
Maud Laid..... 3 00
Cora Davison..... 5 00
J. W. Dimock..... 1 50
Fanny Newcomb..... 2 00
Mary S. Lawrence..... 2 00
Total.....\$195 80
Expenditures.
Kate M. Davison.....\$188 35
H. J. Davison..... 7 40
Expenses, agent..... 5 00
Total.....\$195 80

OHIO.
OHIO DISTRICT.
S. J. Jeffers, Agent.

Receipts.
Angle, James M., t.....\$ 1 50
Angle, Orfa, t..... 35
Angle, Nellie, o..... 10
Barton, Adaline..... 29 10
Berley, Everett V., t..... 1 00
Bierly, Alice, t..... 1 00
Bierly, Amanda, t..... 1 00
Barber, Emma C., t..... 2 00
Barstow, Lafayette, o..... 15
Barstow, Elmer, t..... 95
Barstow, Levi, o..... 50
Barstow, Joseph, o..... 50
Buller, Lewis, o..... 10
Buhler, Annie, t..... 50
Benington, Rachel, t..... 2 00
Blanchard, Sarah, t..... 3 00
Cooper, Enos, o..... 25
Cooper, Wm., o..... 1 00
Cooper, Charles, o..... 1 25
Cooper, May, o..... 1 00
Davis, John J., t..... 1 00
Davis, Mary E., t..... 1 00
Duffee, Catharine, t..... 1 00
Davidson, Mary J., t..... 2 75
Ervin, Flora, t..... 1 50
Ervin, Robert H., t..... 10 00
Goodrich, Vincent M., t..... 1 00
Green, David S., t..... 8 00
Gabriel, Maggie, t..... 5 00
Gabriel, John, t..... 5 00
Hannah, Donald J., o..... 1 50
Hannah, Mary, o..... 1 50
Hannah, Maggie, t..... 2 60
Hammond, Eliza, o..... 05
Howard, Wesley, o..... 10
Howard, Julia, o..... 10
Hill, Sarah, o..... 10
Hill, Keith, o..... 25
Jones, Robert B., t..... 75
Jones, Iva, t..... 20 00
Jeffers, De Mont H..... 9 50
Jeffers, Elizabeth S., t..... 17 00
Jeffers, Samuel J., t..... 6 00
Tong, Esther, t..... 1 50
Mathews, Thomas, t..... 11 00
Mathews, Rachel, t..... 6 00
Martin, Louisa, t..... 7 00
Mathews, Hosiab, t..... 15 00
Moler, James and wife, t..... 3 20
Rhoads, Alice C., t..... 5 00
Robson, John, o..... 10
Rice, Mary, t..... 25

Reigel, Wilmine, o..... 10
Riggs, O. H., t..... 10 00
Rowe, W. H., t..... 1 00
Rhoads, Emma, t..... 12 50
Rhoads, Minnie, t..... 75
Skeen, Mary, t..... 5 00
Smallwood, Lewis, t..... 50
Snaun, Annie E., t..... 2 71
Wilson, Wm. and Annie, t..... 1 00
Williams, David, o..... 50
Ward, Thomas, t..... 6 00
Ward, Carrie, o..... 1 00
White, Mattie, t..... 10
Wren, Thomas B., t..... 15 00
Wood, Alice, t..... 10 00
Yingling, A. L., t..... 120 00
Collection..... 5 02
Ministerial fund..... 23 20
Middletown branch, o..... 55
Total.....\$407 33

Expenditures.
H. E. Moler, f.....\$105 00
H. E. Moler..... 6 00
James Moler, f..... 64 00
James Moler..... 5 00
J. L. Goodrich, f..... 130 00
J. L. Goodrich..... 5 00
L. R. Devore, f..... 23 00
L. T. Griffiths..... 5 00
V. J. Smith..... 12 60
C. J. Ebeling..... 5 00
S. J. Jeffers..... 6 00
Postage, etc..... 1 26
Total.....\$377 26
Due church.....\$ 30 07

KIRTLAND DISTRICT.
L. W. Powell, Agent.

Receipts.
Due church March 1, 1897.....\$ 1 37
Kirtland Branch.
J. F. Hulmes..... 1 50
Emma Hulmes..... 2 00
Frank Brockway..... 1 00
Eben Miller, Jr..... 3 50
Maggie Miller..... 3 50
Jane Abbott..... 1 50
Thomas Abbott..... 1 00
Belle Kelley..... 1 14
George Kelley..... 65
Naomi Biggs..... 50
Eben Miller, Sen..... 75
Ella Kelley..... 2 71
Carrie Abbott..... 25
Martha Brockway..... 80
Edna Curry..... 50
Anna Edwards..... 25
George Barstow..... 50
Eben Curry..... 6 00
Nanny Curry..... 6 00
Isaac Richardson..... 25
Martha Lake..... 8 00
Sr. D. H. Proper..... 75
Mary Kelley..... 60
Vary Allen..... 25
Mary Lewis..... 1 00
M. A. Richner..... 15
Mary George..... 25
W. C. George..... 1 00
Mary Lambert..... 25
Eva Richner..... 15
Lizzie Crawford..... 50
D. H. Proper..... 50
Carrie Smith..... 1 00
Jessie Stewart..... 4 00
Sr. Miller..... 25
Robert Miller..... 50
John Gill spie..... 2 25
Mary Gillespie..... 2 25
L. D. Ullom..... 10
Abe Morgan..... 25
Lizzie Daw..... 30
Frank Steffe..... 2 00
Rosina Steffe..... 2 00
Sr. Tate..... 15
Pittsburg Branch.
Sr. Daw..... 1 25
Nettie Morgan..... 3 00
Sr. E. E. Omohundro..... 1 75
John G. Holman..... 85
Abe Morgan..... 10 00
W. A. Hinkle..... 15 00
Mary Ann Masters..... 5 00
John and Mary Gillespie, Sen..... 15 00
V. S. McKenzie..... 6 60
Eben Miller, Sen..... 5 50
Youngs-owa branch..... 20
Isaac True..... 2 00
Total.....\$464 35

Expenditures.
Sr. G. T. Griffiths.....\$203 73
Sr. W. H. Kelley..... 105 00
Sr. F. C. Smith..... 65 00
F. J. Ebeling..... 15 00
I. M. Smith..... 14 50

Jessie R. Rogers..... 10
Mrs. Gillespie..... 50
Thomas S. Hadfield..... 25
Millie Russell..... 70
Sr. Uncafer..... 3 00
Bro. and Sr. Ramsey..... 2 00
Germa McKabe..... 10 00
Amelia Forsythe..... 25
George H. Hulmes..... 1 00
Sr. Richardson..... 1 00
Wheeling City.

Joseph Ebeling..... 2 00
Wm. Listen..... 50
Charles Notice..... 1 00
Louis Serig and wife..... 14 00
O. J. Tary..... 8 00
Wheeling City branch..... 3 69
Harry Gill..... 80
Peter Powllian..... 10 00
Anna E. Smith..... 1 00
M. J. Teagarden..... 50
David Lewis..... 3 00
J. F. A. and A. E. Smith..... 4 50
Fairview Branch.
Amos Dobbs..... 75
Joseph B. Wayt..... 1 25
Wm. H. Dobbs..... 75
Anna E. Dobbs..... 50
Jasper B. Wayt..... 75
Florence E. Wayt..... 35
Susan Treadway..... 35
James B. Wayt..... 50
Wm. H. Richmond..... 1 50
Lottie E. Richmond..... 50
James E. Blake..... 50
Flora V. Blake..... 35
Mary E. Harris..... 35
Rosa Dobbs..... 05
Caroline Wayt..... 75

Blakes Mills Branch.
John H. Cramer..... 1 00
Cedor Cramer..... 1 00
James Carlisle..... 1 00
Elizabeth Carlisle..... 1 00
John F. Oliver..... 50
Amy Oliver..... 50
Ada Hostetler..... 1 00
V. S. McKinzie..... 6 05
Thomas Darst..... 25
Anna Darst..... 25
Anna Gordon..... 10
W. A. Hinkle..... 10 40
Mary J. McKinzie..... 50
Bessie Darst..... 75
Charles Warner..... 75
Mary J. Wilcox..... 10
Cleveland Branch.
Sr. Woolston..... 50
Sr. C. Hannah..... 5 25
Anna Hannah..... 5 50
J. B. Gillespie..... 50
Sr. Lutz..... 1 25
J. W. Burget..... 12 50
T. J. Schmidt..... 25
Sr. Rasmussen..... 75
Bro. V. Schaar..... 4 25
Ed H. Garrett..... 3 00
Isaac Richardson..... 25
Hellen Schmidt..... 60
Rhoda Miller..... 1 00
John Gillespie, Sen..... 1 25
Mary Gillespie, Sen..... 1 25

Akron Branch.
James McConaughy..... 25
Mary McConaughy..... 25
Lucinda Cramer..... 25
Mary Helen Palmer..... 25
Thomas Jenkins..... 10
Ella Snider..... 05
Jessie McConaughy..... 10
Daisy McConaughy..... 10
Hugh Palmer..... 15
Eliza Wike..... 50
John Molter..... 50
Sevilla Spregle..... 25
Frank Spregle..... 30

Scattered Saints.
Frank Spregle..... 6 20
Sr. J. A. Hamilton..... 80 00
George W. Hull..... 5 00
Ida Hull..... 5 00
Dent, Frank J. Reese..... 5 00
Eben and Maggie Miller..... 30 00
John G. Holman..... 4 00
Abe Morgan..... 10 00
W. A. Hinkle..... 15 00
Mary Ann Masters..... 5 00
V. S. McKenzie..... 6 60
Eben Miller, Sen..... 5 50
Youngs-owa branch..... 20
Isaac True..... 2 00
Total.....\$464 35

Expenditures.
Sr. G. T. Griffiths.....\$203 73
Sr. W. H. Kelley..... 105 00
Sr. F. C. Smith..... 65 00
F. J. Ebeling..... 15 00
I. M. Smith..... 14 50

G. T. Griffiths..... 12 50
W. J. Smith..... 12 00
R. Eisenhower..... 10 00
H. C. Bronson..... 5 10
L. R. Devore..... 3 00
F. C. Smith..... 3 00
Sr. Forbes..... 5 00
Sr. Cawell..... 4 00
L. W. P. well, traveling expenses..... 3 25
Postage, stationery, etc..... 1 37
Total.....\$461 35

OKLAHOMA.
OKLAHOMA DISTRICT.
S. J. Hinkle, Agent.

Receipts.
Aylor, Wm. M., t.....\$ 30 00
Berry, Thomas N., t..... 5 00
Butler, Stephen, t..... 25 00
Hinkle, Samuel J., t..... 6 30
Hinkle, Anna, t..... 1 80
Hiles, George W., t..... 7 50
Macrae, W. S. and wife, t..... 7 48
Macrae, Sr. W. S., t..... 2 00
Macrae, Gomer R., t..... 1 36
Powell, T. P., t..... 5 78
Rowland, H. K., t..... 20 10
Sanders, A. W., t..... 3 24
Tenery, T. C., t..... 70 00
Tate, David W., t..... 10 00
Tate, D. W. and wife, t..... 10 00
Total.....\$206 37

Expenditures.
Mrs. W. S. Macrae.....\$107 47
Mrs. R. M. Maloney..... 97 81
Books and postage..... 1 00
Total.....\$206 37
Due church.....\$ 60

ONTARIO.
CHATHAM DISTRICT.
J. H. Tyrrell, Agent.

Receipts.
Due church March 1, 1897.....\$112 23
Atkinson, Henry and Maggie, o..... 2 00
Atkinson, Maggie, t..... 25
Atkins, Ferris, t..... 25
Allen, J. H., t..... 50
Brown, Robert, t..... 19 00
Beals, Robert and Mary, o..... 50
Bacon, Maggie, o..... 25
Bacon, Maggie, t..... 5 00
Bacon, S. H., t..... 5 00
Bacon, Leslie, o..... 25
Bacon, Millen, o..... 25
Bacon, Annie, o..... 25
Buck, Charles, t..... 3 80
Buck, Robert, o..... 50
Buck, Robert, t..... 10 00
Buck, Mary, t..... 1 25
Buck, Mary, Sen., t..... 5 25
Blakeley, N. L. and Maria, t..... 43 50
Badder, Charles Wesley, t..... 25
Badder, Walter, o..... 25
Badder, John Wm., t..... 5 25
Badder, John Wesley and Maggie, t..... 28 42
Badder, Jane, t..... 1 25
Blackemore, t..... 1 60
Burr, Martha, t..... 3 00
Bennett, Elizabeth, t..... 3 90
Bennett, Wm., t..... 25
Bennett, Ray D., t..... 80
Crouchman, John, o..... 50
Coburn, R., t..... 50
Coburn, Margaret A., t..... 1 00
Corless, Elizabeth Jane, or Betsy, t..... 25 00
Corless, Anna, t..... 3 20
Corless, Alice, t..... 1 80
Clark, Ettie, t..... 2 00
Dent, John and Caroline, t..... 5 00
Deneen, Martha L., o..... 25
Ellis, Mary, o..... 25
Ellis, Alexander, o..... 60
Ellis, Alice, t..... 1 10
Elwood, Mary, t..... 9 50
Fowler, Johanna, t..... 3 00
Fowler, Alonzo, o..... 5 00
Fitzthomas Edward, Sen., Katie, and Lila, o..... 30
Fitzthomas, Edward, o..... 35
Gilbert, Elijah and Mary, t..... 15 00
Green, Kezia, t..... 2 80
Green, G. F. and E. A., t..... 4 00
Green, Mary M., t..... 1 85
Green, George, t..... 5 00
Green, Philetus and Fannie, t..... 3 00
Gray, Rosa and Frank, t..... 30 00
Gragg, Wesland, t..... 1 30
Gragg, Mary..... 30
Hackett, Jessie, t..... 1 00

Hackett, Thomas, t..... 5 00
Hampshire, Charles, t..... 2 00
Hampshire, George and Dorcas, t..... 23 00
Hampshire, Elizabeth A., t..... 15 00
Hueston, Henry, t..... 10 00
Hueston, Robert A., t..... 2 25
Hockley, Eulalia, t..... 6 00
Hockley, A. E., t..... 8 00
Hasson, Mary, o..... 25
Hildeth, Maggie, o..... 75
Han-on, Leah, t..... 20
Irving, Thomas and Elizabeth, t..... 80 00
Jacklin, O. Low, t..... 25
Jacklin, Harriott, t..... 1 00
Jacklin, Mary, t..... 15
Kelley, Ann, t..... 1 00
Kelm, John, t..... 2 00
Kennedy, Alexander, o..... 25
Kettlewell, Elizabeth, t..... 30 00
Leverson, Frederick and Elizabeth, t..... 14 73
Leverson, Arthur, t..... 15 00
Leverson, Eliz beth, o..... 25
Leatherdale, Henry, t..... 3 25
Leatherdale, Jane, o..... 6 25
McFadden, George, o..... 1 00
McFadden, Emily, t..... 50
McFadden, Arthur John, o..... 25
McKinley, Susan, o..... 05
Miller, Lydia J., t..... 3 50
Miller, William E., t..... 3 00
Miller, Mary, t..... 2 00
Miller, Abraham, t..... 50
Miller, Abraham and Jennie, t..... 20 00
Miller, A. J., t..... 50
Moore, Harriet, o..... 75
Nichol, Alfred, t..... 50
Nantle, M. M., t..... 1 10
Overstreet, Cora, o..... 05
Peacock, Rebecca, t..... 85
Porter, Jane, t..... 35
Porter, Andrew, t..... 1 00
Parratt, Ellen, t..... 1 00
Quintance, James, t..... 1 25
Robb, Thomas, o..... 2 00
Ross, W. L., t..... 33 00
Swainson, John and Margaret, o..... 1 00
Smart, Elizabeth, t..... 1 00
St. John, Samuel G. and Bessie, o..... 60
St. John, Charles, o..... 25
St. John, Louisa, t..... 5 00
St. John, Louisa, o..... 25
St. John, Abner and Clarie, t..... 1 00
Schradler, John, o..... 1 00
Schradler, Benjamin, t..... 7 25
Smith, Richard and Catharine, t..... 4 00
Smith, Maria, t..... 80
Shippy, George, o..... 1 50
Snieids, John, t..... 3 00
Shaw, Pheland and Agnes, t..... 25 00
Shaw, John and Matilda, t..... 25
Sharrow, Anthony and Rebecca, t..... 31 00
Side, A., o..... 2 00
Simpson, Ann, t..... 50
Somerton, John R. and Mary J., t..... 5 00
Tomlinson, Albert, o..... 15
Thompson, Vesta, o..... 4 00
Taylor, John, t..... 10 00
Taylor, George and Ellen, t..... 39 20
Taylor, Wm. H. and Mary A., t..... 33 63
Taylor, Charles and Melissa, t..... 20 00
Taylor, Samuel, t..... 5 00
Traxler, Moroni, t..... 9 20
Tyrrell, J. H. and Elizabeth, t..... 7 00
Tyrrell, Elizabeth, t..... 2 00
Tyrrell, Jennie, t..... 3 30
Thorp, Martha, t..... 1 00
Vince, Mary A., o..... 35
Williamson, James, o..... 25
Walton, James and Emily, o..... 2 00
West, Mary, o..... 25
Wellington, Sr. Sen., o..... 1 00
Wilmore, Walter J., o..... 1 60
Wilmore, Walter J., t..... 35 00
Watson, Charles and Mary, t..... 1 25
Walker, Harriet and George, o..... 60
Total.....\$925 61

Expenditures.
Lake, John.....\$ 10 00
Shields, John..... 14 00
Shields Jennettie A..... 250 00
St. John, Benjamin..... 12 00
Tomlinson, Catharine J..... 210 00
One federal (Canada) \$5 bank bill, worthless..... 5 00
Expenses of agent..... 5 33

E. L. Kelley, Bishop.....\$200 00
 Total.....\$706 33
 Due church, including note for \$127 \$219 28

LONDON DISTRICT.

R. C. Evans, Agent.

Receipts.

Due church March 1, 1897.....\$212 73
 Thomas Timbrell, t..... 15 00
 George Goheen, t..... 10 00
 James Bannister, t..... 20 00
 Bro. and Sr. Dickson, t..... 1 00
 Charles Morrison, t..... 33 33
 Robert H. Withrow, t..... 3 00
 Eva J. McMurdo, t..... 2 00
 George Lindsay, t..... 1 00
 George Nottashed, t..... 1 00
 George C. Derby, t..... 4 00
 Howard Taylor, t..... 25 00
 Sr. Alex. Clark, t..... 5 00
 Wm. Fligg, t..... 1 25
 Bro. Grey, (Straford,) t..... 1 00
 George J. Rodwell, t..... 2 50
 Tilley Quick, t..... 9 50
 Maggie Kennedy, t..... 1 00
 Jennie McLean, t..... 50 50
 A. F. Sherman, t..... 1 00
 Belle Sherman, t..... 90 90
 John Taylor and wife, t..... 30 00
 Edith Wya t, t..... 2 40
 John Wyatt and wife, t..... 1 00
 Edward T. Rodwell, t..... 2 50
 J. H. Pinkerton, t..... 75 75
 Mary Jackson, t..... 10 00
 Samuel L. Wilson, t..... 1 00
 Wm. Ward and wife, t..... 154 10
 Robert G. Thompson, t..... 2 00
 Forbe Clark, t..... 1 00
 Masonville branch, o..... 2 07
 Mary Jane Silk, t..... 1 00
 Sr. John Wilson, t..... 5 00
 Sarah Morrison, t..... 5 00
 Essie Eaton, t..... 30 30
 Robie Burger, t..... 05 05
 Gordon Elsee, t..... 02 02
 Samuel Pope, o..... 5 00
 A. W. Dav's, t..... 1 00
 Clara Cambridge, Sen., t..... 1 00
 Sr. John Hamilton, t..... 2 00
 B'remont branch, o..... 1 00
 Clara Timbrel, t..... 10 00
 Louisa Hunt, t..... 2 50
 Nellie Reader, t..... 1 00
 Annie Harrison, t..... 23 00
 Richard D. Madge, t..... 1 00
 George Whitworth and wife, t..... 25 00
 Edward Whitworth, t..... 15 00
 James Pycok, t..... 15 00
 Emma Warnock, t..... 3 00
 Earnest Rowett, t..... 1 50
 Robert C. Longhurst, t..... 10 00
 Alfred Elsheimer, t..... 1 50
 Hattie Osbourne, t..... 3 00
 Thomas Sinclair, t..... 12 05
 Mare Hiller, t..... 12 00
 Wm. Hillis, t..... 1 00
 David H. Thompson, t..... 1 00
 Mary Grice, t..... 5 00
 Lizzie Grice, t..... 5 00
 Lizzie Grice, o..... 1 00
 Alice Gregory, t..... 3 00
 Wm. Anderson, t..... 50 50
 George C. Tomlinson and wife, t..... 2 00
 John Shields, t..... 2 00
 Elizabeth Medowcraft, t..... 2 00
 John McKenzie, t..... 5 00
 Alice Oliver, t..... 1 10
 Louie Oliver, t..... 2 00
 Daniel Gray, t..... 1 00
 Thomas A. Phillips, t..... 5 00
 Robert W. Tarzwell, t..... 5 00
 Wm. Faulds and wife, t..... 1 00
 Emily Jane Rogers, t..... 2 00
 Robert Harrison, t..... 10 00
 Jacob Taylor, t..... 5 00
 Henry Lusway, t..... 5 00
 Isaac Taylor, t..... 5 00
 William Hurlburt, t..... 5 00
 Mabel Clark, t..... 1 00
 Martin Snell, t..... 5 00
 Bertha Taylor, t..... 2 00
 B. Wley Arnold and wife, t..... 2 00
 John McKeibbins, t..... 5 00
 Ada Pycok, t..... 1 00
 David Pycok, t..... 1 00
 Alice Pycok, t..... 10 10
 John E. Pycok, t..... 10 10
 Amy W. Pycok, t..... 10 10
 Ann Devine, t..... 2 00
 Wm. Degraw, t..... 4 10
 Mary A. Judkins, t..... 50 50
 Gertie Wilson, t..... 1 00
 Clara Cambridge, Sen., t..... 1 00
 Thomas Northey, t..... 5 00
 Rebecca Blazey, t..... 5 00
 Mabel Phillips, t..... 1 00
 Harriet Small, t..... 1 00
 Stella Johnson, t..... 02 02
 Earl Johnson, t..... 02 02
 Charlie Bird, t..... 01 01

Mary Hysted, t..... 25 25
 Cicel Herr, t..... 02 02
 John Deuching, t..... 25 25
 Agnes Mathieson, t..... 1 00
 Sadie Quick, t..... 1 00
 Wm. J. Arnold, t..... 1 00
 Chester Lake, t..... 5 00
 Wm. Armstrong, t..... 2 00
 D. W. Cameron, t..... 42 00
 Sr. M. Hiller, t..... 15 00
 Louisa Oliver, t..... 2 00
 Wm. Anderson and wife, t..... 1 00
 Sr. Wm. Andrews, t..... 1 00
 R. H. Withrow and wife, t..... 10 00
 John Wyatt, t..... 1 00
 Ida Bannister, t..... 5 00
 Levi Judkins, t..... 1 00
 Mary A. Quick, t..... 2 00
 Sr. John Harrison and family, t..... 5 00
 Edward Whitworth and wife, t..... 10 00
 Samuel Wilson and wife, t..... 1 25
 Wilbert F. Johnson, t..... 1 00
 Alice Pew, t..... 6 40
 George Crampton and wife, t..... 1 00
 Mathias Yerkes, t..... 5 00
 Annie Harrison, t..... 2 50
 Masonville branch, o..... 4 10
 Sarah Morrison, t..... 2 00
 Sr. Alex. Hamilton, t..... 50 50
 Sr. John Hamilton, t..... 4 50
 George Warren, t..... 10 00
 Mable Phipps, t..... 1 00
 George Warren, t..... 3 00
 Ada Ward, t..... 1 00
 Alexander Clark, t..... 10 00
 Alice Knisley, t..... 1 00
 King Cooper, t..... 3 00
 Charles Jenkins and wife, t..... 20 00
 Mary A. Judkins, Sen., t..... 11 11
 James Skelding and wife, t..... 5 00
 Rebecca Haywood, t..... 6 00
 Wm. A. B. Cline and wife, t..... 5 00
 Catharine B. Mesley, t..... 1 00
 George Campton and wife, t..... 1 00
 Louisa Oliver, t..... 2 00
 Henry Bird, t..... 5 00
 Angus Kennedy, t..... 5 00
 John Whitehead, t..... 10 00
 Richard Madge, t..... 1 00
 Wm. Constable and wife, t..... 25 00
 Anderson Bell, t..... 2 00
 Solomon Bell, t..... 1 00
 Wm. H. Gray, t..... 1 00
 Maggie Gray, t..... 25 25
 Mary A. Gray, t..... 59 59
 Arthur Sunday school, o..... 2 00
 Annie Crake, t..... 25 25
 Alice Gregory, t..... 3 00
 Julia F. Metcalf, t..... 3 00
 Martin F. Snell, t..... 1 00
 Nathan Overholt and wife, t..... 100 00
 Elizabeth Knisley, t..... 2 00
 Herbert Rushton, t..... 10 00
 Samuel Pearson, t..... 15 00
 Johnnie Clayton, t..... 10 10
 Edna Clayton, t..... 10 10
 Laura Sherman, t..... 02 02
 Lois Sherman, t..... 02 02
 Lizzie Johnson, t..... 1 65
 May Kenamon, t..... 03 03
 Charlie Bird, t..... 01 01
 Frank Hanley, t..... 01 01
 Sr. John Harrison and family, t..... 5 00
 George H. Lott, t..... 1 00
 Francis J. Seaton, t..... 1 00
 London Sunday school, o..... 2 00
 Alex. Smith, t..... 25 00
 Bro. Willing, t..... 5 00
 R. C. Evans and wife, t..... 10 00
 Alice Clark, t..... 1 40
 Alex. Sinclair, t..... 5 00
 Thomas R. Seaton, t..... 6 00
 Wm. Place and wife, t..... 200 00
 R. B. Howlett, t..... 5 00
 Isaac Taylor and wife, t..... 10 00
 Clara Cambridge, Sen., t..... 3 00
 St. Thomas branch, o..... 7 81
 James Riley and wife, t..... 3 00
 George Buschlen, t..... 52 52
 Jennie Buschlen, t..... 30 30
 Johnnie Buschlen, t..... 20 20
 Charlie Buschlen, t..... 15 15
 Alex. Kennedy, t..... 2 50
 S. W. Likens, t..... 8 86
 Joseph Gillett, t..... 3 00
 Ada Clark, t..... 2 00
 Joseph Osbourne, t..... 10 60
 Tilley Kilpatrick, t..... 2 00
 George Sinclair, t..... 5 00
 Sr. Alex. Sinclair, t..... 2 00
 Clarence Riley, t..... 1 00
 Joseph Phillips, t..... 09 09
 George Johnson, t..... 03 03
 Alda Likens, t..... 1 25
 Lizzie Morrison, t..... 8 00

Wm. A. Hardy and wife, t. 4 00
 James Brown, t. 4 50
 Maggie MacGregor, t. 3 80
 Jennet Campbell, t. 6 50
 James V. Clark, t. 4 05
 Thomas R. Seaton and wife, t. 7 50
 M. R. Crake, t. 4 28
 Willie Evans, t. 1 50
 Alex. Sinclair and wife, t. 2 00
 Maria Leage, t. 6 00
 Annie Grice, t. 20 00
 Luke Grice, t. 6 00
 Annie Grice, o. t. 1 00
 Elijah Wunch, t. 2 50
 Robert Campbell, t. 14 00
 Elias Hoocy, t. 17 00
 Lilly Bentley, t. 3 25
 Felix Northey, t. 9 00
 Jane Campbell, t. 14 00
 Proton branch, o. t. 2 00
 Lizzie E. Evans, t. 35 35
 Jason Flato and wife, t. 15 00
 George Buschlen, o. t. 4 75
 Aggie Mathison, t. 2 00
 Alvin Knisley, t. 50 50
 Fredricka Hageman, t. 75 75
 Total.....\$1,693 70

Expenditures.
 J. H. Lake.....\$ 20 00
 Martha G. Lake..... 30 00
 Joseph Smith..... 15 00
 R. C. Evans..... 35 00
 Lizzie Evans..... 250 00
 A. E. Mortimer..... 11 50
 John Shields..... 5 00
 Samuel Tomlinson..... 19 00
 Daniel MacGregor..... 25 00
 Maggie MacGregor..... 50 00
 Louisa St. John..... 166 66
 Elizabeth Mortimer..... 30 00
 Frederick Gregory..... 34 00
 Alice Gregory..... 166 70
 E. L. Kelley, Bishop..... 300 00
 Postage and money orders 7 88
 Total.....\$1,166 69

Due church.....\$528 01

OREGON.

OREGON DISTRICT.

Alma Morris, Agent.

Receipts.
 Wm. Taylor and wife.....\$ 25 00
 Polly A. Morris..... 7 75
 L. M. Tracy..... 20 00
 Lina Hale..... 50 60
 C. E. Morris..... 27 36
 Celestine K. Rush..... 10 00
 Oscar Emsley..... 10 00
 Hannah Tracy..... 5 00
 Stella Maynard..... 25 25
 T. J. Slavens..... 5 00
 Mary S. Moore..... 1 00
 Total.....\$161 30

Expenditures.
 John Davis.....\$ 10 00
 J. C. Clapp..... 15 00
 R. L. Holt..... 1 75
 Joseph Luft..... 5 00
 A. M. Chase and H. L. Holt..... 1 00
 Total.....\$ 32 75
 Due church.....\$128 55

PENNSYLVANIA.

PHILADELPHIA DISTRICT.

John Zimmerman, Agent.

Receipts.
 Angus, Archibald D.....\$ 5 00
 Bacon, Hosea H..... 2 00
 Christy, Ogdon T..... 10 00
 Carr, Harry..... 10 00
 Carr, Henry..... 6 00
 Carter, Daniel C..... 25 00
 Copeland, Asa..... 5 00
 Fowler, Joshua P..... 8 00
 Hull, Elsworth B..... 10 00
 Harrison, Wm. H..... 35 50
 Hopkins, Sarah B..... 3 00
 Lewis, Albert S..... 3 00
 Perry, Sr. D..... 1 00
 Parsons, Alonzo H..... 8 15
 Stephen, Mary E..... 1 00
 Stephen, John, o..... 1 00
 Stephen, Sister..... 3 50
 Total.....\$139 15

Expenditures.
 Baker, A. M.....\$ 44 00
 Kent, Alma..... 53 00
 Sheehy, F. M..... 10 00
 Total.....\$109 00
 Due church.....\$ 30 15

PITTSBURG DISTRICT.

L. D. Ullom, Agent.

Receipts.

Wheeling City Branch.

Mary S. Brewster..... 5 00
 Sarah R. Barnes..... 2 00
 Wheeling City branch..... 8 11
 Elijah Barnes..... 1 00
 Rebecca Barnes..... 2 50
 Antie Barnes..... 2 50
 Margaret Cramer..... 5 00
 Joseph E. Ebeling..... 8 00
 Harry D. Gill..... 2 00
 Sarah E. Gill..... 1 00
 Robert R. Kennedy..... 12 40
 David W. Lewis and wife..... 180 00
 Wm. E. Lewis and wife..... 63 00
 Catherine Lewis..... 2 00
 Charles W. Noice..... 1 00
 Belle Redicar..... 2 75
 Alanson Martin..... 1 00
 John F. A. Smith..... 3 00
 Annie Smith..... 4 00
 Mary A. Sheppard..... 1 00
 Lewis Serig and wife..... 30 00
 Okey J. Tary..... 11 00
 Margaret J. Teagarden..... 2 50
 A. M. Thoms..... 2 50
 Lorenzo D. Ullom..... 15 00
 Elam Yocum..... 15 00
 Gary Wallace..... 5 00
 John McCormic..... 50 50

Fairview Branch.

James E. Blake..... 90 90
 Flora V. Blake..... 65 65
 Amos Dobbs..... 1 75
 Wm H. Dobbs..... 1 50
 James B. Dobbs..... 1 00
 Annie E. Dobbs..... 1 63
 Gordon E. Dobbs..... 45 45
 Charles D. Dobbs..... 25 25
 A friend..... 3 00
 Mary E. Harris..... 10 10
 Annie D. Lydick..... 25 25
 Susan Treadway..... 85 85
 Joseph B. Wayt..... 1 85
 Jasper B. Wayt..... 1 75
 Jared F. Dobbs..... 1 40
 Florence E. Wayt..... 1 75
 Caroline Wayt..... 26 70
 Martha J. McElvane..... 10 10
 Amos C. Dobbs..... 55 55
 Jennie Dobbs..... 25 25
 Nanny Harris..... 25 25
 Emily Logsdon..... 33 33

Pittsburg Branch.

Inez Benner..... 1 50
 James Benner..... 1 00
 Adam Benner and wife..... 60 60
 George and Lucy Barrett..... 20 00
 W. S. Barrett and wife..... 3 00
 Pittsburg branch..... 2 28
 Robert Campbell..... 1 59
 Wm. Black..... 1 00
 W. M. Caldwell and wife..... 1 00
 Sr. Creese..... 6 50
 Sister Dan..... 1 50
 Ellen Evans..... 2 00
 Eva Forbes..... 34 75
 Sr. Forsythe..... 25 25
 Nellie Gillespie..... 25 25
 Alex Gillespie..... 2 00
 Thomas Gillespie..... 10 10
 George Henderson..... 7 00
 George H. Hulmes..... 2 50
 Bertie Hallum..... 25 25
 Thomas Halfield..... 50 50
 Maggie Handy..... 5 00
 Victor Kress and wife..... 4 00
 Sr. N. Lamb..... 1 00
 C. E. Miller and wife..... 15 00
 Nettie Morgan..... 2 00
 George McCabe..... 15 00
 E. E. Omohundro and wife..... 3 00
 Edward Orr..... 75 75
 J. F. and Amy Oliver..... 7 00
 Jessie Rogers..... 35 35
 Nellie Russell..... 2 20
 Sarah Richardson..... 4 00
 Miller Russell..... 1 00
 Clifford Rogers..... 25 25
 Sr. E. Richardson..... 4 00
 Jacob Reese..... 20 00
 Ralph G. and Bertha Smith..... 1 00
 Bro. and Sr. H. S. Warnock..... 7 00
 Sarah C. Thomas..... 1 00
 Fayette City branch..... 2 50
 Ellen M. Murray, Penn..... 2 00
 Frank Reese, Penn..... 4 00

Total.....\$608 03

Expenditures.

G. T. Griffiths.....\$ 39 00
 L. R. Devore..... 9 00
 D. L. Shinn..... 49 00
 W. J. Smith..... 28 00
 H. E. Moler..... 10 00

J. J. Ebeling..... 24 00
 Sr. D. L. Shinn..... 100 00
 J. C. Foss..... 3 00
 Ella R. Devore..... 50 00
 Joseph Smith..... 6 00
 E. L. Kelley, Bishop..... 225 00
 Poor..... 5 60
 Agent's expenses..... 3 25
 Total.....\$551 85
 Due church.....\$ 56 18

SANDWICH ISLANDS.

SANDWICH ISLANDS MIS-SION.

G. J. Waller, Agent.

Receipts.

Due church March 1, 1897.....\$100 00
 John Mahuka..... 10 80
 John Niau..... 4 00
 Emalie Poepoe..... 4 00
 Maria Niau..... 4 00
 G. W. Kualaku..... 37 50
 Ed Ingham..... 30 00
 Sr. Puni, o..... 25 25
 Samuel K. Kamakaia..... 74 15
 Sr. Nahuia, o..... 1 00
 Sr. Kauhane..... 3 50
 Bro. Kanui..... 5 55
 Rebekah Kanehava, o..... 75 75
 Sr. Nakuina, o..... 50 50
 Kahana Kualaku, o..... 1 00
 Solomona, o..... 2 00
 Mahoy and wife, o..... 85 85
 Mabileahii and wife, o..... 50 50
 Kanieka, o..... 1 00
 Minnie Kahuka, o..... 10 10
 G. Cavanagh, o..... 50 50
 Annie Voeller, o..... 05 05
 Mrs. Kamakaia, o..... 25 25
 R. S. Scringeur, o..... 2 00
 30 Hoomanawani, o..... 10 10
 25 Gilbert J. Waller..... 558 90
 Honolulu branch, donation to printing Book of Mormon, Hawaiian edition..... 150 00
 Bro. Kamikuu..... 2 00
 Total.....\$995 25

Expenditures.

Kalae, Sr.....\$ 86 00
 Sr. Kauhane..... 42 00
 G. K. Poepoe, f..... 202 25
 Bro. Wahineahii..... 5 00
 Loan to printing fund for payment made on account of printing and binding the Book of Mormon, Hawaiian edition..... 250 00
 Hawaiian Gazette Co., printing Book of Mormon, and binding..... 150 00
 Total.....\$795 25
 Due church.....\$300 00

TENNESSEE AND KENTUCKY.

TENNESSEE AND KENTUCKY DISTRICT.

D. W. Cook, Agent.

Receipts.

Due church Mar. 1, 1897.....\$ 27 98
 Peter B. Seaton..... 6 00
 Thomas Blacklock..... 7 14
 Ed Dunlap, (Col.)..... 1 00
 William Rosson..... 30 00
 Frances A. Rosson..... 15 77
 Turner Adair..... 3 00
 Messer W. Johnson..... 3 00
 Irvin A. Ward and wife..... 3 25
 Mary E. Cook..... 2 00
 Jefferson H. Myers..... 1 15
 Willie C. Cook..... 1 25
 Matrona A. Koonce..... 50 50
 David W. Cook..... 80 00
 Elias P. Cook..... 2 00
 Ballie Cook..... 25 25
 Travis Alexander..... 15 15
 Emma Alexander..... 10 10
 Luther Alexander..... 50 50
 S. E. Rush..... 50 50
 M. J. Rush..... 10 10
 N. L. Kiser..... 10 10
 Robert Kiser..... 10 10
 L. D. Conley..... 1 00
 Mary L. Adair..... 5 00
 T. H. Black..... 6 43
 Total.....\$305 27

Expenditures.

Harvey Winchester.....\$ 16 00
 Charles L. Snow..... 7 00

Charles L. Snow, f.....	61 48
George H. Brush.....	10 00
Thomas C. Kelley.....	17 00
T. W. Chatburn.....	19 30
M. L. Hinkley.....	20 00
Ether Bennett.....	3 00
J. F. Henson.....	5 00
J. F. Henson, f.....	100 00
Postage.....	56
Total.....	\$259 28
Due church.....	\$ 45 99

TEXAS.
CENTRAL DISTRICT.

E. Bates, Agent.	
Receipts.	
Due church March 1, 1897, \$	20
W. M. Sherrill.....	35
F. Teale.....	90
Sr. A. L. Stephens.....	1 00
E. Bates.....	55
Ero. McAlister.....	2 00
C. A. Schuster.....	5 00
J. L. Tower.....	1 60
B. F. Spicer.....	1 60
Total.....	\$ 11 60
Expenditures.	
Sr. B. A. Nunley.....	\$ 10 00
U. U. Squires.....	1 60
Total.....	\$ 11 60

NORTHERN DISTRICT.
T. J. Sheppard, Agent.

Receipts.	
Malindia Anderson, t.....	\$ 70
John H. Butler, t.....	5 00
Steven Briggs, t.....	20 00
E. F. Clark, t.....	25 00
C. M. Fulks.....	6 00
H. B. Gilmore.....	11 57
Wesley B. Hillen.....	13 57
F. A. McKnight.....	50
Robert L. Payne.....	2 00
Anza M. Payne.....	50
J. T. Riley.....	40 00
Martha J. Riley.....	2 58
Columbus Jenkins.....	1 00
Susan Dunkin.....	2 50
Mary J. Sheppard.....	50
E. C. Snodgrass.....	5 00
W. W. Shoemaker.....	10 00
R. J. Parker.....	3 50
Wiley A. Gooch.....	5 50
Henry C. Gooch.....	5 00
Wm. O. Gooch.....	5 00
Jessie L. Reed.....	2 00
F. M. Vaughn.....	4 35
Total.....	\$166 77
Expenditures.	
Sr. Simmons, f.....	\$ 28 00
S. W. Simmons, e.....	5 50
T. J. Sheppard, e.....	5 00
Bishop's agent's expense.	6 50
Sr. Sheppard, f.....	121 77
Total.....	\$166 77

WESTERN DISTRICT.
L. L. Wight, Agent.

Receipts.	
Due church Mar. 1, 1897, \$	6 60
Ruth Gifford, t.....	2 85
G. L. Gifford, t.....	4 00
G. W. Waller, t.....	10 00
Absalom Krykendall, t.....	2 50
Elizabeth Edwards, t.....	2 00
G. H. Dunlap, t.....	2 00
W. H. Day report, t.....	25
Sr. N. V. Pearson, t.....	25
E. L. Kelley, Bishop.....	\$ 15 17
Sophia Wight, t.....	15 00
L. L. Wight, t.....	30 00
J. P. Neal, o.....	95
Total.....	\$ 91 82
Expenditures.	
George Montague.....	\$ 11 85
H. P. Curtis.....	5 75
Ex-Bishop's agent.....	4 50
Sophia Wight.....	33 12
L. L. Wight, e.....	30 00
Total.....	\$ 85 22
Due church.....	\$ 6 60

UTAH.
UTAH DISTRICT.

J. W. Wight, Agent.	
Receipts.	
Due church Mar. 1, 1897, \$	40 00
A sister, t.....	20 70
R. P. Ransom property.....	8 00
J. Wheeler, t.....	5 00
James Toombs, t.....	20 00
J. S. Wilson, t.....	20 00
Ole Johnson, t.....	3 00
Rent, Ransom property.....	6 00
Sr. A. M. Dempster, t.....	3 00
Martha Coleman.....	2 00
Returned per sewer debt.....	1 55
J. W. Wight, money returned.....	2 50
Sr. Cooper, t.....	2 50
Sr. A. Toombs, t.....	5 00
A sister, t.....	3 00
J. Wheeler, t.....	3 00
Total.....	\$145 25
Expenditures.	
J. W. Wight, e.....	\$ 21 65
Mrs. J. W. Wight, f.....	10 00
Sewer debt.....	1 55
Sr. J. A. Condit, f.....	33 00
Exchange.....	10
J. T. Davis.....	15 00
H. O. Smith, to balance former report.....	40 00
Total.....	\$121 30
Due church.....	\$ 23 95

VIRGINIA.
NEW HOPE DISTRICT.

Isaac Coffman, Agent.	
Receipts.	
Due church Mar. 1, 1897, \$	85 49
A brother.....	20 00
Bowman, Noah.....	75 00
Barnett, C. H.....	2 00
Cleveland, O. E.....	25 00
Coffman, Isaac.....	15 51
Coffman, Maggie S.....	6 00
Total.....	\$229 00
Expenditures.	
F. C. Smith.....	\$ 57 75
Mrs. F. C. Smith.....	17 25
E. L. Kelley, Bishop.....	154 00
Total.....	\$229 00

WALES.
EASTERN DISTRICT.

Thomas Gould, Agent.	
Receipts.	
Due church Mar. 1, 1897, \$	23 35
Penygraig branch.....	16 20
E. gluh Mission, Thos. Taylor, agent.....	36 55
Ann Price, o.....	1 22
Robert Lloyd, o.....	4 78
Aberaman branch.....	2 44
Thomas Gould, t.....	12 18
W. T. Gould, o.....	61
E. Bevau, o.....	24
Thomas T. Griffiths.....	24 35
Thomas Jones, t.....	4 17
Evan Lewis, t.....	14 61
Dan Davies, t.....	9 74
H. Howell Jones, t.....	4 87
Sudley branch.....	97
Charles Kelsey, t.....	2 44
E. L. Kelley, Bishop.....	24 85
Total.....	\$183 07
Expenditures.	
J. D. Jenkins.....	\$116 88
Postage, etc.....	1 46
Thomas T. Griffiths.....	24 35
Thomas Taylor.....	24 35
Total.....	\$167 04
Due church.....	\$ 16 03

WESTERN DISTRICT.
John H. Edwards, Agent.

Receipts.	
Received from late agent \$	13 91
J. H. Edwards.....	1 09
Reese Jenkins.....	1 90
Arthur Edwards.....	42
Lot Bishop.....	85
Evan Davies.....	06
Sr. Jennette Edwards.....	67
Elizabeth Treharne.....	1 22
Elenor Treharne.....	1 84
E. A. Lloyd.....	98

C. Treharne.....	1 46
S. A. Treharne.....	97
E. Davies.....	18
M. J. Morris.....	1 28
Margaret Thomas.....	42
Rose Edwards.....	30
M. Bishop.....	55
Sr. Jane A. Callin.....	24
Total.....	\$ 27 29
Expenditures.	
Llanely chapel fund.....	\$ 27 29

WEST VIRGINIA.
WEST VIRGINIA DISTRICT.

B. Beall, Agent.	
Receipts.	
Paulina Osner, t.....	\$ 2 00
Charles G. Raley, t.....	1 00
Thomas K. Ferrell, t.....	8 00
Mary Ferrell, Sen., t.....	1 00
Rachel A. Ferrell, t.....	5 1
Laura Ferrell, t.....	50
Napoleon B. Ferrell, o.....	25
Polly Ferrell, o.....	23
Lucinda Williams, t.....	7 00
Clara Williams, t.....	1 50
Sophia Smith, Sen., t.....	8 00
Sophia Smith, Jr., t.....	5 00
Baronet Beall, t.....	2 20
Mary J. Beall, t.....	25
Johnathan H. Hoffman, t.....	50
Mary Hoffman, t.....	50
Wm. R. Odell, t.....	1 00
Mary Odell, t.....	7 00
John W. Trout, t.....	30 00
Daniel E. Givens, t.....	75
Unice A. Givens, t.....	20
Flora Givens, t.....	1 15
Martin V. Hickman, t.....	1 00
Sarah J. Ross, t.....	2 00
Louisa Osner, t.....	50
Bruce Wilson, t.....	10
Thomas Smith, t.....	1 00
J. W. Moore, t.....	1 00
G. H. Godbey, t.....	6 75
Mary A. Jeffries, t.....	25
John W. Givens, o.....	50
Elizabeth Stanley, o.....	03
Hester L. Sinnett, o.....	07
G. H. Godbey, o.....	25
George Sileot, o.....	25
J. L. Goodrich, o.....	32
Total.....	\$ 92 57
Expenditures.	
G. H. Godbey, e.....	\$ 11 00
Joseph Biggs, e.....	20 95
D. L. Shinn, e.....	3 00
J. L. Goodrich, e.....	14 00
G. T. Griffiths, e.....	4 00
W. J. Smith, e.....	3 00
G. H. Godbey, f.....	18 00
John Leason and wife, p.....	5 00
Ethel and Maggie Jeffries, p.....	1 57
Total.....	\$ 80 52
Due church.....	\$ 12 05

WISCONSIN.
NORTHERN DISTRICT.

G. D. Hayes, Agent.	
Receipts.	
Balance due church	
March 1, 1897.....	\$ 1 00
Chapman, Thomas.....	2 00
Ganoe, O. D.....	5 00
Lange, C. W.....	5 00
Thompson, J. H.....	3 00
Thompson, Susan D.....	1 50
Uaste, Sr. C. C.....	7 00
Total.....	\$ 24 50
Expenditures.	
A. V. Closson.....	\$ 24 50

SOUTHERN DISTRICT.
C. C. Hoague, Agent.

Receipts.	
Due church March 1, 1897, \$	15 28
Askin, Sarah, t.....	14 00
Brown, Andrew, t.....	50
Call, Frank A., t.....	17 50
Be tz, Mary, t.....	50
Ball, Fred M., t.....	10 00
Burr, C. H., t.....	3 00
Barnes, Jane, t.....	2 50
Carrington, Martha, t.....	30 00
Dutton, Hattie, o.....	2 00
Davis, Charles, o.....	50 00
Dett n, Jasper O., t.....	1 00
Edgington, James, t.....	4 00
Edgington, Eliza, t.....	1 00
Hare, James, t.....	1 50
Held, Effie, o.....	75
Haxton, Emma, t.....	50
Hackett, Frank, t.....	2 25
Hare, Francis J., t.....	5 00
Hoague, Mary, t.....	4 00
Hoague, Charles C., Jr., t.....	25
Jenson, Christian, o.....	5 00
Johnson, E. R. and wife, t.....	5 00
Johnson, August, t.....	3 00
Kimball, Walter, t.....	15 60
Lange, Carl W., t.....	5 00
McDowell, Laura E., t.....	3 00
McDowell, Oliver, t.....	2 00
Noble, Leander, t.....	10 00
Oates, Thornton, t.....	5 00
Robinson, W. P., t.....	25 00
Sperry, Minnie B., o.....	1 00
Sperry, Ida, t.....	8 00
Williams, Eva, t.....	3 00
Wilderuth, J. B., t.....	1 00
Wilderuth, Jerome, t.....	6 75
Woodstock, Marion, t.....	1 98
Williams, Agnes, t.....	2 30
Woodstock, Archie, t.....	25
Wilderuth, Susie, t.....	1 00
White, Ellen, t.....	20 00
Woodstock, Charlie, t.....	75
Williams, E. J., t.....	75 00
Total.....	\$365 21
Expenditures.	
Burr, C. H., e.....	\$ 11 00
Postage, etc.....	1 83
McDowell, Mrs. W. A.....	300 00
Wilderuth, E. M., e.....	1 50
Total.....	\$314 33
Due church.....	\$ 50 88

RECIEPTS AND EXPENDITURES OF ELDERS, TO DECEMBER 31, 1897.

Names.	Bal. due Mar. 1, 1897.	Individual Receipts.	Rec. from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
Anderson, Peter,		\$6 01	\$47 65	\$47 65	\$60 00	\$18 36	
Anthony, R. J.,		3 85	69 00	99 00	99 00		3 85
Baggerly, I. P.,			25 60	20 00	45 60		
Baggerly, V. D.,	27 40		33 55	10 00	70 95	32 55	
Bailey, S. V.,		6 70	2 00	2 00	15 00		19 70
Baker, A. M.,	10		24 00	114 75	138 85	5 10	
Barmore, A. C.,			185 70	77 00	262 70	6 00	
Baggerly, James M.,			49 39	30 08	79 47		
Barr, Andrew,		42 10	12 66	12 66	70 08		99 52
Bell, T. J.,			18 55	16 25	34 80		1 33
Belville, H. W.,			37 84	16 50	54 34		25
Beebe, Geo., Jr.,			17 65	5 00	22 65		65
Blanchard, W. W.,		26 98	60 86	58 00	118 86		44 74
Biggs, Joseph,			5 65	20 95	26 60		4 70
Bond, M. H.,	41 15		29 25	65 00	135 40	106 15	
Butler, Senterlow,			8 55	7 00	15 55		7 40
Butterworth, C. A.,	4 80		61 20		66 00	4 80	
Butterworth, C. E.,		22 61	86 43	44 76	131 19	17 39	
Burton, J. F.,			136 13		136 13		
Caffall, James,	5 36		118 40	86 09	209 85	48 61	
Carpenter, C. I.,			26 00	15 00	41 00		2 94
Cather, W. C.,	3 65		60 00		63 65	3 65	
Chase, A. M.,		3 42	118 30	80 25	198 55	28 11	
Chatburn, T. W.,			12 35	39 30	51 65	7 30	

Clapp, J. C.,		6 00	28 40	34 40	37 45		3 05
Closson, A. V.,		7 00		7 00	7 00		
Condit, S. D.,		73 55		73 55	70 55	3 00	
Crabb, J. C.,		2 45	32 90	35 35	35 35		
Curtis, H. P.,		22 90	25 75	48 65	48 65		
Daley, Thos.,	21 40	62 35	5 00	88 75	91 55		2 80
Davis, E. A.,		49 25		49 25	41 84	4 37	
Davis, John,		14 20	12 60	43 20	89 42		60 42
Davis, John Alfred,		1 00		22 65	22 65		1 00
Davis, J. Arthur,	10 40	48 10	98 38	156 88	160 00		3 12
Davis, John T.,		22 00	53 90	35 00	88 90		47 00
Davis, R. W.,		10 10	75 55	108 38	183 93	10 18	
Davis, Wm.,			52 75	52 75	54 26		1 51
Daniel, L. F.,		29 00	18 00	47 00	15 35	31 65	
Davison, Holmes J.,	12 50	107 92	12 00	132 42	126 26	6 16	
Derry, Chas.,		70 87	30 00	100 87	100 87		
Devore, L. R.,		24 00	9 00	33 00	32 00	1 00	
Duncan, C. R.,		10 19	53 15	7 00	60 15		20 26
Ebeling, F. J.,	24 25	19 35	65 00	108 60	75 34	33 26	
Elvin, R. M.,		20 92	70 87	26 42	97 29	75 19	1 18
Etzenhouser, R.,	21 37	125 50	22 00	168 87	159 66	9 21	
Evans, John R.,		3 53	27 44	5 75	33 19	32 44	2 78
Evans, R. C.,	18 23	117 84	35 00	171 07	153 45	17 62	
Foss, J. C.,		2 97	63 11	48 00	111 11	116 14	8 00
Foss, S. O.,			35 31	39 00	74 31	61 45	12 86
Fyrando, A. M.,					5 50		5 50
Grant, J. A.,		36 14	74 49	74 49	61 37		23 02
Grant, R. E.,		3 24	18 10	18 10	31 25		16 39
Green, George,			4 40	4 40	8 95		4 55
Greene, U. W.,	7 52	77 08	28 38	112 98	110 70	2 28	
Gregory, Frederick,	3 20	36 00	34 00	73 20	67 26	5 94	
Gibson, Wm. M.,		9 00	5 00	5 00	18 00		22 00
Gilbert, J. W.,		40 10	18 50	58 60	48 60	10 00	
Gillen, J. W.,	26	31 25	54 00	85 51	86 35		84
Griffiths, G. T.,		10 00	35 14	76 50	111 64	101 64	
Granger, Francis, furnished his own expenses.							
Godbey, G. H.,	16 00	19 25	11 00	46 25	26 55	19 70	
Gowell, M. F.,	4 76	27 49	29 76	62 01	58 01	4 00	
Goodrich, J. L.,		22 34	15 57	26 00	41 57	70 97	51 74
Haden, W. E.,			2 50	2 50	12 35		9 85
Hansen, Hans N.,	78	25 25	30 00	56 03	48 75	7 28	
Harris, D. L.,		65 23		65 23	62 23	3 00	
Haws, Albert,		24 41	17 00	41 41	41 41		
Henson, John F.,		8 87	19 87	15 00	34 87	42 21	16 21
Hinkle, S. J., furnished his own expenses.							
Holt, H. L.,		107 85	35 00	142 85	86 25	56 60	
Houghton, Leonard,		42 83	12 00	54 83	52 28	2 55	
Hunt, Chas. J.,	20 74	26 91		26 91	29 21		23 04
Jackson, J. W.,		20 20	125 00	145 20	145 20		
Jeffers, S. J.,		6 00		6 00	6 00		
Jenkins, George,	8 77	17 10	106 15	123 25	63 30	53 18	
Kaler, John,		44 50		44 50	44 50		
Keck, A. J.,		17 70		17 70	17 62	08	
Keck, F. C.,	8 05	66 90	15 00	89 95	82 26	7 69	
Kelley, W. H.,		6 84	20 24	244 78	265 02	233 78	24 40
Kelley, T. C.,		6 56	53 20	42 00	95 20	90 60	1 96
Kemp, Henry,			73 70	73 70	72 45	1 25	
Kent, Alma,	28 62	13 93	105 00	118 93	105 72		15 41
Kent, Alma, tent work.		70 79		70 79	70 79		
Kephart, W. H.,	8 50	24 55	26 00	50 55	60 56		18 51
Lake, J. H.,	8 96	87 20	22 00	109 20	135 61		35 37
Lambert, J. R.,		21 11	36 28	57 39	57 39		
MacGregor, Daniel,	4 16	69 36	25 00	98 52	99 78		1 26
Macrae, W. S.,	35	40 60	15 00	55 95	55 60	35	
Maloney, R. M.,		25 00	27 45	27 45	30 10		27 65
McDowell, J. F.,	10 50	20 30	44 95	75 75	74 00	1 75	
McDowell, W. A.,		25 25	20 00	45 25	45 25		
McKiernan, James,	15 16	37 20	55 00	92 20	88 90		11 86
Mintun, J. F.,		14 85	101 37	5 50	106 87	108 01	15 99
Moler, H. E.,		9 55	33 54	24 00	57 54	78 00	30 01
Moler, James,	18 60	22 81	26 85	68 26	45 40	22 86	
Mannering, W. H.,		24 45	11 40	29 50	40 90	40 45	24 00
Montague, George,	13 39	69 05	23 00	105 44	85 46	19 98	
Moore, A. B.,	19 50	48 00		67 50	39 20	28 30	
Moore, A. J., furnished his own expenses.		75 00		75 00	75 00		
Morgan, E. B.,	34 41	33 03	15 00	82 44	78 44	4 00	
Mortimer, A. E.,		34 91		34 91	30 30	4 61	
Newton, Wm.,	1 60	83 40		85 00	93 25		8 25
Nunley, E. W.,		33 42		33 42	33 42		
Parker, R. J.,		126 95	30 00	156 95	156 95		
Payne, S. D.,		16 57	15 00	31 57	30 31	1 26	
Peak, W. E.,	25 17	57 93	60 00	143 10	92 49	50 61	
Pender, W. S.,	7 95	64 58	15 00	87 53	84 04	3 49	
Peterson, J. W.,		34 56	28 50	63 06	34 56	28 50	
Phelps, Levi,		3 88	50	50	6 62		10 00
Pitt, F. G.,		5 75	117 40	80 65	198 05	207 31	13 02
Porter, C. H.,		11 37	37 65	34 35	72 00	72 85	12 22

Names.	Bal. due Mar. 1, 1897. Church.	Individual Elder. Receipts.	Rec. from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.	
Reese, Gomer, furnished his own expenses.								
Roberts, I. N.,		35 70	43 00	78 70	78 70			
Robinson, H. H.,		5 74	16 85	30 37	47 22		1 52	
Robley, George W.,	6 40		91 89	76 50	174 79	3 87		
Roth, J. S.,		26 22	37 40		37 40		44 42	
Roush, J. B.,		21 70	46 05	5 00	51 05		51 35	
Rudd, D. M.,			52 65	25 00	77 65		5 35	
Sawley, F. L.,		2 50	59 70	22 50	82 20		2 50	
Scott, Columbus,			84 78	54 75	139 53	1 75		
Scott, S. W. L.,	28 30		69 86	28 65	126 81	35 16		
Scott, James M.,			5 30		14 66		19 33	
Scott, M. R., Jr.,	7 25		5 45	25 00	37 70		2 30	
Sheehy, F. M.,		1 30	18 12	100 00	118 12		34 94	
Sheldon, T. J.,	9 56		117 73	40 00	167 29	11 56		
Sheppard, T. J.,			4 50	5 00	9 50		23 75	
Short, M. T.,			25 92	8 00	33 92		5 00	
Shields, John,	9 83		51 68	19 00	80 51		12 54	
Shinn, D. L.,	12 10		65 88	52 00	129 98		41 13	
Simmons, S. W.,			33 50	10 00	43 50		8 50	
Slover, F. M.,			36 71		36 71		9 11	
Smith, David,				4 00	4 00			
Smith, I. M.,		8 90	138 55	52 00	190 55	11 35		
Smith, A. H.,		25 74	61 95	36 25	98 20		35 21	
Smith, Fred A.,	40		98 04	4 00	102 44	40		
Smith, Heman C.,		11 75	68 49	202 50	270 99	1 42		
Smith, Henry C.,			36 70	10 00	46 70		17 60	
Smith, H. O.,			49 95	67 00	116 95			
Smith, F. C.,	5 49		41 83		47 32		62	
Smith, W. A.,	2 67		43 94	9 00	55 61	2 81		
Smith, W. R.,		14 50		17 50	17 50		14 50	
Smith, W. J.,			51 18	48 00	99 18		16 72	
Snively, H. N.,			21 75		21 75		1 99	
Snively, J. S.,			21 35	34 20	55 55			
Sparling, Henry,			23 25	67 90	91 15		01	
Stebbins, H. A.,			36 03		36 03			
Stead, J. D.,			29 52	5 00	34 52		8 80	
Stedman, E. A.,			3 00	26 00	29 00		37 00	
St. John, Benjamin,		5 65	36 98	12 00	48 98		19 15	
Swensen, Swen,			84 25	9 75	94 00		9 34	
Sutton, J. R.,			16 21		16 21		4 85	
Summerfield, Wm.,			15 40	18 50	33 90	80		
Snow, C. L.,			50	7 00	7 50		49 65	
Terry, J. M.,			51 80	3 40	55 20		10	
Thomas, O. B.,			27 92	38 00	65 92	6 50		
Thomlinson, S. W.,		14 97	39 25	19 00	58 25	7 87		
Tucker, D. E.,	3 98		2 10	7 00	13 08		40	
Turpen, M. M.,		10 16	32 37	3 00	35 37		10 16	
Waldsmith, J. W.,			18 31	28 44	46 75			
Walters, R. T.,		26 64	44 56		44 56		53 14	
Ward, Joseph,			28 01	15 75	43 76			
Weld, F. M.,			33 35	12 50	45 85		13 94	
White, I. N.,		21 71	97 34	21 71	119 05		16 32	
White, Alfred,			44 28	28 94	73 22			
Wight, J. W.,			73 81	41 65	115 46	2 25		
Wight, L. L.,				30 00	30 00			
Wells, G. R.,	15 18		90 92		106 10		13 10	
Whiting, W. W.,			14 25		14 25		33 03	
Wildermuth, E. M.,			18 35	17 50	35 85			
Williams, T. W.,	15 00		41 75		56 75	15 00		
Wood, Samuel,			82 13	3 50	85 63	1 10		
Totals	\$492 33	\$681 70	\$7,435 23	\$4,501 92	\$12,429 48	\$12,132 48	\$920 20	\$1,304 90

ACCOUNT
SAINTS' HOME FUND.

RECEIPTS.

Balance March 15, 1898,	\$860 25
Mrs. D. M. Rudd, 1 quilt value \$1 50	
Sale of brick,	40
Nettie Green, Iowa,	5 00
H. Bardsley, California,	1 00
John Nichols, Mo.,	5 00
Eliza G. Page, Iowa,	300 00
Mary M. Hiatt, Iowa,	100 00
Sr. E. G. Hodge, Neb.,	5 00
J. L. Heathman, Iowa,	2 13
C. Bradfield, Iowa,	5 00
Jacob Smith and wife, Cal.,	5 00
Sr. G. A. Blakeslee, Mich.,	10 00
M. Shaw, Iowa,	5 00
Wm. Watson, Mo.,	20 00
John G. Morgan, Mich.,	1 00
Peter Moldrup, Neb.,	2 00
Sale of brick,	4 97
F. E. Cochran, Iowa,	1 00
Dorothy Brown, Colo.,	1 00
Sr. L. L. Thomas, Ill.,	50
Sale of brick,	7 65
H. A. and Dorcas Harder, Iowa,	4 00
Daughters of Zion, Pa.,	16 00
Sale of corn,	1 25

Sr. A. R. Morse, Iowa, 1 comfort.

Sr. A. S. Cochran, Iowa, 1 quilt.

Wm. Crumley, Cal., 1 00

Mary Perry, Pa., 10 00

Mary H. Raymond, 2 00

James Smart, 3 50

Ella Devore, 25

M. G. Fisher, 25

G. T. Chute, Ala., 5 00

Sr. H. P. Brown, Cal., 5 00

Alice P. Dancer, 10 00

Sale sand and cement, 9 78

Total \$1,409 93

Balance due church \$3,139 36

EXPENDITURES.

Ed and Winfred Kelley, work, \$ 3 00

N. O. Goodwin, work, 1 00

H. F. Dehart, work, 50

R. C. Norcutt, brick, 18 69

A. Jessiman, carpenter, 6 00

C. W. Rew, work, 2 00

J. B. Rodger, work, 4 00

Clover and timothy seed, 5 75

C. W. Rew, work, 3 50

N. O. Goodwin, work, 6 50

A. Jessiman, carpenter, 71 00

C. A. Shaw, mason, 30 34

C. H. Conroy, work, 1 25

A. Jessiman, carpenter, 20 00

M. Shaw, mason, 3 40

Asa Hiscock, 3 00

A. Jessiman, carpenter, 10 00

Burlington Lumber Co., 200 00

John Davis, 1 00

Drayage, 40

Buckets and cups, 70

H. F. Dehart, work, 3 00

Asa Hiscock, 3 00

R. C. Fultz, 3 00

F. J. Hiscock, 1 00

W. D. C. Pattyson, 5 00

A. Jessiman, carpenter, 6 50

Ed Fowler, carpenter, 4 50

J. D. Dillon, sand, 10 00

A. Jessiman, carpenter, 117 50

W. A. Vanwinkle, mason, 5 00

M. Shaw, mason, 5 00

F. J. Hiscock, work, 1 25

L. M. Pruden, work, 10 00

A. J. Hiscock, work, 2 50

W. D. C. Pattyson, work, 12 36

C. Dillon, sand, 5 00

R. C. Fultz, work, 5 00

C. Bradfield, iron work, 13 00

W. B. Kelley, work, 1 00

Ed L. Kelley, Jr., work, 1 00

James E. Kelley, work, 1 00

Team and wagon, 1 75

E. Barrett, sand, 24 71

J. L. Heathman, sand, 27 13

C. Dillon, sand, 18 46

J. D. Dillon, sand, 22 78

John Wahlstrom, carpenter, 80 75

Henry Turpin, plasterer, 25 00

N. O. Goodwin, work, 6 00

P. R. Pruden, work, 1 87

Wm. Watson, plasterer, 25 00

N. S. Blunt, plasterer, 15 00

L. Pruden, work, 5 00

W. A. Leonard, sand, 12 27

E. L. Kelley, Jr., work, pond, 1 25

James E. Kelley, work, pond, 1 87

R. M. Blunt, plasterer, 31 00

P. R. Pruden, work, 1 00

W. Vanwinkle, plasterer, 31 00

A. Jessiman, carpenter, 10 00

P. Pruden, work, 3 37

L. W. Allender, lumber and plaster, 100 00

George Bass, work, 9 00

Y. Scott, work, 6 50

J. H. Clapp, work, 11 00

U. S. Blunt, plasterer, 18 50

L. M. Pruden, work, 8 37

R. C. Fultz, work, 13 37

F. Dehart, work, 18 37

T. C. Clapp, work, 1 40	Dan Anderson, work, pond, 5 00	F. E. Cochran, work, 1 25	John Smith, painter, 4 35
A. Jessiman, carpenter, 10 00	W. D. C. Pattyson, work, 8 75	S. K. Sorensen, work, 19 00	C. F. Church, painter, 8 00
Wm. Shaw, work, pond, 6 00	P. R. Pruden, work, 1 25	Drayage, Union Line, 70	L. F. Hammer, painter, 4 87
Wm. Haws, work, pond, 15 00	W. B. Kelley, work, 1 00	R. C. Kelley, work, 7 02	Window weights, Wm. Crick, 27 50
Walter Venn, sand and gravel, 6 14	Insurance, 30 00	W. E. Myers, paints, 4 00	Thomas Teale, per bill, 21 80
Frank Gunsolley, work, pond, 4 00	Drayage (per bill), Thomas, 2 65	L. A. Fowler, carpenter, 22 59	Pair bobbeds, 12 00
W. W. Morgan, work, pond, 7 00	W. D. C. Pattyson, work, 5 00	Wagon repairs, Frink, 4 75	L. A. Fowler, carpenter, 15 80
J. F. Gunsolley, work, pond, 4 00	W. H. Brolliar, drayage, 10 60	I. W. Allender, lumber and plaster, 330 00	L. F. Hammer, painter, 6 92
George Green, gravel, 91	A. Jessiman, carpenter, 20	Wagon repairs, Frink, 10 00	C. F. Church and J. Smith, painters, 10 28
E. D. McKean, work, 1 00	Ed Church, cutting corn, 1 00	R. Dillon, carpenter, 15 00	W. B. Kelley, painter, 2 15
D. G. Lloyd, work, 6 00	E. L. Kelley, Jr., work, 2 00	George Fowler, 12 37	J. E. Kelley, painter, 2 15
Guy Williamson, work, 3 00	P. R. Pruden, work, 13 75	J. C. Lasley, 100 00	A. Jessiman, carpenter, 9 00
P. R. Pruden, work, 3 50	F. Dehart, work, 3 87	Burlington Lumber Co., 75	H. Elliott, carpenter, 9 00
George W. Bush, work, 2 50	R. M. Blunt, plasterer, 34 00	C. F. Church, painter, 51 75	F. Harrington, carpenter, 10 80
Walter Venn, sand, 5 00	D. Lloyd, work, 79 50	Recording deed, 28 50	S. Lasley, carpenter, 2 15
M. Shaw, work, plasterer, 6 00	M. Shaw, plasterer, 2 50	I. W. Allender, doors and windows, 300 00	W. B. Kelley, work, 1 25
W. D. C. Pattyson, work, 6 25	Wm. Watson, plasterer, 40 75	A. Jessiman, carpenter, 28 50	E. L. Kelley, Jr., hauling corn, 5 00
P. R. Pruden, work, 6 25	Turpin and Blunt, plasterers, 31 50	R. Dillon, carpenter, 28 50	W. D. C. Pattyson, work, 32 23
Ed C. Church, pond, work, 25 00	R. B. Fultz, work, 2 26	S. Lasley, carpenter, 11 32	John Wahlstrom, carpenter, 6 32
Wm. Watson, plasterer, 7 75	John Harp, work, 5 00	H. Elliott, carpenter, 12 00	R. Dillon, carpenter, 70
R. C. Fultz, work, 9 50	H. T. Turpin, plasterer, 10 00	A. B. Shumway, carpenter, 14 75	Drayage, 736 82
G. W. Bush, work, 7 75	U. S. Blunt, plasterer, 5 00	S. K. Sorensen, carpenter, 16 80	Hot water heater, Herenden Co., 45 00
Dan Lloyd, work, 5 00	P. R. Pruden, work, 1 70	H. A. Harder, carpenter, 50	30 gallons hard oil, College, 8 00
M. Shaw, plasterer, 7 00	A. Jessiman, carpenter, 4 50	D. Bowen, carpenter, 6 68	W. E. Myers, per bill, 5 47
Guy Williamson, work, 7 50	W. D. C. Pattyson, work, 11 50	W. B. Kelley, work, 6 88	C. F. Church and J. Smith, painters, 62 00
Andy Walker, work, 7 08	W. A. VanWinkle, plasterer, 57 64	I. W. Kelley, Jr., work, 11 50	Mantel for parlor, 43 93
James Lemke, sand, 3 37	Trees, Charles Brenizer, 5 89	W. D. C. Pattyson, work, 6 79	W. A. Hopkins, furniture, 8 00
F. Dehart, work, 10 50	Hardware, (Lamoni Hardware Co.), 1 95	W. A. Hopkins, furniture, 6 79	H. Hill, painter, 5 62
A. Jessiman, carpenter, 8 59	A. Jessiman, carpenter, 23 50	H. Ewing, brick, 18 00	M. Shaw, mason, 14 90
D. Keith, gravel, 8 63	I. W. Allender, lumber and plaster, 2 50	Freight, window weights, 19 80	S. Lasley, carpenter, 8 00
L. M. Pruden, work, 3 06	D. G. Lloyd, work, 8 59	L. A. Fowler, carpenter, 19 80	H. Harder, carpenter, 2 26
G. W. Bush, work, 12 37	C. H. Barrows, paints, 7 00	S. Lasley, carpenter, 18 30	Mrs. Eli Hayer, canned fruit from church account, 3 05
P. R. Pruden, work, 7 00	Drayage, 5 25	R. Dillon, carpenter, 12 37	E. Church, wood, 1 55
D. Keith, gravel, 8 59	A. Jessiman, carpenter, 38 59	H. Elliott, carpenter, 11 80	John Davis, 1 00
M. Shaw, plasterer, 12 37	J. M. and Nettie Baker, 29 25	F. Harrington, carpenter, 19 80	Four brooms, 10
James Braybrooks, work, 17 83	John Wahlstrom, work, 1 00	S. K. Sorensen, carpenter, 19 80	Lamoni Hardware Co., 12 80
R. C. Fultz, work, 15 25	Rat trap, 5 30	M. Danielson, carpenter, 12 80	Total, \$4,549 29
J. H. Clapp, work, 5 00	A. Jessiman, carpenter, 29 25	H. Harder, carpenter, 19 80	
V. Scott, work, 22 26	M. Shaw, mason, 1 00	D. Bowen, carpenter, 19 80	
C. Dillon, gravel, 17 83	Geo. Derry and son, harness fix., 5 30	John Wahlstrom, carpenter, 12 80	
J. L. Heathman, gravel, 15 25			
J. D. Dillon, gravel, 15 25			

GRACELAND COLLEGE FUND.

FORWARDED BY DISTRICTS AS PER CALL OF BISHOPRIC.

ALABAMA DISTRICT.

W. L. Booker, Agent.
G. T. Chute, \$5 00
CALIFORNIA, CENTRAL DISTRICT.
A. Page, Agent.

Anna Hawkins, 50
Lee Hawkins, 25
Rose Paoler, 25
Roy C. Davis and wife, 5 00
Peter Dorn, 1 00
C. W. Hawkins, 19
Walter Page, 31

COLORADO DISTRICT.
C. E. Everett, Agent.

Ellen Brannon, 1 00
Martha Westland, 60
Emma B. Lewis, 50
Mary Warren, 1 00
Chas. E. and Mae E. Everett, 3 00
Str. Elliott, 50
Benson Plymate and wife, 1 00
W. L. Willis and wife, 1 00
A. E. Tabor and wife, 1 00
J. W. Willet and wife, 1 00
Belle Bullard, 50
E. Curtis, 50
E. D. Bullard, 25
J. B. Roush, 1 00
Mary E. Bullard, 50

Mary A. Boyd, 50
Susie Boyd, 50
W. E. Boyd, 50
Geo. E. McConley, 25
Howard McConley, 25
Myron McConley, 25
Gottlieb Keller, 1 00
Lehman and M. E. Stingley, 1 00
Charles Nickols, 25
Alvin Easterday, 50
Nellie Easterday, 50
Halley Easterday, 50
G. W. Johnson, 50
Louise Johnson, 50
Martha Easterday, 50

DAKOTA DISTRICT.
Thomas Leitch, Agent.

Sarah E. Bower, 50
IOWA, DECATUR DISTRICT.
D. Dancer, Agent.

D. Dancer, 10 00
C. J. and Anna C. Anderson, 5 00
H. Harder, 1 00
Bessie Braby, 3 75

IOWA, GALLAND'S GROVE DISTRICT.
C. J. Hunt, Agent.

C. J. and Etta Hunt, 20 00
Mrs. Margaret Hunt, 5 00
F. M. and Amanda Sheldon, 5 00
J. L. Butterworth, 1 00
J. M. and Nettie Baker, 1 50
A. H. Rudd, 25
Nellie Rudd, 1 00
Albert Crandall, 50

James M. Spence, 25
Laura Welch, 50
F. R. and Mary E. Schafer, 2 00
Wm. Galland, 50
T. C. and Marie Dobson, 1 00
Herald Salisbury, 25
Martha Salisbury, 25
George E. Salisbury, 25
George Jurgens, 25
Benan Salisbury, 1 00
David McKim, 50
David Brewster, 1 00
Nellie Crandall, 25
Nellie M. Martin, 7 50
Mary C. Hawley, 7 50

IOWA, LITTLE SIOUX DISTRICT.
A. M. Fyrando, Agent.

Donald Maule, 5 00
Jas. L. Benson, 2 00
A. M. Fyrando, 3 00
Ladies' Aid Society, Moorhead, 10 50
M. C. Parker, 10 00

MICHIGAN SOUTHERN DISTRICT.
Samuel Stroh, Agent.

Mrs. Lydia Blakeslee, 10 00
S. Stroh, 1 00
Dorcas Aid Society, 5 00
Lydia Clark, 1 00
Amos Listenberger, 25
Joseph Shook, 25
Martha Shook, 1 00
John Shook, 1 50
H. A. Richardson, 25
Ladies' Aid Society, Galien, 8 00
Sr. Hooper, 2 00

MINNESOTA DISTRICT.
W. W. McLeod, Agent.

W. W. McLeod, 1 50
Sr. W. W. McLeod, 50

MISSOURI, FAR WEST DISTRICT.
William Lewis, Agent.

A friend, 1 00

MISSOURI, NORTHEASTERN DISTRICT.
J. T. Williams, Agent.

E. E. Petre, Pollock, 20 00

MISSOURI, ST. LOUIS DISTRICT.
John G. Smith, Agent.

Wm. O. Thomas, 20 00

NEW YORK DISTRICT.
Thos. Lester, Agent.

Thos. Lester, 20 00
Joseph Squires, 20 00

OREGON AND WASHINGTON.
Alma Morris, Agent.

Mr. and Mrs. J. H. Van Eaton, 1 00

UTAH DISTRICT.
J. W. Wight, Agent.

Sr. B. Brown, 2 00
J. Toombs, 2 00

MISCELLANEOUS.
Herman Thall, McCook, Neb., 2 00
Sr. E. V. Oliver, Hastings, Iowa, 32
Sarah A. Morris, Iowa, 1 00
Effie Dykes, Iowa, 5 00
Hans Hansen, Idaho, 20 00

AUDITING COMMITTEE'S CERTIFICATE.

We your committee, duly appointed at the General Conference of 1897 to audit the books and accounts of the Bishop's Office, beg leave to submit the result of our labors.

After a careful examination of the books and accounts, we hereby certify that the foregoing "Summary Statement," by the Bishop, is true and correct to the best of our knowledge.

We found the following omissions:—

RECEIPTS.	
F. E. Cochran, tithing.....	\$ 25
Sale of Evanelia picture.....	40
Total.....	\$ 65
EXPENDITURES.	
Postage.....	\$ 90
I. N. Roberts, expense.....	10 00
J. C. Crabb, expense.....	32 96
Total.....	\$ 43 86

These items will appear in the business of 1898.

The following elders, appointed missions by the General Conference of 1897, failed to send in their financial reports: E. C. Briggs, Joseph Luff, William Anderson, Roderick May, C. H. Burr, F. M. Cooper, J. J. Cornish, C. J. Spurlock, J. D. Erwin, Samuel Brown, C. E. Hand, L. F. Johnson, J. S. Keir, J. W. Rushton, J. D. Jenkins, L. E. Hills, and J. T. Kinnaman.

No change in the "Consecrations for Independence Temple."

Respectfully submitted,

ROBT. M. ELVIN, }
F. M. WELD, } Auditing
J. M. TERRY, } Committee.

LAMONI, Iowa, April 4, 1898.

Royal makes the food pure,
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ROYAL BAKING POWDER CO., NEW YORK.

Continued from page 274.

consin. All the general missionaries that labor in that State will report to him in accordance with the rules of reporting.

Bro. J. M. Terry to have charge of the missionary work in the city of Chicago, and in the language of the Lord in 1885, "My servants, the elders, when passing to and from, should labor in the city when time and opportunity permit, that my people there may be strengthened and encouraged. And this should be agreeable to the elders in charge of the branch and the district, who should ever be willing to aid such ministration; and this should be without jealousy on either part." *So may it be.*

Bro. F. M. Cooper in charge of the Northern Illinois district (except the city of Chicago). All that labor in the said district will please report to Bro. F. M. Cooper, 583 Fulton Street, Chicago, Illinois, in accordance with the rules of reporting.

Bro. J. C. Crabb will be in charge of the Kewanee district and all that portion of northern Illinois not included in that district, and it will be expected that all that labor in that district will report to him.

I expect to travel and labor throughout the mission and assist all as my circumstances and ability will enable me to. After June 1 I will make Sandwich, Illinois, my headquarters, all mail matter sent me there to be in care of I. L. Rogers. My home address is Temple, Lake County, Ohio.

In conclusion, let me say to all saints and the lovers of truth, and to all the local officers of the mission, Arise and shake off the coals from your garments and prepare for the battle, for "we have all for life enlisted," and the Captain is calling for volunteers, and the warfare is with the world. No mine can be arranged that can blow up the ship from without, but the danger is from internal eruption, by the officers and members thinking they can run the ship by human wisdom. The history of the past should teach us what the results will be when the charts (the books) are not heeded, and the compass (the Holy Spirit) is not followed; failure and disappointment must be the result. A word to

the wise should be sufficient. Let the watchword be, *On, on* to victory! is the advice and desire of
Your fellow laborer,
J. H. LAKE.

To the Ministry and Saints of the Rocky Mountain Mission; Greeting:—In view of the possibility of change to be made it is not felt to be advisable to appoint any in charge of "fields of labor." The ministry will therefore report direct to me every three months— or July, October, January, and March 1—the number of sermons, baptisms, ordinations, marriages, and *new openings*. Don't fail to keep an itemized account under these five headings. Your adherence to this and promptness in reporting will permit me to do likewise to the First Presidency, and the saints and readers of the *Herald* will become acquainted with our labor and a better unity will be had.

Brn. A. B. Moore and Gomer Reese will labor in Montana, E. A. Davis and S. D. Condit in Idaho, Robert Parker and D. W. Wight in Utah, commencing at Provo in tent work; R. J. Anthony in southern Utah, especially among the scattered saints, some of whom have not been visited in years. While we have lost some of our ablest men for that mission, those gained are young and able men and to the saints with whom the missionaries shall labor I appeal for your hearty coöperation; that as "laborers together, for good," we may merit divine assistance in every good word and work.

I expect to visit as many places as will be possible under the exigencies that may arise, and ask that I may be notified as to places where and the time when labor is to be most likely successful. We are hopeful that a tent will be purchased for Idaho, and all desiring tent service are requested to let me hear. Letters will reach me at Lamoni until further notice, as I do not expect to reach my field until in June on account of a prospective debate. In writing me it will not come amiss if you drop in a small fee for the Idaho tent. In case of any discussion likely to arise write me before final arrangements are made.

In bonds,

J. W. WIGHT.

LAMONI, Iowa, April 29, 1898.

TENT FUND APPEAL.

As a few of the Idaho saints have raised about half enough for the purchase of a tent for that State, and on account of the *special* need of one that the people of that very peculiar mission may the more readily and easily be reached, I take this method of once more asking the saints and friends throughout the world to respond with your nickel, dime, or dollar,—or even more,—that we may be supplied in that direction. I fully realize the closeness of the times and the many financial calls being made upon you, but sacrifice under such conditions will be more fully appreciated and God will the more readily bless. The tent is no longer a venture, but our success in Utah last summer—and you will remember we did not get it till July—was so gratifying that we are very anxious now for Idaho to benefit in this way. You will at once see that our anxiety

is for the good of the work, as no financial benefits accrue to anyone.

Your ample response last year makes me hopeful now, but I realize that to make this appeal the financial success it merits will mean for you to send your mite to me at Lamoni, Iowa, *just as soon as possible after reading this*, and all who read it. Who will be the first? For the sake of five cents or a dime will *anyone* be a means of permitting the Utah church to continue to laugh at our futility to reach the people? *Surely never.*

For right,

J. W. WIGHT.

CONFERENCE NOTICES.

Galland's Grove district conference will convene at the saints' chapel, Deloit, Iowa, June 4, 1898, at ten a. m., holding over Sunday. A report is desired from each and every branch, and from every minister laboring within the district, both General Conference appointees and local ministers. A cordial invitation is extended to all, and everybody will be made welcome.

CHAS. E. BUTTERWORTH,
JAMES M. BAKER,

Presidents.

Conference of the Southern Wisconsin district will convene with the East Delavan branch at East Delavan, Wisconsin, June 4 and 5, 1898. We expect Bro. J. H. Lake to be present, and also others of the ministry. So, dear saints, try and be present and do all you can to make the meetings profitable to all. Send branch and official reports to W. A. McDowell, East Delavan, Wisconsin.

W. A. MCDOWELL, Pres.

DISTRICT PRESIDENT'S NOTICE.

To the saints in the Northern District of California, Greeting:—Having been appointed president of this district, I am anxious to do what I can for the furtherance of the work. Bro. James Parr is joined with me in the work, so both of us will answer calls to the best of our abilities and opportunities. And as the Bishop's agent I would ask that the saints send in their tithes and offerings so the needy may be cared for and the work helped on. Let us all labor together with God, for the salvation of man.

In bonds,

C. A. PARKIN.

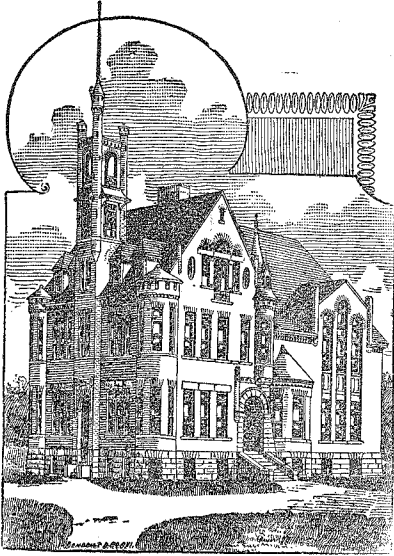
DIED.

PEARSON.—At St. Joseph, Missouri, March 20, 1898, Sr. Selena Pearson, aged 67 years and 7 days. Six children mourn her departure, her husband and four children having passed to the other shore. She united with the church in 1893. The branch will miss her, for she was always on hand at the time and place of worship, and her voice was heard in prayer or testimony. She has left a good record. Always anxious to do good, her reward will be that of the tried, true, and faithful. Her remains were laid to rest in Mount Mora cemetery. Brief services were held, in charge of Elder William Lewis, at which the beautiful words in Revelation 14:13 and 1 Corinthians 15:12-28 were read.

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Burlington Route
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The Hot Springs have gained a great reputation for remarkable cures of acute rheumatism, neuralgic troubles, indigestion, and other ailments, and many people visit them annually from Iowa, the excellent hotel accommodations making it a very desirable health and pleasure resort. The Burlington Railroad, the direct line to the springs, runs a through service of Pullman cars and coaches, which makes the resort easily reached from here. 16 4

HOMESEEKER'S EXCURSIONS.

On May 3 and 17, June 7 and 21, tickets will be sold to most all points in Western, Southern, and Northern States at one fare plus \$2.00 for round trip. For further particulars call on or address L. F. Siltz, Agent.

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Persons seeking farms can find property at tempting prices; men seeking business locations can find towns with ample territory and settlers to warrant good business. Additional passenger service will soon be given which will add to the growth of the towns.

The towns between Des Moines and Cainsville are particularly well located for business. Look them up. Write to the undersigned for additional information. See folder for map and lands.

J. F. ELDER,
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L. N. W. COOPER, Lamoni, Iowa.

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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, May 11, 1898.

No. 19.

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TO SUCCEED AS AN ORATOR.

THINGS THAT ARE NECESSARY FOR THE PUBLIC SPEAKER.

COLONEL ROBERT G. INGERSOLL was asked the other evening to talk on the best way to succeed as an orator. The conversation was started by the question, “What advice would you give to a young man who is ambitious to become a successful public speaker or orator?”

“In the first place,” said Colonel Ingersoll, “I would advise him to have something that the people would be glad to hear. This is the important thing. Back of the art of speaking must be the power to think. Without thoughts words are empty purses. Most people imagine that almost any words uttered in a loud voice and accompanied by appropriate gestures constitute an oration. I would advise a young man to study his subject, to find out what others had thought, to look at it from all sides. Then I would tell him to write out his thoughts or to arrange them in his mind, so that he would know exactly what he was going to say. Waste no time on the how until you are satisfied with the what. After you know what you are to say, then you can think about tone, emphasis, and gesture; but if you really understand what you say, emphasis, tone, and gesture will

take care of themselves. All these should come from the inside. They should be in perfect harmony with the feelings. Voice and gesture should be governed by the emotions. They should unconsciously be in perfect agreement with the sentiments. The orator should avoid any reference to himself.

“The great column of his argument should be unbroken. He can adorn it with vines and flowers, but they should not be in such profusion as to hide the column. He should give variety of episode by illustrations, but they should be used only for the purpose of adding strength to the argument. The man who wishes to become an orator should study language. He should know the deeper meaning of words. He should understand the vigor and velocity of verbs and the color of adjectives. He should know how to sketch a scene, to paint a picture, to give life and action. He should be a poet and a dramatist, a painter and an actor. He should cultivate his imagination. He should become familiar with the great poetry and fiction, with splendid and heroic deeds. He should be a student of Shakespeare. He should read and devour the great plays. From Shakespeare he could learn the art of expression, of compression, and all the secrets of the head and heart.

“The great orator is full of variety—of surprises. Like a juggler, he keeps the colored ball in the air. He expresses himself in picture. His speech is a panorama. By continued change he holds the attention. The interest does not flag. He does not allow himself to be anticipated. He is always in advance. He does not repeat himself. A picture is shown but once. So, an orator should avoid the commonplace. There should be no stuffing, no filling. He should put no cotton with the silk, no common metals with his gold. He should remember that ‘gilded dust is not as good as dusted gold.’ The great orator is honest, sincere. He does not pretend. His brain and heart go together. Every drop of his blood is

convinced. Nothing is forced. He knows exactly what he wishes to do—knows when he has finished it, and stops.

“Only a great orator knows when and how to close. Most speakers go on after they are through. They are satisfied only with a lame and impotent conclusion. Most speakers lack variety. They travel a straight and dusty road. The great orator is full of episode. He convinces and charms by indirection. He leaves the road, visits the fields, wanders in the woods, listens to the murmurs of springs, the songs of birds. He gathers flowers, scales the crags, and comes back to the highway refreshed, invigorated. He does not move in a straight line. He wanders and winds like a stream.

“Of course, no one can tell a man what to do to become an orator. The great orator has the strange something known as magnetism. He must have a flexible, musical voice, capable of expressing the pathetic, the humorous, the heroic. His body must move in unison with his thought. He must be a reasoner, a logician. He must have a keen sense of humor—of the laughable. He must have wit, sharp and quick. He must have sympathy. His smiles should be the neighbors of his tears. He must have imagination. He should give eagles to the air, and painted moths should flutter in the sunlight.

“While I cannot tell a man what to do to become an orator, I can tell him a few things not to do. There should be no introduction to an oration. The orator should commence with his subject. There should be no prelude, no flourish, no apology, no explanation. He should say nothing about himself. Like a sculptor, he stands by his block of stone. Every stroke is for a purpose. As he works the form begins to appear. When the statue is finished the workman stops. Nothing is more difficult than a perfect close. Few poems, few pieces of music, few novels, end well. A good story, a great speech, a perfect poem, should end just at the proper point. The bud, the blossom, the fruit. No

delay. A great speech is a crystallization in its logic, an efflorescence in its poetry.

"I have not heard many speeches. Most of the great speakers of the country were before my time. I heard Beecher, and he was an orator. He had imagination, humor, and intensity. His brain was fertile as the valleys of the tropics. He was too broad, too philosophical, too poetical for the pulpit. Now and then he broke the fetters of his creed, escaped from his orthodox prison, and became sublime.

"Theodore Parker was an orator. He preached great sermons. His sermons on 'Old Age' and 'Webster' and his address on 'Liberty' were filled with great thoughts, marvelously expressed. When he dealt with human events, with realities, with things he knew, he was superb. When he spoke of freedom, of duty, of living to the ideal, of mental integrity, he seemed inspired.

"Webster I never heard. He had great qualities, force, dignity, clearness, grandeur; but after all he worshiped the past. He kept his back to the sunrise. There was no dawn in his brain. He was not creative. He had no spirit of prophecy. He lighted no torch. He was not true to his ideal. He talked sometimes as though his head was among the stars, but he stood in the gutter. In the name of religion he tried to break the will of Stephen Girard—to destroy the greatest charity in all the world; and in the name of the same religion he defended the fugitive slave law. His purpose was the same in both cases. He wanted office. Yet he uttered a few very great paragraphs, rich with thought, perfectly expressed.

"Clay I never heard, but he must have had a commanding presence, a chivalric bearing, a heroic voice. He cared little for the past. He was a natural leader, a wonderful talker—forcible, persuasive, convincing. He was not a poet, nor a master of metaphor, but he was practical. He kept in view the end to be accomplished. He was the opposite of Webster. Clay was the morning, Webster the evening. Clay had large views, a wide horizon. He was ample, vigorous, and a little tyrannical.

"Benton was thoroughly commonplace. He never uttered an inspired word. He was an intense egotist.

No subject was great enough to make him forget himself. Calhoun was a political Calvinist—narrow, logical, dogmatic. He was not an orator. He delivered essays, not orations. I think it was in 1851 that Kossuth visited this country. He was an orator. There was no man, at that time, under our flag, who could speak English as well as he. In the first speech I read of Kossuth's was this: 'Russia is the rock against which the sigh for freedom breaks.' In this you see the poet, the painter, the orator.

"S. S. Prentiss was an orator, but with the recklessness of a gamester, he threw his life away. He said profound and beautiful things, but he lacked application. He was uneven, disproportioned—saying ordinary things on great occasions, and now and then, without the slightest provocation, uttering the sublimest and most beautiful thoughts.

"In my judgment Corwin was the greatest orator of them all. He had more arrows in his quiver. He had genius. He was full of humor, pathos, wit, and logic. He was an actor. His body talked. His meaning was in his eyes and lips. Governor O. P. Morton of Indiana had the greatest power of statement of any man I ever heard. All the argument was in his statement. The facts were perfectly grouped. The conclusion was a necessity.

"The best political speech I ever heard was made by Governor Richard J. Oglesby of Illinois. It had every element of greatness, reason, humor, wit, pathos, imagination, and perfect naturalness. That was in the grand years, long ago. Lincoln had reason, wonderful humor and wit; but his presence was not good. His voice was poor, his gestures awkward—but his thought were profound. His speech at Gettysburg is one of the masterpieces of the world. The word 'here' is used four or five times too often. Leave the 'heres' out and the speech is perfect.

"Of course, I have heard a great many talkers, but orators are few and far between. They are produced by victorious nations—born in the midst of great events, of marvelous achievements. They utter the thoughts, the aspirations of their age. They clothe the children of the people in the gorgeous robes of genius. They inter-

pret the dreams. With the poets, they prophecy. They fill the future with heroic forms, with lofty deeds. They keep their faces toward the dawn—toward the ever-coming day."
—*New York Sun*.

ADAM, EVE, AND THE APPLES.

How many apples did Adam and Eve eat? Some say Eve 8 and Adam 2—total of 10 only. Now, we figure the thing out far differently. Eve 8 and Adam 8 also—a total of 16.

And yet the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total would be 90. Scientific men, however, on the strength of the theory that antediluvians were a race of giants, reason something like this: Eve 81 and Adam 82—total, 163.

Wrong again. What could be clearer than if Eve 81 and Adam 812, the total was 893.

If Eve 811st and Adam 812, would not the total be 1,623?

I believe the following to be a fair solution: Eve 814 Adam, Adam 8124 Eve—total, 8,938.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve—total, 82,056. We think this, however, not a sufficient quantity. For, though we admit that Eve 814 Adam, Adam if he 8081242 keep Eve company—total, 8,082,056.

All wrong. Eve when she 81812 many, and probably she felt sorry for it, but her companion, in order to relieve her grief, 812. Therefore, when Adam 81814240fy Eve's depressed spirits. Hence, both ate 81,896,864 apples.—*Boston Journal*.

The month of April, 1898, has taken its place in American history by the side of the memorable Aprils of '61 and '65. April indeed has been an eventful month, this year, and nowhere have its dramatic incidents been more ably set forth than in the editorial departments of the *American Monthly Review of Reviews* for May. The diplomatic, financial, political, and military phases of the Cuban situation are exhaustively reviewed in the illustrated "Progress of the World" and "Record of Current Events" down to the outbreak of hostilities between the United States and Spain, while "The War Question in Cartoons" and "Leading Articles of the Month" throw important side-lights on the discussion.

ADDRESSES.

M. F. Gowell, 838 Fifth Street, Armourdale, Kansas.

W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.

Thomas Taylor, care of W. A. Roberts, 8 Bristol Road, Bournbrook, Birmingham, England.

Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.

J. A. Grant, 913 North Walnut Street, West Bay City, Michigan.

Elder Henry C. Smith, No. 647 South Spring Street, Los Angeles, California.

J. F. Mintun, Box A., Magnolia, Iowa.

L. F. Johnson, Minneapolis, Kansas.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, May 11, 1898.

No. 19.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 11, 1898.

ARCHBISHOP IRELAND ON AMERICA.

AT a late visit to Notre Dame University, Archbishop Ireland, of the Catholic Church, made an address to the faculty and students, from which we make the following extracts:—

I have spoken two words—two glorious words—"Catholic America." The word Catholic tells of the life of the soul, tells of the God above us, and of the Redeemer linking us to God. The word Catholic tells of the society built by Christ himself, tells of the hope of the other life, tells of the noblest, best, and purest aspirations of the present life. It tells of all that is great, beautiful, and civilizing during eighteen centuries. It is a word at the sound of which hearts must throb and pledges must issue forth from the soul for loyalty to the duties and inspirations coming from that word Catholic America. All people love their country, as it is their duty to do; but the love for one's country must be the stronger and the more fervent in proportion as that country has claims upon her children; and what country has such claims upon the allegiance of its sons as America? The word America sums up the highest gifts of civilization; it sums up the sweetest gifts of providence to human society—civil and political liberty without stain.

It is the duty of Americans who love their country; it is in a special manner the duty of Catholics to love their country, for in addition to all the reasons which others have for patriotism, we Catholics have the further reason that loyalty to country is a duty imposed upon our Christian hearts by our Christian religion. And it is well that we make known elsewhere and at every time and without ostentation, by rational deed and rational word, our faith and our loyalty.

In the greeting addressed to me mention was made of the future. It is well that we look to the future. It is well, particularly for young men with their ardent imagination, their courageous hearts, to speak of the future, to look forward to it, and to bound forward to it. No man ever accomplished anything who did not look into the future and hope in the future. No people ever become great who do not look to the future. The common man from whom nothing great can come is always satisfied with the present day and the present hour; the builders of nations, the apostles of religion,

always look beyond the present. They see the beauties of possible victory and they are entranced at the sight. A new life comes to them, great deeds are accomplished. You, my friends, must be ambitious of doing great things. There is a true, a noble and God-commanded ambition that should not be absent from the soul of the Christian and the patriotic American; it is the ambition of serving for God's sake humanity and country. It is the ambition to bring out into salutary action the potencies of the soul, all the faculties which God has implanted in our nature. You must look forward to the future, gentlemen, and resolve, each one of you, to play well his part.

There is a great future for America. How much it has already accomplished for the human race, how much more will it accomplish if it continues in its traditions, loving national liberty, defending it against all perils, protecting it from apathy, from excess of ardor and building up a noble, perfected humanity! As you look to the future be determined to do all you can for America; to do all you can to perpetuate her liberty and to elevate and improve the social condition of her people. Look up to the starry banner and resolve that you will ever be ready in word and act, even at the sacrifice of life, to guard that banner from any stain; aye, to add, as years go by, to its glory, till all the peoples of the earth, however otherwise they may be prejudiced against it, seeing it elevated on high, must of necessity proclaim that it symbolizes what is best in human civilization!

Further along in this address the Archbishop has this to say of the laymen of the Catholic Church. It is significant; and we think instructive:—

I say to you in all frankness that so far our Catholic laymen in America have not attained to the high positions which it seems to me belong to them. There are reasons, and I need not lose time explaining them; I speak the fact. But I say there is no reason why the future Catholic laity should not do their full duty and receive a full reward for their labor. To-day where are the Catholic laity in the halls of congress? They can be counted on the fingers of the two hands. Where are the Catholic laity in high government positions? Few are there. In our strange conditions we wonder when one or two are discovered there.

Among the writers of America whose words are welcomed by the millions of readers are few Catholics. Let us write down one hundred names of the great men of America. I am talking now of power, not of moral goodness. Let us write down the names of one hundred men who have power in America. There are few Catholics. There are causes for all this; but the fact is unfortunate, and the Catholic Church will

not have had its full and true development in America until its friends are in the highest walks of life. Why should Catholics not be there? Have they no ambition for great things as well as others? Have they not opportunities for education? Is it because prejudice keeps them down? They sometimes say that prejudice keeps them down, and they content themselves with that. Prejudice may have done this in the past; it does so no longer; and anyhow, power can rise above and crush out prejudice. Now I think this wanting in our Catholic young men of to-day; they are not sufficiently ambitious. They must propose to themselves great things. They must be made of that stern stuff which will be dismayed by no obstacles. They must hold out to themselves that they are working for God and for church, and that their own elevation is the elevation of the church.

It may be well for us of the church—which to us means more than the Catholic Church can mean—to take the suggestion made by this stirring advocate of the Catholic faith to the rising members of his flock, into serious consideration, and continue to ask ourselves, Are we represented in the places where education, study, research, and energetic push can put us? If not, is it because there is no ambition among our rising—coming—men? Is it because of the prejudices of the past? Or, is it the outcome of a too hesitating policy and lack of effort upon the part of those to whom opportunity comes to lay hold upon the facilities for advancement open to us? Surely the Master is willing, and has promised much to the faithful and energetic who occupy till he comes.

SUNDRY ITEMS.

BRO. JAMES CAFFALL, of the Twelve, requests us to state the following:—

Please say to the saints at Atchison, Kansas, that their invitation to visit them on my way homeward from conference was duly appreciated and would have been complied with but for the fact that I was not equal to the task.

A brother writing to us on other matters, adds:—

I often wonder why there are so frequent arrivals and departures of members of the ministerial forces at and from Lamoni. This may savor of an unbecoming inquisitiveness; I know this is a trait in human character, but I think it should be kept in proper limits; if it is not, trouble will ensue.

Of this we note, that we suppose such frequent coming to and going from Lamoni, on the part of the ministry is attributable to two causes; one, the fact that quite a number of the force have their homes at Lamoni, and visit that place to see home and home treasures; the other, the fact that headquarters is located there, and it is needful for some of the force to come into touch with the leading spirits of the work at the center of labor, to see whether they are running without tidings, to ascertain if they are still acceptable as coworkers, to give the authorities advices of things in their fields, to ask for and receive advice regarding their own work, and sometimes to rate the church officials for apparent or real shortcomings, personal negligence of duty; and a host of other things, including a personal curiosity very strong whether exactly proper or not.

It is often productive of good results to step out of the ranks now and again to greet a comrade and bid him good speed; so we accept the coming and the going as a matter incidental, and cannot find it in the heart to reprove, if once in a while a soldier comes who leaves his field when he might be actively preaching the word while absent. And it may be that the curiosity referred to by our brother which causes some to visit Lamoni, may not be commendable and may result in trouble somewhere along the line, and ought to be guardedly repressed by them who indulge therein.

FAR-OFF AUSTRALIA.

WE have received at the Herald Office from Bro. W. H. Broadway, of New Castle, Australia, a photographic picture of Brn. Butterworth, Kaler, and Wells, leading elders in charge of the work in far-off lands; and a group of ten of the district force, all excellent pictures. The names accompanying the district group, as published in the *Town and Country Journal*, heretofore received; and hence we are able to single out the different faces to study them; and taking them as a whole the group represents ability, fidelity, and courage, all qualities necessary to pushing the cause to success.

We are pleased to acknowledge the receipt of these photos, and to greet the coworkers, as if in person, with a

fellow-soldier's, "Hail brothers! How goes the battle?"

The following letter accompanied the photos:—

Hamilton West, NEWCASTLE,
N. S. W., March 11.

Joseph Smith; Dear Brother:—I dare say it will be quite a surprise to you to receive a letter from far-off Australia. The Hamilton branch wish to pay their respects to you by presenting you with a photograph of the three missionaries, Brethren Butterworth, Kaler, and Wells; also group of officers of the church in Sydney district. They were taken at our district conference last December. Those on the group are only a portion of the officers in this district, the others not being in time to have theirs taken. We are also sending with the photos, a copy of the *Town and Country Journal*, (a weekly paper published in Sydney,) with a report in of conference; also a little about the church, as you will read, by Bro. G. R. Wells. The conference passed off splendidly, being the best ever held by us in New South Wales, the Spirit of the Lord being manifested in prophecy and tongues, with the interpretation. We were sorry when it was over, the unity of mind and love among the saints and friends present making it so enjoyable, all having come with the intention of receiving a blessing. Since conference we have had a few trials and sorrows to bear, losing two of our number in Brn. John J. Broadway and William Heslop, the first being my brother and the latter my cousin. They were two of the best we had in our branch, always alive to the work, although young in years, fourteen and seventeen years respectively; they while on earth lived such lives that when called away strangers to the faith came from different parts to pay their last respects. Whenever I think of them, this passage of scripture always comes into my mind: "Blessed are the meek, for they shall inherit the earth."

Bro. Kaler is in Sydney at present, having a discussion with Mr. Bell, a Christadelphian. Some reverend gentleman intends next Sunday to expose Reorganized Mormonism and Christadelphianism, he having attended part of the discussion. The same gentleman (Mr. Green) discussed with Bro. J. W. Wight, of the Twelve, when out here in Australia.

The work here is progressing as well as can be expected. Three were baptized a little over a week ago here in Newcastle. Trade is very slack here at present, the coal mines not working as well as they should. The fact of the matter is that there are too many coal mines; it would be better if they joined hands, as too many competitors run down the price of coal, and in consequence the miners' wages have got to come down too. One thing, the saints here have never wanted for anything, which is a great blessing.

I hope conference in America will be a great success spiritually.

I am forwarding the photos and paper by same mail as this. I am certain you will appreciate them as a token of our respect

and love for you. Our prayers here are that the Lord will bless you, and ever keep us in the narrow way, so that when he comes we may all meet each other.

Your brother in the gospel,
W. H. BROADWAY,
For the Hamilton Branch Reorganized Church of Jesus Christ of Latter Day Saints.

A NEW IDEA.

SR. NELLIE HAWLEY MARTIN, of Perry, Iowa, has about concluded to take up a role of gospel work; here is her idea:—

I now have such a wide field in which to work, that I am about to give up my profession and devote my time and money to the church. I wish to tell you of a plan I have discovered that works as magic. I buy vellum paper in large sheets, cut out covers for a booklet, place inside of this some of our pamphlet church work; I then paint flowers on the outside and tie the booklet with a dainty cream ribbon. I then tell my friends, "Now if you will read and study this I will present it to you." To make these, requires much time, but it is so effectual. So much prejudice has been removed here that it is now quite a pleasure to live.

We certainly wish Sr. Nellie the best of success. And why may not a sister do such a work for the cause? Sr. Nellie has been quite a help already to the elders who have essayed to do work at Perry.

By late advices we learn that our veteran brother, H. J. Hudson, of Columbus, Nebraska, has been lately elected Police Judge of that city. He has served in the capacity before, and gave great satisfaction to the citizens; and now, although nearly seventy-six years of age, he is again invested with the judicial ermine, to serve his fellow men in an office of trust and responsibility. It is well, that integrity and moral uprightness meet with their just reward in the appointment of Judge Hudson. May his life be like that of the sturdy oak.

CHURCH PUBLICATIONS.

THE Herald Office has sold five hundred (500) copies of the Book of Mormon since January 1, 1898, and is now printing another edition.

Eight thousand (8,000) copies of the Saints' Hymnal are now in use, and one thousand (1,000) remain printed and rapidly going into circulation.

The demand for church publications is thus indexed to our readers.

These books are bound to sell, oth-

erwise they would not have been bound.

We still remain short of the three thousand new subscribers asked for the HERALD some time ago. We live in hope and hope to see them soon. All workers are requested to do what they can to enlarge the HERALD list. Please do not forget the SAINTS' HERALD.

Our special premium offer of a brand new "Self-Pronouncing Sunday School Teachers' Bible" is still open to all:—

For one (1) new subscriber to the HERALD at \$1.50 and \$1.25 in cash additional we will send the HERALD for one year to any address and a copy of the Bible to the remitter.

Or, anyone sending ten (10) new subscribers for the HERALD at \$1.50 each, cash accompanying orders, will receive a copy of the Bible.

Some have sent in part of the required number. We hope to hear from them with completed lists.

EXTRACTS FROM LETTERS.

WORD from Bro. J. F. Burton, who during the conference was reported as ill, announces his recovery. He wrote from Papeete, Tahiti, about March 20:—

I am just getting up from a spell of sickness—neuralgia of the stomach. Leave next week for our conference up to the Paumotus. Am quite weak yet, but gaining. Am lonely since Bro. and Sr. Case left.

EDITORIAL ITEMS.

LAMONI has added a broom factory to the list of her industrial plants. The list is not large—not what it ought to be by any means—but we are glad to chronicle an additional plant that supplies labor for some of our population. Bro. A. M. Newberry is the proprietor, Bro. J. D. Bennett foreman. The number of hands employed is not large, but work turned out is of such a grade as to insure good demand for its broom products. The work is pronounced excellent by those competent to pass upon it. Success to the new enterprise. We hope for others to follow in our young city. We need more manufactories, large and small.

Bro. Joseph Luff, of Independence, attended the meetings of the Board of

Publication from the 3d to the 5th inst., returning home on the 5th.

Bro. James Bradley, residing near Anamosa, Iowa, returned home after a visit to relatives and friends at headquarters. Bro. Bradley was born in March, 1805, and is hale, hearty, and bright in his ninety-fourth year.

Sr. Anna Nielsen, of Nebraska City, Nebraska, writes of her experiences and impressions at conference. Most of the general matter mentioned has already appeared in our conference report, hence we do not repeat it. Come again, Sr. N.

During an after-conference visit to Lamoni, Elder Jacob Reese, of Pittsburgh, Pennsylvania, called at the Saints' Home and was so favorably impressed with its general arrangement and furnishings that seeing some rooms unfurnished he forwarded thirty dollars to Bro. Criley with instructions to fit up a large bedroom therewith. This has been done and the room is now complete with matting on the floor, a new dresser, stand, chairs, bed and bedding, pictures, etc.; all in neat, tasty, and general good form. They who occupy will be glad because of Bro. Reese's visit and generosity.

Our cover article from Colonel Ingersoll contains some excellent points for orators and public speakers in general. The Colonel says some good things and we give him due credit for them. His criticism on Lincoln's masterly Gettysburg oration may be based upon proper ground as to some minor points of literary style, but it has not prevented the newspaper man from remarking that both Moses and Lincoln seem quite likely to stand the Colonel's criticisms. Moses and his writings have survived, and there is no disposition to detract from the worth and fame of the great emancipator of modern times. The inspiration and grace of God made both great and gave them and their services to humanity. To him is the honor due, to them due credit for their lives and work.

Sr. D. Kelley, Bagdad, Florida, writes expressing her love for the cause. Although isolated from saints and among the world, she holds firmly to the faith, trusting in the Master for grace to endure unto eternal life.

Bro. H. E. Brown, of St. Helena,

Napa County, California, has been trying to get the faith before his neighbors, but with considerable opposition to meet. The Adventists were to hold their camp meeting at that point in June next. He asks if authorities in charge could follow with a series of meetings.

A list of one dozen chairs, six rockers among the number, arrived at the Saints' Home this week, the gift of Beebe & Runyan Furniture Company, of Omaha, Nebraska. A good remembrance.

"A man may be a good talker and still have an impediment in his thoughts."

Brn. J. R. Lambert and J. W. Wight, of Lamoni, left home on the 8th inst. for Mondamin, Iowa, to be present at the Williams-Bays debate, which opened on the 9th inst. at that point.

Brethren of the missionary force at Lamoni have departed one by one for their fields of labor, and local forces have also begun the regular campaign work of the new year, hence the battle is on again with renewed energy.

Mothers' Home Column.

EDITED BY FRANCES.

"O foolish soul! why should you now assail
Your long-time creed, because weak mortals fail?
If you have sought a just and righteous man,
Fulfilling well the Infinite's great plan,
And, searching earnestly, have failed to see one,
Despair not,—vindicate your creed and be one."

DAUGHTERS OF ZION.

(Continued from Herald of April 27.)

BELOW we give Sr. Walker's letter:—

To the Advisory Committee of the Daughters of Zion, Greeting; Dear Sisters:—In response to your request for a paper treating upon "The origin of the Daughters of Zion," I shall endeavor very briefly to outline its origin and the work contemplated by it.

In the word of God we are told that in the beginning when the earth was without form and void; and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters, and God said, "Let there be light, and there was light." It was thus the Spirit of God moved upon the hearts of many who were earnestly working for the upbuilding and redemption of Zion, and because of this our faith is firm that in his own due time the Lord will say, "Let there be light," and at his command light will be given.

The grand and closing work of creation, was the instituting of the family relation, and its perfecting the creation of woman. It is woman in her relation of wife, mother, and

sister that the society we represent is intended to benefit, and through her "all mankind."

God ceased from the work of creation upon our earth when he had created man male and female, and contemplating his work he pronounced it good—very good, and gave to man commandment to multiply and people the earth. He was also to have dominion over all the creations which had here preceded him. Can the human mind grasp or by the power of thought contemplate a more responsible position than man was placed in?

Parenthood was made obligatory upon him by the Creator. It is not our purpose at this time to ask why this was so, but simply to accept it as a fact which cannot be gainsaid, and through obedience to this law man became the medium of perpetuating the work of the Creator.

But God pronounced his work good, and from this we can but infer that it was done in wisdom and with a perfect knowledge and understanding of all the laws governing it, even if we fail to take into account the perfection of God. At last, after long, long centuries of darkness and dense ignorance, the world is awaking to a knowledge of the grave mistakes and grosser sins of the past, committed by parents against their children, both before and after birth, and with awed and penitent hearts many are striving to forsake the ways of error and walk according to the law which God has given—proof of which giving is established by the fact that few parents can contemplate their children and truthfully say of them as God said of his work, "It is good," for the sour grapes of which the parents have eaten have left traces in the offspring which ought not to have been there.

In times past, when a special work was contemplated by the Lord to be intrusted to the hand of man, the mother of that man was considered, hence we often find such mothers being instructed by angels. In our time, however, it is not an individual case only. A *people* are to be prepared to meet the Lord at his coming, hence the Spirit of God is moving upon the great deep of humanity's heart, and if we are in a peculiar sense the people of God, is it more than we ought rightfully to expect that his Spirit would move upon us in a peculiar degree, causing us to contemplate the solemn responsibility resting upon all who by the covenant of marriage have placed themselves in a position to assume the responsibility of parenthood? To us it seems both natural and reasonable to expect this, and if we are at all prepared to answer your question, we would say the Daughters of Zion movement had its origin right here: The Spirit moving upon the hearts of a few earnest workers, who felt deeply the need of the work contemplated, to organize themselves for the purpose of more effectually accomplishing that work.

THE WORK CONTEMPLATED.

This is fully set forth in our Constitution and By-Laws. First, "We unite for mutual benefit and to increase love for the sanctuary of home; to study to educate our children in the principles of the gospel, to prepare them

to resist the evils of the world, and to become active agents for good."

Is there a power more potent, for either good or evil, than home influence? If all the homes of our fair land were pure, there would be little left for church or society to do by way of reformation. How important, then, in view of this fact, it becomes, that we seek diligently to do our work here faithfully, wisely, and well, and how helpful it has often been found by many a mother, old as well as young, to counsel with other mothers as to the best means of making home attractive to the children and winning them to love and reverence the good and beautiful. Again, how grand a result it is, and how the heart of every true mother must swell with gratitude to God when her children go out into the world not only prepared to resist temptation, but also prepared to extend a helping hand to the tempted ones of earth.

The second object is, "To promote social purity and teach the sisters the great responsibility of motherhood, that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others."

It is an awful thing to witness a young life crushed and blasted by the power of sin, before it even realized the blessedness of its own God-given heritage of purity and innocence. How many a mother's heart would faint and sicken with terrible remorse could they hear the cry which in after years will come from the agonized soul of their boy or girl, "O why did not my mother warn me of this awful gulf before my feet led me to its brink!" It is then when too late the betrayed, the ruined one realizes the blessedness of the purity they have lost. Mothers by counseling together may aid each other, and while saving their own, be helpful in saving others.

The third object is, "To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness."

Speak gently to the erring one;
You know not all the power
With which the dark temptation came,
In some unguarded hour.

And lastly, we are "To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart."

The above are the principles we are pledged to sustain and advocate, and if there be a lack of good in our organization, it arises not from the character of the work contemplated, but from our failure to do that work.

If we might be permitted to make one or two suggestions for the consideration of the society, we would say that so far as our experience goes, the first great need is that it should (either through its Advisory Committee or through the appointment of a committee) select some one or more persons, thoroughly competent, to either prepare or compile a work treating upon "Motherhood" in all its various physical, mental, and spiritual relations, for the use and instruction of young mothers. Many helpful works of this kind have been published and are on sale, but the majority of young mothers do not know where such works can be obtained. If found inexpedient to either prepare or com-

pile such a work, might it not be advisable to appoint a committee for the purpose of carefully examining the best of such publications and selecting therefrom one or more which in their judgment should seem best suited to our needs and which the society could recommend to its members.

In conclusion permit me to say that the time is ripe for this movement. Last year at our nation's capital was held the first National Congress of Mothers. It was from its very inception a grand success. This present year, on May 2, the second congress will convene, and already the hearts of mothers throughout our land are beating with quickening throbs as they look forward to its assembling and the results to be achieved therefrom. If we could send one or more delegates to this congress, what a quickening impulse might be returned to us. The principles of the congress are embodied in quotations, "The child is the hope of the race." "To cure is the voice of the past; to prevent, the Divine whisper of to-day." "The National Congress of Mothers, irrespective of creed, color, or condition, stands for all parenthood, childhood, homehood. Its platform is the universe; its organization the human race." God grant to it and to our own organization the guiding of his Holy Spirit, and zeal which shall never abate until the battle is won.

Faithfully yours,
M. WALKER.

HOLLISTER, California.

Dear Sisters:—I have thought for a long time that I would write and ask the prayers of the Prayer Union in my behalf. I have been afflicted for several years with rheumatism, but for the last three years I have been getting worse, and now I cannot dress or undress myself without help, and I am in pain every hour of my life, and for the last month I have not been able to do any sewing, which I have always tried to do before, although my hands and feet are badly drawn out of shape, and at times the pain is almost more than I can bear.

I have been promised through the gift of tongues that if I was faithful and patient I should be healed. I received this promise in our Prayer Union when there were only three sisters present, two sisters beside myself, Sr. Stone giving the tongue and the interpretation. Again on our last sacrament Sunday through the gift of prophecy in administration, I was promised that if I would keep the Word of Wisdom and be patient and faithful I should be healed. Our meeting was one long to be remembered, for the Spirit was with us in power.

Now, dear sisters, I ask you to pray for me, that I may be faithful and patient in my suffering, and have strength given me to keep the Word of Wisdom, and be patient with my children, and raise them aright. It is very hard to be patient when I see so much to do that no one but a wife and mother would think of or care about doing.

A few of the sisters here have our Prayer Union every Thursday at three p. m., that being the most convenient time for those

that live quite a way from my house, and as I can walk but a few steps at a time, they always meet at my house. For about a year there was only Sister Davis and myself, but we met every Thursday, but now there are a few others. We are encouraged, and are blessed and comforted many times.

My husband is an elder, but on account of my being sick all the time he has not been able to do as much church work as he would like to do.

Again I would ask your prayers that I may live so as to receive the blessing promised. May God bless all of his handmaidens that we may be faithful, is my earnest prayer.

Your sister in Christ,

MRS. C. W. HAWKINS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Prayer is requested for "Auntie Groom," of Helena, Montana, who is suffering severely from a complication of diseases. Please remember a great sufferer.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

NOTICE TO SUNDAY SCHOOLS.

THE supplement of the *Herald* of last week gave the substance of a resolution that prevailed at the late General Sunday School Convention at Independence, Missouri. It was to the effect that each Sunday school of the church is requested to take up a separate and special collection on the third Sunday in May for the purpose of purchasing furnishings for the halls of the Saints' Home at Lamoni, Iowa. Said collection to be forwarded as soon as practicable to the treasurer of the General Sunday School Association, Bro. A. B. Hanson, Lamoni, Iowa.

This is a move in the right direction. Private individuals and other societies have furnished various rooms in the Home and we as Sunday School workers now have the opportunity to drop in our "mite" as this noble work draws on to completion. Shall we not respond? We trust you will.

This notice may reach you too late to observe the regular day. If it does, it will do equally well on a following Sunday. This need not and should not in any way interfere with the regular collection of the day. Previous notice of this *special* collection should be made to each school by the one in charge giving full explanation of the object of the collection and that the funds will be received by the Association Treasurer and by him turned over to a committee appointed by the General Convention to make the purchase. Also that full report of the whole matter will be made in due time.

The Home is moving right on to completion—is now being occupied—and we trust will meet the laudable end for which it was intended. And may our efforts to help in this line be abundantly successful.

Your brother and colaborer,

T. A. HOGAS, Gen. Supt.

FOR the reason that the *HERALD* needed a great amount of space in which to publish the proceedings of the General Conventions, the "Religio" and General Sunday School Association, and the General Conference, the Sunday School Department was dispensed with for a few issues. Now that these gatherings are past, and their proceedings published, we again take up the work about where we left it.

The General Sunday School Association has reason to congratulate itself that the convention just passed into history was one of the best, all things considered, that it has yet held. Peace and harmony prevailed, and a desire to ascertain what is for the best interests of the work seemed to actuate every one in all their efforts from the beginning to the close. And the earnestness and prayerfulness of the workers was rewarded by a better understanding being had on many points and an assurance felt by many that a more united effort along the line of Sunday school work was now possible than had been heretofore. With the Sunday school work, as with all other lines of spiritual work, the better we understand it the better work we can do in it; the better we understand it the more we love it and the more zealous we become in it. Hence we look for the work done at the convention to bear good fruit during the coming year.

A part of the officers of last year were obliged to decline further service to the association on account of other duties which demanded their undivided attention. All filled their positions well and effectually. And we here express our appreciation of the earnestness, thoughtfulness, and efficiency with which they each did their work. We regret to see them step out, but it seemed to be necessary. However, we feel assured that they are not out of the work, for they are too thoroughly imbued with a love therefor to ever lay it entirely aside.

As you have already been apprised, Bro. J. A. Gunsolley, of Lamoni, Iowa, was chosen First Assistant Superintendent. He is known to church people generally, being connected with much of the auxiliary work of the church as well as much of the regular work. He has been in the General Association since its organization and keeps in touch with its work and its workers. We bid him welcome and work. It is indeed, a very pleasant recollection to us that Bro. Gunsolley and the General Superintendent were roommates and classmates during their schooldays. They struggled together with the various difficult problems found in their school work. They shared their pleasures when hard work was set aside. They found refreshment and joy in the Sunday school and in the social meetings of the branch in which they then resided. Last, but not least, realizing that they could not always remain together, they persuaded two other roommates, two "fair daughters of Zion," that it were better for all concerned that life's stormy sea be sailed with them. So, in the due course of years, the pleasant dream became a sacred reality. And now while these intimate associations have heretofore been only or little more than

a pleasure, they become a real benefit. Two persons who know each other so well can do much more and better work than were they only strangers. We gladly welcome the brother into the pleasures and responsibilities of the General Association duties and bid him Godspeed therein.

Bro. Charles E. Crumley, of 964 Court Circle, Los Angeles, California, was chosen Second Assistant Superintendent. We have never had the pleasure of meeting the brother, but from the confidence expressed by many who are acquainted with him, we feel that the work will not suffer at his hands. This is the first time the western slope saints have been represented in the choir of general officers. This we trust will be the means of stimulating the Sunday school movement to greater possibilities in that region. We do not mean by this that California is especially behind, for such is not the case as we understand it. But that with them, as with all other sections, there is room for great improvement, and one of the general officers with his many opportunities to advance can do much more to build up the interests of the Sunday schools than he could possibly do otherwise. So we look forward with pleasure to the many good things in store for California. We hope to have the pleasure of meeting the brother sometime in the near future. We welcome him into our association as an officer and pray God to bless him for his work.

Our General Secretary, Bro. W. N. Robinson, of Independence, Missouri, has filled his place for five years and is known to all the Sunday school workers. A man of sufficient energy and ability, he has pushed the work in his department to its utmost. And the association owes much of its growth to the results of his efforts. He is equally as successful as an organizer and adviser and has many times sacrificed home and business interests to "be about the Father's business." The rewards for his labors will not fail.

Bro. A. B. Hanson, of Lamoni, Iowa, was elected Treasurer of the General Sunday School Association. His name was brought forward by those who knew him best. He enjoys the confidence of all and we feel assured he will do well his whole duty.

Sr. Mamie A. Allen, of Lamoni, Iowa, began her work as Librarian a year ago. Prior to that time, it will be remembered, there was no Librarian of the General Sunday School Association. The work is thus very new with us. She began with nothing to build upon. All that has been done is original with her, has been thought out, then done. She presented in a paper read before the late General Convention some very valuable thoughts along the lines of Sunday school library work—some that elicited a very interesting evening's discussion. And we do not doubt but there were those present who went away feeling that there was more in the library makeup than they "had dreamed of in their philosophy." We do need a *good* Sunday school library, but have no use whatever for any other kind. Better to have no book at all than a bad one. Sr. Allen is now executing a plan of work that will certainly

be productive of good when completed. If you are in need of advice in this work, write her. Or if you are anticipating purchasing books for a Sunday school library, correspond with her before so doing.

We were glad to see her continued in the work she had begun so well, and wish her success and the blessing of God's Holy Spirit therein.

The General Superintendent was continued in his position. This we interpret as an indorsement, in part at least, of the work done or attempted during the year. We shall labor, as before, for the upbuilding of the work and the glory of God, trusting that he will guide us ever as we need.

SOME of our correspondence has run behind, which we very much regret. Owing to the extra amount of work incident to a General Convention, we were unable to be prompt with it all. We are about up with it now, and think we will be able to keep it thus. We are always glad to hear from the Sunday school people, as it is indicative of life and interest.

THE best season of all the year for the Sunday schools to prosper is now upon us. Is your school "looking up" any? Upon these cheerful spring mornings it seems that every one should feel like going to a house of worship and study of God's word, and praise his name. Put your visiting committee to work gathering in the indifferent ones. Awake to your own possibilities and duties and see if an increase in interest and attendance cannot be had.

Letter Department.

ARGENTINE, Kan., April 4.

Editors Herald:—I mingle my voice with many of the good expressions made in your columns of the onward march of the restored gospel, and the good being accomplished by God's servants in winning their way into new fields, and also the good accomplished in the old fields. Surely the hastening time has come, and God is preparing the way before his faithful servants in many ways. There seems to be a general awakening in regard to the way of salvation, and as the proclamation is being repeated of the expression of Jeremiah, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," it truly has an awakening effect upon many; and when the message of the restored gospel is proclaimed we see a fulfillment of the words of Christ where he says, "I am the good Shepherd, and know my sheep, and am known of mine."

Last evening we closed a protracted meeting of twenty-nine sermons in a nice little hall, the use of which is so generously donated to us, by Mrs. T. Jones, and at the close of our meetings we sang from the heart, "Praise God from whom all blessings flow." The hall was full nearly every night, and even a few nights when it was raining the

congregations were good. Many have through this series of meetings been brought near the kingdom of God and thoroughly impressed with the sign that we have hung up in the hall, "Primitive Christianity; no more, no less." Not only have the people who came been instructed by us, but day after day during these four weeks have the people who heard, proclaimed throughout the city what they heard, so that more preaching was done by the congregation than by us. The result is that in the near future many will no doubt unite with the family of God. During our protracted efforts we were ably assisted by Bro. R. J. Parker, T. W. Chatburn, M. F. Gowell, and R. Etzenhouser. Bro. Frank Parker, who has lately been ordained to the office of priest, rendered us excellent assistance.

F. C. WARNKY.

BILOXI, Miss., April 25.

Editors Herald:—I frequently see requests for prayer in our papers by sisters whose husbands and sons are addicted to the drink habit. Having been a member of the W. C. T. U. for a number of years, I have learned some of the precautions necessary to successfully overcome the habit.

Use neither tea, coffee, nor tobacco. Saints should not use them anyway, as they are forbidden by the Word of Wisdom. Substitute some brand of wheat or rye coffee, or make it yourself.

The use of tobacco is *sure to prevent* a cure. If unable to abstain any other way, get Bro. Ordway's remedy and give it a thorough trial. If possible take a Turkish bath once a week; if not be *sure* to take a hot bath twice a week just before retiring. If a bath tub is not available, use a wash tub. Use soap freely. If troubled with headache, bathe the feet in hot water and apply cold cloth on head.

Eat plenty of fruit, fresh apples preferred. Be *sure* to use graham bread and very little meat. *Avoid pepper*; it only serves to excite the thirst.

Frequent bathing, wholesome and proper food, and avoiding that which excites the appetite, will help a long, long way on the road to recovery, and *keep you there too*.

The above rules are simple, but they are imperative, and cannot be neglected if anyone desires to overcome and *remain free* from the habit.

This and avoiding the society of those who increase the temptation to drink, will, with a firm trust in the Lord, bring the desired blessing.

Your sister in the gospel,
MRS. IDA STEWART.

BOZEMAN, Mont., April 4.

Editors Herald:—I have just returned from Willow Creek, where I was well received by the people. There seems to be a fine class of people, and it seems to me there is a good field for the church. Two Utah elders have been there; I would like very much to have seen them; they say they are coming this way. I will agree to entertain them with what is written in the books. Those fellows

either willfully misrepresent matters, or they are very ignorant as to facts. I intend to make it as interesting as I possibly can for those elders wherever I find them.

Since my appointment, last conference, I have endeavored to keep posted on the demands of the work throughout the eastern part of the State, and have written to all parties that I have been able to get their address, but have received no answer from some. Now I ask it of the saints throughout the eastern part of Montana that they correspond with me. A letter addressed to me at Bozeman will always find me; I see by a late *Herald* that some of the Utah elders have been at Gebo, misrepresenting matters as usual. Now I stand ready to do all I can to see that the work does not suffer here; but there is one thing our people must bear in mind, that we cannot keep posted on the demands of the work in every locality unless you communicate with us.

Bro. Wells has made an opening at Big Timber, and has baptized two there, and thinks more will follow. I think there is a good field for the church in eastern Montana. I think ere long we will be able to build up a permanent work at Bozeman. We have the material to build with, and plenty of it; all we want is a little more of the good old fire within.

In bonds,

GOMER REESE.

ST. LOUIS, Mo., May 1.

Editors Herald:—When we read of the list of conference appointments and learned that but one missionary had been sent to this part of the country and he to labor but part of the time in this large district, it appeared that something had been forgotten. Possibly this is due in a measure to the fact that last year we were more favored, having two sent here in addition to the one that is to labor with us part of the time this year. When the fact became known at our Sunday services following the date the appointments had been announced at Independence and prior to receipt of published list, that Bro. Bond was assigned elsewhere, the many eyes that were moistened with tears testified to the high esteem and appreciation by the saints of his labors among us. While this may be a favorable indication, the fact that God has shown his approval of his work while with us by a bounteous outpouring of his Holy Spirit at many times, is to us a much greater evidence that his work has been acceptable to our heavenly Father than even the tears of good, honest, and sincere saints. We feel quite sure that these tears bespoke the real feeling of the heart, and that St. Louis has just as good Latter Day Saints as the church can produce when measured from a moral or spiritual standpoint. Yet there is a possibility of our being mistaken in our judgment when considering a man's ability or fitness for a place, basing our thoughts on our personal feeling for him; hence as we view the situation the only correct way to determine in such matters is whether the results of his labors have shown whether God has approved or disapproved the work done. We feel safe in saying that the results of his work will not

be taken, even though he is; and while a remembrance of personal relations may be the means of cheering us in future hours, the developing results of careful and persistent labor will do a great deal more for us and the church generally.

While these conditions may be true, please do not consider us as man-worshippers. We feel like giving a most hearty amen to a part at least of the sentiment expressed in "Conference Aftermath" in current number of the *Ensign*. Man when measured by the stupendous work assumed by him when this great cause was intrusted to his care is but a small affair, and he only becomes mighty and strong as he is operated upon by the Spirit of God. To believe that people are to be astonished and magnified by some man's ability in this latter-day work, usually means disappointment to all concerned. By this we do not wish to argue that all men are of the same worth in the same place, for all men do not live with the same strictness nor exercise as great care; but with same conditions God is surely no respecter of persons.

I feel to be expressing the sentiment of a majority of our people, at least, when I say that, though we may feel sad to have to say farewell to Bro. Bond, that others sent here to labor will have our most hearty support and coöperation. The work is onward here; and the outlook has never been brighter since I have been acquainted with the saints in this locality than at present. Our desire and effort should be, and is to see it go forward. When Zion is fully established it is our fervent hope that our district may be one of the polished gems therein.

A number of the brethren from the East stopped over with us a short time on the return from conference—Brn. Marshall, Scott, Slover, Miller, and Sheehy, that we now call to memory. Bro. Sheehy remained over Sunday, speaking in the morning and evening at the chapel, and in the afternoon at Cheltenham, making it rather a busy day. He also materially assisted in other work while here. None of the others above-mentioned remained over Sunday.

The thought is sometimes expressed that all men are born free and equal. Possibly they are, but when I think of the four young men who are now giving up their entire time to advocating a system of religion in this city as founded through Joseph Smith and sadly contorted by Brigham Young, I feel to question the thought. Those who try to raise additional funds for foreign missions in different denominations tell us that more young men are offering themselves every year than can be taken care of, for want of funds. This is the argument used at least, and we have no reasons to question the statements. It is a fact well known that many of them do go whether all go that want to or not. Some of them sacrifice the pleasures of home and pleasant surroundings; they go and teach a system of ethics pure and simple so far as the moral part of their teachings are concerned. They try to teach what they know, and in the best manner possible; and whatever the ultimate results may be, they in many cases assist some people by their

wholesome teachings. Frances Willard and Lady Henry Somerset have taught many wholesome truths. These people teach what little they understand of the good and the pure of the Bible and let the rest alone. The four young men above referred to may come with just as good intentions, with just as good motives as the others; but they have been unfortunately born, unfortunately taught, and instead of teaching only the pure principles of the gospel, in their efforts to explain away the apparently clouded portions of the Scriptures mix it all up together, and in the strenuous effort to cover up and explain the misdoings of those ancient men of note, apparently overlook and forget the pure and wholesome teachings of Jesus Christ. There is nothing in the teachings of Jesus Christ that needs explaining away. It will, as the record has it, stand the test. We are not here as representatives of Abraham, David, or Solomon; but of Christ.

While anyone who understands fully the teachings of the gospel can but hold some of their teachings in contempt, the sacrifice they are making must elicit some sympathy. The most disgusting feature of their work here is their attempts to cover up that in their system that will not stand the light of the noonday sun, and the means adopted to accomplish this purpose. For example, they have all along contended that polygamy was no longer a tenet of their church; but when closely pressed recently they explained the situation thus: When the edict went forth that polygamy must cease to be practiced, this does not say that a man who had a number of wives must cease to treat them as his wives, it was interpreted by them to mean that no one should marry more than one wife henceforth under present conditions; and, that a man who already had more than one wife and now living with them as such, it was not polygamy, but "cohabitation." Truth is mighty and will prevail, and in our judgment it is better to go down with truth with the knowledge that it will ultimately prevail, than to vainly attempt to bolster up a system with truth submerged by a contortion of the English language. Those "silken cords" are nice and soft, but I don't want them around my neck.

May God's choicest blessings be with the right,
Yours hopefully,

J. C. HITCHCOCK.

BEARDSTOWN, ILL., May 3.

Editors Herald:—Twice twelve years ago to-day I was baptized in Spring River, at Galesburg, Jasper County, Missouri. My consort, and Brn. Charles and Henry Wagner, all long since deceased, and Mr. John Merrill, who also was immersed, formed the party that drove over from Joplin in a cold drizzling rain. Being chilly from the long, slow, damp journey; and having gone there to district conference to obey my matured convictions, I went not near the fire till I had personally tested the temperature of the clear, roaring, rushing tide. The milldam was just above; the hamlet, and forest were adjacent; the pebbles were beneath our feet, while on the strand, and in the water, the voice

of melody graced the peaceful scene; and praise and prayer crowned the occasion.

Elder Isaac Ross, of Pleasant View branch, Kansas, with stately tread and strong arms, and a kind, sympathetic, tender voice authoritatively exclaimed, "Morris, being commissioned of Jesus Christ I baptize you," etc., and presto! it was done. That happy time is an oasis in my grateful memory.

My regrets are that I did not find the way of life a score of years sooner and that I have done so little for the cause that has done so very much for me. My desires have been in favor of the good and the true, but my ardor and zeal have fluctuated somewhat, I fear. Amid complex trials from within and persecutions on most every hand, yea, when death saddened my heart, and shattered my fondest hopes of domestic tranquility, I did not wholly despair, but saw dimly, through the hot blinding tears, the reward that awaits the faithful. The consolations of the Christianity of Christ and the Bible; when evil surmisings abound and friends are few and far between, and foes are all around to tear and crush afresh the wounded broken heart, are incomparably glorious and immeasurably blessed. Sympathetic friends may freely tender condolence and do all they well can to assuage grief and lift burdens; but God alone can turn sorrow into joy and gladness.

For my two hundred and sixty-eight months of ministerial service I have averaged about one baptism per month. If this count was many times larger it would appear small indeed as compound to the billion and one half of earth's teeming inhabitants that need the gospel. A very few of those I watered have grown cold and weary and either sat down on the highway or turned away for the leeks and onions and flesh-pots of sin. Several have died in the faith, and with their faces Zionward many linger on the shores of mortality; and a few have been called into the ministry.

As I grow older I will doubtless baptize fewer when others are ready and willing to wield that arm of service. It will encourage them, and aid them to have a good report, and crush out selfishness in preferring others, as also in vindication of the law. The missionary spirit has been upon and within me as I have traversed the continent almost from east to west beyond the Rockies, and from Canada to the cotton fields of the sunny South. As I cruised amid the coast islands of the Atlantic, and doubled Maine at Eastport, passed through New Brunswick, over the Bay of Fundy forty-five miles in width, and sojourned in Nova Scotia a season, I did lift up my voice at times and in places too numerous to mention. I trust, if health, strength, and mind will abide with me to stand at my post and answer to roil call.

I feel hopeful that I may providentially be permitted to do much solid lasting work yet. I have the moral support of my wife and children, and they have the spirit to sacrifice for the work. To have loved ones at home praying for you is a great consideration for the field forces. These humble advocates of redeeming love that go forth to publish salvation abroad are remembered at the throne of

grace, and in a temporal way, by the worthy who toil in the affairs of this busy life.

They should merit esteem by due sobriety in demeanor, having hopeful cheerful spirits, studious habits, energetic and courageous push, tempered with charity for the weak, justice for the strong, pity and forgiveness for all.

Local authorities would do well to see that the law is kept within their jurisdiction. And now may the God of grace advance the cause of Zion, and shield, direct, and protect her children.

M. T. SHORT.

INDEPENDENCE, Mo., May 4.

Editors Herald:—Will you please insert that Brn. Gillespie and Miller, who aid the work as they see opportunity, again allow my mail in their care; my field address therefore is care of Box 28, Cleveland, Ohio.

I desire correspondence from points where labor is needed in Ohio and Pennsylvania, especially from points outside of branches. Will be in Ohio about May 20.

In bonds,

R. ETZENHOUSER.

FULTON, Iowa, April 24.

Editors Herald:—Ministerially I have not done perhaps as much labor as some of my brethren; but it has been great consolation to me to know that what I have done the Lord has blessed, and in some cases to a great degree.

Bro. Peterson and I have labored together most of the last fall and winter, and we endeavored to honor that portion of Scripture which says that the missionary should go into the world and open up new fields and leave the branches to the care of their presiding officers. I do not desire to assume the position of a critic, but looking our district over the thought comes to me, Had we as missionaries applied the command, "Go ye into all the world" more forcibly in our labor heretofore, our field would possibly have numbered many hundreds more. I believe the present authorities of the districts have done and are doing nobly in the prosecution of missionary work in the district. Some of the most promising openings have lately been effected in our field, more than for years before. The southern part of the district until recently has had but little labor performed there for a good many years. Some twenty or thirty years ago Elders Ruby, Bronson, LaRue, Holmes, T. W. Smith, Bro. Joseph Smith, and others had done work there, and the work was in a prosperous condition; but later the hand of the evil one, in the way of aspiration, was permitted to enter and now only a few remain to tell the history of the past and the doings of the Lord there.

Strange the story, and O, how humiliating to hear how the strong ones in Israel, Saul like, fell and brought shame and disgrace upon themselves and the church!

It is true, the mainstay of the church is in its presiding authority, and my soul lights up with great hope for the work in the district; for, generally speaking, we have good presiding officers; that is, men who are careful and pains taking. The work therefore

in the district is in the best shape generally, that I have seen it for years.

The Lord has blessed me much in my labor during the past year, and many times while presenting the truth have I been given marked evidences of its divinity. Just after Christmas, while passing through Davenport, I was called upon to go and administer to a prominent physician's wife, of Rock Island, Illinois. There had been attending this lady five of the best physicians of Rock Island, Davenport, and Moline. This woman was Mrs. Dr. Asay, and her affliction was paralysis of the stomach and throat. This was the greatest case of suffering I ever witnessed, and the medical skill of the physicians was baffled. After the first administration the paralysis began to leave this woman's throat and after the fourth or fifth administration the paralysis had left her stomach. This was one of the greatest cases of healing I ever saw.

On my return trip from the northwest I stopped off at Grove Hill, where my wife was visiting her folks; and while there the saints and friends made up a box sociable for our benefit. The receipts were about sixteen dollars, and to say I was thankful for their favor is only putting it mildly, for this came in a time of need, and I am sure from those who are our friends indeed.

May heaven smile upon Zion, is my prayer.

J. R. SUTTON.

COUNCIL BLUFFS, Iowa, April 19.

Editors Herald:—In your issue of the 6th inst. the Rev. T. W. Williams says that I had delivered a lecture on Mormonism; and from the manner in which he makes the statement the reader must infer that the lecture was against the above ism.

Now I will say that I have charge of Union Hall of this city, and have acted as chairman of a succession of spiritualistic meetings during the last four months, and that there has not been any lecture, either by myself, or any other person, delivered either for or against Mormonism.

Yours respectfully,

BENJAMIN WINCHESTER.

MAGNOLIA, Iowa, May 4.

Editors Herald:—I bid my dear brethren, sisters, and friends of the Nebraska mission adieu, it having seemed wisdom in the appointing power to return me to another mission formerly occupied. It is with much satisfaction that I take a retrospective view of my labors for the past two years, knowing as I do that I sought to labor with but one object in view, and that the good of souls and the advancement of God's work in all departments thereof. To say that I have accomplished all the good I had desired would be falsifying my hopes, but that some progress was made I am assured.

For the assistance and hearty cooperation of many of the saints I feel truly gratefully, and for the expressions of others as to their willingness to have helped more than they could under the circumstances, I am equally as grateful; and for the unity and peace that prevailed almost universally with all

officials, local and general, I return my thanks to God. Wherein differences existed it was of the head and not of the heart, as a rule.

Last but not least I must not forget the kindness and assistance of the little folks, some of whom made sacrifices of things they would have had pleasure in possessing, for the greater pleasure, as it seems to have been, for them to help the missionary with means to pay his expenses. May God's richest blessings be upon all such, and upon all who have by kindly word or deed encouraged the missionary on his way.

To you I can heartily commend for assistance and encouragement my brethren who labor among you this year.

My experience at the Conventions and Conference at Independence was in some respects very instructive, and I trust in every way will be profitable; yet not equal in some respects to those I have attended. While it may be that as a whole they were the equal of any attended, yet in contrast with what was hoped they may have seemed not equal. I believe at times to maintain with honor positions occupied is as great as at other times to take what seems to be great strides towards positions to be occupied; and I am satisfied that the church has in some departments attained higher spiritual grounds, and in no particular can I see but that, we have made wise movements towards maintaining every position previously occupied; hence on the whole I feel satisfied, and believe the saints with courage and confidence can move forward.

To attain to any position there must be recognized in us by the heavenly Father virtue and ability to maintain such position; and as we are seeking a very high position when we pray "Thy kingdom come," we should prepare ourselves by a cleansing of all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord, laying aside all superfluity of naughtiness, jesting, light-mindedness, and foolish talking, in order to receive instruction from our Father concerning farther preparation to be made preparatory to the coming kingdom.

When an accident has happened to one of our friends and there is a necessity for a surgical operation, it is with seriousness of mind that we see the work done, fearing lest it may not be done properly and the friend remain a cripple, or suffer longer than is necessary, and thus be an extra burden upon his friends. We claim that a terrible accident has happened to our best friend, the body of Christ, that it became disorganized, and that it caused untold suffering to many members of that body, and we are called to assist in the reorganizing of that body that it may be a perfect body in its operations in every part, and every joint act in supplying the needed action, for the purpose of accomplishing all the good, and enjoying all the possibilities of the body of Christ. We are laborers together with God to the end that this may be accomplished, but I fear that we are not, as servants of God, as serious minded as we would want the surgeon to be who would operate upon an afflicted friend, nor

as serious minded as we would be while the surgeon was operating, nor as serious minded as God whom we serve wants us to be; for has he not spoken against too much laughter and light-mindedness? But, when has he had the occasion to reprove his people for their consideration and over much sober-mindedness? Has not the church remained in a crippled condition and Zion suffered longer than was necessary, and that because we would not, as instruments for God's service, prepare ourselves, or place ourselves in such a position that God could prepare us to do the work needed for the complete reorganization of his church preparatory to the coming King where we are to be, if worthy, kings and priests unto God? I think this is evident to all who stop to consider the matter seriously.

May we as servants of God, who stand upon the walls of Zion and behold suffering humanity, and the great need of help, and that hastily, so prepare ourselves that when we meet in another General Conference we may do so acceptably to God, in a *solemn assembly*, to show forth that wisdom that gives evidence that we have been taught of God, and that we are in such assemblies under the guidance of a godly power to work out such results as will effect many souls favorable to God, give life to the famishing, and prepare a feast and a robe for the prodigals we are inviting to return.

I shall enter upon my present field of labor with confidence born of the blessings I have here enjoyed when laboring in the past. I have already enjoyed largely of the Spirit's help in my ministry here since my return from the conference. Two were led through the waters of regeneration last Sunday at this place, and others are near. Opposition is shown through one of the local ministry, he trying to show what he thinks others ought to believe, though he *knows* nothing about it himself; and to show how foolish Paul was to believe in such things as the gifts of tongues and interpretation. He claimed to speak in tongues one eve at his service, and then told the audience that the reason they could not understand it was because he had not told some one what he was going to say beforehand so they could interpret. How wise (?) this man's logic will be in the day of judgment when placed side by side with the statements of Paul that these gifts are the gifts of the Spirit of God, by which all have been "baptized into one body, and have all [of God's children] been made to drink into that one Spirit." Sad will be the day for all such who love a lie so well as to turn or try to turn God's word into a falsehood, or a thing of deception.

My hope grows brighter, and the barriers grow thicker; but in God is my trust.

Your brother,

J. F. MINTUN.

Original Articles.

IS IT A STATE CHURCH?

It is not that I have any animosity to the good old "stars and stripes" that I pen what shall follow, because I have none; yet I love the British ensign more. Several weeks at a time have the "stars and stripes" fluttered in the breeze over my house in honor of those whom and that which I love of that country, and doubtless will continue to do so. But some years ago one of the church missionaries to this country chanced to attend a service in an Anglican Episcopal church, and became very much disgusted because he saw a picture of the Queen, which represents British institutions, hanging up in a church, pretending to be the church of Christ, which I will admit is a disgusting sight. Yet as that church is a State church, and draws support and defense directly from the State, it is in a measure excusable. But will anybody explain to me why it should be any less disgusting to have a church decorated with United States insignia by order of General Conference? Does the church draw any direct support from that government? Will the United States government protect the church there any more than the Canadian government will the branches of that church here? Was it not government troops that permitted the mob to slaughter the prophet? Did the government redress that crime? Was it not a United States President that said, "Your cause is just, but we can do nothing for you"? Has not the Church of Christ been forced in all ages to fight its way through and up against all earthly governments? And what does Christ owe to any nation?

Now in harmony with a remark in an apostle's speech, which refers to being made loyal to State and society, by this church, I as a representative of the British state should demand that the Canadian flag should also wave in this General Conference to the proportionate size as the church has Canadian church members. And how could it be denied? Now if that is granted to me, which should be, it should also be granted to all other nationalities, Spanish as well. And would not that look beautiful, to see

every man's seat in the Church of Christ decorated with his national flag?

I am not protesting against that act simply from a personal standpoint, but because it involves a principle. The resolutions concerning the Cuban trouble merits the same censure.

Now let us consider the real worth of that resolution, as couched in the fourth resolve in the document. What can the church do as a church to support in any material way any step that the American nation might take in that praiseworthy object of aiding the Cubans? Can it draft any of its members to take up arms? Can it take any of the church funds for war appropriation? While I, with the whole British nation, so far as I know, am in profound sympathy with the United States government upon this matter, yet what power has the church, as a church, to operate with me as a member upon that matter? Not an atom. Then what does the church offer to the government? Simply nothing; nothing. O sympathy; some may reply! What right has the stone kingdom, as a kingdom, to sympathize between nations as nations. The matter of right and wrong is an individual matter in that regard. If not and the General Conference of the Kingdom of the Prince of Peace should be turned into a war powwow. Why does it not spread out a little wider and consider China, and offer a little "nothing" to that country, which is being carved up? Also to some of the North American Indian tribes, whose rights and privileges have been curtailed, to speak mildly, by the United States government officials?

Brethren, I think we should be careful of the point of this wedge. I paid twenty-five cents for the daily *Ensign* to hand around. They came. One I hid, so that two Adventists of the seventh day order, with whom I expect to discuss the claims of our church within a few days, would not get hold of it and ask me why the General Conference does not provide me with a little "stars and stripes" to stick up on my end of the platform for a sort of an inspiration, which of course would be perfectly consistent; but it would make the church a laughing-stock just the same. Equally so were it the British ensign. I feel that

It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvelous joy and peace.

The happiness of life depends much on little things; and one can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully.

I am not gaining popularity in this; but it does not matter. I am not especially anxious for popularity in the element that would seek to make the Church of Jesus Christ a state church, by clothing it with state insignia, with cheers and national anthem; but rather go on record in protest before God and angels, and do what I can to keep our church on earth free from the trammeling influences of any and all earthly governments, as I find that all the kingdoms (governments) of this world shall become the kingdom of our Lord and his Christ. I do not want this to be put in the waste paper basket, but published; and if my position is wrong, let some one show me from Scripture wherein it is, and so justify the General Conference.

Yours for the truth,

H. J. DAVISON.

A LIFE'S MOTTOES.

MANY years ago a young man was reading his Bible and his attention was peculiarly attracted by these verses:—

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3: 5, 6.

He stopped his reading to meditate upon them. "What a wonderful promise is contained in these verses," he thought, "and why do not all men accept that beautiful promise, 'He shall direct thy paths'? How good it would be to have God to direct our paths." He concluded he would try to obtain that promise, and after much cogitation and the formation of many resolutions, he began the task.

In all his labors, duties, and business he sought to acknowledge God, and his directing power; and he was very happy in his work.

At one time he was about to enter upon a transaction, in which he felt some doubt, as to the fitness of asking God to direct in it; not that it was unlawful, yet he could not bring himself to ask God to bless him in it; and he did not.

Shortly after this he went again to the Lord to seek his direction, this time feeling free and clear to ask; and in doing so he quoted the verse, "In all thy ways acknowledge him, and he shall direct thy paths," and it flashed upon his mind that God said "in all

thy ways" not at some times, and in some ways acknowledge him, but in all things God must be acknowledged, or there is no promise. And as this thought revolved in his mind and fastened itself there, he learned that he had set himself no easy task when he set out to receive that wonderful promise, "He shall direct thy paths."

However, as a result of his cogitations he fully resolved to continue striving for the fulfillment of the promise. But his views had been enlarged, and he found it necessary to examine himself squarely, and to look at himself without flinching, and see himself just as he was, and find out whether he really intended to strive for the prize or not. The examination was not very flattering, yet as a result of it he thought he saw great need of having God to direct his ways, for certainly he had not been very successful while leaning unto his "own understanding."

But new difficulties arose, for he now has heard the elders preach, and in acknowledging God in all his ways he felt sure that he was directed to obey the fullness of the gospel. And having been a member of one of the Protestant churches, and reared very strictly, he was shocked at some things which he saw and heard in the Church of Christ. This called for another self-examination as to what was erroneous in his former religious training, what was tradition only, and harmful, what must be put away, and what might be retained, and how should he so endeavor to do right, amidst such a conflict of teaching and example as to intelligently and conscientiously acknowledge God and seek his direction.

After much meditation upon the subject he concluded to make himself acquainted as far as possible with the instruction that Christ gave to his disciples, and try to follow it, and also Christ's example. He readily knew that this was a very high standard, and that he could not expect to attain to its perfection; but he wanted a standard, he wanted some directions upon which he could rely implicitly, some instructions following which he could unreservedly acknowledge God and seek his direction. So he chose Christ as his standard. He was not long in learning the fact that if he

would practically apply the teachings and example of Christ in his everyday life, and possibly in the church, he had very much enlarged upon the task or difficulties which he had encountered when he first discovered that he must acknowledge God in *all* his ways.

To illustrate: He was blamed wrongfully and reviled, before his brethren; he had the weapons and the power to chastise the reviler; what should he do? Jesus was his instructor, and when he was reviled, he reviled not. But the law, "An eye for an eye," is very precious to the natural man. But Jesus said, "resist not evil" and "whosoever shall smite thee on thy right cheek, turn to him the other also;" and yet he reasoned, "But justice demands the punishment of wrongdoers, and surely I may punish this reviler, and I understand that it is my duty to punish him." Then the motto came to his mind, "Lean not unto thine own understanding, . . . and he will direct thy paths." And this is his direction: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And he thought also of the question of Jesus, "And why call ye me Lord, Lord, and do not the things which I say?"—Luke 6: 46.

And then his resolution, that come what might, he would always follow the teachings of Jesus to the best of his knowledge. And what could he do?

Now this has taken sometime to relate, but it was only a few seconds passing through his mind, and he decided not to reply, but he spoke kindly and as he understood it, Christlike. He thought he had conquered again, but some of his brethren did not see this; with them he lost influence. He thought he could ask God to acknowledge his act because it was in harmony with Christ's teachings, but some of his friends thought it was childish, almost like imbecility, not to give the reviler as good as he sent; some thought him afraid to do so, and so the judgments ran.

But as he tried to practice the teachings of his standard in precept and example, he found how far short he was of being indeed a true follower

of Christ the Lamb of God; for it seemed impossible for him to practically follow his teachings and example, and many times daily he would find himself doing contrary to the standard, either in deed or thought or in words. And he thought of his endeavor to keep the "Word of Wisdom" by putting away boughten tea and coffee, and drinking all kinds of hot slop drinks at meals; how he fed his poultry and pigs corn instead of rye, and in many other ways doing violence to the instruction in that revelation; and how he found this sentence also in it as a part or summing up of the conditions upon which the promises are to be received: "walking in obedience to the commandments;" and he thought, "that is something like 'in all thy ways acknowledge him;'" and so he reasoned with himself that if he could not receive the fulfillment of this last promise unless he acknowledged God in all his ways, how could he receive the promises of the former, unless he walked in obedience to all the commandments? Yet notwithstanding all this, he still tried to acknowledge God in all his ways, and marvelous were the many ways and instances in which he was directed in pleasant paths. But he found it no flowery bed of ease, but an unceasing watching, and praying, and working; and also it was no easy task to avoid superstition, or a yielding to evil-doers, or compromising the law of God upon the one hand, or a failure to follow Christ in word and example upon the other hand; but where the lines of demarcation were not sufficiently plain for him to decide the question clearly, he chose to risk erring upon the side of mercy; and he soon learned that it required all his fortitude, courage, patience, energy, determination, and faith to even strive to follow conscientiously the mottoes which he had chosen so long ago, and would long since have given up in despair, but he had learned that he who has Jesus as his intercessor at the day of accounting need have no fears, and that he would most surely clear the record of all that is of mortality and give a clean passport into the heavenly city to all those who had tried to acknowledge God in all their ways, and who had tried to act Christlike while here. And then in that

beautiful city *all will be Christlike*, for all shall see him as he is.

He is now an old man, still trying to live as near as possible to his mottoes. And although with much regret and heartfelt sorrow he looks back upon his many failures, he knows that there has been no failure upon the part of God in fulfilling his promise, but times without number his directing hand was manifest and the Lord directed his paths, and he tried to walk in them.

And he counsels all saints to try these mottoes faithfully, that they may obtain the fulfillment of that blessed promise, "He shall direct thy paths." And when he does, be sure to "walk in them." Then you will be found "walking in obedience to the commandments," and will receive wonderful blessings in this life and in the world to come a crown of glory and life everlasting. D. E.

Selected Articles.

DOCTOR ADLER ON RELIGION.

THE RELATION OF MAN TO THE INVISIBLE.

DR. FELIX ADLER continued his course of lectures before the Society of Ethical Culture in Carnegie Hall yesterday morning. The hall was crowded to its utmost capacity.

"What is Religion?" was the subject chosen by Dr. Adler. Introducing the subject, he likened man's life to a clearing in a dense forest. "In life," said he, "we are in a clearing in a dense forest. Surrounding us is a darkness into which no human being has ever penetrated. This is the great unknown. Men have given us a variety of definitions for the word religion. One has told us that it is a belief in a divine God. Arnold says that it is ethics plus feeling for mortality, touched by devotion.

"In their way these definitions are all very well, but they do not cover all. For instance, where would the religion of the Buddhist, of the old Greek come in under these definitions? These definitions are all true, but that is not all that is required. To be a complete definition all the surrounding circumstances must be taken into consideration and embodied. The man who defined man as a biped with-

out feathers told the truth, but such would hardly be accepted as a good definition. To my mind, the best definition would be: 'It is the relation of man to the invisible reality.' This is a definition which is broad enough to cover all nations and religions, from the lowest forms to the highest. It fits man's mind as to what the invisible is.

"There are three phases in the advance of religion. First, the earliest, when it meant the utter dependence upon a superior power. It was religion born of fear and slavery. Even to-day there those who will tell you that religion is the outgrowth of abject fear. It is true that fear plays an important part, but as an accepted truth this statement is a gross exaggeration.

"With the advance of religion human life has become more secure. But even to-day we witness the horrible ravages of famine in some of the backwoods countries. In the civilized countries, however, famine has ceased to be a menace. We are not dependent upon the success of our crops as are the people in the backwoods. To a more or less extent, medical science has given us a safeguard against the ravages of physical ills, but these are but temporary and uncertain at best. Religion also teaches men to help themselves. In the olden times religion was slavery in its methods. Men who worshiped were dependent upon the caprices of the gods. The gods were swayed by impulses.

"The second period marked a great change. It was when the Hebrew combined all the spirits into one, and began teaching the law or morality, that religion began taking its greatest strides in the advancement of the world. It marked the end of the reign of the capricious gods. It turned uncertainty into certainty, for, according to the laws of the prophets, the people could anticipate God's ultimate acts as to the coming life.

"This advanced religion also did away with the idea that God could be won over by gifts and flattery. It taught that these ideas were nothing short of insults to the Almighty. But with all the great advance, man's emancipation has not yet been worked out, and there remains much to be accomplished. We know that a life of

conscientious morality will be rewarded in the other life, but this is not enough to do. And right here is where some of us turn our backs in fear. There comes to some of us a feeling of despair.

"In our physical ills shall we become stoics? Shall we make believe that which we do not feel or believe? Decidedly no. Let us face the problems of life face to face and trample and conquer our physical ills with the spiritual instincts that are strong within all of us. What is it that causes the man who is lying on a sick bed to smile with contentment? It is because he has discovered an ideal. He has discovered that he has a soul, a something which physical ailments cannot touch.

"Religion is that something which sustains, redeems, and consoles man in times of need. Within all of us there is a great spiritual force, but we must have God's help in bringing it forth. To those who lead a thoughtful, good life there comes a wondrous change; a feeling of the nearness with the Almighty."

In closing, Dr. Adler took exception to certain public criticisms that he was trying to teach a new religion.

"That is not so," he said. "I only draw a sharp line between ethics and religion. I have found that while the sustaining power is invisible, it is real."—*New York Tribune.*

Conference Minutes.

KIRTLAND.

Items omitted from minutes of conference held at Sharon, Pennsylvania, March 19 and 20, 1898. The following preamble and resolutions were adopted:—

Whereas, we believe that there should be some protection against unwise desire to ordain persons to the priesthood and avoid unpleasant complications as have occurred in the past; therefore, be it

Resolved, that all persons to be ordained in this Kirtland district shall be, by the branch of which they are members, recommended to the district conference for ordination; and also that the advice and consent of the missionary in charge be sought.

This resolution shall not be construed to interfere with the right of certain general church officers to ordain persons to the priesthood where no branch organization exists.

Resolved, that the conferences of this, Kirtland, district meet *en masse*, and all members in good standing be eligible to take part in the deliberations.

Petition of the Conneaut Township branch for the ordination of Bro. Ulysses Garwood to the office of teacher, and Bro. Frank Atwood to the office of deacon was granted; and the president of the district was instructed to write to the missionary in charge for his consent, and then provide for the ordinations.

DORA I. EVANS, Sec. pro tem.

Sunday School Associations.

CONVENTION NOTICES.

Far West district Sunday school association will convene at Kingston, Missouri, June 3, at 1:30 p. m. Opening song, No. 162, by Kingston school; Prayer by Sr. J. C. Elvert; song No. 128. Short address by Elder H. O. Smith. Business of convention. Five-minute talk or paper, Some reasons why we should support and defend the Sunday school, Sr. G. Simmons. How can we best hold the interest in the primary classes, Sr. M. J. Head. How can we best hold the attention of a class of young ladies and get each one to prepare and take an interest in the lessons, Sr. Gilliland. Blackboard exercise, Charles Cravens. Closing song by Kingston school. Eight p. m., song; prayer by C. P. Paul. Two appropriate recitations by Kingston school. Habits of speech and what they signify (paper), Carrie Lewis. Slang and its prevalence among us (paper), Colman Snider. Paper or talk, Some reasons why we should study grammar, Enos Bray. Anthem by Kingston school. Why parents should be interested in Sunday school work, T. T. Hinderks.

J. M. TERRY,
C. P. FAUL,
W. C. DUNCAN, } Committee.

Decatur association will meet at Hiteman, Iowa, the evening of June 9, and hold over the 10th. There will be one business session and one prayer meeting. The remainder of the time will be devoted to institute and literary work, and short talks and experiences.

W. B. PAUL, Supt.

Galland's Grove district Sunday school association will meet in convention at Detroit, June 3, at 10:30 a. m., to transact what business there is to be done. The afternoon will be devoted to "round table" or "question box" on the Sunday school work. Literary entertainment on temperance in evening. We invite all to come and help to make the session profitable. Secretaries of local schools, send your reports in time to reach the district secretary, that he may have them when we meet.

WILLIAM MCKIM, Supt.

Miscellaneous Department.

HIGH COUNCIL.

The High Council held seven sessions at Independence, Missouri, from April 9 to 16, 1898. Unity and peace prevailed during the transaction of business. On roll call the following were present:—

Presidency: Joseph Smith, Alexander H. Smith, Edmund L. Kelley.

Councilors: James C. Crabb, Calvin A. Beebe, William Anderson, John Chisnall, John A. Robinson, Charles E. Butterworth, Robert M. Elvin.

Absentees: Charles Derry, David Dancer, Asa S. Cochran, James H. Peters, Frederick G. Pitt.

The following High Priests, on nomination and vote, were chosen to fill the places of the absent councilors: Jacob W. Waldsmith, John M. Terry, Roderick May, Temme T. Hinderks, Francis M. Weld. And in the case of Wilson Hudson vs. Bishop's Court, High Priest Henry A. Stebbins to take the place of councilor Robert M. Elvin.

In the matter from England, three sessions of four hours each were given to the patient hearing and examination of the papers submitted, and following decision was unanimously adopted.

DECISION.—South Manchester branch, England, vs. W. J. Armstrong, *et al.* Decision of High Council. This case comes before the High Council in an irregular way, being an appeal from the action of an elders' court and district conference, but is of long standing and numerous complications, and one of the parties in the case having in the meantime died, the council has thought proper to pass upon the merits of the controversy rather than to refer back to local authorities. The law defining the duties of the High Council of the church is as follows: The "high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."—B. of C. 99:1.

Provision is also made in the law for an appeal direct to the High Council from the decision of a council called abroad by the traveling high priests abroad, par. 11 and 13. There is also provision for an appeal from the action of a district conference to the General Conference of the church. (See Book of Rules.)

The question of whether the action should be to the General Conference or Bishop's Court depending upon the matters in controversy; and where parties are in doubt as to the proper course to pursue, the advice of the Missionary in Charge should be obtained in writing to guide. (See Book of Rules, p. 137—f.)

In the case under consideration suggestion is made of the death of Bro. John Smith, and so much as relates to him will not be considered in the opinion of the council.

This cause arose by reason of the action taken by the Manchester, England, district, and supported by Manchester branch to separate and divide the Manchester branch into four different organizations, and arrange for four different meeting places in the city of Manchester instead of one.

The object evidently was for the purpose of extending the work in the city of Manchester and better accommodating all parties concerned.

In attempting to carry out the action

agreed upon it was found impracticable to organize the proposed branch in East Manchester on account, so far as the record discloses, of obtaining suitable place of worship; and the branch instead, retained the membership of its members in the places it had been able to organize, and in the meantime designated as the South Manchester branch that part which, if the record is understood, the original Manchester branch was located.

No appeal was ever taken from the action of the branch or district towards dividing and reorganizing the original branch; but after the case before us arose, the legality was questioned in a collateral way, but not sufficiently early in the proceedings to properly call in question the validity of the acts.

We think, then, the action of the district conference and branch in their work of reorganization must be sustained.

The defendants herein subsequently to division refused to meet or worship with the South Manchester branch, and certain members thereto belonging, and for which offense they were charged with unchristianlike conduct, and an elders' court was called, and the parties, failing to make restitution in time specified, were severed from the church, and from this action the appeal comes before the council.

The claim is made by the defendants of (1) insufficient labor performed prior to calling of court of elders. Of (2) severe action of the officers in suspending them from fellowship and church privileges prior to filing of charges and calling of court; and (3) of the officer's incapacity to call a court because in some way related to the matters in controversy by reason of the part they took in proceedings to divide branch as per action of the branch and district conference.

The evidence presented from both sides as to the sufficiency of labor under the charges is not very full; but letters submitted indicated due attempts on part of the officers to perform this work.

Upon the second complaint made we are of the opinion that the officer or officers in the act of suspending the members from the church privileges prior to the filing of charges was premature and unwarranted in the law. There is no question but that an officer's license may be demanded and the officer silenced by his superior officer during the pending of an investigation; and the act of an officer refusing to so comply with the request or demand of his superior officer in such case is rebellion against constituted authority; but we are not ready to say that members before due charge made against them can be suspended at the discretion of either presidents of branches or districts.

We are of the opinion, then, that justice demands in the case before us that the final act of excision by the branch should be revised and that the parties who have made this effort to be restored but who have taken an irregular course under the law, be given an opportunity now after reflecting over the conditions to become reinstated, and we therefore advise and direct that opportunity for confession and return be given after due notice shall have been given to each in the

spirit of charity and brotherly consideration.

Should defendants or either of them refuse to avail themselves of such opportunity, as herein indicated, after due notice as set forth, then and in that case he shall stand expelled from the church and without membership or rights therein.

Done at Independence, Missouri, April 14, 1898.

Signed, JOSEPH SMITH.
ALEXANDER H. SMITH.
E. L. KELLEY.

Three sessions were had in the examination of the appeal of W. Hudson from decision of Bishop's Court. In this case A. H. Smith of the Presidency presided, and the same counselors acted, with the exception that High Priest, Henry A. Stebbins, filled the place of R. M. Elvin. Appellant, W. Hudson, was represented by Elder H. R. Harder, and Lamoni branch by R. M. Elvin. The following decision was unanimously adopted.

W. Hudson vs. Lamoni branch.—In the case of appeal from elders' court, also Bishop's Court, to the High Council, brought to the notice of the First Presidency and by them laid before said High Council of the Church of Jesus Christ of Latter Day Saints, at Independence, Missouri, April 15, 1898, in which W. Hudson is appellant, and the Lamoni branch of said church Lamoni, Iowa, is defendant, before said council, was this day heard, the council being called for trial of said case. This case, as above stated, came before the council by notice from the Presidency of the church.

The High Council being presided over by A. H. Smith of the Presidency, he does hereby render his decision after patiently hearing all the evidence in the case, also the pleading of the High Councilors and advocates of both the appellant and defense. It is the opinion of this court, First, The charges against W. Hudson in the case, brought before the elders' court, were irregular or not in proper form. The charge being in the name of Robert White, not in the name nor for the Lamoni branch, nor as an officer of that branch. Second, The judgment of the court of elders was in error, as the testimony does not establish any crime or specification as set forth in the charge of undue or unwarranted intimacy of defendant W. Hudson and Sr. Preston. It does not appear in evidence that the said W. Hudson did commit any breach of Christian discipline or moral law. Therefore, the findings of the elders' court should not obtain.

Further, it appears the appeal to Bishop's Court was not fully perfected. The defendant nor plaintiff being notified of trial, time, or place thereof.

Further, in the findings of the Bishop's Court it is stated: "that the defendant in the case (W. Hudson) was not charged in the complaint with having committed any crime." In this it is our opinion the decision is in error, as an unchristianlike act is a breach of Christian discipline, and to that extent a crime; otherwise there can be no just trial for such act. Again, "undue and improper familiarity" with another man's wife is a breach of moral ethics and the laws of good

society, and unbecoming a Christian, and in so much is criminal.

And as this council has to judge of the merits of this case by the testimony placed before us only, and as not a criminal act has been proven against the defendant (W. Hudson), and virtually so admitted by decision of the Bishop's Court and by the advocate for the Lamoni branch, the decision of said Bishop's Court should be set aside.

And inasmuch as no breach of Christian discipline, as of the church, nor breach of moral conduct such as specified in the charge, as to say, undue and improper familiarity with Sister Mary Preston, the wife of William Preston, has been clearly established by the evidence, we therefore decide that the obligation imposed upon the defendant, W. Hudson, by the elders' court be and is hereby removed, and his name cleared from the cloud thus placed upon it.

(Signed) A. H. SMITH, of Presidency, President of Court.

Done at Independence, Missouri, April 16, 1898.

ROBT. M. ELVIN,
Secretary of the High Council.

PASTORAL.

To the Saints of Des Moines District:—For another conference term am I assigned to missionary labor in the district conjointly with the other missionaries named for the field. We are desirous that the unity of feeling, on the part of all concerned, that has hitherto characterized our labors together, may continue and increase in strength as the time passes.

The coöperation of all is desired to continue the spread of the work of God. We shall continue to encourage the saints to heartily coöperate with their chosen branch officers, both in attending their appointments for services, heeding their instructions, and in seeking by holy living, and by distributing the printed church literature, to build up and spread the work abroad. We develop and grow into the spirit and genius of the latter-day work by the mutual recognition and respect of the rights and privileges of the local and traveling ministry, as set forth in the divine law, and by honoring each in their respective places.

Let not the missionaries forget to report, as desired, on or about the first of the months of July, October, January, and March. My post office address is Box 211, Lamoni, Iowa.

It will greatly oblige us for all the officers to report promptly, in writing, to the district conferences. It is their duty to do so. Promptness and faithfulness to duty is demanded of us all in this great transitional hour of the world, and is all essential to the advancement and success of the cause.

Your servant for Christ's sake,
C. SCOTT.

To the Saints and Friends of the Little Sioux District Mission:—It has seemed wise in those whom God has given authority to appoint the fields of labor in all the world, and in the General Conference of the body of Christ, to appoint me to labor in your midst, associated with Brn. Alma M. Fyrando and

Hubert Case, both well known to most of you, and need no commendation from me, for their past labor in building up the kingdom of God in your midst and elsewhere has proven them worthy of your utmost confidence, spiritually and financially; and it *must* not be forgotten that Bro. A. M. Fyrando is the Bishop's agent, and it *should* not be forgotten that those who depend upon the missionary for support, must, while they are engaged in missionary work, be supplied from the offerings of your love for the building up of God's kingdom here on earth.

With all the authority in me vested, relating to local officials who can do missionary work, I urge you to not forget that he that soweth sparingly shall also reap sparingly, and he that is slothful shall not be considered worthy to stand; but he who doth the Father's will, occupying upon the gifts and callings of God unto him, shall of the Father reap life everlasting, besides a hundred fold in this life. Let your labor be done in order, subject to those who are over you in the gospel, and let nothing be done for honor or vain glory, but all should be done to the glory of God.

Saints living isolated from branches, and those who have friends desiring preaching in their locality, will please write to me with all obtainable information relating to the work to be done. It may not be possible to satisfy every demand, but we will try to answer as time will permit and wisdom or the Spirit of God may direct.

This district has endured the effects of many apostates and opposers of the truth, with but very little injury resulting to the work, and that injury time with its slow but sure movements has nearly effaced; but the work of opposition goes on, both by apostates and others, and to prevent the effect sought by them we only need to live very near to God, whose work this is in which we are engaged, remembering that he is more interested in the final triumph of this work, and the salvation of his children, than we can possibly be. We can afford to let the heathen rage without becoming unduly exercised, moving along *humbly* and *trustingly* in the ways God has marked out, occupying till the Master says it is enough.

It will be the aim of each of the missionaries to assist all departments of the church, giving to each such time and support as may in our judgment seem necessary. I ask an especial interest in your prayers, that the physical and spiritual strength of the missionaries may be equal to the task before them, as this is necessary under present known conditions.

My permanent address is Box A, Magnolia, Harrison County, Iowa.

May the peace of the Lord Jesus Christ and the fellowship of the Holy Ghost be and abide with our work as we labor together with God. Even so. Amen,

J. F. MINTUN,

Assistant Missionary in Charge.

To the Officers and Saints of Arizona, Nevada, California, Oregon, and Washington Mission; Greeting:—Having been appointed

in charge of the above-named territory, and feeling keenly the magnitude and great responsibility that has been placed upon me, I herewith invite a deep interest in your prayers, and your hearty support and coöperation.

In harmony with the instructions of the First Presidency to divide our missions into "fields of labor" and place others in sub-charge, I hereby appoint assistants in charge: T. W. Chatburn, Nevada. H. L. Holt, Oregon and Washington. F. M. Sheehy, northern California. T. W. Williams, central California. D. L. Harris, southern California. I shall expect a report from the above-named brethren every three months.

Bro. A. M. Chase will labor in Oregon and Washington with Bro. H. L. Holt. A. C. Barmore and F. B. Blair in northern California until further notice. Thomas Daley and E. Keeler in central California. R. R. Dana and William Gibson in southern California.

Those brethren will report to the assistants in charge about the first of July, October, January, and March.

The traveling ministry are requested not to interfere with local affairs, but to leave all such matters to be adjusted by the proper authorities.

I hope that the appointees will please get into their respective missions as soon as practicable, and that those in charge will publish their post office address in *Herald* and *Ensign* as soon as possible.

Before arranging for debates, I believe it will be to the best interest of the church to first consult with the presidents of branches, districts, and mission. The church has been injured through unwise debates in many places. Hence the writer is of the opinion that men who have ability for that line of work should be selected to do the debating. A man may be a good preacher but a poor debater.

We sincerely hope that the saints will ever bear in mind the fact that the temporal arm of the church must be upheld and supported by us, therefore it is absolutely necessary that we impart freely of our earthly substance as the Lord shall prosper us. Send in your mites and tithing to the Bishop's agents in your respective districts.

Let us avoid the horrible practice of finding fault and speaking disrespectfully of each other, and of one another's labor in the Master's cause; but let us earnestly strive to manifest in our daily lives the fruits of the Spirit of God, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

Those needing my counsel or my presence, will address me at Temple, Lake County, Ohio, until further notice.

I shall try and visit all the districts in my mission just as soon as the way opens up. I pray God to abundantly bless and crown our weak efforts to win souls to Christ. Let us as God's ministry, local and traveling, seek to fulfill the duties of our calling as outlined in the law. Deal gently with the erring one,

and let us be kind in administering the law. Our mission is to save the people from their sins. I will be in the mission just as soon as circumstances will permit. With love to you and gratitude to God, and an earnest prayer for the welfare of the latter-day work,

I remain your brother in gospel bonds,

GOMER T. GRIFFITHS.

Missionary in Charge.

To the Saints of Kewanee District; Greeting:—Having been appointed to labor in your district, and the field being new to me, would like, should any want my help in their locality, that they would write me in regard to the same. My home address is Little Sioux, Iowa.

Hoping that good may come to all, I remain yours in hope,

J. C. CRABB.

Bro. C. H. Porter will labor in Saline, Richardson, and other counties in Nebraska, as the way may open.

Bro. W. W. Whiting, because of previous appointment, will not reach his field of labor until early in June.

JAMES CAFFALL.

I wish to say through the *Herald* to the saints and friends of South and North Dakota, that I have been returned to that field of labor; also Bro. William Sparling and W. H. Walling (priest). Bro. W. Sparling will labor in Marshall and Brown counties, South Dakota, and Sargent County, North Dakota. (Confer with Bro. J. T. Bierlein, Kidder, South Dakota.) Bro. W. H. Walling will labor in Gregory and Bonhomme counties, South Dakota. (Confer with Bro. W. A. Willoughby, Bonesteel, South Dakota, and also with Sister Sarah J. Allen, Springfield, South Dakota.)

Now, brethren, by the help of God and his Holy Spirit, let us try to forward the cause of Christ in the Dakotas for the next two years. But we earnestly desire that our efforts in that line will be supplemented by the hearty coöperation of all the saints, that the work of God may be placed on a better footing, and that many precious souls may receive the gospel in the Dakotas during this conference year. During the year I hope to be able to visit the different parts of my mission, and give such aid to the work as time and ability will allow.

Hoping and praying that we may all be found true to every trust confided of God, and that peace and the fellowship of God's Holy Spirit may be and abide with all of us, I am,

Your fellow servant in Christ,

SWEN SWENSON.

Field address for the next two months will be Howard, Miner County, South Dakota, care of Charles Howery.

LEBECK, Cedar County, Missouri, May 3, 1898.

To the Ministry and Saints of Colorado, Eastern Wyoming, and New Mexico; Greeting:—Having been returned to this field, I earnestly desire and solicit the hearty coöperation of *all* the ministry, but more especially the General Conference appointees, with whom I desire, so far as practicable, to be in

touch; so that I may know where they are, and what they are doing, and the success attending their labors, and if needful, to cheerfully render them any assistance I may be capable of.

It will be noticed, in looking over the list of appointments, that all under my charge are assigned to "Colorado," although the mission includes, Eastern Wyoming and New Mexico. I shall now divide up the field in the following manner for the present:—

O. B. Thomas and A. Kent, Eastern Colorado and Eastern Wyoming. They may be associated or otherwise, as they in their judgment may think best for the good of the work.

J. B. Roush will labor in the western part of Arapahoe County, also in Douglas, El Paso, and Pueblo counties. After the 1st of June, Denver as an objective point. W. A. Smith to be associated with him in Yuma County until the 1st of June.

W. A. Smith and F. L. Sawley will labor in Southern Colorado and New Mexico. These appointments may be changed at any time should the necessities of the work demand it.

Until farther notice, all will report direct to me, as near as practicable on the 1st of July, October, January, and March.

I would be pleased to have the saints who desire preaching where they reside, to correspond with me touching the matter. My home address is Lamoni, Iowa; my field address will be No. 2851 California Street, Denver, Colorado. J. W. GILLEN,
Missionary in Charge.

May 9.

ORDINATION OF HIGH PRIESTS.

In order that their names may be placed upon the record of the High Priests' Quorum, and also be published in the forthcoming list of the quorum (to be sent to its members), I desire that the brethren named and chosen for ordination as High Priests should write me as to their willingness to be so ordained; and that immediately upon their ordination, either they or the officers who ordain should send to me the date, the place, and by whom hands are laid upon each, with the name of the speaker underscored, in case more than one officiated.

The names of those chosen during the late General Conference, and who have not yet been ordained, are as follows: John R. Evans of Lucas, Iowa; George Montague of Moorhead, Iowa; Richard Bullard of Boston, Massachusetts; Joseph Squires of Brooklyn, New York; Vinton M. Goodrich of Chillicothe, Ohio; Gilbert J. Waller of Honolulu, Hawaiian Islands; Russell Archibald, Junior, of Saint Louis, Missouri.

Prompt attention to the requests will be appreciated.

Respectfully presented,

H. A. STEBBINS,

Secretary High Priests' Quorum.

Zion's Ensign please copy. 2t

CONFERENCE NOTICES.

I am authorized by the president of Des Moines, Iowa, district, Elder W. C. Nirk, to

state that next conference will convene at Nevada, Saturday, June 4, at ten a. m. It is requested that all branch statistical reports, also all officers of the branches, be promptly to hand. Nevada is on the main line of the C. and N. W. R. R., and is some eight miles east of Ames. Those coming on the Milwaukee, change at Slater for Ames and Nevada. Brn. W. C. Hidy and W. C. Hardy reside at Nevada, and will answer correspondence. District officers are to be elected and other important business is to be attended to. Brethren and sisters, be there. C. SCOTT.

Conference of Fremont, Iowa, district will convene with Henderson branch, Saturday, June 4, at ten a. m. The brethren will please remember to fill out their reports and forward to me in time. Those in charge of missions will please make special report of all work done in their mission, whether by themselves or by others. We desire to see a full attendance. The Sunday school convention will convene the Thursday evening previous. Come in time for both. T. A. HOUGAS, Sec.

Those contemplating attending conference at Beloit, Kansas, May 28, and are coming by rail will please correspond with O. W. Grout at the above-named place. All are cordially invited to come. BELLE F. GROUT, Clerk.

Decatur district conference will convene at the saints' chapel, Hiteman, Iowa, June 11, 1898, at ten a. m., holding over the following Sabbath, the dedication of the chapel will be Sunday at 10:30 a. m. Statistical reports from all the branches are respectfully requested, as also ministerial reports from all priesthood bearing members. Bishop E. L. Kelley will be with us, the Lord willing. Let there be a good representation of the district. Come in the Spirit of Christ to transact the business and take part in the worship. All matter sent by mail should be in the hands of District Secretary B. M. Anderson, Lamoni, Iowa, not later than the 9th. ROBT. M. ELVIN,
District President.

Clinton, Missouri, district conference will convene at Coal Hill chapel, near El Dorado Springs, June 4, at ten a. m. Election of officers to take place at this session. Branch and ministry reports should be sent to Mrs. Dr. Miller, Verdella, Missouri, but not mailed later than May 30. D. C. WHITE, Pres.
ELLA MILLER, Clerk.

Nodaway district conference will convene at Sweet Home, Nodaway County, Missouri, on the 4th of June, at 10:30 a. m. Reports may be sent to William Powell, Ravenwood, Nodaway County, Missouri. WM. WOODHEAD.

Far West district conference will convene on Saturday and Sunday, June 4 and 5, with the Kingston branch. We will be pleased to see a good representation from all the

branches. We expect Brn. H. O. Smith and A. White, General Conference appointees for this district, with us. Not forgetting our general missionary, Bro. I. N. White, inviting him to favor us with his presence. WILLIAM LEWIS, Pres.
CHARLES P. FAUL, Sec.

Northern Wisconsin district conference will convene with Evergreen branch at Valley Junction, Monroe County, Wisconsin, June 4 and 5, at 10:30 a. m. Please send in reports of branches and officers. We would cordially invite the missionaries to come and help us out, as our district is new and scarce of ministers. Come and let us have a good time. A. L. WHITEAKER, Pres.
A. V. CLOSSON, Clerk.

BORN.

LOGSDON.—To Bro. Albert and Sr. Maggie Logsdon, at Irondale, Ohio, April 18, 1898, a daughter, named Lizzie M.

GILES.—To Bro. Edward and Sr. Emma Giles, at Keb, Iowa, November 30, 1894, a daughter, and named Elizabeth. At Keb, Iowa, May 12, 1897, a son, and named Edward John. Blessed at Keb, Iowa, April 20, 1898, by Elder W. E. Williams.

DIED.

PAGE.—At Lamoni, Iowa, April 25, 1898, Sr. Eliza G. Page, aged 90 years, 3 months, and 24 days. She was born in Vinal Haven, Maine, January 1, 1808; received the gospel in the east in 1835, being baptized by Jonathan Hale and confirmed by Wilford Woodruff. She there married a Mr. Grant. After his death she lived in Nauvoo where she taught school in 1843-4. In 1845-6 lived in New Orleans and married Captain Page. They went up the Mississippi in 1847 and settled twenty miles east of St. Paul, where Hudson, Wisconsin, now stands. St. Paul was then a trading post, having but seven buildings in it. Hearing about the church being reorganized she went down to Nauvoo in 1865 and united with it. Captain Page died the same year. She continued in Hudson until 1892, when she removed to Lamoni. While not a wealthy woman yet she had means for comfort, and gave freely to the church, the Saints' Home, etc. She was the mother of five children. One died in infancy, one son in the army, and two sons died in 1885-6, a daughter (Mrs. Abbie Bailey) only surviving. Mrs. Bailey lives at Hudson. After November 15, 1897, she was unable to be out of her house. Her granddaughter, Miss Mary Bailey, was with her much of the time she lived in Lamoni, and took faithful care of her for the last eighteen months. The funeral sermon was preached by Elder H. A. Stebbins, by Sister Page's request, and Bishop E. L. Kelley had charge of the services throughout.

LYNCH.—Bro. Milton Lynch was born in Edwards County, Illinois, October 28, 1828, of Latter Day Saint parents; died at Harlan, Iowa, April 12, 1898. When five years old his parents moved with the church to Far West; and after being driven from Missouri settled in Nauvoo, Illinois. Bro. Lynch was one of the first to leave Nauvoo for the West;

came as far as Council Bluffs in 1846, and made his home there till 1852. With other doubters and objectors to the polygamous teachings of Brigham Young, he dropped out of the procession to Utah, and remained in Iowa. In 1852 he was married to Sr. Elizabeth McCord, eldest daughter of Alexander McCord, and the same year settled in Galland's Grove. Since then he has been a constant resident of Shelby County except while in the late war. He and wife moved to Harlan about five years ago; his wife preceded him to the spirit world a year ago. In 1859 Bro. Lynch was baptized into the Reorganized church, and remained a faithful member until death. So well did himself and wife love the church they agreed to leave the principal part of their property to the church. In conformity to that agreement, and willingly and gladly for himself, he willed his property, except a few minor bequests, to the church. The estate consists of about two hundred and seventy acres of land, the Harlan home, and other property. The value of the bequest to the church is said to be about \$6,000. Bro. Lynch was a splendid example to follow. He lived a life of toil; was a staunch friend to his fellows, and never failed to do his part as a citizen and neighbor. He was always ready to bear his testimony to the truthfulness of this latter-day work, and departed this life with full hope of coming forth in the morn of the first resurrection.

MARSHALL.—At her home near Wirt, Indiana, March 1, 1898, Sr. Eletha Jane, wife of Elder W. C. Marshall. She was the youngest daughter of Bro. John H. Fewell; was married to W. C. Marshall, March 7, 1882. By this means he was brought into contact with the restored gospel and labored hard against it, but of no avail. He accepted the angel's message, February 15, 1888, on which date himself and wife were baptized by Elder C. Scott. Deceased was born March 3, 1865. Father, stepmother, two brothers, one sister, husband, and four children mourn. She remained a faithful member of the church, never having a doubt. She had many evidences of her acceptance with God. Interment in the McKay cemetery, March 3, 1898; remarks by Elder J. D. Porter to a large gathering.

RICKMAN.—In Detroit, Michigan, March 24, 1898, Bro. John L. Rickman. He was born at Hillsborough, Highland County, Ohio, May 21, 1849. He was married to Miss Mary Hughes, November 21, 1892. He thus leaves a young widow and three children. He enlisted in the 25th Ohio regiment at the first call for colored volunteers during the late war, and served his country for three years. He was eighteen months in Andersonville prison. He was wounded during the war, which was the cause of his death. Bro. Rickman had been engaged in the Baptist ministry for a long number of years, but engaging in a discussion with Elder W. J. Smith in November, 1896, recognized in the latter-day work the voice of the Good Shepherd, and was accordingly baptized on the 15th of December of that year. He was sick but five days. Funeral sermon was preached at the saints' hall by Elder W. J. Smith,

from 1 Corinthians 15: 26, to a large concourse of people. Bro. Rickman died in the full possession of his mental faculties. About twenty minutes before he died he prayed most fervently, after which he sang the hymn, "Savior, more than life to me, I am clinging, clinging close to thee," etc.; then peacefully passed from the shore of mortality to await the final roll-call when the acts of his life will be passed upon and reward appropriated according to merit.

MORGAN.—Mrs. Dinah Morgan was born January 4, 1823, near Blackwoods, Glamorganshire, South Wales. She was married to Theophilus Walters in 1849, and they emigrated to America in the month of October, 1854. To them was born eight children, six of whom survive her, her husband and two daughters having gone on before. She united with the Latter Day Saints Church in 1846 or '47. She has lived a consistent and faithful Christian life ever since, and always taught her children to be honest and faithful. She died in Wellston, Ohio, January 1, 1898. Funeral services held at the residence of Bro. Thomas and Sr. Williams, conducted by Elder A. W. Kriebel and Priest William Wilson.

GALLEY.—March 25, 1898, at Columbus, Nebraska, Mary Minerva Galley. Born February 25, 1821, in Otsego County, New York, moving in early life to Illinois. In the spring of 1868 she came to Columbus and was married to Bro. Geo. W. Galley. In June, 1868, was baptized by H. J. Hudson into the Reorganization of Latter Day Saints. Sr. Galley had many good qualities which her friends will ever remember. She was of taciturn temperament, determined in her convictions, often to her own hurt. During the last war she served as nurse in the hospital at St. Louis. The funeral service was held at the home of her husband on Sunday, the 27th, conducted by Elder H. J. Hudson, he also preaching the funeral discourse. A large number of friends and neighbors paid their last respects to the deceased, during one of the most severe snowstorms of this season.

TOPLIS.—There occurred at Hiteman, Iowa, April 8, 1898, a very sad accident. Bro. Samuel Toplis left his home and loved ones in good health and spirits in the morning, and was carried home a corpse before three p. m., having been crushed in the mine by falling slate. Bro. J. S. Snively was sent for to preach the funeral sermon and the Red Men (a secret order to which Bro. Toplis belonged) secured the opera house for the services, which were held April 10, at one p. m. The building was filled to its utmost capacity by friends, and admirers of our departed brother's sterling qualities. Bro. Snively, through the aid of the Spirit, spoke words of comfort and consolation to the bereaved ones, and pointed them to Christ as the first fruits of the resurrection, and produced scriptural proof for the benefit of those who were not of the household of faith, showing that our hope is not vain. Bro. Toplis was born in Lincolnshire, England, August 4, 1845; emigrated to America, May 18, 1882; married Sr. Amelia Griffiths at Lucas, Iowa, February 23, 1886; baptized August 22, 1893,

at Hiteman, Iowa, by Elder J. S. Snively. Wife, four stepsons, and five stepdaughters mourn, also three brothers and three sisters, who are in England and Wales. After the services were concluded in the opera house, the remains were viewed by over one thousand friends, then the Improved Order of Red Men (of which he was the organizer in this place) tenderly bore him to Albia and laid him to rest. JAS. ARCHIBALD.

BLAIR.—At Fontanelle, Iowa, April 6, Forest, infant son of Bro. Elmer and Sr. Sarah Blair. He was born February 7, 1897, and blessed by Elder Senterlow Butler. Funeral services were held at the Adventist church, the sermon being preached by Elder Butler.

EHLERS.—At the home of her son, four miles north of Stewartville, Missouri, April 18, 1898, Sr. Anna Catherine Ehlers. Deceased was born March 3, 1823, at Linsweege, Groszherzogthum, Oldenburg, Germany. First heard the gospel in the German branch; to her it was glad tidings of great joy, and she was baptized May 2, 1880. Departed this life with that blessed assurance of a part in the first resurrection. Sr. Ehlers was the mother of eight children. On Sunday morning at her request the undersigned administered to her; she was ready to go, anxiously waiting to meet where sorrow and suffering are no more. Funeral sermon in the German church by Elder T. T. Hinderks, assisted by Elder Wm. Lewis. T. T. H.

WASSON.—At her home near Henderson, Iowa, April 18, 1898, Sr. Ida Walker Wasson, at the age of 24 years and 18 days. Our departed sister united with the church June 9, 1889, and remained a true and consistent member to the time of her death. She was married to Elmer E. Wasson, August 7, 1892. Her death was sudden, and to the loving husband the summons was a terrible blow. Husband, two small children, three sisters, two brothers, and relatives and friends mourn her early departure. Funeral services held in the Christian church at Henderson, in charge of Elder D. Hougas.

CUTLER.—Thaddeus Cutler, son of Alpheus and Lois Cutler, died at the home of his son Erastus, in Summerfield, Kansas, May 2, 1896, aged 86 years. He was born in Lisle, Broome County, New York, June 18, 1809; was married to Lemira Scott, August 16, 1829; joined the church of Latter Day Saints in January, 1833; ordained a priest under the hand of John P. Green. Lemira Cutler, wife of Thaddeus Cutler, died at Summerfield, Kansas, December 29, 1897, aged 86 years. She kept the faith, and died in hope of a glorious resurrection. Four sons and one daughter mourn.

MILLARD.—At his residence in Carson City, Nevada, April 25, 1898, Elder Thomas Millard. Born in Cambridge, England, October 21, 1822; was a member of the old church in England; baptized and confirmed in Carson City, by Elder Abednego Johns, October 1, 1871; ordained an elder by Elder E. Penrod, December 10, 1871. His faith in the latter-day work was steadfast and unwavering until death. He leaves a son and two daughters, and a number of grandchildren,

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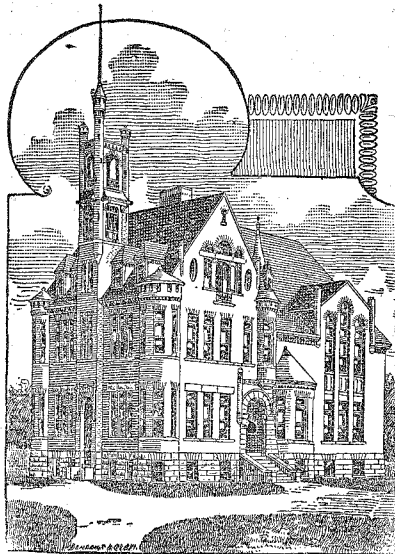
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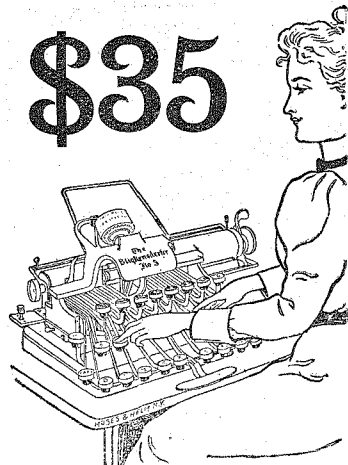
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, May 18, 1898.

No. 20.

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THE ART OF PREACHING.

LECTURE BY THE BISHOP OF RIPON.

THE fact that the Bishop of Ripon was to deliver a lecture on preaching yesterday afternoon in the Cathedral Hall, Ripon, in connection with the summer lectures to the clergy of the diocese, was, of course, sufficient to account for a crowded attendance, which included several ladies and gentlemen of the laity.

The Bishop began his lecture by observing that his subject might be defined as the "Art of Preaching." Such a term, he was aware, might challenge a sort of criticism. It would be asked by some if it were not a little unworthy to class such a subject as preaching among the arts. If the objection were analyzed they would find that some would say that preaching, above all things, should be natural, and based on simplicity, while art implied elaboration. But if he asked what was art, he was told by Lord Bacon that it was "man added to nature." And why should such a principal duty of the clerical profession be the one of all to be undertaken without training? In regard to simplicity, he would point out how necessary it was that they should be perfectly clear, and the

gospel was so simple in itself that they should endeavor to excel in its clear exposition. He did not believe in the pursuit of "art for art's sake," but none the less did he believe that there was an art in preaching, to be followed for ultimate advantage.

QUALITIES OF A PREACHER.

There were certain qualities requisite in a man who was to succeed as a preacher. These might be described as an able mind, sound judgment, keen imagination, and fair range of thought. Those things appeared to lie on the surface, though in regard to any of them he did not wish to disparage even bishops' examinations. (Laughter.) He thought they would all agree as to the desirability of raising the standard of knowledge a little higher. Vivid imagination was most essential in a preacher. No one became an effective speaker, capable of influencing large numbers of men and women, without possessing the gift of imagination. It was sometimes said in a disparaging sense that a man was imaginative, but that was really praise. Fenelon's criticism of Bourdaloue was that, while he was clear, cogent, and tightly logical, he was too much so, not allowing his hearers an instant's pause from the strain of the argument. To keep their hearers' attention it was necessary to vary the tension upon their minds by relaxing the strain.

A PLEA FOR INTERESTING SERMONS.

In dealing with certain parts of the Bible, they would be able to illustrate the customs and habits of Oriental peoples. In that way their sermons would gain in interest more than they would if their sermons were merely exhortations and arguments. If, in fact, they considered their sermons as they would if they were about to teach a Sunday school class—trying to discover what they could say of interest about their subject in the way of information—he believed it would be a great improvement. (Applause.) Let them hunt up illustrations. He was perfectly certain that all the complaint about dull sermons—uninteresting sermons—would fail if people

could come away from church saying that they had learned from the sermon something they had not known before. It did not do to say merely that they preached the truth. Of course they preached the truth—he knew that—but they should likewise say something which would stimulate their hearers' curiosity, and awaken the desire for further knowledge. Thus they would induce those who listened to them to pursue with more intelligence and avidity than they had ever done before the particular subjects of which they, as preachers, had treated. He did not, of course, say that they were to crowd all they knew into a sermon (laughter) or that because there happened to have come to their hands a particular bit of information they should rush it in (laughter); but he did say there was many a sermon into which interesting information might be conveyed. Sermons should not be cast in a dry—what he would call the "sermonesque"—style. The preacher should say to himself when in front of the congregation, "These people are here, and I want to interest them. I want to persuade them of the necessity and importance of a reformation of life, and therefore I must give them reasons. I shall, accordingly, treat them as reasonable beings, reason being the common factor between us." Therefore, instead of allowing their sermons, as it were, to elaborate themselves, let them view their subject from a natural, moral, spiritual, and intellectual standpoint, and thus adduce reasons why the message it conveyed should be accepted as true. By adding to their discourse the illustrations which their own imagination would supply, they would be giving to it a likeness and an "acceptance" in the best sense of the word, which would be of the very greatest value.

FALLING BACK ON OLD SERMONS.

He would like to say a word on another point; namely, in regard to progress for themselves. (Applause.) The meaning of that was that the man who did not, day by day, advance in personal cultivation was losing his

power over others. (Hear, hear.) He did not know whether it had happened to any of the clergy present, though it had occurred to himself when hard pressed with affairs to consider the possibility of falling back on an old sermon. (Laughter.) It might have occurred to them, because, of course, they had plenty of them. (Renewed Laughter.) Well, they went to their old storehouse, picked up a sermon, looked at it, and then said, "That won't do." (Laughter.) They took up another and found that it would "hardly suit." (Laughter.) And after looking over the whole lot they discovered nothing which would assist them. He did not know whether such an experience had happened to them, but he would be bold to say it had. (Laughter.) Why was it that they dare not go back on that old sermon? It was because there was happening in all of them something which they had not noticed. They had been growing. The clothes which formerly fitted them fitted them no longer, and however inconvenient that might be they should welcome it as a sign of growth. He would say to them therefore, "Progress!" Let them always keep alive, and let them press into service whatever they found suitable from the world of thought around them. Some years ago the most eminent bishop of his day in Ireland gave a charge to his clergy on the importance of preaching, and on the necessity of spending time in their studies so as to become acquainted with the world of thought. That bishop, it might interest them to know, was abused—though it was fifty years ago—just as he might have been to-day—(laughter)—by the critics in the newspapers. (Renewed laughter.)

AN APPEAL TO THE CLERGY.

He recognized how difficult it was, in face of the enormous increase in their work, and the necessity of devoting to it additional energy, for the clergy to find time to grow in power and efficiency, but he would say to them, "Do it for the sake of those to whom you minister!" Let them do it at all costs, for it was of transcendental importance that they should not have to go back on the old, dull, flat sermon, which they themselves felt did not fit their mood, and, they might be sure, did not fit the mood of

their hearers. Let them keep alive, and then they would feel that they had something to say to their people. Let them study also to gain in spiritual depth and wisdom. Let them study the capacities for prayer and for communion with God. Let them realize his presence and love, which were eternal and unchanging. These would so grow and strengthen in their grasp over them that inspired thereby they would gain fresh knowledge and illustration from the great world about them, and so be enabled to carry on the message, ever old, yet ever new, to all the sons of men—a message which, because it was eternal, was none the less full of usefulness to humanity; and, because it was of this world, would help them to understand the world which was to come. (Loud applause.)

The Bishop pronounced the benediction, and the proceedings terminated.—*Leeds Mercury, September 11, 1897.*

TELLS WHY HE LEAVES PRESBYTERIANISM.

IN view of certain erroneous statements which have appeared recently with regard to the late reception into the communion of the Episcopal Church of Professor Charles W. Shields of Princeton College, Dr. Shields consented to-day, for the first time, to speak on the subject.

"For the last thirty years," he said, "I have held the chair of the Harmony of Science and Revealed Religion in the philosophical department of Princeton College, which, though practically Presbyterian, is under no ecclesiastical control.

"My retirement from the Presbyterian Church was voluntary and strictly constitutional and regular in form. The license of the much misrepresented Princeton Inn was indorsed by other church members in good standing and was not contrary to any Presbyterian law or canon applicable to the case.

"I left the Presbyterian Church on personal grounds, in order to protect myself from detraction, as well as to protest against a false temperance which seems now to be terrorizing that communion.

"In my letter of withdrawal I announced an intention to enter some other portion of the visible Catholic

Church, and I have now fulfilled this intention consistently with my public record in the cause of Catholic unity. I have long maintained in my writings the historic churches of the reformation, such as the Lutheran, the Reformed, the Presbyterian, and the Protestant Episcopal, are generally more or less normal portions of the Catholic and Apostolic Church, which should be reunited in this country. To the last named communion, the Protestant Episcopal Church, I have been drawn by my studies, tastes, affinities, and opinions."

For many years Professor Shields has been an earnest advocate of the principles of church unity. In 1894 he became the founder and first President of the League of Catholic Unity.

Professor Shields is still the President of the league. He received the right of confirmation into the Episcopal Church at the hands of the Rt. Rev. A. N. Littlejohn, Bishop of Long Island, nearly two months ago, and not from Bishop Potter, as previously reported.—*N. Y. Correspondent, Chicago Tribune, April 16.*

FOODS AND THEIR EFFECT ON THE TEETH.

People who live on natural food have good teeth, while those who live on carbonaceous food have bad teeth. Savages, whether herbivorous or carnivorous, have good teeth. Our ancestors, who ate their grains and their meats as nature furnished them, with all their requisite elements, had good teeth, as have also the laboring classes of Europe and, indeed, of the whole world, who live in a similar manner. Good teeth are made and kept in repair only with food containing the elements of which good teeth are constructed, of which starch, butter, all oils and sugar contain not a particle. Of other causes of decay in teeth that next in importance to want of proper elements is the irregular temperature to which they are exposed.

Guerrita, one of Spain's crack bull fighters, earned \$91,000 last year in seventy-six fights; Mazzantini got \$79,000 in sixty-six fights; and Reverte \$55,000 in seventy-one fights; a total of \$177,000.

Something like intelligence is often exhibited by plants. If, during a dry season, a bucket of water be placed near a growing pumpkin or melon vine, in the course of a few days the vine will turn from its course and get at least one of its leaves in the water.

There have been 71,000 deaths from plague in India so far, according to a recent report by the Secretary of India to Parliament.

When a German servant girl reaches her fortieth year in the employ of one family she is presented with a golden crown by Empress Augusta Victoria.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 20.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 18, 1898.

TRIBUTE, LATE BUT GOOD.

THE *Creston Gazette* published at Creston, Union County, Iowa, issued a souvenir number for March, 1898, from which we extract the following in regard to the Mormons, the saints, exiled from the State of Illinois. It is a late but none the less pleasant tribute to an oppressed people:—

ADVENT OF MORMON PILGRIMS.

The first white people to dwell on Union County soil were Mormons who had left Nauvoo, Illinois, because of difficulties with the people of Hancock County. They left comfortable homes on the east bank of the Mississippi and journeyed westward to seek a new home where civilization would not molest or interfere with the customs and forms of their peculiar religion. After enduring untold hardships, suffering from cold and hunger, many of the band dying of disease brought on by exposure, a portion of the party stopped in Union County, June 17, 1846, having decided to make a temporary abiding place where they could rest, raise a crop, and thus secure a new stock of provisions before continuing their journey toward the setting sun. This band of Mormons halted on the east side of Grand River, on an elevated plateau, where they prepared to enjoy a season of rest. Their camping ground was near where the I. K. White homestead is now located, in Jones Township. About three thousand of them remained, the balance continuing westward to the Missouri River, where they stopped for a brief period. This village they called Kanessville, while the Union County stopping place was christened Pisgah. This point is an historic spot. The remains of many Mormons sleep there beneath the green sward, and an imposing monument, erected by the Utah Mormons some years ago, marks the last resting place of the dead.

It was a beautiful spot. Nature, at that season, was in her most handsome garb, and Pisgah was indeed a haven of rest to the weary pilgrims who had journeyed across Iowa toward the setting sun. Cabins were erected and ere long all were very comfortably located in a settlement about three miles square on sections 30 and 31, New Hope Township, 5, 6, 7, 8, 16-17-18-19, and 30 Jones Township, and 12 and 13 Union Township. Crops

were planted and the rich soil yielded abundantly. The Mormons who formed the Pisgah colony were industrious and frugal, seemingly peaceable and not disposed to cause trouble in the village. Whatever difficulties arose were adjusted by reference to the church, subject to the approval of their ruling bishop. This officer during the early part of their stay was Huntington, who died during the latter part of the year 1846, and was buried at Pisgah. Huntington was succeeded by Coleman Boran, who was known as president. Two log churches were built, in which religious services were held. A mill was also erected on Grand River where some of the corn raised was ground into meal.

These Mormon pilgrims remained in this county several years, the last of them leaving in 1852, taking up the journey toward the Rockies. A portion of them finally reached Salt Lake, where a city was founded by these people, the first to till the soil in this part of Iowa, the advance guard of the civilization that followed shortly afterward. During their stay here, history tells us, this band of people were diligent and peaceable. While in this county they did not practice polygamy. Theirs was a hard life; a struggle under adverse circumstances, but it seems they continued firm in the faith, preferring to suffer hunger and cold rather than relinquish their religious creed. But they left their footprints on Union County soil; they were the pioneers. They erected the first cabins, built the first mill and were the first to till the soil here. Mt. Pisgah, in Jones Township, is the historic spot in all of Union County, a place made prominent because of toil and the hardships of the early pioneers who laid the foundations of this peerless county.

ORIGIN OF THE BROTHERN MOVEMENT.

BRO. C. J. HUNT sends us a copy of the *Gospel Messenger*, of December 4, 1897, the official organ of "The Brethren," published at Mount Morris, Illinois. In this publication we find some items of interest, among them the statement of the origin of the Brethren movement, which we give herewith.

We have an interest in tracing the origin of all religious societies, that the facts as they are may be learned and actual knowledge of the religious foundations upon which churches are built be made plain. We believe that societies should represent themselves, hence are glad to give the Brethren's

statement just as they have prepared it:—

On the banks of the River Eder, in Germany, stands the ancient village of Schwarzenau. The whole country round about is a delightful region. Here, in the year 1708, very early on a beautiful morning, eight persons, in deep solitude, walked to the bank of the historic stream. There were five men and three women. They had previously decided that one of their number should baptize the leader, and he the rest of them. The form of baptism was that of trine immersion, but the name of the one to first perform the rite on this occasion has never been revealed. The leader is supposed to have been Alexander Mack. He was, at this time, twenty-nine years old, a man of considerable wealth, and no small amount of talent. He became the first preacher and elder in the Brethren Church, and helped to lay, in the hearts of the people, the foundation of a grand reformatory movement. He and his people accepted the New Testament as their only infallible rule of faith and practice, and, in harmony with its teachings, conducted the affairs of the kingdom. The doctrine preached by these earnest Brethren spread rapidly, and hundreds were gathered into the kingdom. In time bitter persecution swept away much of their property, scattered the flock, and drove most of them to America. They settled in the vicinity of Germantown, Pennsylvania. In the year 1729, Alexander Mack, now in his fifty-third year, sought a place of safety in the Western World. He settled in Germantown. He had been stripped of all his wealth, but rejoiced that he was permitted to worship the God he loved without being molested. His time, however, was short, for he lived only six years after landing in America, and now all that is mortal of him rests in the Brethren's burying ground, in the city of Germantown, Pennsylvania. Though a man of great piety and well versed in the Scriptures, he left behind him but one book. This was completed in the month of July, in 1713, only five years after he was baptized. It has been translated into English, and well deserves a careful reading. In their seventeenth year all his sons united with the church, and left behind them noble records.

That there may be no misunderstanding of the official character of the foregoing the following is also given from the same issue of the *Messenger*, page 776:—

The *Gospel Messenger*, published weekly, at \$1.50 per annum, by Brethren Publishing House, Mount Morris, Illinois. D. L. Miller, Mount Morris, Illinois, H. B. Brumbaugh, Huntington, Pennsylvania, Editors. J. H. Moore, Office Editor. Joseph Amick, Busi-

ness Manager. Advisory Committee, Enoch Eby, Daniel Hays, W. R. Deeter.

From the foregoing it will be seen that the inception of the movement was faulty in itself. The action of those initiating the organization was similar, in some respects, to that of the New Light or Campbellite movement, which was based upon the assumption that "If we have authority to preach, we also have authority to baptize." These two movements are but two among the many that have been inaugurated upon the supposition that men are authorized to originate religious organizations without direct authority to them from the great Head of the church. The sincerity and good intentions of church leaders are not called in question by these comments; it is the propriety and correctness of their acts that we question.

We find another clipping in the *Messenger* and which, unmarked, we call attention to:—

We are asked to say whether the church is divinely authorized to make laws to govern her members? Most assuredly she has not been so authorized. It is her duty to understand, teach, and enforce the laws laid down by inspiration, and recorded in the New Testament. The teaching of the New Testament she may interpret, and determine the meaning, but she has not the authority to make any law. She will do well if she teaches and enforces those already made.

We suggest that a close adherence to New Testament principles would prevent a multitude of organizations that are constantly appearing upon the scene and adding to the religious confusion and uncertainty that have caused the modern theological babel.

The provisions of holy writ for an authoritative reestablishment of the kingdom of God with the gospel as an ensign to the nations have offered and continued to offer the divine solution of the problem; a problem not left to the finite wisdom of imperfect, erring man. Our readers will note the many points suggested by the insertions.

WILLIAMS-BAYS DISCUSSION.

WHILE the HERALD goes to press we suppose that there is a sort of spirited discussion going on at Mondamin, Iowa, between Elder Davis H. Bays, of the Christian Church, and Brother Thomas W. Williams. Of the work Elder D. H. Bays, of the Christian

Church has been doing of late the following is a specimen:—

D. H. Bays, of Persia, writes that he is ready to meet Mormons in discussion. He has been charged with cowardice by Latter Day Saints. Let them show willingness to discuss the real issue and he will be with them forty days and nights if necessary. By the way we have his book on Mormonism. Price \$1.50.—*Christian Index, of Des Moines, Iowa, April 20, 1898.*

"Mormanism cannot be met and its doctrines refuted by tar and feathers. Many times have I been appealed to for literature to counteract the effect of Mormon literature and preaching. In D. H. Bays' work, 'Doctrines and Dogmas of Mormonism,' the demand is met. With few exceptions those who have undertaken to expose Mormonism have dealt with the follies and grosser crimes of the system and have paid little or no attention to the fundamental principles on which the church of the saints is based. In this volume the author has endeavored to present the doctrines of the church as it is defined by its leading minds, and overthrow the arguments presented and prove the entire system erroneous. He anticipates every objection and marshals his facts in a systematic, compact, and logical way. He has availed himself of the best scholarship of the day. If one wants a fair, clear, clean, dignified discussion of the whole scheme and history of Mormonism by one who is abundantly qualified for such work, both by natural ability and acquirements, one who advocated those principles for almost a lifetime and was then won from the error of his way by the power of the truth, then this is the book most heartily recommended."

The above is only part of the good things the *Christian Guide*, of Louisville, Kentucky, says of "Doctrines and Dogmas of Mormonism," by D. H. Bays.—*Christian Evangelist, St. Louis.*

Our Christian friends have not progressed far enough in Christian grace, as to give men and their theories right and proper names, and to those who differ from them courteous treatment. They do not even know how to spell Mormonism correctly all the time; but we are glad to learn that they are reaching the conclusion that the theories which they call Mormonism cannot be "met and refuted by tar and feathers." Good, sensible conclusion, that.

REVIEW OF UTAH ELDERS.

IN the San Diego, California, Evening *Tribune* for March 18, Bro. Albert Carmichael has a scathing review of one Elder J. W. Nixon, of Utah, who essayed a reply to a Rev. Charles R. Bliss, in regard to some theories and doctrines said to be held by the church in Utah. It really seems to

us that the authorities of the church in Utah should inform the elders whom they send out on missions upon the history of the teaching and practices of the church under the rule of Pres. Brigham Young, Heber C. Kimball, J. M. Grant, George A. Smith, and others from 1844 to 1876, as the same are shown in the church literature current at the time.

Burns wrote once:—

O, would some power the giftie gie us
To see ourselves as others see us;
It would from many a blunder free us,
And foolish notion.

Some of the young elders sent out are compelled to keep silent when the works and teachings of President Young and others confront them, all because they are ignorant of the past of the church they essay to serve.

When Job wrote, "O that mine enemy had written a book," he knew well how hard it was for a man to meet and justify his own record, if he had been growing crooked in life's ways. The *Times and Seasons*, published from 1839 to 1846; the *Deseret News*, and the *Journal of Discourses*, are formidable documents for our Utah contemporaries to face. Bro. Carmichael has used the *Journal* well in his screed in the *Tribune* at San Diego.

MISTAKE CORRECTED.

WE are requested by Bro. T. W. Williams to give room to the following:—

I am pleased to report that Benjamin Winchester did not lecture *against* Mormonism. He informs me that he has said nothing reflective of our people; that what has been said in their meetings has been rather complimentary. T. W. WILLIAMS.

We hope that Mr. Winchester will accept the correction in good part. We do not know whose was the mistake in reporting the meeting heretofore referred to in the HERALD.

EXTRACTS FROM LETTERS.

BRO. W. H. KELLEY, Temple, Ohio, May 6:—

Our business meeting here went off nicely and satisfactorily on Tuesday night last. Sunday meetings are arranged as follows: Sunday school at nine a. m.; preaching at eleven; prayer service 2:30 p. m.; and preaching at 7:30 p. m. Officers elected were Frank Steffe president, D. H. Proper and E. Miller priests, E. Curry teacher, J. Gillespie deacon, William Grazer clerk, Sr. Martha Lake treasurer, Sr. J. Abbott solicitor; so Kirtland has made a good beginning under the new

regime. Brn. J. H. Lake and G. T. Griffiths are here; Sr. Griffiths and family returned from the East on the 4th inst. Bro. F. C. Smith preached here last Sunday evening and starts on a mission to the northeastern part of the district this morning. The writer occupied at Cleveland last Sunday, where there is a little band of saints standing up for the cause and wearing a look that means success; saints reported as well. Late spring, trees are in bloom. Mother Earth is covered with a carpet of green. Atmosphere cool and the weather is damp. The war cry is prominent and newspaper men are reaping a harvest. Everybody is glad that Uncle Sam is teaching the folks across the waters some needed lessons. It is said fools learn only by experience, and "whom the gods would destroy they first make mad." Satisfied with church and country, yours, etc.

Bro. R. M. Maloney, Kingfisher, Oklahoma, May 12:—

All well, in good health, and encouraged in the prospects for this year's labor. Father is with us.

EDITORIAL ITEMS.

THE HERALD readers are indebted to Bro. J. F. Mintun for the report of the Williams-Bays debate which appears in the present issue. Under date of the 12th Bro. Mintun writes: "All goes well; commence the second proposition to-night. Campbellite Church on trial the next three nights; large crowds." The 13th: "First night on second proposition passed off pleasantly. Bays has conceded enough to overthrow his claims and Bro. Williams used his concessions with telling effect. Larger attendance than previously."

We learn with regret that Bro. L. L. Wight, who writes from Medina, Texas, has been quite disabled, the result of a kick from a horse, which broke the right arm. That and an attack of "lagrip," put him out of the fight for awhile.

Sr. Groom, formerly of Council Bluffs, Iowa, now of Helena, Montana, would like some HERALDS or *Ensigns* to distribute about where she lives. Address her care A. R. Lemon, No. 54 South Rodney Street, Helena, Montana. She says, also, that should any of the eldership be passing or desirous to do some work at Helena, she would be one to help the work on. Those having the charge of that part of the field might do the sister some good by calling on her.

Bro. J. W. Peterson would like to get the addresses of any and all saints or their friends desiring visits at Du-

buque, Iowa. Address him at Fulton, Iowa, between May 17 and 21. Bro. Peterson will be at Dubuque May 23 or 24. He would also preach at Rock Island, Illinois, May 8, and at Clinton, Iowa, May 15.

Bro. G. H. Hilliard has been and is yet at Lamoni, in attendance at sessions of the Board of Directors and Board of Trustees of Graceland College, which have met and organized and transacted business during the past ten days. Bro. H. has also been engaged with Bishop Kelley in work pertaining to the temporal arm of the service.

Original Poetry.

BEHOLD THE LAMB OF GOD.

BY J. S. STRAIN.

O Jesus, blessed Lamb of God,
Whose weary feet this earth hath trod,
Oft wearied with thy toils by day,
No place thy weary head to lay.

Thy body also suffered pain,
As thou didst tread Judea's plain;
Thou hast surely, suffered all,
Entailed on us by Adam's fall.

No different were thy pains from mine,
Although in part thou wert divine;
Human, our pains and woes to know,
Divine, the blessing to bestow.

Yes, thou wert often seen to sigh,
As scenes of sorrow met thine eye;
Sighed to see what sin had wrought,
In Eden's garden, sacred spot.

Yea thou didst weep at Lazarus' grave,
The friend whom thou did'st come to save,
And called him back to life again,
Who in the grave four days had lain.

The harlot, kneeling at thy feet,
Did for thy pard'ning love entreat;
Her many sins thou didst forgive,
And bade her go in peace and live.

The sick, the lame, the halt, the blind,
In thee a present help did find;
And none were ever turned away,
Who unto thee for help did pray.

O Him of Nazareth, blessed friend,
On whom our hopes of life depend;
How oft we wound thy tender heart,
When we from virtue's path depart.

O thou art loving, kind, and just,
Help us, dear Lord, in thee to trust;
To trust whatever may befall,
O be to us our all in all!

Our all in sickness and in health,
Our all in poverty and wealth;
In whom we trust for sins forgiven,
On whom we rest our hopes of heaven.

Be ours when earthly friends shall fail,
Be ours when passing through the vale;
Then take away death's sting and pain,
And bring us forth with thee to reign.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

READING.—CONTINUED.

"WHAT is trashy reading?" one asks; "does it include all fiction?" by no means. It is said of Christ that without a parable spake he not unto them, and parables are a species of fiction. Fiction has a legitimate place in literature, an important work to perform; but it must be such fiction as is true to life, and inspires to purer, nobler manhood and womanhood. Trashy reading is such fiction as presents distorted views of life, addresses the weaker rather than the stronger side of our nature, and whose effect is to enervate and thus to unfit for the real conflict of life. If you are in doubt concerning which side a book belongs to, read it yourself before allowing your child to do so, and note its effect upon your own mind; if in closing it you are conscious of having gained good from its perusal, a better understanding of nature and of men, a firmer determination to do right, or if it has rested you and given you a few hours of healthy fun or pleasure, the book is a good one; you can safely trust it in the hands of your child. If contrary effects follow, be sure your child will be better off without reading it. . . .

A taste for *good* reading must be cultivated; this will destroy a relish for the bad. Make sure that from the very first the papers and books given your child to read are pure in sentiment and diction, healthful in moral tone, bright and interesting, true to his own child-life or its noblest ideal.

No matter how good a book may be, if it is dull and stupid, or written in stilted style, foreign to child language and thought, no child will read it willingly. But when as now, the brightest minds, the most ready pens in the country, are engaged in preparing literature for our boys and girls, there is no need of giving them either unpalatable or unhealthy mental food. We do not believe that the child lives who would not be charmed with "Our Little Ones" or "Wide Awake;" the boy or girl whose taste has not been vitiated that would not enjoy the "Youth's Companion," "St. Nicholas," or "Harper's Young People." And as for books, pure, bright, entertaining, instructive, their names are legion.

Character is determined by reading fully as much as by associates. Books read in childhood often influence destiny. When Benjamin Franklin was a little boy, the remnant of an old book, tattered and torn, fell into his hands. It was Cotton Mather's "Essays to do Good." In his letters Franklin says: "Several leaves were missing, but the remainder gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation, and if I have been a useful citizen the public owes all the advantage of it to that little book." Jeremy Bentham records that the whole current of

his thought and the studies of his life were directed by a single phrase in a book which attracted his attention when a child, "The greatest good to the greatest number." . . .

Well-read children are best equipped for life. They stand on firmer foundations and have a broader outlook than those whose knowledge is circumscribed. They more naturally grow into men and women of general intelligence, able to cope with difficulties, because fertile in expedients to overcome them. Whatever befalls them it is strange if in their reading they have not met its parallel and gained some hint to govern their own conduct in the circumstances. For this reason well-written biographies of noble men and women, especially their boy and girl life, are helpful to our little men and women. No boy can read "The Boy Franklin," "David Livingstone," or the "Life of Peter Cooper;" no girl can become thoroughly acquainted with Lydia Maria Child, Mary Lyon, Frederika Bremer, Dorothea Dix, Emily Huntington Miller, "Pansy," Mrs. Somerville or Frances Power Cobbe without forming higher purposes in life, and having the good within her deepened and strengthened. The early reading of books that aid in forming high ideals has prevented shipwreck in thousands of lives. When treating of imagination we saw what an important part ideals play in forming character. The books we read, the companions we choose, determine, in large measure, what these ideals are.

Fixed habits of reading good books form a safeguard against temptation. They provide occupation for the spare moments—and the spare moments are the time when temptation enters. They erect a barrier against bad companionship, both of men and books, and make such companionship, when forced upon us, so distasteful that it loses its power to harm. If one loves to read and has formed the habit of reading good books, he will pass through unscathed through temptations which ruin his neighbors not thus protected. All the homilies on morality ever written have not the power to keep boys out of the saloon, the dance-house, the gambling-hell, which such ideals fixed in his mind might have. How can a young man find any pleasure in such naunts after his soul has become thoroughly imbued with this sentiment of Milton's: "That a man to be strong must be absolutely pure; that great courage, magnanimity, and achievement are based upon self-respect; that a man shall be as perfect as his ideal of a woman; that self-mastery, with disdain of the finical, luxurious, and immoral must be the first conquest; that a great man must be himself unblemished."

What girl can fritter away the blessed dawn of girlhood in vanity and aimlessness, if on her heart are engraved these words of Ruskin: "Remember that the happiness of your life, and its power, and its post, and rank on earth and in heaven depend on the way you pass your days now. They are not to be sad days; far from that—the first duty of young people is to be delighted and delightful—but they are to be in the deepest sense, solemn days. There is no solemnity

so deep to a rightly thinking creature as that of the dawn. But not only in that beautiful sense, but in all their character and methods, they are to be solemn days. Every day of your early life is ordaining irrevocably for good or evil, the custom and practice of your soul; ordaining either sacred customs of dear and lovely recurrence, or trenching deeper and deeper the furrows for seeds of sorrow. Now, therefore, see that no day passes in which you do not make yourself a somewhat better creature."—*Childhood; its Care and Culture*.

In our next we will append brief lists of books in various departments of reading, which we trust will be found helpful to parents, also to such committees as may be seeking books for the Sunday school library. It will be well therefore for the local presidents to provide their own selections for the July meeting as we will not have space for both.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

MARY A. FARLEY, Durango, Colorado, asks special prayers in behalf of her little girl, that if it be God's will, she might be healed of cancer on her gums.

Sr. Ellen Frankvill, Blair, Nebraska, wishes prayers for her brother, Dan Carter, who is paralyzed and has not walked nor talked for three months, that he may regain his speech and use of his limbs.

Letter Department.

GARDEN GROVE, Cal., May 4.

Editors Herald:—I have been enjoying the pleasures of home for a season. I have been quite busy since getting here, visiting the branches and friends. Wife complains some at my pretending to be at home when I am not; but after a year's absence among strangers it is pleasant indeed to meet old friends again.

The branches of this district seem to be improving. That of Los Angeles is already showing the effects of the labors of Bro. Henry Smith, in the increased attendance, and especially in the good feeling and unity that seem to obtain in it. His being placed there was a wise move. All large branches should have some one who can devote all his time to them.

This will be a hard year for the work in California in a financial sense, as crops are almost a total failure. Myself and many others of the West were surprised at the number of men appointed to California—eight or ten, and two to Oregon and Washington. The appointing powers surely do not realize the necessity of laborers in the North; or do they think the two mentioned, equal to the nine? Well, I trust we will all do the best we can. If the war goes on it will be hard to interest the people in gospel matters.

I shall start on my mission the eighth, if all goes well; and will here take occasion to say that I am satisfied with my appointment; and will again say to the saints and friends of Oregon and Washington that we (Bro.

Chase and myself) ask them for their cooperation. During the past year we had no reason to complain, but rather to be thankful for the assistance received from the saints and our Father, and trust that the coming year will be blessed to our cause, as it surely will if we all work together, remembering that while it is God's work it is also ours. Doubtless some disappointment will be felt on account of no more men being appointed for that field, but it is well to bear in mind that God's ways are not often ours, but with your help we will try and fill all calls. We very nearly done so last year, and feel just as determined this year.

We will be pleased to hear from all, especially from those wanting preaching. We have not mapped out our plan of operation for the summer; will know better how to do so when we hear from those of the mission. My address for a while will be Looking Glass, Douglass County, Oregon.

Trusting that God will bless and direct us the coming year, I remain,

Your coworker,

HIRAM L. HOLT.

FULTON, Iowa, May 9.

Editors Herald:—We are not dead, but might be more active in the Master's service; we cannot do too much for our God.

We have been blessed of late. I had the pleasure of baptizing two; one quite old man, and one young German Lutheran lady, the fruits of whose labor I know not, but God gave the increase. May many yet obey the gospel in this branch.

We seem to be in love and union as a branch. We all seem to love one another, by which means we should know that we are Christ's disciples. May we so continue, for how would it be if a child was born and given to a cold-hearted stepmother? And if we are in love with God and his work, we will let our light shine to all about us. We would also give of our substance for the advancement of his cause, we would pay what is due the Lord, and not rob God. We would remember that whatsoever a man soweth that shall he also reap. The more we do for him the more he will bless us.

The Lord has blessed me in various ways in the past, for which I feel thankful. May Zion prosper and let her light shine in these troublesome times.

Your brother,

JOHN HEIDE.

NOTES AND NOTIONS.

ON Bro. R. May's return to "the royal Suburb" the saints listened to a sermon treating somewhat of the great barrier, between the church and people, as it exists in England.

As immorality is coming in upon the world like a flood it will be necessary, he said, that the moral tone of the church be raised in order that the honest may say that this gospel came not in word but in power.

A Sunday school worker in one of our large branches believes that the difficulty of carrying on Sunday school work with complete order and discipline can be considerably

obviated by choosing officers and teachers, well seasoned, and mostly from the ranks of the priesthood, instead, as in some instances, from among the inexperienced element.

Good, patient teachers, he remarks, should not be suffered to toil on with only two or three pupils while others with no greater ability perhaps face every Lord's day from twenty to thirty; and he is supplemented by the prophetic cry, "There'll be an explosion from the outside some day." We do not think so; only let us be just toward one another.

Above all things, we think social position among Sunday school workers should be estimated as "a hoary relic of a mossy past."

The late forward movement of our President and his consort in favoring the peculiar adjustment of the Stars and Stripes and the Union Jack on the occasion of their nuptial feast was a cheery omen, as we see it now, of our amicable relationship with the mother country.

All the Dewey folks are feeling in good spirits, and among the surging crowd is a Latter Day Saint sister here whose claim is that an old sweetheart of hers was related to the hero.

While the boys were "marching away" giving a long and lingering look toward the imposing stone church, the dear old Temple Lot, clad in richest verdure, with all the realities, and possibilities, clustering around its glorious future, attracted the gaze of many a tearful eye; but just as attractive *then* were the red, white, and blue colors waving majestically from a United States officer's trees opposite. The only person who noticed nobody going along was "Wardie" the small boy who, with a newspaper close to his face, was reading "the latest."

Well may we be proud of Old Glory, under whose beneficent colors, "dethroned kings and defeated revolutionists" have alike found safety. The patriot may leave home and family to serve in the cause of freedom from oppression, the war poet may sing of his love for country, our statesmen may with cunning eloquence tell of their country's vast resources, her independence, her opulence, and the beneficence shown toward her own and the vast immigrant population, but the one great source of delight to every Latter Day Saint is the knowledge that here, beneath the soil of loved America, were laid away, centuries ago, the historic records of God's ancient people and from her sacred soil sprang forth the greatest light of many centuries, a light which is destined when empires and earthly kingdoms shall have crumbled to dust, to fill the earth with a glory inconceivable.

Who can love America so well as the inheritors and guardians of such a wondrous gift to man, as the Book of Mormon? Quite a cutting criticism is the following upon some one's writings at the Hub:—"Nobody in the United States knew there was such a person in the service of Admiral Dewey, until a Boston newspaper announced in one of its headlines that 'Several was killed at Manila.'" But we are nearly *all* "in it." Even the eldership of our church, were it not ad-

dicted to the "verb habit," might be classed among the literati of the age; and it is plainly to be seen that we *must* have a corps, in reserve, of college-bred ministers, for *special* occasions at least. . . .

The Literary Exchange was on the very eve of donating a few Voice of Warnings to the soldier boys, when Bro. J. C. Foss announced that "they are going down to give a Voice of Warning to the Cubans." Of course he meant the followers of General Blanco; so we retreated for the present.

They say "a man is as old as he feels," which makes Admiral Dewey about twenty-one. But pshaw! our President can score that. He is four or five years older than the Admiral; but to see his maneuvers at the head of the conference one would not have judged him to be over twenty.

Spain Street, New Orleans, has been changed to Dewey Avenue; and our patriotic choir librarian says she will erase "Isabella," "Florence," "Augusta," and all those mediæval titls from the "Choir Herald" covers and substitute good Yankee names.

Everybody is studying history. Even the once peace-loving Sunday school teacher is studiously reviewing passing events, and making good use of her researches.

It seems to be impossible for our elders to "close" without letting the congregation know just how they stand as to *Pobre Espana*. There was no apparent demonstration last Sunday at the morning service ably conducted by Bro. Luff; but in the evening (pulpit occupied by G. H. Hilliard) enthusiastic applause was heard from the "amen corner" and a *silent* clapping of hands was noticeable in the choir, previous to the final song—

"My country, 'tis of Thee."

CRITIC.

INDEPENDENCE, Missouri, May 16, 1898.

MONDAMIN, Iowa, May 12.

Editors Herald:—I was pleased that you inserted Mr. Benjamin Winchester's note. It *was* reported, and I heard it from a number, that he was to lecture *against* Mormonism. He informs me that nothing has been said against our people, but some things were said in our favor. It is encouraging that this old veteran of the "days of yore" does not feel to fight the doctrine of his youth. We congratulate him.

T. W. WILLIAMS.

DELHI, Ont., May 7.

Editors Herald:—This morning, after partial recovery from la grippe I thought I would pen your readers a few lines, as no doubt many will be asking, "What is Bro. Tomlinson doing, as we have not heard from him for a long time?" For the last two weeks I have been laid up with la grippe, not able to do anything, but at present I am gaining strength again and expect to be out in the field ere long. I intend returning to King Lake, as many are anxious for my return. This is a new place I opened up in last December. I secured the schoolhouse one mile east of there; held revival meetings for nine nights. The first night there were but one man and a few little boys present, but before the nine nights were closed the house

would not seat them all. And, of course this did not please some, and the house was closed. This was on December 16. I then went to Otterville branch, then on home for Christmas holidays. I remained home two days, then on to Petrolia to see my parents. I labored there some, and by request of Bro. H. Huston and the promptings of the divine Comforter I went to Forest and held revival meeting there one week; baptized two heads of families; then on home and remained two days, then on to Otterville branch. Here I held revival meetings, over a week; baptized two there, and one more followed there in a short while after, making three there as results of those meetings.

I then went back to King Lake, secured the Baptist church as it was vacant. The pastor there could get no one out to hear him, so gave it up. I held revival meetings there for seven nights, and almost filled the church; and of course this displeased some of their head men, and they ordered this holy temple to be closed, and we were once more turned out in the cold. But there was a good Samaritan, an exhorter in the Messiah Church, who had attended my meetings all the way through, and he let me have a vacant house right in the village. The following evening, with the assistance of Bro. Isaac Pearson and others in favor of our work, we had it cleaned out and seated, and well filled with interesting listeners. I continued there up to the 6th of March with crowded house every night and Sundays. The last week there Elder John McKenzie, from Drombo, ran over and rendered good service for a few nights. We were glad to get help, as I was most done out, preaching every night and on Sundays and acting as deacon and pastor, sweeping, cutting wood, lighting fires, shoveling snow, and visiting and talking half the night with the people after services.

On the 5th of March I received word that my mother was not expected to live, to come immediately, so had to leave a fine interest there. However mother did not die, so I returned home and began packing up household effects and moved my family down to this place. After getting settled I returned to King Lake, but found a tenant in the house. He gave me privilege to hold two meetings that day, as I had sent notice ahead to the postmaster there for meetings at 2:30 and 7:30 p. m. and of course we were closed out again. I then visited one week there, talking and praying with the people. The following Sunday I came back to North Middleton branch to help them, as that was their first Sunday to begin their Sunday school. We had a good gathering and I enrolled twenty-five scholars, most all of them outsiders. Then I returned to King Lake, tried several places to get to hold meetings in and failed. The church and school and hall were all denied me. Then I thought, "Why not try and build a church?" I went to the postmaster there, who strongly defended me and cared for me considerable whilst there. I said: "What will you give towards building a Latter Day Saints church here?" He said, "I will give you the ground right across there," pointing to the opposite side of the

road from the post office. "All right," I replied. So I went right at it and drew up a subscription list. He signed me over the ground and said, "When you start to build I will do more for you." This man is one of the wealthiest men there, owning one hundred and fifty acres of land, a store, and blacksmith shop, post office, and two dwelling houses. In all so far I have the promise of the ground, and fifteen hundred feet of lumber, and thirty dollars in money, and several days work, and the carpet for the stand.

I then returned home. The week being very wet and no appointment out for Sunday, the following Monday I felt impressed to return there, and so boarded my two wheel chariot and arrived there by noon, took dinner with Mr. Emerson Beemer, the good samaritan. After dinner I started for the post office, met an attendant of my meetings, and learned from him that one Rev. Mr. MacIntosh from California, was engaged by the Baptists to lecture against the church. This was about two o'clock in the afternoon, and all my books were seven miles away. However, I made good time there, got my histories, took abstracts and notes concerning the characters of Joseph and Hyrum, and Whitmer, Cowdery, and others, the Temple Lot Suit, the Dickhout case in Canada, and prepared myself for the battle. It was then five minutes past seven, and I had about nine miles to make by eight o'clock, as that was the hour the lecture began. When I got in about a mile and a half of Mr. Beemer's, I broke the pedal of my wheel, and had to walk and run the rest of the way. However, I succeeded in getting there in time. A chairman was appointed, and the reverend gentleman began his preamble. I took notes, and after he got through asked for permission to reply. The reverend gentleman did not want to give me the privilege of replying, but I called for a vote of the house. The chairman put the vote and it was carried in our favor; but limited me to a half hour's speech. I read extensively from Doctrine and Covenants and Book of Mormon, and the marriage trial in Canada in 1893, and the temple suit at Kirtland and our marriage ceremony, and quoted the revelations on one wife system, also Emma Smith's dying testimony concerning the burning of the polygamous revelation, showing it was a creature of Brigham Young's own make up. The history entitled "From Palmyra to Independence" rendered me great service, as I had copied many leading men's testimonies concerning the good character of the prophet and his assistants in bringing forth the latter-day work.

I felt bold in standing up for the cause I love so well. Before I took the stand my legs were trembling under me, and my heart beat fast; but after I arose, all timidity left me, and peace came to my soul, and I felt that God was near. And so he was, and he helped his weak child. This is the first time I ever had to meet an opponent in this line. This man claimed he had been in Salt Lake, and California, and Michigan and other states and claimed the Utah Church and the

Reorganization were all the same; but this he could not prove. I proved to the contrary.

We think all worked for good and that God will cause the wrath of man to praise him. After the lecture I called to see the Baptist deacon, to see how he felt. He received me very kindly, and expressed his willingness to learn more of our faith, and that he was seeking for light, and that was the reason he got this reverend gentleman to lecture on what he called Mormonism. These are not just his words, but the inferences. I had a long chat with him, with the invitation to come again, as he wished to know more about the church. I will return as soon as I feel able to do mission work. I wish I could give the outline of this reverend gentleman's discourse, but space will not permit; besides a lot of it was slang, about like we would hear in a bar room.

Ever praying for the welfare of Zion, I am as ever, your well wisher,

S. WM. TOMLINSON.

Original Articles.

DEFENSIVE.

PERHAPS no doctrine taught in the Holy Scriptures has been so fruitful of controversy as the principle of baptism. Many have been the speculative opinions expressed in sermons, books, and papers; and the common people are kept in a constant state of mental bias and uncertainty by professed religious teachers.

Theoretical dogma has largely displaced the practical observance of the divinely appointed rite. Fine spun hobbies have seemingly satisfied the conscience of the doctors of divinity, until their divisive teaching, as Dean Stanley says:—

The changes have altered the very meaning of the apostolic language.

Lyman Abbott, in relation to baptism and Christ accepting and teaching the same, says:—

Baptism was not adopted by Christ till after his resurrection, and it was then ratified and made sacred by a new significance rather than commanded as a necessary service. There is no evidence that any one of the twelve ever received what we should call Christian baptism, i. e., the baptism in the name of the Father, and of the Son, and of the Holy Ghost. Christ never administered the rite. And though there are reasons to think that the four disciples, Peter, Andrew, Philip, and John, who joined Jesus first at the Jordan, may have been baptized by the Baptist, since they were previously his disciples, yet it is clear that such a baptism was not recognized as a Christian rite by the apostles.

This entire absence of all ceremonies not only gave offense to the Pharisees, but was a

cause of serious perplexity to the honest disciples of John. They questioned whether one could really be the Messiah whose views on baptism and ablutions were so lax, and who positively disowned all observance of religious fasts.—Jesus of Nazareth, p. 224-5.

All these propositions, no matter how egregiously erroneous they may appear, are supported, as Mr. Abbott supposes, by the scriptures. That Christ did not adopt baptism till after his resurrection, he cites Matthew 28:19, and Mark 16:16, 17. He has the following footnote on Mark 16:—

Make belief, but not baptism, essential, though it is by far the strongest passage in support of the necessity of the ordinance. It is not found in some of the oldest manuscripts, and its genuineness is matter of grave dispute among Bible critics.

That Christ did not administer the ordinance of baptism he cites John 4:2. That John's baptism was not Christian baptism he cites Acts 19:1-5. That Christ disowned all religious feasts and was lax as to the necessity of baptism he cites John 3:25, 26. Christ was not the author of baptism, therefore there is no such a thing as Christ—or Christian baptism, in the sense that baptism originated with him, the proof is found in the following:—

My doctrine is not mine, but his that sent me.—John 7:16.

This avowal upon the part of Christ disproves the empty assertion that he was the author or originator of baptism. Paul writes concerning the people of God under the leadership of Moses:—

And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.—1 Cor. 10:2-4.

The provisions of salvation being administered during the time of Egyptian exodus is in harmony with:—

I am Alpha and Omega, the beginning and the end, the first and the last.—Rev. 22:13.

The truth revealed in the above was understood by Peter when he made answer to Jesus:—

Lord, to whom shall we go? thou hast the words of eternal life.—John 6:68.

John's testimony agrees with the above:—

A man can receive nothing, except it be given him from heaven.—John 3:27.

The marginal reading makes this verse to read:—

A man can take unto himself nothing, except it be given him from heaven.

As this is in immediate connection

with the subject of baptism, the case stands thus—neither John, nor yet Jesus could take unto themselves the ordinance of baptism, or any other ordinance, principle, or office, only as God shall grant from heaven. The adoption of baptism by Jesus, or rather his submitting to the ordinance, is recorded as follows:—

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:13-17.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.—Mark 1:9.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.—Luke 3:21.

None can honestly and truthfully say that Jesus did not submit to the baptism of John. Now let me ask you, dear reader, if John's baptism was good enough for Jesus, and in so doing he was fulfilling all righteousness, was it not equally good enough for all other people of that time? Especially so, when it is clear that this ordinance was committed from heaven unto that

Prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Luke 3:4.

In the cheerful submission of Christ to the heaven appointed ordinance of baptism there is something quite significant in the following confession:—

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—John 8:29.

This is a most beautiful thought and so nicely expressed, that God who sent his Son as a "propitiation for our sins," did not leave that Son alone in his arduous work of self-abnegation and severest trial alone, and that dutiful Son "always" did that which was pleasing unto his loving Father.

The reader will make note of the following important fact—God the Eternal Father did not publicly acknowledge Jesus Christ to be his Son until that Son came up out of the water of baptism, then the Father

opened heaven and sent down the astonishing announcement: "This is my beloved Son, in whom I am well pleased."

As to the baptism of the twelve apostles, be it understood that the silence of the inspired writers, the absence of documentary evidence, is not absolute and positive proof against the baptism of the said twelve, for the individual is hopelessly swamped in defeat, who undertakes to prove by any other than implication that any person of that time was ever baptized according to the formula: "in the name of the Father, and of the Son, and of the Holy Ghost." The want or absence of such evidence that any were so baptized is not to be so construed that none were so baptized as required in the commission of the apostles to go and preach the gospel to "all nations." And it is further, nothing but logically fair that these apostles, in their preaching, required no more of the converts made by their preaching, than they themselves had complied with.

The magnitude of misrepresentations made against Jesus Christ by professed followers, will never be known till eternity shall unclothe them to the astonished view of the self-deceived. There are millions who seem to honestly believe that "Christ never administered the rite" of baptism. The examination of a little scripture should remove such a false idea.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.—John 3:22.

Avoiding the coloring adroitly foisted upon the foregoing text by the perversion of creed interpretation it would convey the following intelligent communication to our mind: That after the events previously recorded, Jesus in company with his disciples came into Judea, temporarily located, or prolonged their visit, and while thus remaining in that vicinity, no doubt ministering the word of the gospel to the people "He"—that is Christ—"baptized." The personal pronoun "He" is so indivisibly connected with the action "baptized," that to adopt any other view than that Christ officiated in the ordinance of baptism, would make this word of the Lord nugatory and meaningless to us.

And John also was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized.—John 3:23.

I have never learned that anyone called in question that this verse taught that John baptized those who came worthily to him, and it certainly teaches more. The word "also" establishes the fact that John was "like-wise" baptizing, or, "in like manner" to some one else baptizing. Christ and John are the two central figures of the gospel narrative here recorded, and plainly teaches that both were engaged in the act of administering the rite of baptism.

We next have some of the Jews and John's disciples discussing the topic of "purifying," that is, the forgiveness of sin—the remission of sin through or by obedience to the ordinance of baptism, and this occasioned the following:—

And they came unto John, and said unto him, Rabbi, he [Christ] that was with thee beyond Jordan, to whom [Christ] thou barest witness, behold, the same [Christ] baptizeth, and all men come to [Christ] him.—John 3:26.

The reading of this always impressed me that somebody was jealous of the success of Jesus baptizing, and perhaps there was a desire upon the part of those visitors to John to create strife between him and his illustrious cousin, seeing that both John and Jesus were preaching:—

Repent ye: for the kingdom of heaven is at hand.—Matt. 3:2, and 4:17.

Those who discovered that these two men were preaching alike and administering the ordinance of baptism alike, were either ignorant that both were the sent of God, or meddlesome in other men's business; but John had a perfect understanding of the situation when he testified of Christ:—

He must increase, but I must decrease.—John 3:30.

By this time, possibly, some are getting uneasy lest I omit to notice that portion of the word depended on by all who hold a contrary opinion to that of Christ personally administering the ordinance of baptism. Well here it is:—

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)—John 4:1-2.

This seems to lack explicitness in that it contradicts the statements of chapter three, and furnishes the un-

believer with argument against the claims of those who profess to believe the Bible. It may be a partial fulfillment of an ancient prophecy:—

Who is this that darkeneth counsel by words without knowledge?—Job 38: 20.

There is another translation that I will submit as my explanation, it reads:—

When therefore the Pharisees had heard that Jesus made and baptized more disciples than John, they sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus. Now the Lord knew this, though he himself baptized not so many as his disciples; for he suffered them for an example, preferring one another.—John 4: 1-4.

On the question of whether the baptism of John was a Christian baptism—or of like worth for salvation to the baptism administered by the Apostles, will make a short comparison.

REPENTANCE AND BAPTISM.

JOHN.

Repent ye: for the kingdom of heaven is at hand. . . . And were baptized of him in Jordan, confessing their sins. . . . I indeed baptize you with water unto repentance.—Matt. 3: 2, 6, 11.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.—Mark 1: 4, 5.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. . . . Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. . . . John answered, saying unto them all, I indeed baptize you with water.—Luke 3: 3, 7, 8, 16.

There was a man sent from God, whose name was John. . . . John answered them, saying, I baptize with water.—John 1: 6, 26.

For John truly baptized with water.—Acts 1: 5.

CHRIST AND THE APOSTLES.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.—Luke 24: 46-48.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 38.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.—Acts 8: 12, 37, 38.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10: 22.

theological hair-splitting definitions, may be able to discover that John's preaching and baptism was not Christian! But work-a-day people will only be able to see that John preached repentance and baptism for the remission of sin, and that Christ and colaborers preached repentance and baptism for the remission of sin, and that repentance and baptism for the remission of sins are God's means of salvation for mankind. This talk about John's baptism not being a Christian baptism is a polite way of branding John as a fraud or impostor, or that God sends men to preach a gospel in which there is no salvation.

The slam at Jesus that he was "lax" in anything pertaining to duty or obedience, is without a screed of evidence, and is a reflection upon the memory of him that

never man spake like this man.—John 7: 46, and

taught them as one having authority, and not as the scribes.—Matt. 7: 29.

That Jesus disregarded the traditions and perversions of his time can easily be understood; but without doubt he was most punctilious in the requirements of God's immutable law. Of a truth it is now as it was of old:—

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Cor. 2: 11.

Or as expressed in the language of Jesus himself:—

All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—Matt. 11: 27.

In the absence of the revealing the things of God unto weak man, and in a state of hallucination will fulfill the parable:—

Can the blind lead the blind? shall they not both fall into the ditch?—Luke 6: 39.

The following is as true now as when uttered:—

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12: 3.

The conditions upon which we are to possess and enjoy the Holy Spirit was explained to Nicodemus:—

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

This birth by water and the Spirit is: baptism in water for the remission of sin, the obtaining of the Holy Spirit as God hath promised and appointed, and those who keep all the commandments of God may rest assured of the blessing of the aroma of perpetual flowers, the "twelve manner of fruits," that are ripening every month, upon the tree of life, and an eternal home in the paradisaical abode of those redeemed out of "every nation, and kindred, and tongue, and people." Halleluiah to our God and his Son Jesus Christ!

R. M. ELVIN.

GOD'S PUNISHMENT.

THERE is a great difference of the teachings of men on God's punishment of the wicked; some tell of a hell, or lake of fire, in the middle of which stands a great monster of hideous form; in his hands is a long pitchfork, into this lake is cast all the wicked; here they roast and burn forever. They can never die. They live on for ever. Afar off they see pleasant vales and cooling streams; they crawl towards them. Just as they get there, this monster reaches out his fork and brings them back to the center; and this goes on for ever. And some say that the blessed up in heaven, can look down on this lake of torment and that their happiness is increased in seeing such things. Others teach that all things was foreordained; so that if a man was born to be hanged, he will so die. That a few of the human race will be saved, but the great majority shall all go to that roasting hell. The extremes on the other side tell us that such is the goodness of God, that all mankind will be saved. There is no devil; there is no hell, or lake of fire. That all the sufferings of mankind is ended when they die; and like the good preacher said, he could not be happy at supper with the Lord Jesus, unless he had Judas Iscariot on one side, and that murderer on the other. Said murderer had most wickedly abused a young woman and then killed her. Yes, they say we will all be there, a great, happy family. This is founded on the traditions of men. What does the law say; for when the prisoner has been found guilty, it is by the law he is punished. When men disobey

Those who depend wholly upon

God's commands, they are made to suffer by his laws.

Mankind are here to live and learn, to taste the bitter, that they may know the sweet; to learn the evil, that they may know the good; to gain an experience for themselves, that they may choose of their own will, as to their acts. God may know what men may do; but men do not know till they have a time of trial to prove themselves. That men may know how to act and be justified by God, the law is given. Christ is the law-giver; his law is, "He that believeth and is baptized shall be saved, he that believeth not shall be damned."

Paul tells us there are three states of future life. To make it clear to our understanding, he calls our attention to the light of the sun, moon, and stars. The light of the sun is the greatest, grandest, and best of all; thus he says is as the light of the Celestial state, which is the highest state of perfection that men can gain. And to obtain this condition, Christ says, men "must be born again of water and of the Spirit." The law is a law of mercy, this is the day of God's mercy. All who will, may obtain by obeying the command to be born again, and living in obedience to the teachings of Christ the remainder of the days of their life. Repentance from evil is asked. All who are willing may so obey, live, and receive. All others are under condemnation; for John tells us the wrath of God is upon them who obey not the gospel. They, by their own acts reject the day of God's mercy; and so must abide the law of God's justice. Some say there are good men in all churches; yes, and there are many good, honest, and just men who have no use for church membership; and who only believe Christ was one of many reformers. But it is not a question of goodness; it is an act of obedience first, the goodness afterwards. If men have willfully set aside God's word as of no worth to them, oftentimes trample it scornfully under their feet as a thing despised, God has decreed such shall never dwell in his presence. As it is written, Eternal is God's punishment. Endless is God's punishment. Now does not the word eternal mean to endure

for ever—everlasting. Endless, without end.

Right here some men's patience fail; they get angry, and say, "Why, I thought your God was a God of mercy; now he dooms all to hell, except the few who are born again." Nay, friend, just wait a minute and you will learn that God is indeed a God of mercy; for while men did not know what they would do when they had free will to act and choose for themselves, God does so. He prepares a place for them, the terrestrial world. Here dwell men who died without law; the spirits of men kept in prison for disobedience, who afterward receive the gospel; the honorable men of the earth, and they who are not valiant in the testimony of Jesus. And here is a great beauty, a grand comfort, a blessed assurance, that the tongue of man fails to describe; the sublimity and far reaching results for good the mind of man cannot comprehend. They that knew no law shall have part in the first resurrection; which shall be in the resurrection of the just, and they shall live through the thousand years of peace, with Christ as king. This is supposed to be a great, grand educational era, and they all shall have the full benefit. Is there anything found in the wisdom of men like this? Where will we find it? Think of it; the many millions in every land, who have lived since the days the gospel law was taken from the earth, till the day it was restored, and who shall not see the mercy of God herein? Nay, when we consider the weakness of humanity, we sometimes think it was a great mercy the law was not in force, so that all those who have lived and died without law may have a much better chance to hear and obey under a reign of righteousness, than they would or could have had under the rule of the wicked. Let them who wish to learn a knowledge of the future state not only read but study all of section seventy-six, Doctrine and Covenants, and they will not need to give heed to the traditions of men, for therein are the mysteries of God revealed concerning all of Adam's race—the conclusion of the seventh paragraph reads:—

But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that

they were as innumerable as the stars in the firmament of heaven, or as the sands upon the sea shore, and heard the voice of the Lord, saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.—D. C. 76: 7.

The tree has much fruit; some of it falls off green, some withers and decays; it is only that which remains and ripens without spot or blemish that we call perfect. So it is with the tree of humankind. Then there must be in the person a qualifying state of perfection. Can it be found short of obedience to God's commands, by living by every word he has given for our guidance? Some one says if God's punishment is endless, how then can he be a God of mercy, since the disobedient in this life never obtain to the celestial state; they are then condemned forever. Let us look at it thus: Men condemn themselves. Yes, this is too true. The idea can be understood in the boy who was sent to school. His father says, Son, obey the teacher; study to learn; it is all for your good; do not neglect, for you can never have a chance like this again. What can the boy know of the great importance of the need he has to be diligent; he must believe his father; if he does, he is obedient; if he neglects, plays truant, has lots of fun as he sees it, when he comes to manhood has a chance to fill a place of trust, but cannot, who shall we say is to blame,—not his father, nor his teacher, then it must be himself; and will sorrow or regrets help him? Nay; and yet how many men have had to sorrow all their life because of the disobedience and willful neglect in their youthful days. So then with the disobedient to God; they have none but themselves to blame.

Punishment is of two kinds. Those who disobey men's laws are beaten with the whip called cat-o-nine-tails, get the sweat locker, hard labor, or short rations; this is physical suffering. Men who are ambitious for place of rule and authority; who love to be called Right Honorable, Reverend, Judge, or Master, and fail to obtain their desires, suffer mentally,

which is the most severe and intense of suffering.

The Lord has said there will come a day when men shall come to him and say, Lord, we have cast out devils, and in thy name done many wonderful works; yet he will say unto them, I never knew you. Others will find fault with him. Have they not labored and bore the burden and heat of the day? And there are those who only worked one hour, yet are made equal with them; and they are told many are called, few are chosen; are not all such doomed to bitter disappointment, their suffering and its duration none can tell; but it looks like as such are of them whose worm dieth not, nor torment ever ends. Some are rewarded, because they feed the hungry, clothed the naked, or even gave a cup of cold water in his name; showing us that for every good act of men there is a recompense; others were turned away, because there was no good deeds done by them; hence no good in themselves. Some there are who obey God's laws in this life; others in prison, when the gospel is preached to them in the spirit life beyond the grave. While others never obey, hence they must be of those who are subdued and compelled to confess and bow the knee; evidently those lose their agency or freedom of acting as they choose, for they remain servants of the Most High forever.

It seems that the impressions and acts of this life are so firmly stamped on the mind of the person that they can never be fully erased; for after the reign of peace and all things are established as God wills there is the unjust, filthy, liars, sorcerers, etc. Hence the reason why they remain, and can only be as servants; for if permitted to rule, they would still act unjustly and do wickedly. After all that could be said, or would be written, what can man do but learn to obey. God is the Father; he knows what is best for the good of all. It is a great day, the day that a man learns to trust God. This life is a life of trust, what can the child know or understand of its father? It simply loves and trusts. What can men tell of, or how can they understand God? His work and ways, then, they must love and trust, and show their love in

their obedience to his word. The importance of this life few can tell till they leave this stage of action, so that we each and all should seek to live and act justly, truthfully, and patiently abide the days of our probation, for in so doing God has promised us rest and happiness; but of that happiness and rest what can mortals know, but like Job of old, we may say, though he slay me, yet will I trust in him.

WILLIAM CAIRNS.

ONE WAY INTO CHRIST, ONLY.

THERE is but one way that man can get into Christ, and that is by obeying the commandments laid down in the New Testament Scripture.

Faith, repentance, baptism, laying on of the hands for the gift of the Holy Spirit, etc., and baptism and laying on of hands must be administered by one having the authority. We read:—

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

That is, he must be immersed by one called of God to administer these ordinances.

Does not this cut out all other denominations? We read:—

For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.—Matt. 16: 27.

Does not this place every man outside the church in the same position; for that kingdom spoken of in John certainly means the kingdom of heaven; for we read:—

Except a man be born again he cannot see the kingdom of God.—John 3: 3.

He that . . . climbeth up some other way, the same is a thief and a robber.—John 10: 1.

How many are there to-day that are trying to get in some other way. One will say, None but these other sectarian churches. How about the moral man? He says he is as near right as any of the Christian world to-day. Will he see, or enter into the kingdom of heaven? Has he ever obeyed the commandments? Has he done as he understands the Scripture to teach him to do? Will he be rewarded according to his work? If so, why will not the biggest part of the people in the sectarian churches be saved, or "rewarded according to their works?"

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Rev. 20: 12.

There is more than one book spoken of here. Is not one, the record that Christ keeps, or the Lamb's book of life; and the other the general church record kept here on earth? We read that what is "loosed on earth is loosed in heaven, and what is bound on earth is bound in heaven." These books must correspond with each other. It takes two witnesses to condemn a man in our courts on earth, and these two books will condemn us if our names are not recorded there. Now is it only those that have their names written in these books that will be "rewarded according to their works?"

And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20: 15.

Is not this book of life the record that Christ keeps? If it is, how will we get our names written there, only by obeying the commands? Can those that have not their names written there, can they possibly be rewarded according to their works? They have their reward already, they will be "cast into the lake of fire."

M. L. KINCAID.

SPIRITUAL GIFTS.

NOW CONCERNING spiritual gifts, brethren, I would not have you ignorant.—1 Cor. 12: 1.

Notwithstanding all that has been written on this subject, I am assured there is amongst us, ignorance not only of these precious gifts, but of the divine purpose in giving them. I do not set myself up as an unerring teacher, but by the help of the Spirit of the Lord may say something of benefit to some.

From the above text it will be seen that the apostle was addressing the "brethren," and the subject was "spiritual gifts," and that he does not want them to be ignorant. These brethren, no doubt, were as well informed as the ordinary brethren of the latter-day dispensation. We know that some are better informed than others in every line of thought, and it is by observing and trying to come up to the true standard, that we may finally attain unto it. In 1 Corinthians 12: 31 we have the following:—

Covet earnestly the best gifts.

Or, in other words, *desire* earnestly the best gifts. We believe this to be the words of inspiration, not only in part, but as a whole and in its *order*. Now if we begin at the seventh verse we have this:—

But the manifestation of the Spirit is given to every man to *profit* withal.

Divine knowledge gives to each man that which will be best to develop him into the Christ character. In the next verse he says, in point of order, that "*wisdom, knowledge, and faith*" are the best gifts. Therefore it is plain that these are the ones to "covet earnestly." Some of our people think that those who do not have the gifts which can be seen at once, such as "tongues" and "prophecy," are not seeking for and obtaining the best gifts. I myself once thought so. I thought those who had the gift to speak in "unknown tongues" were the highest favored, and Paul names this gift the *eighth* and I put it first. I was ignorant of the divine arrangement, and Paul wishes his brethren not to be so. "But," says one, "are not all the gifts equal?" In a certain sense, yes, for they are of divine appointment. But that some have precedence of others is plain. "The body of Christ," his church, has all these gifts in it. But supposing it had all the gifts which correspond with the eyes, ears, arms, hands, fingers, legs, feet, and toes, and the brain was defective, what kind of a body would it be? How many are confined in madhouses who have all their limbs perfect?

There is another gift which we would do well to have, the "discerning of spirits;" not only to be able to discern the evil spirit when manifest, but to discern our human spirits. There is the Spirit of God, the spirit of the Devil, and human spirits. You would not take a "spirited" horse and hitch him with one that is slow and not "spirited." Why? Because you discern their spirits. Why then do we not discern human spirits in the same way? and what a blessed gift, and *greatly to be desired!*

Herein is my Father glorified, that ye bear much fruit.—John 15: 8.

Some of us have made grave mistakes, too, in the "fruits" of the Spirit and the "gifts" of the Spirit. I

was one among the number. There is a vast difference, almost as widely separated as day and night. We would not call an apple dew or sunshine, and yet the dew and sunshine help to produce the apple; and so the *gifts* of the Spirit help to produce that fruit that will glorify God and named by Peter as virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

"For if these things be in you and abound they make you that ye shall neither be barren nor *unfruitful* in the knowledge of our Lord Jesus Christ."

If we have these *fruits* we will be able to endure to the end. It is *not* said he that has the gifts shall be saved, but "he that *endureth* to the end shall be saved." These gifts are given to produce fruit, and with that we will be able to endure to the end. There is another side I wish to present. A few (and I am glad there are but a few) of us are afraid to fast and pray to God for the gifts; for, say they, "If you seek for gifts the Devil will give you all you want." Business men, on the same principle, might be afraid to take any money because there are counterfeits.

God hath not given us the spirit of *fear*; but of power, and of love, and of sound mind.—2 Tim. 1:7.

God wants us to be fearless in the performance of duty and in rendering service to him. He wants us to love him with *all* our hearts, and "perfect love casteth out all fear." We are to seek to obtain and retain that Spirit by which all the gifts are given; seek by fasting and earnest prayer to obtain the Holy Ghost and let divine wisdom "divide" as he will. He knows better than we, *what* gift is best for us. However, wisdom is the best gift God can give to man. A certain man desired wisdom and it pleased God so that he gave him wisdom and riches too. We know that a lack of wisdom works disastrously to us in any of the walks of life.

Some may think I place too little value on the "outward" manifestation, but I certainly do not. I believe that what divine wisdom has once said, never will be changed.

I desire with all my heart, to do all I can for the advancement of truth.

In bonds,

C. A. PARKIN.

Sunday School Associations.

CONVENTION NOTICES.

Sunday School Association of Southern Michigan and Northern Indiana district will convene at Coldwater, Michigan, June 3, at ten a. m. If you are going to conference, remember that you are needed most at the Sunday school convention. Full reports are desired.

MRS. J. H. ROYCE, Supt.

Convention of Kewanee district Sunday school association will meet in Rock Island, June 3, at two p. m. at the Swedish Baptist church, corner Fifth and Twenty-first Streets. All saints or friends coming, will please notify William E. LaRue, North Harrison Street, Davenport, Iowa, by letter, and they will be met at train. Saints are not well prepared to care for teams. Please bring Hymnals, Winnowed Songs, etc. Entertainment Friday evening under the auspices of Rock Island Sunday school. Bro. Joseph Smith is expected to be present. Secretaries will please remember to send in full reports.

MRS. ED LAMB, Secretary.

Clinton, Missouri, district association will convene at Coal Hill chapel, five miles east of Eldorado Springs, Missouri, June 3, at 9:30 a. m. All are cordially invited to attend, especially Sunday school officers and teachers. Bring tablet and pencil and jot down your duties as learned in institute work, which will be conducted Friday afternoon. Let us have written reports from all officers and teachers. Send reports to district secretary.

ELLA MILLER, Supt.

MINA P. KEARNEY, Ass't Supt.

SAMUEL M. ANDES, Sec.

Nauvoo convention will be held at Keb, Iowa, June 3, 1898. Business session at ten o'clock. Afternoon session will consist of class work and criticisms, in charge of Brn. Charles Craig, John Jervis, D. T. Reese, senior, intermediate, primary. In the evening there will be an entertainment consisting of music, vocal and instrumental, essays, recitations, etc. All those who are coming will please notify D. T. Reese which train they will arrive on.

JOHN BRENNAN, Supt.

Convention of Mobile district Sunday school association will meet at Theodore, Alabama, Friday, June 3, at 2 p. m. Let all officers and teachers come prepared to report their work and progress. Secretaries not being able to send their reports by delegates so as to arrive in time for presentation and reading, will please send to me by mail at Theodore, Alabama, immediately after the fifth Sunday in May. We hope to see a good representation and an earnest interest manifested in this department.

C. I. CARPENTER, Supt.

Convention of Fremont, Iowa, district Sunday school association convenes with Henderson school June 2 and 3. Come.

JOSEPH ROBERTS, Supt.

Convention of London district will meet with the Windham branch, Ontario, June 17, one day before conference, at 2:30 p. m. Superintendents of schools and district officers are requested to send reports of the condition of their schools and of the work under their supervision. All come in time for the convention, and we bespeak for you an enjoyable as well as a profitable time. The superintendent's address is St. Mary's, and of the secretary, Hopeville, Ontario.

G. C. TOMLINSON, Supt.
MAGGIE MCGREGOR, Sec.

Convention of Northeast Missouri district will convene at Higbee, Missouri, Friday, June 3, at nine a. m., for prayer meeting and at ten for business. Two p. m., question box, newspaper, and normal drill. Evening session will be a program by school. Let all Sunday school workers be in attendance at this convention, as this is the convention for the electing of officers.

LOUISE PALFREY, Supt.
MARY J. RICHARDS, Sec.

Pottawattamie district Sunday school convention will convene at Underwood, Iowa, June 11 and 12. Everyone kindly invited to attend.

JENNIE SCOTT, Sec.

Northeast Kansas district Sabbath schools will convene at Scranton, June 5, at half-past ten. There will be short talks on Sunday school work and duties of parents to the Sunday school, also the duties of teachers. Sunday schools in the district, try to have your school represented at the convention; be sure to send reports in time. Send to John Cairns, Scranton, Osage County, Kansas.

SARAH A. PARKER, Supt.
F. J. PIERCE, Sec.

Miscellaneous Department.

RULES AND REGULATIONS

FOR ADMISSION OF MEMBERS AND GOVERNMENT OF THE SAINTS' HOME, LAMONI, IOWA.

1. Worthy saints who are in need of a home, and who are unable on account of age or ill health to provide for themselves, and who are without relatives or friends who can provide for them, are entitled to a place in the Home.

2. Worthy aged saints who are unable to arrange suitable homes with relatives and friends, and who are able to provide for themselves at the Home, may be received upon due arrangement being made with those in charge.

3. Parties seeking admission to the Home must present recommendations from their respective branches and the Bishop's agents where they reside. Where persons have never resided near a branch, so as to become identified in branches or with local authorities, they must present suitable recommendations from some general church officer.

4. When practicable, applications should be made through the Bishop's agent in the district where applicant resides.

5. The Matron in charge of the Home will treat all with patience and kindness, and all members of the Home must observe the rules, requests, and orders of the Matron, and when a request or order on the part of the Matron is thought to be unreasonable, parties cannot of themselves refuse to comply, but must refer such request or order to the Bishop or some member of the Bishopric, or in their absence the President of the Church or the Missionary in Charge.

6. Proper respect and decorum toward each other must be observed by all having a place in the Home, and no one shall give orders to, or command or direct any other member, without the request or direction of the Matron; or if outside or farm work, the Superintendent of the farm.

7. Cleanliness and godliness must be observed at all times, and care taken both in personal habits and in the rooms of building.

8. Each must so far as possible respect the wishes of his or her associates, and maintain due decorum in all his or her relations with associates and parties in charge.

9. Each person may have absolute quiet and rest in his or her own room, and must not be intruded upon unnecessarily by others.

10. No person shall interfere with the kitchen work, and those wishing to aid in this department must first obtain the consent of the Matron.

11. All shall observe the hours fixed by the Matron for retiring in the evening and rising in the morning, sickness and inability to comply to be considered.

12. The use of tobacco or any narcotic, except under the advice of a physician, and strong drink is positively forbidden.

13. For any persistent violation of any of these rules, the party so violating and refusing to comply shall be dismissed from the Home.

14. The Home is open to visitors free Wednesdays and Saturdays only. On all other days contributions will be required to aid in defraying the expenses.

15. The occupants of the Home are expected to observe strict decorum in regard to the conduct of the affairs of the Home and its government, and must not discuss the management of the Home or talk of its domestic affairs to visitors or outside persons. Complaints should be made to the Matron, or to the Bishop, his counselors, or some general officer, if any are to be made.

By the Bishopric,
E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, March 1, 1895.

These rules are concurred in by us.

JOSEPH SMITH.
ALEX. HALE SMITH.

WILLIAMS-BAYS DEBATE.

The Williams-Bays debate, concerning which so much has been published in the *Herald*, began at Mondamin, Iowa, May 9, by Bro. T. W. Williams affirming the following proposition:—

"Is the Reorganized Church of Jesus Christ of Latter Day Saints, organized and established through the instrumentality of Joseph

Smith and his coworkers, the Church of God in fact and in harmony with the Bible in doctrine and organization?"

Bro. J. W. Wight acted as moderator for Bro. Williams, and Elder Mellinger, pastor of the Disciple Church here, acted as moderator for Elder D. H. Bays. Mr. W. T. Stamper acted as chairman.

BRO. T. W. WILLIAMS' FIRST SPEECH.

Gentlemen Moderators, Ladies, and Gentlemen:—I am here to affirm the proposition just read. In the affirmation of the proposition I am expected to lead and to represent one of the churches now in existence, comparing it with the church as organized in New Testament times. In going in search of something we must have clearly in view that which we desire to find. It is my purpose to show what the Church of Christ is, and to show that the church represented by me is in harmony with the Scriptures, and is the Church of God in fact.

The term "Reorganized" indicates that something has been disorganized, disarranged; and the term "The Church of Jesus Christ" indicates whose church it is, and "of Latter Day Saints" shows of what it is composed.

We now proceed to show that this church is in harmony with that composed of former-day saints.

In Matthew 16:18 Jesus says "I will build my church." He then is the *builder*, and when it is built it will be *his* church. There should be no contention about this. 1 Corinthians 3:11 and Acts 4:10-12 show what Christ's relationship should be with the church on earth; hence the same relationship should and does exist with the church composed of Latter Day Saints.

The true church is Christ's, and the name of Christ is Jesus, as was given him by the angel, hence the name of the Church should be Jesus Christ; and Paul confirms this position in Ephesians 3:14, 15, wherein it is recorded that "the whole family in heaven and earth is named" "Jesus Christ."

When men are baptized they are baptized into Jesus Christ. (Romans 6:3.) "Jesus" means Savior, as the angel said when giving the name; Christ means "the anointed," hence "Jesus Christ" indicates "The anointed" "Savior," to "save his people from their sins."

The term "latter day" indicates the times in which we live, and no one will deny successfully but what we are living in the latter days.

The people of God should be called saints to be in harmony with the Bible. (See Rom. 1:7; 1 Cor. 1:2 and Eph. 1:1.)

The church was and should be authoritatively represented. John who baptized Jesus was sent of God (John 1:6). The Father sent Jesus Christ (John 12:49, 50). And as the Father sent him so he sent his disciples. (John 20:21.) In Romans 10:13-15 this authority is still farther extended to all who preach, for "how can they preach except they be sent?" The Comforter was to guide into all truth, and so the Holy Ghost designated and should designate who should represent the church. Acts 20:28 says the Holy

Ghost made overseers. Acts 13:2 designated the choice of Barnabas and Paul as ministers. John 15:16 says, "I [Jesus] have chosen you and ordained you" (the apostles). And 1 Corinthians 12:28 shows that "God set in the church" certain officials; hence we conclude that no one can act officially save God has directed him to so act.

I now show by 1 Corinthians 12:28 what officers God set in the church; viz., "First apostles, secondarily prophets, thirdly teachers," etc., and when these officials acted according to God's decree their acts were blessed. Also by Ephesians 4:11 that "he [Christ, see v. 8] gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers."

In Matthew 10:1-4 it is shown that Jesus chose the original twelve apostles, and God called him; hence God set them in the church these officials. Acts 13:2 shows the selection of Barnabas and Paul, and they were apostles. Acts 14:14. Acts 1:16-26 evidences the choice of Matthias, as the Lord would show which to choose. He was numbered with the twelve and the choice approved of God.

D. H. BAYS' FIRST SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:—It is a pleasure for me to meet so able an opponent, because I believe that he is a gentleman, and that he is sincere in believing what he represents. It is my purpose to present to you facts as I view them.

I now read the proposition. Now if the Latter Day Saints are correct in their claims, then everybody else is wrong. My opponent has drawn the line in his argument between the Latter Day Saints and all other Christian people. We cannot afford to be in error. If we show them to be in error, they ought to accept of the conclusions. Who is right, they to the exclusion of all else, or is it not more probable that *they* are wrong than that *all others* are wrong?

This people is not the only church claiming to be Latter Day Saints, but even they are excluded from being right by these people. The church in the West have good reasons for calling themselves Latter Day Saints, for Joseph Smith gave it existence.

I object to the name of the church as found in the proposition because it is not scriptural. The brother ingeniously explains the prefix, Reorganized, and the affix, "of Latter Day Saints." I have no objection to the word "Jesus." The appellation "Latter Day Saints" is superfluous because everybody knows we are living in the latter days. The Church of Jesus Christ of Latter Day Saints was organized in 1830, in New York, by Joseph Smith and Oliver Cowdery, as is claimed. The corporate name of this church is not "The Church of Jesus Christ."

The church organized by Christ and the apostles was never destroyed. They take the position that church was destroyed and did not exist till Joseph Smith reorganized it. The claim of apostasy is admitted to have existed, but that apostasy destroys authority, must be proven. If he proves that apostasy abrogates authority, then he has good authority for a reorganization.

The church organized in 1830 has apostatized, for the name formerly used was "The Church of Latter Day Saints." (Church History, vol. 1, p. 550; vol. 1, pp. 556, 557; vol. 1, p. 572.) This is three counts against the church that it is not the Church of Christ. The church at this time was only five years of age. The little girl was not old enough to marry and change her name. This was her maiden name. I also find that Joseph Smith, the father of the church, calls his child "The Church of Latter Day Saints." (Church History, p. 583.) My opponent can't find the term "The Church of Jesus Christ" in the Bible. The first name the church was called was "The Church of Christ" (D. and C. 17:1), and then in 1835 it was called "The Church of Latter Day Saints."

Jesus and the apostles called the people of God "disciples." The word "disciples" is used in the Bible fifty-five times, the term "saint" only twenty-nine times. The whole family was called "Jesus Christ," not "saints." Williams would lead you to believe that the people of God were called saints always. Jesus never called his followers saints.

WILLIAMS' SECOND SPEECH.

I did not say all other churches were wrong; that was Bays' deduction only. I spoke of the church built by Christ being right. The only question at issue is, Which church is in harmony with the New Testament? All people recognized of God are called saints. He will not show where the people of God were ever "called to be disciples." I have shown they were "called to be saints."

He asks me to prove that apostasy abrogates authority. Acts 20:28 says "not sparing the flock." This shows that "grievous wolves entering" did not spare anything, and this shows authority was destroyed. He admits he has no objection to the name Jesus being attached to the name of the church.

He said all intelligent people admitted we were living in the latter days. Intelligent men do say we are not living in the latter days. Some scientists claim the world will last 50,000 years yet. Are they not intelligent? They certainly are, though they may be in error.

To call the name of the church, "The Church of Christ" or "of Jesus Christ," and also "The Church of Latter Day Saints," does not prove apostasy any more than to call Sarah Jones, Sarah only, or Miss Jones. To call her Sarah does not prove she is not Miss Jones.

In the Doctrine and Covenants 16:1-4 we have reference made "to building up the church of Christ," and therein it is said, "Behold, JESUS CHRIST is the NAME which is given of the Father, and there is NONE OTHER NAME GIVEN whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the NAME by which they are CALLED, they cannot have place in the kingdom of my FATHER."

Disciples of what? of Paul, Aristotle, or of whom? A disciple is a follower or learner.

The apostolic office is a permanent office in

the church. (1 Cor 12:28.) *God set apostles in the church.*

Judas, one of the apostles, fell. This was a good time to set the world right if there was to be no succession. I read Acts 1:16-26. Peter refers to what David spake as being fulfilled in the case of Judas. He says Judas "obtained a part of this ministry." The apostles presented the matter of choosing one to "take part of *this ministry* and apostleship," to the Lord and asked him to "*show whether of these two thou hast chosen.*" Matthias was chosen, "and he was numbered with the eleven apostles."

In Acts 13:1, 2 it is shown that the "Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Acts 14:14 shows their office work, that of apostles. Ephesians 4:11-14 shows the officers herein mentioned were to remain till the attainment God has indicated—"till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Prophets were in the church. (Acts 13:1; Eph. 4:11, and 1 Cor. 12:28.)

Seventies were in the church. (Luke 10:1.) Evangelists were in the church. Philip was an evangelist (Acts 21:8), called of God. (Acts 6:5.) Timothy also was an evangelist. (2 Tim. 4:5.)

There were pastors, or those having charge (Acts 14:23) with God's approval; and overseers (Acts 20:28), the Holy Ghost so designating them.

Bishops were also in the church (1 Tim. 3:1-4), and these should be wise men.

There were also Teachers (Acts 13:1; Eph. 4:11) and Deacons (Phil. 1:1; 1 Tim. 3:8-10).

We insist that these officers must be in the church always, for Jesus Christ is the same forever (Heb. 13:8, Mal. 3:6), and what the Lord doeth he doeth it "forever."

BAYS' SECOND SPEECH.

My opponent must prove the proposition. He now wants me to prove a negative. I don't wonder at it. He has a hard job to prove a succession of the apostolic office, and that is the reason.

Jesus never called his followers saints. In John 7:3 Jesus calls his people "disciples." Paul never employs the term disciples, and he is the only one that calls God's people "saints." Which is right—Paul says in passages referred to by Bro. Williams, "Called to be saints," not "called saints" then. May become saint at once, some in a few days, some in glory.

Latter Day Saints draw the line sharply, and distinctly say that they are the "only church." The Doctrine and Covenants says it is the only true church. If my opponent does not tell us of one other church that is right, then by his silence he declares it is the only church. I did not say that he said no others could be saved except Latter Day Saints. The logical sequence is that he is right, then *all others* are wrong.

I don't care anything about the use of the word "sparing" in Acts 20:28; the term "the flock" was not the whole church. He

says that means to abolish the whole church, but it does not.

Did he find the passage that says "apostolic office?" Paul says in Romans 11: 13 that he magnified his office, but that does not say it was the apostolic office.

Kelley in Presidency and Priesthood says God created the office. I don't believe there was such an office. He must prove there was an apostolic office, then to prove its permanency. Prove this and your work is done.

Matthias' calling don't prove the perpetuity of the office. The apostles selected two men, the apostles voted and Matthias got the most votes; that is all there is of it. This could not form a precedent. That which cannot be repeated, cannot form a precedent. To fill Judas' place cannot be repeated. To repeat this would prove that Jesus must be again betrayed, crucified, and then go to glory. This cannot be repeated. He used 1 Corinthians 12: 28 to prove that God set the "apostolic office" in the church. I used to use that argument, and I knocked my opponents out. I hope it won't have that effect in this case.

How many men in the Latter Day Saints' Church have received the office of prophet by the laying on of hands? Joseph Smith is in the office of Presidency, not in the prophetic office.

No such officer as an evangelist was ever ordained in the Latter Day Saints' Church. We call these people "Mormons" because it is more convenient—because of brevity.

I have had pleasure to lay on hands with two of these brethren present. There are no Mormon pastors in the church.

He must show that he is *exactly* in accord with the Bible.

Everything depends upon his showing that apostasy abrogated authority.

PASTORAL.

To the Saints of the Eastern Mission:—The late General Conference has now gone into history. By its action the conditions in the Eastern mission were in some respect changed, so it is necessary that something be said concerning it, in order to adjust ourselves to present conditions, and so take hold anew, and energetically for another year's work, or more. The conference in point of tone and results was all that in consistency could have been wished for. Grave and sober thoughts and spiritual light guided in quorum and conference, indicating both divine recognition and devotion of the adherents to the cause. All saints, so far as we learned, returned joyfully to their homes, strengthened in the faith.

It will be observed that the mission in charge of Bro. G. T. Griffiths last year was again united with the Eastern mission proper, and Brn. Joseph Luff and Wm. H. Kelley placed in charge. The lakes and the line between the states of Indiana and Ohio form the principal western boundary of the mission as now constituted. It includes Nova Scotia, New Brunswick, the New England States, New York, Pennsylvania, Maryland, the District of Columbia, Delaware, the Vir-

ginias, and the State of Ohio, and a portion of Northeastern Kentucky.

It will have been observed also that three of our most efficient laborers were removed from the east and sent to other missions; namely, Brn. U. W. Greene, I. M. Smith, and F. M. Sheehy. They will be missed, and it will be difficult to supply their places. It is gratifying, however, to know that the east is able to furnish promising stars for other fields; and while we feel their loss, we will try and be consoled in the thought that they will serve others as well, and that as the cause is one, that wherever they are we are all laboring to the one great end, the enlightenment and redemption of the world from sin, superstition, and ignorance, and the establishment of God's order of things among men. So we will be content, and try and train up others as promising.

The ministry are expected to take their places in their respective fields as promptly as practicable, and serve the cause as diligently and untiringly as if engaged in lucrative pursuits. The saints in general should support the efforts of the ministry to get the work before the people, and "success" should be the motto of every one. The idea of failure should never enter the council of saints. In the nature of things their cause cannot fail, and the rewards of diligent service are sure. They belong to God to bestow. Saints may blunder, suffer fatigue, privation, and loss after the manner of men, but their rewards in God's work are sure. Even the fall of a "sparrow" is noted by him. Courage, and on.

In order to facilitate missionary labor and effect order, the following appointments have been agreed upon, though it may be necessary to make some change later in some of them.

G. H. Godbey; West Virginia and Northeast Kentucky.

L. R. Devore; Pittsburg district.

J. L. Goodrich; Virginia.

R. Etzenhouser; Kirtland district and adjacent places to the east.

W. W. Blanchard; Western New York and Vermont.

J. F. McDowell; Pittsburg district, etc.

D. L. Shinn; to labor in connection with the ones in charge of Kirtland district and Western New York.

Holmes J. Davison; Nova Scotia.

T. C. Kelley; Maine, in charge after U. W. Greene leaves for his mission.

Richard Bullard; in charge of the Massachusetts district as a "field of labor."

Joseph Squires; in charge of New York district.

A. H. Parsons; in charge of Philadelphia district.

Wyoming district is not fully provided for; neither is Ohio district.

Elder J. T. Davis will be expected to labor in the following named places, in harmony with those in charge, as wisdom directs: In Ohio district at Wellston, Syracuse, Coalton, Jackson, etc.; in Pittsburg district at Irondale, Etnaville, etc.; and in Kirtland district at Sharon, Palmyra, Youngstown, Conneautville, etc.; also at points in West Virginia.

Bro. G. T. Griffiths has been consulted also in the arranging of the missionary forces in

the territory which was in his charge last year.

Bro. F. M. Sheehy will be expected to aid the work in Western New York all he can before starting to California. Also Bro. U. W. Greene in Maine before going to Honolulu.

Temple, Ohio, is the permanent address of Wm. H. Kelley, and mail sent to that address for Joseph Luff will reach him.

Respectfully submitted,

WM. H. KELLEY.

JOSEPH LUFF.

To the Ministry in South West Mission:—I am in the field and would be pleased to hear from all. I have not made any appointments as yet; but as soon as I can place myself in a condition to learn the needs of the mission I will appoint others to assist me. I trust we may labor together in unity, and not allow a jealous thought to enter our minds. Pray for each other and the good Lord will bless us in our work. When it becomes necessary to defend the restored gospel, be sure that we enter the arena with fair propositions, clearly stated, with a desire for truth to prevail, and not caring so much for victory.

Dear, saints, let us do what we can with our means in placing the Bishop's agents in a condition to assist the Bishop with tithes and offerings.

May our heavenly Father bless us in his work is my prayer. A. J. MOORE.

BEAVER, TEXAS, May 7.

Permit me to say through the *Herald* that as Bro. Caffall has appointed me to labor in "Saline, Richardson, and other counties in Nebraska, as the way may open," I desire to hear from the saints and friends in the territory specified, especially in Richardson County, relative to the work in said field. I wish to accomplish as much good as possible, and desire the hearty coöperation of all the brethren and friends interested. I am not doing much preaching now, owing to the farmers being so busy planting corn; but I am in the field arranging for a close and systematic prosecution of the work. Please write to me at my home address, Wilber, Nebraska, as soon as possible, so that we may labor together unitedly and intelligently.

Your brother in Christ,

C. H. PORTER.

EAGLE, Nebraska, May 13.

CHURCH RECORDER'S NOTICE.

I again call the attention of district presidents and clerks to the necessity of the reports of branches being forwarded to the General Church Recorder, that he may do his work according to the commandment given in section 17, paragraph 25 of the Book of Covenants. To this end it is provided in Book of Rules, section 173, as follows:—

"For, according to the passage quoted, the object of thus reporting . . . is the placing in possession of the Church Recorder, as quickly as possible, accurate and systematic reports from all parts of the church; said reports being made out for that purpose and that purpose alone,—the sending of them to

conference being only the preliminary movement for the purpose of ensuring their transmission to the appointed recording officer of the church. . . .

"After these [branch officers] have done their duty, it devolves upon the presidents and clerks of districts, or conferences, to faithfully transmit to the General Recorder the reports which have come into their hands, through this careful provision of the law."

So I again call attention to the fact that reports of branches in some of the districts in England are far behind, and their records imperfect. There should be something done immediately towards giving me an account of all losses by death and otherwise, and of all names added, and their items of birth, baptism, and confirmation; and of changes of name by marriage, as well as of ordinations that have taken place since last reports. The branches in Wales are mostly in arrears, too, and full corrections are needed of quite a number.

Not yet have any reports come from the officers of the Kirtland, the Oklahoma, and the Northern Texas and Choctaw districts since the organization of these districts, and I am desirous to have complete reports of all branches in their bounds. Branches in them that are already on the General Record only need to be corrected by reports of gains, losses, changes of name, ordinations, etc.; but of all new branches I need full copies of records, every name and all items of date and place, to fill up the columns provided in the records.

I also mention that the March reports received by the Northern California and Southern Missouri districts have not yet come into my hands, nor the April reports from Central California.

The May conferences advertised are held in Alabama, Pottawattamie, Northwestern Kansas, Western Maine, and Northern Nebraska.

The June conferences will be held in the following districts, namely: Mobile, Northern Illinois, Southeastern Illinois, Kewanee, Nauvoo, Decatur, Des Moines, Eastern Iowa, Fremont, Galland's Grove, Little Sioux, Northeast Kansas, Eastern Michigan, and probably Northern and Southern Michigan, Northern Minnesota, Northeast Missouri, Nodaway, Far West, St. Louis, Independence, Clinton, Southern Nebraska, Southwestern Texas, Northern Wisconsin, and Southern Wisconsin.

A few conferences will be held in July and August, and some are not yet appointed. Hoping for prompt action upon the part of branch and district clerks in getting in reports,

Your brother,

H. A. STEBBINS.

LAMONI, Iowa, May 12.

REUNION NOTICE.

To the Readers of the *Herald* and all who are interested in the Coming Bluff Park Reunion; Greeting:—I wish to say *we*, your committee, are not dead, but are only waiting and watching for the good time coming, when the cruel war is over, and peace, glori-

ous peace, is the rule all over our bright land, "and Johnnie comes marching home," etc. We are looking forward to the 19th of August next, to have a real old-fashioned good time, by the gathering of the saints and friends in reunion at the Bluff Park camp grounds, near Montrose, Lee County, Iowa, just across the river from Nauvoo, Illinois.

At the last meeting of the committee a request was sent out to each and all of the districts which were instrumental in instituting the Bluff Park reunion, asking that a soliciting committee be appointed to collect means to make our reunion a glorious success. The object of this collecting of means was to relieve the committee of much anxiety and labor during our meeting, and avoid passing the hat and the collection while everybody ought to be enjoying themselves to the fullest extent, and thus relieve our gathering of this unpleasant feature as much as possible.

I have received only one official notice of such action from one district, namely, the Decatur district, Iowa. Incidentally, I have learned that two of those districts refuse to take such action; for this I am sorry, and believe if they had been correctly informed of the good already done by our reunions at Bluff Park, they would not have withheld the helping hand. However, I hope they may change their mind and still stand by the organization, and come and meet with us, for we are going to hold our reunion all the same.

And now I once more ask the coöperation of all the districts. Just a few dollars from each will place the committee upon such safe footing that we can assure you from the start a grand, good time. You must not fall into the idea that it is all play at a reunion, and that the only object is to have simply a glorious good time, for the individual enjoyment of all who go, just for relaxation and pleasure, for this is an erroneous idea.

Our Bluff Park reunion has made it possible for us to reach, with the preaching of the word, hundreds which we could not have reached in any other way, and prejudice has been removed in a remarkable manner; but it is hard work for your committees and for those in charge. It is universally admitted that our conferences, general and district, do an immense amount of good, so much so that they are held at different places, changing from place to place for the prestige they give the work. So our reunions are a power for good.

Our General Conference is now placed two years apart, so our reunions ought to be the better attended. So come out and enjoy a two week's outing, combining pleasure, innocent pleasure, worship, and gospel labor. The place is all that can be asked for it. Historic, healthful, pleasant, easy of access, and one of the most beautiful sceneries on the father of waters—the Mississippi River. Cottages and tents can be rented for the reunion term reasonably, if those desiring apply in time; Brn. J. S. Snively and Daniel Tripp, committee on cottages; address Montrose, Iowa.

Please, remember, one day of the sessions will be set apart for a steamboat excursion or a visit to Nauvoo, the historic city. Come one, come all. We think we are safe in saying you will never regret it.

The First Presidency and Bishopric have promised, if health and no unforeseen event occurs to prevent, to be with us and aid in gospel work. Good speakers will be on hand, and we trust great good will be done.

By order of committee,

ALEX. H. SMITH, Sec.

CONFERENCE NOTICES.

I should have said in the notice sent for publication that Nodaway district conference would be held at Sweet Home, Missouri, on the fourth instead of the "first" Saturday and Sunday in June.

WM. WOODHEAD.

Kewanee district will hold a conference at Rock Island, Illinois, the first Saturday and Sunday in June, in the Swedish Baptist church, corner of 5th and 21st Streets. Those who attend are requested to notify Bro. W. E. LaRue, North Harrison Street, Davenport, Iowa, by letter, stating when they will come, and they will be met at train. Saints there are not prepared to keep teams. Bring Hymnals, Winnowed Songs, etc. Bro. Joseph Smith may be in attendance. The above instructions apply to Sunday school convention also.

S. A. WHITEHOUSE, Secretary.

Conference of Northern Nebraska district will convene May 28 and 29, at Waterloo, Nebraska. Those notifying us will be met at the train.

RICHARD BROWN, Secretary.

Spring River district conference will convene June 4, at Weir City, Cherokee County, Kansas.

T. S. HAYTON, Sec.

Lock box 493.

Some think a mistake was made in notice for Decatur district conference to meet June 11. It was for good and sufficient reasons the change in date was made.

On duty,

ROBT. M. ELVIN.

London district will meet June 18 and 19, with Windham branch. All trains will be met on the T. H. and B. railroad at Vanessa, Friday and Saturday; anyone coming on Thursday will please drop a card to R. C. Longhurst, Vanessa, and they will be met at station. All coming to conference by train please ask the station agent for a delegate's certificate, and pay single fare, and if there be fifty such certificates taken out you will get home for one third fare; if there be three hundred, you will get home free; but if there be less than fifty present you will get home for two thirds fare, just the same as if you had taken a return ticket at first; hence there is no loss by taking this kind of a ticket, and there probably will be one third fare gain. Branch secretaries, have your

reports made out in time for conference. We hope each branch will feel this responsibility, and that all will report. Local ministry are also requested to send reports of their labors. All are heartily invited to come and bring the gospel peace. Secretary's address, Hopeville, Ontario.

R. C. LONGHURST, Pres.
MAGGIE MACGREGOR, Sec.

Eastern Iowa district conference will convene with Brushcreek branch, June 4, at ten a. m. The statistical reports from all branches are requested; also ministerial reports from all the priesthood, so we may know what has been done in the last quarter for the Master. Come one, come all, and bring the good Spirit with you.

C. E. HAND, Pres.

Nauvoo district conference will convene at Keb, Iowa, June 4 and 5. Branch reports should be in the hands of secretary, R. Warnock, Farmington, Iowa, by the 1st. Expect Brethren Kelley and Lambert to be with us. Let us have a good turn out.

F. M. WELD, Pres.

There has been a committee appointed by Keb branch to meet all those contemplating attending the Nauvoo district conference, which convenes June 4 and 5. The committee are Brn. D. T. Reese, C. E. Burk, and D. T. Williams. They will be recognized by a bunch of red, white, and blue ribbons, which they will wear on lapel of coat. Those who are coming will do well to notify the committee which train they will arrive on.

JOHN BRENNAN, Clerk of Branch.

Northeastern Missouri district conference will convene at Higbee, June 4, continuing over the 5th. We invite all who can to attend this meeting; election of district officers will take place. All reports should be forwarded to George Tryon, Huntsville, Missouri. Brn. R. M. Elvin and William Summerfield, missionaries to district, will be present, and possibly Apostle I. N. White. Come prepared to enjoy yourselves.

J. A. TANNER, President.

Conference of Southern Michigan and Northern Indiana district will convene at Coldwater, Michigan, June 4 and 5, at ten a. m. Full reports, branch and ministerial, are necessary. Missionary in charge, all general appointees, and district locals, are expected to attend. "Remember the Maine" issue is the liberation of the masses from the blinding mists of error, and the establishment of the kingdom of God. All written reports should reach district president, No. 28 Clinton Avenue, Coldwater, Michigan, by June 3.

S. W. L. SCOTT, President.

Southeastern Illinois district will convene at saints' chapel, near Tunnel Hill, June 4 and 5. Clerks of branches will please see that reports are made out in due time, approved, and sent to J. D. Stead, Tunnel Hill, Illinois, care of Wm. R. Smith. It is hoped we will have a good attendance. Bro. I. N. White,

missionary in charge, is expected to be with us. Come one, come all, and bring the spirit of the Master with you.

J. D. STEAD, Secretary.

Northeastern Kansas district will meet at Scranton, Kansas, June 4. We hope to receive reports from all officers and branches. Hope to have a good attendance. Branches please remember to send delegates on the basis of one vote for each six members or fraction thereof.

PHINEAS CADWELL, President.
JAMES W. BURNS, Clerk.

Florida district conference will convene with Calhoun branch, June 4 and 5. Hope to see good representation from all the branches in the district, and reports properly made out and to hand in time. Hope to see as many of the ministry as can be present. All are invited.

B. L. JERNIGAN, Sec.

Conference of Mobile district will convene with Theodore branch, Saturday June 4, at ten a. m. Branch reports that cannot be sent by messenger so as to arrive in time for reading should be sent by mail to the secretary, at Theodore, Mobile County, Alabama, immediately after the 31st of May. Let all come who can. Bro. Turpen is expected to be there.

W. L. BOOKER, Pres.
C. I. CARPENTER, Sec.

Spring conference of the Chatham district will convene in Ridgetown, Saturday, June 4, at ten a. m. Officers of branches will please see that their branches are properly reported.

GEORGE GREEN, Pres.
RICHARD COBURN, Clerk.

ORDINATION OF HIGH PRIESTS.

In order that their names may be placed upon the record of the High Priests' Quorum, and also be published in the forthcoming list of the quorum (to be sent to its members), I desire that the brethren named and chosen for ordination as High Priests should write me as to their willingness to be so ordained; and that immediately upon their ordination, either they or the officers who ordain should send to me the date, the place, and by whom hands are laid upon each, with the name of the speaker underscored, in case more than one officiated.

The names of those chosen during the late General Conference, and who have not yet been ordained, are as follows: John R. Evans of Lucas, Iowa; George Montague of Moorhead, Iowa; Richard Bullard of Boston, Massachusetts; Joseph Squires of Brooklyn, New York; Vinton M. Goodrich of Chillicothe, Ohio; Gilbert J. Waller of Honolulu, Hawaiian Islands; Russell Archibald, Junior, of Saint Louis, Missouri.

Prompt attention to the requests will be appreciated.

Respectfully presented,
H. A. STEBBINS,
Secretary High Priests' Quorum.

Zion's Ensign please copy.

BORN.

FRANK.—At Fulton, Iowa, March 27, 1898, to Mr. L. W. and Sr. Lena Frank, a son. Blessed May 8, by Elder John Heide, and named William Harold.

MARRIED.

MEADOWS—PERRY.—At the home of the bride's parents, Bro. and Sr. Perry, at Oskaloosa, Iowa, May 5, 1898, Mr. Albert H. Meadows to Sr. Jessie R. Perry, Priest C. B. Brown officiating. Only a few friends and relatives were invited; who, after partaking of a fine repast and enjoying a very pleasant evening, left the happy young couple with many wishes for their future happiness and welfare.

DIED.

ANDREWS.—Florence Millicent, infant daughter of W. L. and Sr. Blanche I. Andrews, died at their home, Shenandoah, Iowa, April 26, 1898, aged 1 year, 5 months, and 4 days. The little one was ill but a little over twenty-four hours, and suffered intensely. Services in the church at Farm Creek, in charge of Elder A. Badham; after which she was laid to rest in the Henderson cemetery, by the side of her brother and sister who had gone before, to await the resurrection morn, when the dead in Christ shall rise first.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best—
Good night! Good night! Good night!

BENNER.—Frederick A. Benner, born in Fremont County, Iowa, April 26, 1880; died April 25, 1898. Deceased never united with any church, but believed in the doctrine as taught by the church, so far as he understood it. Funeral in McPaul schoolhouse by H. F. Durfey to a large assembly of friends and relatives.

SMITH.—Simon Long Smith passed peacefully away at his home in St. Joseph, Missouri, April 29, 1898, at 2:45 a. m., at the age of 65 years, 3 months, 8 days. Bro. Smith was born ninety miles west of London, England. Was baptized in 1850, and emigrated to Utah in 1858. He became a bishop and served that church faithfully for about twenty years. By the labors of Bro. E. C. Brand he was shown the folly of Brighamism, and abandoned it for the true and original faith of the church. He visited Martin Harris just before he died, who told him that polygamy was not a doctrine or practice of the church in Joseph's days, but was the work of Brigham Young. He was ordained an elder in the Reorganization soon after his baptism by Bro. — Phillips. He was a great lover and student of the Book of Mormon. "I am leaving this world in peace," were his last words. His funeral occurred from the church Sunday morning in charge of Bro. D. J. Krahl, the sermon being by J. M. Terry from Genesis 17: 7, 8.

RICHARDS.—At Big Bend, West Virginia, March 24, 1898, Delila Richards, whose maiden name was Bennett. Sr. Richards was born July 1, 1831, in Calhoun County, West Virginia; baptized January 15, 1888, by Bro. L. R. Devore. While she had few opportunities to hear preaching or attend branch meetings, yet she lived the best she could.

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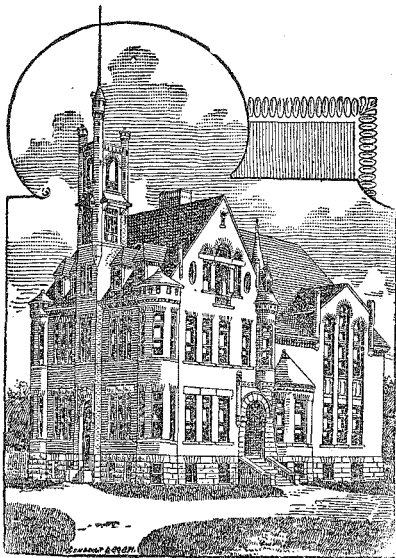
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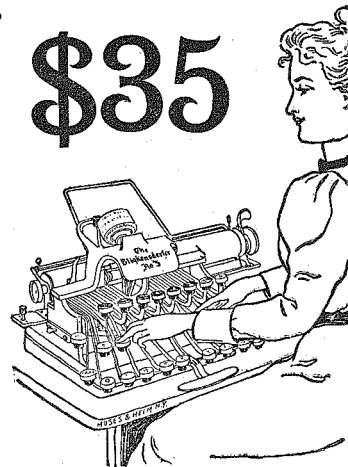
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, May 25, 1898.

No. 21.

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WILLIAM EWART GLADSTONE.

GLADSTONE is dead. These three words convey to a larger number of people a profound sense of common and individual loss than could the death of any other man who has been identified with the history of the last half of the nineteenth century. No other has left his name so deeply engraven upon the history of his own times and country during the period in which he lived, as he whose career has just closed—a career distinguished for its splendid achievements in scholarship, in literature, in oratory, and in statesmanship. It was by what he accomplished in these several departments of human effort and by the exalted personal character which he maintained throughout his whole public life that Mr. Gladstone won, by common consent of his own people and the most enlightened nations of the world, the title of “The Grand Old Man” of England—a distinction as creditable to his country as it was to himself. Now that his splendid career is ended, with the voice of partisan criticism and malevolence hushed, there will arise from the English nation a universal acclaim of eulogy upon the character and public services of one who has accomplished so much for his country and his race.

Though not always consistent in his

view and position on questions of public policy, Mr. Gladstone's public career was regarded as in the highest and best sense a model for the admiration of the English nation and the emulation of its statesmen. Born in the same year with our own grandest patriot and statesman of the present century, Abraham Lincoln, they entered public life in the same year (1832)—Lincoln as the unsuccessful candidate for a seat in the legislature of his State and Gladstone as a successful candidate for the English Parliament. As the son of a successful Liverpool merchant, Gladstone possessed rare advantages in his early life, which were faithfully improved as a student in the historic schools of Eton and Christ Church College, Oxford, graduating from the latter with the highest honors in 1831. The rank he had already taken is indicated in his election to the English House of Commons the following year, at the age of 23 years, beginning a public and official career which was continued without interruption (except for a short period in 1846-'47) up to his final retirement from public life as a member of Parliament and Premier of the British Empire at 85 years of age in 1894. He thus entered Parliament three years earlier than the late Charles P. Villiers, who, by continuous service in the House of Commons from 1835 until his death in January last, had won the title of the “Father of the House.”

Endowed by nature with a splendid constitution and a powerful physique, Mr. Gladstone was gifted with a mind of remarkable clearness and vigor, which his regular habits of life enabled him to retain almost unimpaired to the very last. The position which he assumed as a leader in the early years of his parliamentary career led the brilliant Macaulay, even while criticising some of his opinions, to speak of him before he had reached his thirtieth year as “a young man of unblemished character and of distinguished parliamentary talents, the rising hope of those stern and unbending Tories who follow reluctantly

a leader whose experience is indispensable to them, but whose cautious temper and moderate opinions they abhor.” For a generation no man speaking as a mere private citizen has been assured of so large an audience or, as an official, wielded a more widely extended power. However much of his success in each of these was the result of his extraordinary intellectual abilities and his skill as a leader, no less was also due to his lofty aims and unselfish ambitions and the purity of his private and public life.

It was Mr. Gladstone's fortune conspicuously to be identified with public affairs through two generations of the most progressive period of the world's history. A disciple in early life of George Canning, we find him successively identified with the administrations of Sir Robert Peel, Lord Aberdeen, Lord Palmerston, and Lord John Russell, and the final triumphant opponent of Disraeli, as he afterwards was of the present British Premier, the Marquis of Salisbury. During that period he held the positions of Junior Lord of the Treasury, Under Colonial Secretary, Vice President of the Board of Trade, Colonial Secretary, and twice Chancellor of the Exchequer, until in 1868 he was called to assume the duties of Prime Minister. To this position he was recalled three times, serving during his four terms nearly thirteen years—a longer period than any other man in English history served except the younger Pitt.

Allusion has already been made to Mr. Gladstone's changes of position on questions of public policy. While these might ordinarily imply fickleness or inconsistency of character, in his case they indicate a progressiveness in accordance with the spirit of the times in which he lived, and above all a desire to be right and a courage which enabled him to change his opinions when he became convinced that he was in the wrong. Entering upon public life as a Tory, he became a member of the coalition ministry of the Earl of Aberdeen in 1852, and still later a Liberal of the Liberals. A protectionist at the beginning of

his parliamentary career, he became a free trader and would have been one of the most vigorous supporters of the repeal of the corn laws but for the fact that this question was settled during the brief season he was out of Parliament in 1846. Opposed to the removal of the civil disabilities of the Jews, he became one of the most efficient champions of that measure. In his early parliamentary career a champion for the maintenance of a state church, he became a leader of the movement for the disestablishment of the state church in Ireland and carried that measure successfully through Parliament during the first year of his premiership.

A supporter of the Crimean war for the preservation of the integrity of the Ottoman empire, in 1877 he opposed the moral support given to Turkey by Disraeli and in his later years was one of the severest critics in the British empire of the policy of the allied powers in tolerating the atrocities of the Armenian massacres and the aggressions of the Turks upon the little kingdom of Greece.

The author of the sentiment in 1861 that Jefferson Davis had "established a nation" in the Southern States of the American union, he lived long enough to see and confess his error, and it was under his administration that the United States secured indemnification for the losses to American commerce through the confederate cruiser Alabama. Originally opposed to home rule for Ireland, he finally became its ablest and most earnest champion, and what Ireland has secured in that direction to-day, even through a Conservative administration, it owes more directly to Mr. Gladstone than to all other men. Some of the most important measures of governmental reform adopted by his opponents within the last thirty years were initiated by him and finally accepted when public sentiment became so strong that it was suicidal for any party to oppose them.

Mr. Gladstone's numerous literary productions appearing during a busy Parliamentary career bespeak the drift of his mind towards religious inquiry and even theological controversy, as well as classical study. It is to his abilities as an orator and thinker on questions of national polity, however, that the world will look for an explanation of his influence and the basis of his fame. As a parliamentary debater it is confessed that he was

without a rival in his time—even if he had an equal in English history—combining as he did in his magnificent personality many of the qualities which contributed to the highest success of a Pitt, a Burke, and a Fox. Gifted with a voice of remarkable sweetness and power, eloquence seemed to flow from his lips as if the gift of nature almost unaided by art. The chief criticism of his style has been that his sentiments were sometimes overflowed by a superabundance of words, though in vehement rhetoric this sometimes gave him increased power and ended in the overthrow of his adversary. No better description of his peculiar powers as an orator is extant than that furnished by his devoted friend, admirer, and zealous parliamentary collaborer in behalf of the cause of home rule for Ireland, Justin McCarthy. Mr. McCarthy in his "History of Our Own Times" says:—

"Mr. Gladstone's first oratorical qualification was his exquisite voice. Such a voice would make commonplace seem interesting and lend something of fascination to dullness itself. It was singularly pure, clear, resonant, and sweet. The orator never seemed to use the slightest effort or strain in filling any hall and reaching the ear of the farthest among the audience. . . . Somebody once said that Gladstone was the only man in the house who could talk in italics. The saying was odd, but nevertheless appropriate and expressive. Gladstone could, by the slightest modulation in his voice, give all the emphasis of italics, of small print, of large print, or any other effect he might desire to his spoken words. . . . Sometimes he involved his sentence in parenthesis within parenthesis until the ordinary listener began to think extrication an impossibility; but the orator never failed to unravel all the entanglements and bring the passage out to a clear and legitimate conclusion. There was never any halt or incoherency, nor did the joints of the sentence fail to fit together in the right way. . . . Interruption only gave him a new stimulus and appeared to supply him with fresh resources of argument and illustration. His retort leaped to his lips. His eye caught sometimes even the mere gesture that indicated dissent or question; and perhaps some unlucky opponent who was only thinking of what might be said in opposition to the great orator found himself suddenly dragged into the conflict and overwhelmed with a torrent of remonstrance, argument, and scornful words. . . . He was always terribly in earnest. Whether the subject were great or small he threw his whole soul into it."

Of the speech in which Mr. Gladstone first showed his great power as

a debater and took rank as a leader in the House of Commons—the speech in which he met and vanquished Disraeli on the budget, resulting in the overthrow of the Derby ministry in 1852—Mr. McCarthy says:—

"That speech put him in the foremost rank of English orators. Then, perhaps, he first showed to the full the great quality in which as a parliamentary orator he has never had a rival in our time—the readiness which seems to require no preparation, but can marshal all its arguments as if by instinct at a given moment and the fluency which can pour out the most eloquent language as freely as though it were but the breath of the nostrils."

That this is not intended to be the mere language of extravagant eulogy is evident from the purpose had by Mr. McCarthy in the publication of his "History." To conclude with one final quotation from his volume:—

"Did we regard parliamentary speaking as a mere instrument of parliamentary business and debate, then unquestionably Mr. Gladstone is not only the greatest, but by far the greatest English orator of our time; for he had a richer combination of gifts than any other man we can remember and he could use them oftenest with effect. . . . He seemed as if he could not be anything but eloquent. Perhaps, judged in this way, he never had an equal in the English Parliament. Neither Pitt nor Fox ever made so many speeches containing so many great qualities. Chatham was a great actor rather than a great orator. Burke was the greatest political essayist who ever addressed the House of Commons. Canning did not rise above the level of burnished rhetorical commonplace. Macaulay, who, during his time drew the most crowded houses of any speaker, not even excepting Peel, was not an orator in the true sense. Probably no one, past or present, had in combination so many gifts of voice, manner, fluency and argument, style and passion, as Mr. Gladstone."

Mr. Gladstone was to English legislative history what a Webster or a Clay were in America a half century ago, or to great political reforms in some sense what Abraham Lincoln was at a later and more stormy period. While no other statesman of his own or any other nation has equaled him in the length of his public career, covering a period of nearly two thirds of the century, it is equally true that no statesman of the nineteenth century in any land has equaled him—Abraham Lincoln alone excepted—in the importance and far-reaching effect of the reforms which he instituted. His name will go down in history as that of England's wisest, most liberal, and progressive statesman.—*Chicago Tribune, May 19.*

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, May 25, 1898.

No. 21.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 25, 1898.

SUGGESTIVE.

WE are receiving articles from several of the brethren on the subject of coöperation, community of labor and interests, some of which have merit. But, we can but think if the men who write them would take up the history of communal and industrial societies, as the same have been originated, planted, flourished, and decayed, or are in the bloom of success, it would aid them to a better understanding of the subject, and might help them to lay much more definite plans before our readers. The following which is suggestive may direct the thoughts towards some of the lions (big or little) that may be in the way.

LAST OF THE ZOAR SOCIETY.

AFFAIRS OF THE ONCE PROSPEROUS OHIO COLONY WOUND UP AND THE PROCEEDS DIVIDED.

Massillon, O., April 19.—The affairs of the Zoar society have finally been settled, and the society, which was prosperous for four-score years, is now a thing of the past. The proceeds from the sale of seven thousand acres of land and other property owned by the society net each member about \$12,000. Some of the members do not know the value of money for it was never used by them. All earnings of the society went into a general fund and members in exchange for labor simply secured food and clothing. It was the younger members who rebelled and brought about the change.

In this case the men who became restless and uneasy under the peculiar regime of the society rulers, and who brought about the rupture of the bonds and dissolved the society, were not the ones who originated the plans, furnished the funds to create and carry on the operations of the society in detail, and bore the brunt of the long, tedious, and hard battle to make headway against the systems ruling among their fellow men; but were the younger element, those who

had not labored and borne deprivation and studied and practiced the closest economy and self-sacrifice to accumulate the aggregated wealth of land and property which was finally distributed by the courts, those most likely who took into the society little or nothing, and whose labor contributed but little to the volume of property the society died possessed of.

We read considerable of the histories of the various societies in the United States, this last winter, this colony of Zoarites among them. The working details of any of them did not commend themselves to our judgment, as being applicable or available to us as a people, however others may have seen them. And as yet not having seen divine light cast upon the problem in its working details, we are still waiting, hoping that the gospel economy, as we do understand it, may prevail until other directions are given. One of the surest ways of making headway in the plans some of our advisers are ready to present for our general acceptance, is for these same men and women to get together, so many as are of the one mind, and proceed at once to put their schemes into operation "without waiting for those who may be faithless or opposed, to become convinced of feasibility, or success."

Such a course of procedure is quite lawful, both so far as the law of the church and the law of the land are concerned. Such schemes are permissible under the revelation of August, 1831, section 58, paragraph 6. And under the laws of the order or orders of Enoch. We should really like to see some of the schemes put into operation; nothing succeeds like success, and nothing proves a plan so well as disaster—or success. One plan carried unto success, would be the nucleus of many; a section of the church made successfully coöperative, would soon leaven the lump with the principles of its success and perpetuity, and prove the parent stock from which other sections would

speedily take the fruit of example and success.

One brother writes that he is already to join with even a few others in a coöperative system. Can he find the few, willing to put forth the energies, the will, the labor, and adopt and practice the principles of self-repression and sacrifice such a work would inevitably demand? The entire wealth of the church divided by the number of members, would increase the separate fortune of the individuals but little, and would by no means give each a competency to be enjoyed without labor; but while this is true, there can be, and is no reason why, many or few, as the case may be, should not contribute much or little to a coöperative association, if they so desire and can agree as to the working details.

IS IT JUSTIFIABLE FEAR?

THE *Christian Index*, published by the Christians, a religious sect, at Des Moines, Iowa, is vexing its soul in regard to two serious things which threaten the Christian peace in America. In its missionary notes for April 20, it has the following given in the order here reproduced:—

The *Boston Pilot* says, "The child is living to-day who will see the majority of the people of America Roman Catholic."

Mormonism is yet a threatening danger; they are redoubling their efforts to win adherents. They send out three thousand missionaries who must go at their own expense. They have sixty-six missionaries at work in Eastern Tennessee; thirty-four in Eastern Kentucky. We must send the light of truth to cast out this darkness. Help our Home board do this.

Catholicism and Mormonism; two peculiar things conjoined against which the *Index* wants help to cast them out as "darkness." That is right, friend *Index*, "turn on the light." But the help the *Index* wants is monetary. "Help the Home board;" is its cry.

These people will spend thousands of dollars freely to sustain the efforts of their missionaries, boards of effort of all kinds, presses and printing plants, schools and colleges. Ought

the saints to be behind them in commendable effort to carry abroad the light, as it is in Jesus? Verily, nay!

The "Mormon missionaries;" that is, the elders from Utah, representing the theories, doctrines, practices, and church organizations as formulated, promulgated, and set in being by President Brigham Young, Heber C. Kimball, Orson Pratt, and others, are giving the men whom the *Index* represents, Christians, so-called, and a whole lot of others, creedologists, Protestants, sects, and churches, a deal of trouble of mind, because forsooth, they are sending their propagandist forces all over the country. We commend the zeal of the one, and pity the other because of their fear.

If our friends of the *Index* have the exact truth, faith, doctrines, organization, and church practices included, why should they fear, or of what be afraid? Why hesitate to meet the hosts of those they deem in error in the arena of controversy and let the intelligence of the people determine, each for himself, where the truth may be? The motto of every true believer should be, Examine "all things; hold fast that which is good."

The *Index* people borrow some one else's trouble and by use make it theirs. The Catholics come in for a share in the fear of these self-appointed guardians of the religious consciences of the public. The *Boston Pilot*, published at the "Hub," may think that America's hosts will become rapidly Catholic, and for such a change to take place in the lifetime of the child "living to-day," would be a very rapid work; but, we with many others do not share in the fear that the contemplation of such a thing seems to create in the *Index* people. To us, Catholicism with the Inquisition and Jesuitical College eliminated, and the church, relieved of temporal power and the political domination of state affairs has no more terrors than do Anglicism, Presbyterianism, Methodism, or the theories of Alexander Campbell, his coworkers and successors: for, if there is anything in the idea and claim to authority and rightful church existence, by virtue of apostolic succession, the Catholics are in the best condition to maintain their claim, as the origin of all of the

Protestant bodies may be traced to the Catholic Church from which the Reformers wrought.

Intolerance is no more to be feared or condemned in the Catholic Church than in the M. E. or Christian, so-called. But why should the Christian *Index* express fear of Catholicism in America? If with the Christian Church, or the followers of Alexander Campbell, the truth is to be found, where is the ground for fear?

MINISTERIAL EXPERIENCES.

THE elders meet with some queer experiences in their field work. Here are specimens of it.

Bro. Henry C. Smith, writing from Los Angeles, California, May 9, in a postscript writes thus:—

I like to have forgotten to tell you of a little experience had the other day on the street corner. I was talking with a brother when a man passed us; the brother and I parted, and the man, watching his chance, returned and asked, "Can you tell me what to do to be saved?" I told him I thought I could, and commenced to do so. In speaking of Christ and his doctrine, he interrupted me with, "Who is Christ?" and, "Why look to a dead man, as Christ?" After talking a little while he arose in his dignity and said, "I am Christ; God, the Father, and the Son."

I looked him squarely in the eye and reached out my hand to touch him, and said, "You poor creature!" He at once drew back, and gave me such a cursing as I have not had for many years, using the most profane language; and then started off with a kind of dead chuckle, as near as I can describe it.

Another man came to one of our meetings not long since, and wished to speak, or deliver a message. He then went on to tell us what the Lord had revealed to him concerning the elementary world and the nations of the earth. I took liberty to tell him that he was being deceived; but he went on through the city, warning the inhabitants of impending dangers that were to follow at a certain time. (The time mentioned by him is now passed, and we breathe quite freely again.)

Another an old man came into our prayer meeting and wished to be administered to; claimed to have been baptized into the church in 1842; but knew little about the church, or its history. We tried to inform him of the changes in the church since that day; and he seems to be somewhat interested; but I guess is a little unsound in mind. How good it is to know that the truth cannot be tossed to and fro with every wind of doctrine.

To us one of the wonders is that after the fearful experiences the church passed through so many retained their natural soundness of mind. It was enough to turn the strong brain, let alone the weak ones.

EDITORIAL ITEMS.

BRO. F. M. McDONALD, priest of the New London, Iowa, branch, has sent us a book, entitled, "the Bible and Reason against Atheism;" which we accept, and thank the brother for his kind thoughtfulness.

Bro. John S. Kier, of Chicago, sends clipping from a local Illinois paper from which we note that he is at work defending the faith.

Original Poetry.

COMMUNING.

BY E. A. RHODES.

Lord, in trouble and in woe
Whither can thy children go
Except to thee, O God, Most High,
Who hearest when to thee they cry?

Thou leadest them in pastures green
And by the quiet waters side,
And thou canst guide through life's dark
dream,
And thou dost watch at eventide.

Lord, thou dost feed and fold thy sheep
And care them in the silent night;
Though hirelings sink in slumber deep
Thou keepest watch till morning light.

O God, I thank thee that the dawn
Of latter-days has come for me;
That I no more in darkness mourn
Because my way I cannot see.

Take ye my yoke and learn of me,
The loving Savior left command,
And we as children ought to be
Obedient to that gentle hand.

Mothers' Home Column.

EDITED BY FRANCES.

"There's many a cross in the way we go,
And we may not choose but take it,
Yet evermore holdeth this truth the same:
That our life is what we make it.

Still into our hands come the somber threads
And bright ones,—the gift of heaven—
But what we weave is the pattern we choose
To make from the threads that are given."

"It is the most reasonable thing in the world," says Mark Hopkins, "to believe that God being what he is, will do as he promised to do;" and Jeremy Taylor suggests that "it is impossible for that man to despair who remembers that his helper is omnipotent." If faith be well founded, all else follows most naturally. It is well then that faith is the first principle in revealed religion—the foundation stone. Just to thoroughly believe this one grand truth ought to and would lift the Christian above each anxious care besetting the pathway of life. Alas, how many of us are constrained to say, "Lord, I believe, help thou mine unbelief," simply because from day to day we are living beneath our privilege.

"If I were you"—Just stop, my friend, before you finish that sentence, long enough to remember that, you are not me. Perhaps somewhere in this broad universe I may have my exact counterpart, but no two have ever yet been found exactly alike in all respects. The difference in the needs of your life and mine—your soul and mine—will be measured by the demands of the immortal spirit within us. What a miserable paraphrase then upon the needs of human beings is the narrow, one-sided, selfish, "I standard."

If your friend, in trouble, perplexity, or distress come to you and ask "What would you do if you were me?" It will be ample time to suggest what seems to you the wiser plan of procedure; but until such advice is asked, you will act wisely and well, if you respect the individual right which each man or woman holds as a legacy direct from God, to judge and determine for himself or herself that which he or she ought to do under the circumstances, and until such action causes the individual to infringe upon the rights of another, you have no right to interfere, not even so much as to obtrude that miserable "I standard" before his eyes.

"By five years' experience in the school-room," writes a contributor to *Autumn Leaves*, "I have found how great the duty is to rightly mold and elevate the mind of youth. We must have that spirit which recognizes and reverences the workmanship of God in every child, which yearns to be instrumental in training it to the highest attainments of which it is capable."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

EARNEST prayer is requested on behalf of Sr. Coons, that if it is God's will she may be healed of a cancer that is fast eating her life away. Also for Sr. VanBrunt, that she may be healed of the asthma; she suffers very much.

BLACKFOOT, Idaho.

Dear Sister Walker:—The Lord has been so good to me and my family lately, that we want all the dear saints to rejoice with us. Our daughter, Agnes, was stricken with jaundice; her body, and the white of her eyes, was as yellow as they could be. She suffered dreadfully. I gave her some laxative medicine, which only made her worse. When asked if she had faith that the Lord could cure her, she replied, Yes. We could not make arrangements to send for Elder Grimett to administer the ordinance of healing, owing to the absence of my husband and daughter Frances. So I gave her some consecrated oil, and applied some to the eyes, head, and body; then we knelt in prayer to God, the giver of all good, who heard and answered our prayers; and now she is well. To him be all the praise.

One very peculiar feature in the healing I wish to mention. When the yellow left her body, it began to spread over her face. I could not endure to see it there, and asked God to rebuke it and not let it spread over her

face. Shortly after it had all disappeared. I have wept tears of joy to see the Lord's goodness to me. May I ever prove faithful and be privileged to do something for him in return for his wonderful goodness to us. We miss the brethren, and pray God to bless them.

I wish we had a branch organized here. Ever praying for the welfare of the church, I remain,

Your sister in the gospel,

JANE HEATON.

LA SALLE, Illinois.

Dear Sister:—I am one of the isolated sisters; there are not any saints living here to my knowledge. For the past few weeks I have been trying to follow the topics in the prayer union subjects, and on Thursday afternoons to learn the memory verses, and think if I but follow it up it will help me ever so much. If all the lone ones would do the same I think they would be benefited thereby. I enjoy reading the Home Column, and think the articles therein contain some excellent thoughts. I have two sweet children, and beg the sisters to pray for me that I may be given courage and strength to teach them to love and serve their Maker when they become old enough to be so taught. Pray, dear sisters, for me and for my husband, that he my quit strong drink.

Lovingly yours,

MAUD WHITNEY.

INVOCATION.

IN BEHALF OF THE PRAYER UNION.

Father, now we come to thee,
Humble in sincerity;
Hear, O hear us when we pray,
Bid our thoughts turn not away.

Help us each thy will to do,
Though our numbers be but few;
Humble handmaidens are we,
Met to offer prayer to thee.

Where two or three together meet,
To worship at our Savior's feet,
Thou in thy great tenderness,
Promised thou wouldst surely bless.

Oh, do not our prayers despise,
Send thy Spirit from the skies;
Fill our soul with joy and peace,
May our zeal and trust increase.

On the subject of to-day,
Help us each aright to pray;
Each Prayer Union wilt thou hear,
May each feel that thou art near.

May the sick for whom we pray,
Feel a holy, peaceful ray
Of the Spirit's quickening power,
Healing them at this same hour.

Wherein we have failed, dear Lord,
To hear and heed thy blessed word,
O forgive our waywardness,
Keep our feet in paths of peace.

We praise thy name for blessings given,
And the hope we have of heaven;
May that precious hope increase,
Till we reach that realm of peace.

SR. EMILY DAVIS.

HOLLISTER, California.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR JUNE.

Thursday, June 2.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—D. C. 64:5; 70:2, 3.

Thursday, June 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—D. C. 68:4; 90:6-9.

Thursday, June 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—D. C. 1; Matt. 25:32-47.

Thursday, June 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. 45:4-15.

Thursday, June 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Hosea 6:1-3; Isa. 12.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

BRO. W. S. HODSON, writing from Fanning, Kansas, asks:—

"Have we the right to hold Sunday school institutes in and of a district? If so, would you advise holding more than one a year?"

Yes, all districts have not only the right to hold Sunday school institutes, but they have our most hearty approval, and best wishes, and prayers, in so doing. Several districts have already done so and have found it an effective way to enlist and develop Sunday school workers. Institute work has been found to be absolutely essential to success in day school work, and is being found equally as beneficial to the Sunday school work. Other districts will do well to give it a trial. We need to get to the bottom in our work. There is where the institute aims.

As to how many a district should try in a year, must be governed by the circumstances of the district concerned. Some could have one, some two, and some even more. But as a rule one a year, together with two or three other conventions, is about all a district can support. One good one well attended would do more good to the work than several that were of poor quality and not attended. Some districts at this special time meet for a two-days' institute. This seems to be about right. There is time enough to do a great

deal of work, and most of the workers can spare the time for this once a year.

Who will be the next to take it up?

THE following extracts from the report sent by Bro. F. G. Pitt, who is now in the European mission. It was received prior to the General Convention, but was mislaid and could not be found till after the convention was over. We give such parts thereof as are of general interest:—

18 Braithwaite Road,

BIRMINGHAM, Eng., March 10, '98.

Bro. T. A. Hougas:—Your very kind and welcome letter received. Thanks for your words of cheer. I think we can receive lots of encouragement in this distant field without it spoiling us.

In answer to your request for a report from me touching the Sunday school work in my mission, I would say: It would afford me the greatest of pleasure to be able to say to you that all the schools were doing finely and that the work here was far in advance of what it is in your country. But such is far from being true, and with a few exceptions the Sunday school work cannot be said to be in a very good condition. I know of no schools in all Wales that you would really call schools. There is one place and perhaps two where a few meet and study a Bible lesson, but they are not conducted anything like our Sunday schools. . . . I have not visited all the schools in England yet. Some that I have visited have no schools, some are very poorly managed, and a few are fairly well conducted. The best I have seen are in Manchester. Here they have some really good Sunday school workers, and the schools, I think, would compare fairly well with the majority of ours in America. But these could be greatly improved if they would more fully adopt the *Quarterlies* and the system therein recommended.

The idea that the Sunday school is for little children only, retards the work wherever it obtains. In many of the schools I see no classes formed of older members, such as form our Bible, Book of Mormon, and Doctrine and Covenants classes. I do not remember having seen a class in either of the two last books mentioned since I have been in this country. . . .

Most of the scholars are boys and girls under sixteen years of age. The result is that in some places our young people gradually drift away into the world. . . .

It is by no means all the fault of our members that the work is not in better condition in this country. Habits, customs, and conditions are much different here from what they are in America. Let me name a few: Here Saturday afternoon is a holiday. This includes Saturday night as well, which, with some means all night. It is astonishing to see the crowds on the streets every Saturday night. I have come home as late as one or two o'clock in the morning and people would be sitting on their doorsteps and standing on the streets talking with their neighbors as though they had no idea of the lateness of the hour or of bedtime. Late hours are the rule here. As a result people are late get-

ting up Sunday morning, and have not the time to get the children ready and bring them to Sunday school. If the children come at all, they must be *sent*, not brought. Again, in many places the street cars do not run on Sundays till afternoon, and as many of the saints live a long way from the place of meeting, it becomes very difficult to meet till afternoon. And then the saints like to have their testimony meeting. When there is not time for both, the Sunday school is neglected. . . .

. . . The schools are generally lacking in the bright cheerful songs adapted to the child's mind. Of all places the Sunday school is the last place where those slow, doleful tunes should be sung. I learn that one reason why our tunes are not more generally adopted is because many here have been taught to sing by the old "sol-fa" system, and do not understand the staff system. Another thing: The Winnowed Songs are too expensive to give to the children. Books are much cheaper here than with you. If we had the Winnowed Songs printed in a little book without the music that would sell for about fourpence, it would be a great assistance. . . . You may be sure that I am still greatly interested in this Sunday school work. And if I continue here, I lose no opportunity in trying to bring about a better condition in the Sunday schools and among the young people generally. But thus far, while I see oh! so much to be done, I find the opportunities for doing it are not abundant. It is a well-known fact that English people, generally, love their country, and there is nothing wrong about that. It is really commendable. But when this love of home and home institutions prevents them from receiving good from any outside source, it is simply carried too far. . . . You can readily see that where that spirit obtains how hard it is to even offer one's services where he can see how conditions could be improved. I am glad to say, however, that this sentiment does not prevail all over England. In many places I have found the saints very willing to be corrected and to be put right. And personally I have met very kind treatment wherever I have been. I believe, however, that none of us are too old or too wise to learn, and that we ought to accept all the good we can get from every source; then we may expect to grow.

Prejudice runs high here, the people are largely under priestly control. This makes it very hard to reach the outside world. But in some sections the Sunday school is doing a good work among the young. And if it can be made to hold the young people after they grow up, so that they will not drift away into the world, a much greater work may be accomplished than is being accomplished now in some localities. . . .

I would love to be with you in the General Convention and in all your work. May God bless you all.

Yours in bonds,

F. G. PITT.

Moderation is the silken string running through the pearl chain of all virtues.

Letter Department.

BROOKLYN, N. Y., May 11.

Editors Herald:—I am doing what little I can for the interest of the work in this great "city of churches." The way was opened up for me to visit some from house to house, and in this way I have found some that are willing to listen to what I have to say; and since I have commenced in this way I find more than I can attend to at present.

I am expecting to preach in a private house in a few days, as there is a young man that I have been talking with who has promised to assist me in getting those that he is acquainted with to come to his house and hear. So I expect to be busy and do all I can for the work in this city. Hoping that I may be remembered in your prayers with all the saints, I remain, your brother in Christ,

JOSEPH SQUIRE, SEN.

FISKVILLE, R. I., May 13.

Editors Herald:—Times are a little lively in this section of the world just at present and the sight of blue coats, brass buttons, and other paraphernalia of war are everywhere in evidence of Uncle Sam's activity. Still, the same conservativeness clings to the people, and it will take something remarkable to get them out of the well-defined spiritual ruts they are now running in.

At the present writing we (that is I and myself) are holding forth at the saints' chapel at Fiskville, to small but apparently interested audiences. Last Sunday morning I thought I would step into the Baptist church in this place and hear the new preacher (a former acquaintance). I was invited to take a seat on the stand and requested to add a few remarks, which I did at the close of the sermon. I then asked the Reverend gentleman if he could be present and preach in our chapel the following Tuesday evening, and he said that he could and would. I therefore announced that he would be the preacher for Tuesday evening, and told all to come. The Baptist preacher also announced that he was to preach for the saints and "help Bro. Robley" and "believed in unity" etc. But alas! the young preacher had forgotten that he was bought with a price—something like three hundred dollars a year—and that his employers might object to him preaching to the benighted Latter Day Saints. But they did object, and therefore the preacher did not come, or send any word in a direct manner to enlighten the public why he did not. However, we have not lost any sleep over the matter, and feel happy, knowing that such sentiments voiced in the manner related above, will only react on the parties harboring them; and already we have evidences that this is the case.

Before coming to Fiskville this time I went to Plymouth, Massachusetts, and held a number of services in the union church, and also in the houses of Brn. Sampson and Joy, which were well attended by the saints, a number of strangers also being present. I felt well while at Plymouth and the Spirit was with

us. I found a comfortable and hospitable home at Bro. Hemmerly's and was entertained by others of the saints as well.

While at Plymouth a business meeting was held by the branch to talk over matters relating to building a chapel; and after due deliberation they concluded to make a beginning at once, paying as they went or nearly so. They put the writer (while there) in as sort of a charge d' affairs and I "donned the blue," only in this case it was a pair of blue overalls. Before I left the foundation was well under way, and a letter from Plymouth recently says they are having remarkable success in obtaining money from friends for the building. Bro. Nickerson, the president of the branch, and his excellent family, are energetic and faithful in the work. Bro. Leland is superintendent of the Sunday school and is a young man of integrity and worth, and is a great help even now, and will no doubt be more so in the future, if faithful and humble. I believe there is a brighter outlook for the work in Plymouth now than there has been for some time in the past.

The prayer meetings in Providence are well attended, and usually a goodly portion of the Holy Spirit is present. Looking for the final redemption of Zion, I see God's hand at work in the world.

Hark! it is the voice of Jehovah
Saying with the nations,
Long, long have I borne in patience,
Waiting in vain for repentance.
Now the sword of mine anger is falling,
And will light on the nations in justice;
For the wicked shall not always flourish,
And God will yet bless the faithful;
And Zion my own shall find favor,
While safety shall be in her border,
My gospel shall go to the people,
And many will hear its glad message
And rejoice in God their Creator,
While others reject to their sorrow,
And curse the great God who has made them.
And mourning, and sorrow, and anguish
Shall cover the earth like a blanket.
But fearlessly those who are faithful
Can look to the Father for succor;
For he never will leave nor forsake them
In the hour of want or of danger.

GEO. W. ROBLEY.

ELIZA, Ill., May 17.

Editors Herald:—I moved here March 1 from Iowa, after having been away a year. The branch here is badly scattered. There are some very earnest saints that are willing to do what they can for the spread of the gospel. There are also some that seem to be quite indifferent about the work, having their talents hid in a napkin, seeming to care more for the things of this world than for heavenly things.

I am trying to do what I can to get the truth before the people. I do not do as much preaching as I would like to, as I have to labor for the bread that perisheth, but try to have from one to two appointments every Sunday. There are many calls for preaching within a few hours' drive from here. I had the pleasure of baptizing a man of education and ability on May 1. He was very near to infidelity when he came in contact with the saints. He first heard the gospel by Bro. J. W. Peterson, began to investigate, and was soon convinced of the truth, and obeyed it.

J. W. ADAMS.

APPLEDORE, Ont., May 12.

Editors Herald:—It is some time since I have written to your columns, but it is not because I am not interested in the work. I feel I owe much gratitude to my Creator for his many blessings bestowed upon me from my earliest recollections. I have a desire to fill well my mission in life, to aid in cheering others along life's journey, and try in humility to reap a reward with the true and faithful.

Elder St. John and Elder Blackmore held service at Thorncliffe. Bro. G. F. Green occupied the stand here, while Elder Green preached at Blenheim and Cedar Springs last Sabbath. All services were well attended.

Yours in hope,

MARY M. GREEN.

NEOLA, Iowa, May 13.

Editors Herald:—I have read Sr. Dodd's letter from Pocatella, Idaho, also Sr. Emerson's from Ticonic, Iowa. I have only one child, a little girl two years and four months old. I have had so much spare time this winter. How many times I have thought, I do wish I could do something to help keep the blessed news of the angel's message rolling. If I know myself I know I love this grand work of God more and more every day.

I read this winter in the *Herald* of an elder who had been away on a mission and when he came home he found his wife had been obliged to keep the children out of school because they were barefooted, having no shoes to wear. This made me feel sad. If they love the work well enough to forsake home and go out into the world, their families ought to be cared for better than this. I cannot see why every branch could not have a Ladies' Aid Society. The ladies and society of the Presbyterian Church here in this place seems to have good success in making rag carpets. They sell them as fast as they can get them made. A carpet of this kind can always be sold any place, and at a good profit too. Nice quilts can easily be sold, but it takes more work to make them than to make a carpet.

This would be the plan I would first suggest to try for those who are united with branches close by. Oftentimes some of us get behind with our plain sewing and are obliged to hire the work done. If we had a society in each branch we could call upon them to all come some day and do the work. The money for the sewing could be paid to the aid society. In this way we could keep the money in the church and could get help from our friends and neighbors.

There are so many I know that do not pay tithing, and I believe we could get help from them in this way. I cannot think of any plan for the scattered sisters only what has already been suggested.

I can say as Sr. Emerson said in her letter in the *Ensign*, that if there is a society in any place where they thought they could sell any kind of hand work, I will try and get others to help me and will send in a box. I do all kinds of painting both oil and pastel. If I knew where I could send work of this kind to be sold, I would be very glad. There

are so many kinds of fancy needle-work, too numerous to mention. We can all do something in this line. I think tissue and crape paper flowers are just beautiful when made real nice. There has been quite a few of them sold here and they are not what I call natural or lifelike either. But the things just mentioned cannot be sold every place, as a carpet or quilt could be.

We could send all moneys to the Bishop and have him keep a separate account and report once a year; then we would know what we had accomplished. And perhaps be more encouraged to try harder another year.

Let us wake up and get to work at once and not lose any time remembering that when a day is spent we cannot call it back. Let us see what we can do for the Master this year. I believe many souls would be glad to receive this work if they knew what it was. Let us strive as never before to live by every word that proceedeth out of the mouth of the Lord.

Your sister in Christ,

LUCINDA CARLILE.

PLEW, Mo., May 13.

Editors Herald:—The signs of the times indicate that summer is nigh in this region. Everything seems to be robed in a garment of green. The farmers are all busy planting, etc. Bro. Beebe and I came here from the Downie church, about eight miles from here in Bro. John Waldron's neighborhood, where we endeavored to hold a series of meetings. The inclemency of the weather prevented us from accomplishing much. We go to that locality to-morrow, where we will be for the next few weeks, endeavoring to sow the gospel seed among the strawberry "campers."

This is a great strawberry country. It takes about four thousand pickers. People come from all parts of the country, so we believe this an excellent opportunity to do missionary work. Through the day we will be numbered among the "pickers," but at night will hoist the gospel banner of King Immanuel. Please send us about five hundred or more tracts to Sarcoxie, Missouri.

While at this place we have been domiciled at Bro. Killebrew's and Mrs. Snead's. We preached about six sermons at Plew to small crowds, but fair liberty was enjoyed. Several have inquired about that Englishman at Springfield. In bonds,

A. M. BAKER.

MONDAMIN, Iowa, May 19.

Editors Herald:—I send you to-day the discussion of Tuesday night. Storming very hard now, so that the prospect is not good for large attendance to-night.

To-night closes the discussion on Book of Mormon proposition, and Williams has proved every point he has attempted to prove, and Bays has not attempted to disprove many of them, and those he has attempted to disprove he has failed—utterly failed. The saints all feel surprised and some of them disappointed to think Bays has done no better. Your brother,

J. F. MINTUN.

MONDAMIN, Iowa, May 19.

Editors Herald:—I am fully convinced that every point made(?) in Davis H. Bays' work, "Doctrines and Dogmas of Mormonism," can be fully and satisfactorily refuted on his own grounds. I have considerable matter colated and shall proceed as rapidly as I can to collect more when the discussion closes, so that we can get out a suitable reply. His contention on the language of the Book of Mormon will prove a boomerang to him, and his defeat means an effectual and lasting rebuke to the "Christian unbelieving society."

Yours,

T. W. WILLIAMS.

STANDLEY, I. T., May 17.

Editors Herald:—Please announce that Bro. W. B. Toney, for reasons best known to himself, turned his part of the debate with J. W. Chism over to me. The debate between J. W. Chism and myself will begin at Coalgate, Indian Territory, June 15, at ten o'clock a. m., and will last six days. The propositions: First, "The church of which I, J. W. Chism, am a member, known by me and among my brethren as the Church of Christ, is identical in origin, organization, faith, and practice with the Church of Christ in the days of the apostles."—J. W. Chism affirms; J. D. Erwin denies.

Second, "The church of which I am a member, known by me and my brethren as the Reorganized Church of Jesus Christ of Latter Day Saints, is the true Church of God and accepted by him."—J. D. Erwin affirms; J. W. Chism denies.

Elder J. W. Chism is the great Texas lion that skinned A. J. Moore, at Manchester, Texas, and scattered the saints: skinned I. N. White at Kosoma, Indian Territory, and caused a murmur in the camp of Israel.

Come one, come all. If he skins J. D. Erwin, I'll quit debating. I've met him once before in debate. In bonds,

JEFFERSON DAVIS ERWIN.

DAVENPORT, Iowa, May 16.

Editors Herald:—Our branch in Rock Island is in fair condition at present; as also the Sunday school. We hold meetings every Sabbath at two p. m., in the Swedish Baptist church, corner of Fifth and Twenty-first Streets. We have been using this church some time, but after the people found we were somebody indeed, and after consultation with their ministers and others, have concluded that it is best that we find other quarters, which we will be obliged to do after our June conference. We are very grateful, however, to have the use of this house for Sunday school convention and conference.

We hope there may be a good attendance of saints and friends. The saints are scattered around in the three cities, so much so that it will make it somewhat inconvenient getting around, and so few in number that it may be difficult to find places for all to stop; but the committee will do the best we can to find room for all; so do not stay away on this account. All those coming will please write me when they are coming, so we may know

how many to provide for. When arriving in Rock Island go to the church, as directed above.

We are arranging for an entertainment Friday evening. We trust it may be a success. We have written some for help and hope they will respond soon. Let all the schools be well represented in the Kewanee district; and do not forget to send reports to the district secretary as soon as accepted.

Bro. Joseph Smith has promised to be present, and others are expected, and we hope we may be favored with such meetings as will not soon be forgotten. Bring Bibles, Quarterlies, Hymnals, Winnowed Songs, etc.

Your brother in Christ,

W. E. LARUE.

North Harrison Street.

CHICAGO, Ill., May 15.

Editors Herald:—With much pleasure I write a few lines since the conference advised that my husband, Elder G. H. Graves, be appointed to Chicago among the colored people. There are only he and poor I to hold up the standard of this great work among our race, as there is only one brother in the church here colored, and he is but young and does hardly know the mysteries of the work, and we are very much in need of a little assistance in preparing our little mission, as the saints here are but few; but they have given us a helping hand, for which we thank God.

Bro. Reese gave us five dollars towards some chairs, and the West Pullman saints and some of our own branch made us a pound party, and I am safe to say we will not want for food for a month or six weeks, for which our hearts were made glad and to rejoice in God for his goodness.

There have been several sermons preached by different brethren since we have had the mission, and Bro. Cooper will speak for us in the coming week. Bro. Strange speaks for us to-night, and there are several that are investigating the work. I have a brother and sister here, and they are not in the church; but my brother said he would be baptized in two weeks; and others are near the door. Now if there are any of the saints in any of the branches that feel as though they could help us in our struggle (for our people are poor and we have a hard task as colored people) if the white saints will help us we may do a great work here.

I trust you will consider our application and pray God in our behalf and act as it seems best to you for us.

Pray for me in my affliction, as I have been an invalid for nine years, and have much to contend with on that account; but I am still contending for the faith that was once delivered to the saints. I am,

Your sister in the faith of our Lord and Savior Jesus Christ,

ANNIE GRAVES.

No. 1802 Armour Ave., CHICAGO, Ill.

CHICAGO, Ill., May 15.

Dear Brothers and Sisters in the one faith of our Lord and Savior Jesus Christ:—As Mrs. G. H. Graves has inclosed to the *Herald* our necessities, I will inform you all what I need.

At present I need eighty chairs and I can

get them for about twenty cents each, second-handed, and paint them myself. The ones I have now a white gentleman loaned me, and he wants them about the 1st of June.

I can get eighty chairs for sixteen dollars, and I want to get a little lumber for a platform for the pulpit. Bro. Lange who is a carpenter has made us a very nice pulpit and made it a present to the mission. When I get well established here I can greatly help your book concern, and I will do all in my power for the Herald Office in books and papers and tracts. I could use about three thousand tracts now, if I was able to send for them, and could also use lots of ministers' cards, for I intend to stir up the people in Chicago this year.

Please to pray God for us.

Your brother in bonds,

G. H. GRAVES.

No. 1802 Armour Avenue, CHICAGO, Illinois.

May 14, 1898.

Editors Herald:—Reading in one of the late issues what a brother says conference decided upon in regard to mission work for those who use intoxicating drink or tobacco, I could not resist the temptation of writing on a few subjects that I feel deeply upon. Now, take men who have been in the habit of using tobacco to excess, spending money that was badly needed in their families, and bring a noble, true-hearted elder in their midst, have him preach the everlasting gospel as they never heard it preached and talk to them of being pure and clean, giving up all bad habits, we can realize what would be their thoughts; and before they are baptized, feeling they must give up tobacco, they stop its use. Then after they have entered the work and almost overcome, "not quite," their appetite which was great for its use, to have one come among them who uses it, one can easily see that they would think, "If it is right for him, it is not wrong for me."

Then, take one who can drink from one to two glasses of hard cider, which will have no apparent effect upon him, and let them spend a social evening in a company of young people where one half a glass to some would cause intoxication; it is not hard to understand what might be the result. O, that all might remember what the Scriptures say: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

I was also glad to read the remarks made by a brother in regard to the attention paid the opposite sex. It is a thing to be deplored. Our elders should remember that by their own church they are looked upon as true and noble men, called of God, and that it is wrong to carry on a flirtation with one of the fair ones, making her and the world at large believe he is serious when such is not the case. It does seem as if they do not stop to realize the great hurt they do the cause, as the world is watching for every flaw. The innocent, of course, have to bear the blame, while the wrongdoer can seek other fields. If they think their conditions are such that they cannot marry, then let them overcome their propensity for flirting,

as it may take months or years to build the work up again, and may be a lasting sorrow to one who was made to believe they were more than sister or friend. For there are women, I am glad to say, who so prize their fair name that to have one word of reproach cast upon it would cause deeper sorrow than the loss of the most beloved friend.

May these few remarks, written in a spirit of love and kindness be the means of doing some good; and may the day soon come when all who profess to be lovers of Christ will look upon his work as the holy and sanctified work it should be.

ANON.

WEST CONCORD, Minn., May 18.

Editors Herald:—I came here yesterday from the city of Minneapolis, and although it was a bad, stormy night I had the pleasure of speaking to a fair congregation and rode home in one of the hardest rainstorms I have been out in for a long time. To say that it was dark would be to put it mildly, but a good team and a safe driver took us home all right.

I baptized three at Minneapolis before I left there; two of them heads of families. Others are believing, but may put it off until too late.

I wish to say to all interested in gospel work, that my mission address will be West Concord, Dodge County, Minnesota, and letters to that address will reach me. I will be glad to hear from any desiring preaching, and trust that all will be active and secure places that we may occupy when we do come. The "hastening time" is upon us and we must keep pace with it or be left behind.

For truth and right,

E. A. STEDMAN.

CHICAGO, Ill., May 18.

Editors Herald:—This will let you see that I am still interested in this great latter-day work; and I am thankful that I am, for as I see it, it is the greatest thing of worth that the mind of man can think on.

Strange, is it not, that so few know anything about what the Author of the universe has done in this day and generation? The Christian world make manifest their interest in religion by the sacrifices they make. It is said that religion costs the world two billions of dollars every year. This shows they have considerable interest in it.

Now what is the position we occupy as a religious denomination? Just this: to let the whole religious world know that God is a being that stands to his word. He has made certain promises, and made known in the word that they would be fulfilled. We come and tell the people that the angel has come, as promised, and they find fault because God has fulfilled his word. Would anyone on earth find fault because it was said of them they were men of their word. Now this is what Latter Day Saints are found fault with for—for saying that God is a being of his word. Inclosed is a clipping, you can insert, if you please.

If you put this in the *Herald* it is the first since '76, twenty-two years ago.

JOHN S. KEIR.

GLENWOOD, Iowa, May 16.

Editors Herald:—It is a sad reflection indeed, when we stop to think that so few people (comparatively) know that the gospel is preached now and confirmed with signs following the *believer*.

A few days before leaving home for this mission field a windstorm passed in the near neighborhood where I live, killing two persons; injuring one. This storm traveled in a northeasterly course and when some two miles from my home, turned and passed by. My mother remarked, "Do you remember the prophecy, delivered by Bro. Salisbury some eighteen years ago that the storms should pass on the right hand and on the left, and the faithful saints should be spared?" My mind naturally reverts to that night as the saints of Pilot Creek branch were gathered together at the home of Dick Chatfield.

I see in the minds' eye some who have passed into the unseen. How sweet must be the sleep from which none ever wake to weep. To you that remain of that little company let me ask, What have we to fear, so far as this work is concerned?

Bro. W. W. Whiting made a good impression on the minds of the people in a two weeks' effort at Mallard last winter. To counteract this a reverend Dunkard made an attack on saintism, criticising the Inspired Translation mainly. Having met him before we wrote asking him to harmonize some passages as found in King James' version. After trying hard to make them look proper, he remarked that if we "only would work as hard to harmonize the Bible" (A. V.) as we did to find fault with it, it would be commendable." He added that "Joe Smith might have stolen some ancient manuscript and signed his name to it; calling it an inspired translation." Yes! He *might* not, then what? He concluded by saying he was "disgusted with Joe Smith and his revelations." Well, we happen to be of a different turn of mind. We are "disgusted with" everything else but "Joe Smith and his revelations."

Here is a portion of one that affords us much consolation: "And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint, and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst."—D. C. 83:13.

Our Dunkard friends say we must obey God, yielding obedience to the doctrine as stated in Hebrews 6:1, 2; but when we want them to broaden out on their belief, to accept the Pauline idea that by virtue of this obedience we are to receive that Spirit which *testifies* of Christ and calls some to apostolic and prophetic offices, they want to drop the question. I asked this reverend once by letter to explain why God's church was not organized to-day as we find it delineated in 1 Corinthians 12:28; Ephesians 4:11? Kind reader, what do you think he answered me? Why, he says, "I have neither time nor paper to answer your questions." A few months before this I asked him the same question,

but he confessed he had "never given the matter a thought." And this man thought he was competent to annihilate Mormonism, so-called.

It may seem incredible but this man was the second preacher I have met that *seemed* unable to give me a satisfactory answer to this momentous question. It is often urged to our embarrassment that but a *few* of the Latter Day Saints ministers are learned. We confess to the truth. But *most* are like Bro. C. E. Butterworth who replied to a wise (?) man: "I can tell you what the gospel is." One of these ministers offered to pray for me. I replied that I was willing he should pray God to help me add to my "faith," "virtue," "knowledge," etc. (2 Peter 1:5,) as I needed to do all this. "But" he "need not ask God to lead me to accept something that did not recognize apostles, prophets, evangelists, pastors, and teachers, and *all* the gifts of God's Spirit," which are familiar to most all *Herald* readers, "because I" did "not believe God would hear" him.

Was I justified in this? Could I believe God's word and follow any other course of procedure?

Hopefully,

C. JOSEPH CARLSON.

KEB, Iowa, May 16.

Editors Herald:—Please state through the *Herald* columns that I have a lot of *Heralds* and *Zion's Hopes* that I will send to anyone desiring them, if they will pay postage.

Yours in bonds,

R. R. WILLIAMS.

Original Articles.

CO-OPERATION.

It is a grand and good thing to have a spiritual salvation, that looks to the future and assures us of life and happiness beyond; a religion and theology that reveal the true order of the universe and of the plan of God for the salvation of souls in the future worlds; this is good, and in the contemplation of which there is food for the soul, and the being becomes enlarged. But, man cannot live by spiritual things alone, but by every good thing that proceedeth out of Mother Earth. Man, being both spiritual and physical, cannot live alone on spiritual food, nor alone on material food; but by a harmonious combination of the two. We have the spiritual element of our food amply provided for in the gospel, as also the temporal element when the saints shall possess the kingdom, and Christ shall be their ruler and lawgiver; but that time is not yet, and in working out our temporal salvation now, we are confronted with the injustice,

inequality, extremes, and abnormities of our present social and industrial system.

The physical needs must first be supplied in order to the healthy growth of the inner man. The missionary who is sent out to preach to people concerning a spiritual salvation, and point them to a future world for an inheritance, and is confronted with a few tired people as his audience who are so weary toiling for bread to fill the crying mouths of their hungry babies that their minds are unfit to contemplate the deep things of a spiritual and future life, begins to think there ought to be something done to alleviate the embarrassment of the poor—begins to desire to preach a temporal gospel as a preparatory step to preaching the gospel of faith in a future life. When he meets good men and women who are not afraid to work, and who *do* work from morn till night and do not win enough to enable them to clothe themselves and little ones in a way compatible with their good sense of just pride, the missionary feels doubly the need of doing something toward a temporal salvation. Especially does he feel so when he is cognizant of the fact that this condition is responsible to some extent for the smallness of his audiences; that it explains why there are no more children in the Sunday schools than there are—why there are many kept from day school to earn bread who are not really old enough to perform manual labor. The old argument that people are poor because they are “too lazy to work—hunt for work and pray that they will not find it,” is a very superficial and threadbare one, and ceases to satisfy even the most casual thinker. People are *honorably* poor. They *will* work, and work hard, excepting a very few, whose numbers are only as a drop in the bucket, compared to the whole. Everywhere people are crying for work, but every avocation is overdone, and for every vacancy there are dozens to fill it. Times are hard and growing harder, till it is so bad you have to almost buy a chance to work; and it is even a fact that people buy a position in some avocations. The general cry is that “something must be done.” The question is, *What can be done?*

When we look around and see who it is that is poor, and who it is that is rich, we find that the people who are prospering are the ones who are working coöperatively, or those who have enough capital to work immense schemes without coöperating with anyone. We see organized effort. Many men put their mites together and form a powerful corporation; and they do this for the very purpose of being able to compete with men who have individually large fortunes which are a power with which they can do great things in the business world. Men of less means cannot do such great things alone, and hence cannot compete with those of amassed wealth. But by a great many “small men” combining together, their aggregate strength may become as great or greater than that of a single individual. Therefore small industries and individual effort are being continually crowded out of the race. They who choose to go it singly and alone cannot long stand the pressure, but will be compelled to learn the lesson in time that, being a part of one great whole, man must work in harmony with all the other parts of the whole—must coöperate with the others, to help and be helped. One ant could not accomplish much alone, but in coöperating with his fellows, much is accomplished and all are sustained in plenty. Going it alone would be attended with fatal results. So it is with man. He *must* learn that he is dependent to a certain extent upon his brother, and is also to some extent his brother's keeper. This being the case, the sooner he learns the principles of coöperation and puts them in practice, the sooner he will come out from under the embarrassment of the present independent haphazard system.

We take another look, and see that the people who are not prospering are the ones who will not, or have not as yet organized; who do not work together—to each other's hands. And we see with no uncertainty that they are fast becoming slaves to the people who organize and work coöperatively—with combined effort. “In union there is strength.” “United we stand, divided we fall.” Cannot we see many monumental object lessons laying immense stress upon these truisms?

Look at the Standard Oil trust; the sugar trust; the railroad companies; the mercantile corporations, etc. All these succeed and prosper by working together. Why cannot Latter Day Saints coöperate and better one another? Why cannot a corporation be formed in which any or all may take stock, however small, having for its object the obtaining of homes for the poor, and assisting them to locate therein? the duty of the managers and directors of which should be to negotiate for and purchase lands where they could be had upon reasonable and easy terms. Then locate a colony or such number as would see fit, on those lands, and establish a commonwealth peculiarly their own, and adopt an industrial system something like the Labor Exchange movement. I do not say it should be exactly like it, but after that manner. Some system by which commodities could be exchanged without money. Such is the Labor Exchange which is organized all over the country. People *can* get along without money if they will coöperate. People once got along without money, and we, with all our learning and knowledge of economics in our day surely ought to be able to do so. It is possible, and highly practicable.

But some will say, “I have seen enough of organizations, and ‘Order of Enochs,’ and such things.” True, there have been organizations formed by the saints, and have fallen through, and some have been losers thereby. But if they are investigated, it will generally be found that they were not organized according to law, and on business principles. Business is business, and recognizes no honesty in anyone—does not take it for granted that Bro. So-and-so is “all right”—does not say, “We will not take the trouble to draw up a contract in writing with Bro. A. or Bro. B.” It holds everybody to the line, whether honest or dishonest, and gives no one a chance to be a rogue. That is the way business does things, and if things are done on business principles, there will not be so many failures among Latter Day Saints when they attempt to work coöperatively, or organize for any common good.

As for myself, I am a firm believer

in the principles of coöperation, and think it ought to be thoroughly discussed by the members of the church. I verily believe the converging of circumstances will finally drive us to coöperative movements. It seems that the whole trend of affairs is to educate the saints up to that point at which it would be possible for God to inaugurate his great coöperative plan in which every man will seek "another's good."

All will not believe in such a movement until it is tried and proven successful by actual experience. But there are enough in the church who are thoroughly converted to the idea, if they will put their shoulders to the wheel unitedly, and upon business principles, to set it rolling. Those who have faith in the good of coöperation should confer together, and devise ways and means, rules and regulations, laws and by-laws, etc., necessary to the effectual working of a coöperative association, and incorporate according to law, bind and bond every man who has any responsibility upon him, and make a fair clear start in the light of good common sense, judgment, and humanitarian principles, doing so with the coöperation of all who have faith in the movement and are willing to work, regardless of those who prefer to stand back and assume the role of calamity prophets, starving or dying in their tracks rather than risk a little time and energy in trying to better their condition.

I, as another brother or two have already done through the columns of the *Herald*, announce myself as ready to aid with all my might a movement of this kind among the saints. I would like to hear from or correspond with anyone who thinks it ought to be worked up, and discuss ways and means toward that end. *Action* is what we want.

In hope of better things,

J. W. GILBERT.

2851 California Street,
DENVER, Colo., August 6, 1897.

CO-OPERATION.

I READ Bro. Curtis' remarks in a late *Herald* in regard to Graceland College. Much that he offered I heartily concurred in, but there is something in this that puts me to thinking that after all there is not so much difference in or out of the church in doing

business. We *preach* the Fatherhood of God and the brotherhood of man, but we practice hard, cruel competition just as they of the world. The pure doctrines of socialism are condemned as being visionary and impracticable. We find those outside the church advocating many of the beautiful principles that harmonize exactly with the teachings of our Savior, while many of the leading men of the church are opposed to them.

But for fear that this may get so long that it will reach clear into the wastebasket I will not undertake to advocate socialism, notwithstanding I think it stands next to the gospel. In fact when we enjoy what the gospel is calculated to bring to us, we will enjoy socialism.

Now in regard to Graceland College. Suppose this school was of that kind that the poorest boy in the church could have the advantages it offers, what a grand thing it would be. But the facts are, only a few at the head can avail themselves of this opportunity.

A good education should be the rule and not the exception; but what are the facts? Why, a young man that rises from obscurity and makes what people are pleased to call his mark in the world, is looked upon as a prodigy. Under a proper system all the good and noble that is in an individual would be developed. Society should owe this to every child that is born; they should have access to the best schools in the land, also an equal share of what God has created for the good of all.

I look at my three little boys and wonder. Will they ever have an opportunity to take a term at Graceland College? Hardly. They will probably like thousands of others, be fighting with poverty.

Suppose that instead of a school for the rich of the church and those drawing good salaries, there was an industrial school where the poor boy could have gone and worked his way through, would it not be much better? I think I hear some one say "Crank! Anarchist!" In this grinding competitive system we cannot all draw prizes. There is one thing that has put me to thinking so many times, and that is, How can Latter Day

Saints vote to uphold such a system and still claim to believe the teachings of Jesus? I hope the time may soon come when our poor boys and girls can have the advantages of the best schools in the land; when every able-bodied man can have access to what the All-Father has provided for his children, when greed and avarice will be driven from among us and love, peace, and good will prevail.

This perhaps may not come to us until the millennium is ushered in, but for me, I am not opposed to a step in this direction. What little I have is ready to be turned in whenever a coöperative colony is organized among the saints.

Opposers of socialism always fail to mention Ruskin Colony that was organized several years ago in Tennessee. It is working successfully thus far. I am glad that I did not arrange to go there, as I would have still been a stranger to this grand latter-day work. It seems to me that a colony of this kind could be organized among saints, where we could live almost independent of the outside world. Surely the thought is worthy of consideration in these perilous times. Ever hoping for the success of this latter-day work and for the redemption of Zion, I am,

Yours in the one faith,

F. T. BAKER.

THE POWER OF PRAYER.

AN INCIDENT OF THE WAR.

AT the Presidio, San Francisco, there resides Bro. and Sr. Fred Ursenbach and family. He is one of the chief musicians of the military band, and has been in the service many years, and recently obeyed the gospel. She is an old time and faithful saint, who has been afflicted for years with a complication of complaints, which has kept her an invalid. They are a very devoted couple, and he has spent all the time he could in her company and attending to her wants. He has almost served as a nurse for her and the children.

When they received the news about a week ago that his company was ordered to Florida, on account of the prospect of war, they were almost broken down with grief, on account of separating, and her being left alone, in her almost helpless condi-

tion, with two small children to care for, with small income, and prospects that possibly he might never return.

After five days of anxiety, sorrow, and tears, the day of his departure arrived. They had each kept up the best they could for the other's sake though each felt the parting only too keenly. The heartaches they endured during those days none but those who have had similar trials can ever know. Each one tried to be brave, to help the other, while their quivering lips and moistened eyes told only too plainly how hard the effort was.

She had been praying all the time that something might happen to prevent his going. But now she realized that he must go, and she asked the questions over and over again, "Will he ever come back? Will I ever see him again?" And then in her distress she prayed to the God of the saints. Mustering all the faith at her command, and centering her thoughts on the one desire, she asked, "O God, give me some evidence that he will come back to me. If he will come back, show me in some way, that I may know he will come, so that while I am alone and waiting, I may have some assurance." And then thinking that possibly she was not asking aright, she added, "Father, if it is not best for me to know, show it to some one else; make it manifest; make it known to some one, in some way, that he will come back to me." And then as she lay there on the bed looking up at the ceiling, thinking, she heard the door open, and her husband entered the house, and came in the room, and walking over to the bed, leaned over, and looking into her eyes said, "*I will come back to you!*"

As soon as she could control herself she asked, "What made you say that?"

He replied, "I don't know, only something seemed to tell me to say it."

Then she told him of her prayer, and through their tears they thought they could see the kind hand of a loving Father.

When we asked her if her husband had been near enough to hear her pray, she said no, for he was not in the house, and she had not spoken a word, she was praying silently; but she believed that God heard and answered. It cheered them both, and

helped to give them comfort, and they both believed that all would be well and that he would come back to her.

He marched away with his company Wednesday. I visited her at her home last night. She, brave heart, is bearing up nicely, and is surprised at her own strength; and although she is very sad and sorrowful, feels that she has a duty to perform in overcoming her grief and living for her children and the future. She also feels determined to get well and perform her part in life. When she feels to give way to sorrow she hears his words ringing in her ears, "I will come back to you."

Saints, pray for them, that they may both be shielded from danger, and soon be united again.

GEORGE S. LINCOLN.

SAN FRANCISCO, April 22, 1898.

BAPTIZED INTO HIS DEATH.

IN an excellent article published in the *Herald* of April 20, under the title of "God's plan of salvation for mankind," on page 254, first column, I find a parenthetic explanation to a feature of baptism which, to my mind, though in harmony with it, is not the grand truth sought to be taught by Paul in that passage. I read "that so many of us as were baptized into Jesus Christ were baptized into his death" (not his *burial*, but into his *death to sin*). "Therefore we are buried with him by baptism into death" (to sin, which is life to righteousness): "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness* of life" (in this new life—that is, separated from the old life which was death *in sin*). "For if we have been planted together in the *likeness* of his death" (not burial, but death—death to sin), "we shall be also in the likeness of his resurrection" (that is, come forth in the first resurrection).

This is not a matter of words only, but it involves a principle. It teaches that at baptism the *spirit* is buried into a death,—death to sin,—which is *like* Christ's death to sin, which arises to a newness of life, which is a spiritual life. Thus we see the spirit is born of the Spirit of God, and thus we see, too, that baptism is indeed a washing (baptism) of (belonging to) regeneration. (Titus 3:5.) The spirit

takes on the new life. This does not in any way weaken the force of the argument that baptism is by immersion, but rather insinuates that it is, although not valid proof, as it is not talking of the body, but of the spirit. But as the *spirit* is to be immersed into Christ's *death*, it is but fitting that the outward act of the body should be something that would represent it, hence the institution (as easily proven in other scriptures) by immersion.

To seek to prove a proposition upon an unwarranted hypothesis but weakens the position. Fortunately there is sufficient evidence for immersion other than the suggestive language used in the text under consideration, which, in my judgment, is one of the strongest texts for the baptism *for* remission of sin, rather than baptism because sin has been remitted, as some hold; for if the spirit has passed from the life *in sin* to death *to sin* before, it cannot be said we are buried into that *death* at baptism, hence the words of Paul would not be true. To adhere strictly to what Paul says will keep the way clear and plain. With kindest intentions,

H. J. DAVISON.

CO-OPERATION.

I NOTICE under the above caption some interesting correspondence. It has been said, "It takes talk to build railroads;" and it proves a fact with most any other business of importance; and if I can contribute a word that will be of any help, or advance the good work a step in that direction, I will cheerfully do so, because I feel the need of such a work among us. I have seen the need and also heard the requests of others along this line. And while I do not believe the saints should do anything hastily or presumptuously without the favor and divine will of our heavenly Father, I believe we have provisions already given by him in Doctrine and Covenants, section 38, if put into effect (similar to the Order of Enoch) that will make provisions for the "poor" that "have complained before me." (Par. 4.)

I have been engaged with manufacturing establishments for the past twelve years, a sufficient time to convince me that it is a paying business; and manufacturers generally since the

war have made their calculations on getting rich in a very few years. But since riches spoil people with pride, I do not think it is the proper thing for individual saints to be the sole owners and controllers of fortunes as a rule. But we have a promise in Doctrine and Covenants.

And if ye seek riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give.—38:9.

Now to avoid the pride of the Nephites of old I would suggest a coöperative plan after the Order of Enoch, by the church appointing a council to preside over all the interests of the church, that is pertaining to the manufacturing and agricultural departments; also a treasury and treasurer. And when the order is established, let the saints throughout the land take stock in the order, by shares of ten dollars each or whatever amount the directors or council shall fix. Then let manufacturing of various kinds begin on a small scale, forming the buildings so additional room can be added as demands of the business suggest. Let this council also purchase all the land in their power, at least as far as wisdom suggests, and let it be cut up in small farms and tilled and improved by home seekers among the saints.

Let those saints who are favorably situated throughout the countries remain, until directed otherwise, and as they are prospered let them continue to feed the treasury, and thus advance the work until it comes to a paying business and every department self-sustaining, and by this order let us "be one," and "If ye are not one, ye are not mine." (D. C. 38: 6.)

Paul says "the Lord knoweth them that are his," (2 Tim. 2: 19). Now if we are to be one, and unless we are one we are none of his, where is the dividing line to be drawn, while some of our number are accumulating their thousands, living in luxury and splendor, while others by the vile oppression of the wealthy world cannot earn a modest living for themselves and families. I am personally acquainted with some such cases now. Such ones should have a place in Zion, where their time could be used continually to their advantage. Now I

don't want to be understood by any to believe that I think all should be equal in dollars and cents, for such is not the case; but I believe the strong should bear the infirmities of the weak financially; that is make provisions by wise counsel and means to give honorable and steady employment to all the poor, unfortunate saints who are oppressed by the world and cannot help themselves. Now I believe it is extremely necessary that the saints should acquaint and equip themselves with every facility of manufacturing interest and product, and in a sense become the leading spirit in that line; for we have been warned and rewarned that the time will come when the rich men of this world will weep and howl for their miseries which are coming upon them. (See James 5; D. C. sec. 45). Now the signs of the times are to be our instructor in a measure, so let us not be sleeping on our rights, but let us awake to a full sense of the situation, and while we have the time and opportunity let us use what means God has given us to our best good and God's glory. I believe God will help those who try to help themselves, and those who wait to be commanded in all things are slothful servants (D. C. 58: 6).

We have a command to gather out from the wicked, and establish ourselves in Zion. The coöperative plan seems the most convenient method to me. What think you, brethren? When the time comes that Zion will be the only people that will not be at war with each other, which time seems very near our doors, then Zion will find a good demand for all they can produce. It is then that the "wealth of the Gentiles will flow to Zion to beautify the place of his feet."

Ere long I expect to see many of the manufacturing establishments now in the world destroyed by the oppressed laborers, and that will be the time when the rich men will weep and howl. I hope to see a place provided for all the laboring saints before that time comes, for surely it will come.

Trusting this matter may be kept glowing through the press, until the best and wisest measures may be devised, adopted, and set in motion for the welfare of Zion, I prayerfully await the day.

J. M. HETHCOAT.

SOUTH PITTSBURG, TENN., Feb. 26, 1898.

Conference Minutes.

WESTERN MAINE.

Conference of above district convened at Little Deer Isle, May 7, at two p. m. S. G. Cunningham president, W. W. Blanchard clerk pro tem. Branches reporting; Greens Landing, Bray's Mountain, Little Deer Isle, and West Surry. Elders reporting: S. G. Cunningham, W. W. Blanchard, and J. J. Billings; Priest J. E. Eaton; Teacher Edwin Pert; Deacon H. B. Eaton. Voted to allow those officers present without written reports to report verbally. Elders reporting under this were: G. W. Eaton, Otis Eaton, and John Blastow. Teachers Alonzo Hutchison, L. T. Gray. Bishop's agent's report read, audited, and approved. Voted to accept the resignation of W. W. Blanchard as Bishop's agent, to take effect at the appointing of his successor. S. G. Cunningham was sustained as district president. Upon his request Bro. Edwin H. Pert was released as district clerk and Ralph Farrell was appointed in his place. Voted to leave the recommending of some one for appointment as Bishop's agent to district president and present agent. Upon request and recommendation of the Bray's Mountain branch, the ordination of Bro. Nathan S. Eaton as teacher, and Alonzo Harvey as deacon, was ordered. A vote of thanks was tendered the saints and friends of Little Deer Isle for entertainment, and voted to pass a paper through different branches in the district to ascertain how much money could be raised toward supporting S. G. Cunningham as district missionary. Adjourned to meet at West Ellsworth at call of president. Preaching by G. W. Eaton and W. W. Blanchard. Four were baptized. The saints left for their homes pronouncing it one of the best, if not the best conference of the district for ten years.

Sunday School Associations.

CONVENTION NOTICES.

Program of Fremont district convention, Henderson, Iowa, June 2 and 3. Thursday, 7:30 p. m. Chalk Talk, "The convention hand," T. A. Hougas. Paper, "Training for superintendents and teachers," Emma Hougas. Sunday school newspaper, Editors Roy Epperson, Perla McClenahan, Anna Gaylord.

Des Moines district Sunday school association will convene at Nevada, June 3, at ten a. m. Morning session will probably be devoted to routine business. The afternoon we wish to consider: 1. Where should we place our best teachers in the Sunday school? opened by W. Johnson, S. Armstrong, Bro. Lewis (Head Grove), W. C. Hidy, Bro. Longden, Sr. Martha Young, and Bro. E. B. Morgan. 2. How should a Sunday school be classified? opened by Brn. J. W. Morgan, F. Miller, H. A. McCoy, Srs. Hattie Clark, Mattie Hughes, Brn. W. H. Kephart, C. B. Brown, and C. Scott. We earnestly request all Sunday schools to send delegates if possi-

ble; also come prepared to work. Let us all come praying for the Holy Spirit to be present.
MRS. ETTA SPRINGER, Supt.

Northeast Kansas district Sabbath schools will convene at Scranton, Kansas, June 3, and not 5, as stated on page 320 of *Herald*.

SARAH A. PARKER, Supt.

Convention of Northeastern Illinois district Sunday school association will convene at Mission, Illinois, Friday, June 10, at 2:30 p. m. Afternoon session will be devoted to business. The evening commencing at 7:30 will be calculated to instruct and entertain. Let all local workers come to help and be helped. Persons coming by rail please notify Thomas Hougas, Stavanger, Illinois. See conference notice of this district for further particulars as to roads, etc.

A. J. KECK, Supt.

E. E. JOHNSON, Sec.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 2.

Tuesday, May 10.

T. W. WILLIAMS' FIRST SPEECH.

The proposition: "Is the Reorganized Church of Jesus Christ of Latter Day Saints, organized and established through the instrumentality of Joseph Smith and his co-workers, the Church of God in fact and in harmony with the Bible in doctrine and organization?"

I have shown that Jesus Christ was the Son of God; that he was named Jesus by the angel; called Christ because he was the anointed of God.

I have shown that the people of God were called saints; that there was a disintegration of the church or kingdom of God; that those who were officials in the church were called of God; and that the officials God set in the church were apostles, prophets, evangelists, pastors, teachers.

My opponent has presented no proof against the name of the Church of Jesus Christ, but I have presented several proofs in favor of that name. I have presented Biblical proof to sustain my contention; Bays simply denies it, without proof.

He concedes that if I show abrogation of authority by apostasy that I have proven the necessity of a reorganization.

He refers to Acts 20: 28 and says, "I don't care about the word 'spare,' because it only applies to the church at Ephesus." Acts 19: 10 shows that all they "which dwelt in Asia had heard the word of the Lord Jesus," and Acts 20: 28 refers directly to the "church of God which he hath purchased with his own blood." Do you think this only refers to the church at Ephesus that he had purchased with his own blood? Is that the only church thus purchased? I think not.

For proof of the extent of the apostasy I refer you to 2 Timothy 1: 15, where it says that "all they which are in Asia be turned away from me;" and Revelation chapters 2 and 3 shows the condition of those churches at this time.

Revelation 13: 7, 8, proves a complete apostasy for all the saints are overcome, and "power was given him over all kindreds, and tongues, and nations. And *all that dwell upon the earth shall worship him.*"

I have shown that the term "saints" is used sixty-two times in the New Testament; and in 2 Corinthians 1: 1; Ephesians 1: 1; Philippians 1: 1; and Colossians 1: 2, which I have previously read, are found the statement "saints which *are.*"

The word "saint" is applied forty or fifty times in the Bible as the specific name of the people of God.

The name "brethren" and "disciples," as found in the Bible, is not used as the distinctive name of God's people. God calls his people "saints." (Ps. 85: 8; 50: 5.)

A man may be a disciple of Aristotle or a brother of Judas, but he cannot be a saint of Aristotle or of Judas. 1 Corinthians 14: 33 says, "all churches of the saints;" but does it say anywhere in the Bible "churches of the Disciples or Brethren"? I ask him to present one proof where the term "disciple" is applied to the laity as a distinctive name.

Others used the term "saint" besides Paul, although it has been denied. In Acts 9: 32 Luke uses that term. Acts 9: 13 says Ananias used it, and in Jude 1: 3, 14 the term is used; and in Revelation it is used fourteen times.

He says that in no place in the Doctrine and Covenants can I find the statement "The Church of Jesus Christ." Bays says we have apostatized because the term "Church of Christ" was first used, then "Church of Latter Day Saints," now the name "Church of Jesus Christ of Latter Day Saints." Had he have read all of the history of the General Assembly of 1835 (Church History, Vol. 1, p. 572), he would have destroyed his own argument; but he did not, for there is found the name of the church as, "The Church of Jesus Christ of Latter Day Saints."

I find the term "Church of Jesus Christ" in Doctrine and Covenants on page 103: "This church of Christ bearing my name," which name is Jesus Christ. Page 322: "I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter Day Saints." See also page 336. And also I find the same term in *Times and Seasons*, vol. 4, p. 12, and in *Church History*, vol. 2, p. 151. He must either tear down my affirmative or build up something to prove a negative.

He asks me to prove this proposition beyond the possibility of a doubt, but that is something that has never been done.

He says we believe no one can be saved outside of the church. He knows better. But our affirmation is that there is but one Church of Christ. He says Romans 11: 13 does not refer to the office of an apostle. It reads "I am the apostle of the Gentiles, I magnify mine office." What plainer language could be used than this to state that Paul held the apostolic office. What office did Paul hold if not that of an apostle? (See Col. 1: 25; Acts 13: 1, 2; and Acts 14: 14.)

He asks: "Did God create the office of an apostle." "Kelley says he did." He says,

"Take that book [the Bible] and show me when God created the office of an apostle."

To create means, to bring into being; to originate; to appoint; to make. Paul held the office. Who created it, man, or God? Paul says that that which he preached he received by the revelation of Jesus Christ (Gal. 1: 11), and that "when it pleased God, . . . to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. 1: 15, 16.

In Bays' book (which certainly is good authority) he speaks of official characters as applying to apostles. He says that no precedent was ever or can ever be established except all the circumstances are the same. If this is true, then there never has been a precedent.

D. H. BAYS' FIRST SPEECH.

Bro. Williams has spent his time on an issue that is immaterial. He does not affirm in the proposition that the people of God were to be called saints. If I concede all he has argued, nothing is proven in support of the proposition. I shall not attempt an answer to all these points.

He says, Did Jesus call the laity disciples? Find where the word "laity" is in the Bible. Are the ministers the only followers of Christ?

The word "disciple" occurs fifty-five times in the New Testament according to Cruden's Concordance, the word "saint" only twenty-nine times. Jesus never calls his people saints; he calls them disciples. Paul did not call them disciples. Bro. Williams does not show that he did. Paul applies the term "saint." The word "saint" as used in the Psalms did not refer to the followers of Christ; they were saints under the law, if there could be such a thing. He could not find the statement, "the office of an apostle." Every one sent was an apostle. Every man who took a mission was an apostle. I used the word "official" in "Doctrines and Dogmas of Mormonism" not because I believe it to be true, but for convenience. We concede and urge that there was an apostasy, but did it abrogate all authority? I deny that it does. He must prove that it does. Thus far he has only assumed that it did.

The Doctrine and Covenants of 1835 is not like the one now published by the Reorganized Church of Jesus Christ of Latter Day Saints. The church in Utah has the one of 1835 with additions the same as this people have it with additions. Besides, the title page is not the same. The edition of 1835 uses the term "Church of Latter Day Saints" on title page, and in the Lectures on Faith. There is the name of the church as given by its father. A father ought to know the name of his child. He uses passages that he tortures into the meaning The Church of Jesus Christ of Latter Day Saints.

Acts 13: 1, 2, refers to the "work," not the ministry or apostleship of Barnabas and Paul. Does it say that they were ordained to the office of an apostle? There is not a hint of an ordination. It says they sent them away on a mission. (See Acts 14: 19-26.) They preached the gospel (v. 21); confirmed the

souls of the disciples—why did he not say saints?—(v. 22); ordained elders in every church (v. 23), and fulfilled their “work.” The work they did was to preach the gospel and set in order the churches by ordaining elders, so the work could be perpetuated. They did not ordain them apostles? Not a word about ordination to the apostleship. Acts 9: 19, 22, 26 does not show that Paul was ordained an apostle, but it is said that he did not confer with flesh and blood.

He has proved that *apostles* were in the church, but he has not proved that such an office existed to continue in the church.

I present this little article entitled “identity.” Bro. Williams has seen that before. [It had been prepared by Bro. Williams in his discussion with W. W. Blalock at Tabor.—J. F. M.] On this the ordinances are faith, repentance, baptisms, laying on of hands, resurrection, eternal judgment, and birth of water and the Spirit. What does this mean? He mentions baptisms, then follows with birth of water and the Spirit as separate ordinances.

Faith and repentance are required; all Christians admit that. Baptism is believed in except by a few. He has laying on of hands as an ordinance. Did Jesus ever teach the laying on of hands? Point to one passage where Jesus laid on hands for the giving of the Holy Ghost to baptized believers. What apostle taught the necessity of the laying on of hands to give the Holy Ghost? Let us examine the Pentecostal service. They were taught to repent and be baptized; they had previously believed. This would have been a nice place to bring in the laying on of hands, but Peter did not hint at it. He will bring in Acts chapters 8 and 19 to prove they laid on hands for the giving of the Holy Ghost. They received the Holy Ghost; that is true. But did they teach it as essential to salvation? You can't prove that it is a part of the gospel. Not a word about it being a principle of the doctrine of Jesus Christ. The Book of Mormon chapter 12, tells what the gospel is, but does not say one word about the laying on of hands.

WILLIAMS' SECOND SPEECH.

He asks me to find “laity” in the Bible. I used that term to express my meaning. Laity means those who are not officials in the church. Christ used the term “disciple” as applied to officials generally.

Cruden's says saint is found twenty-nine times in the New Testament, and Young says sixty-two times.

He asks me to find where it says “apostolic office.” I found it in Bays' book. But he says he used it for convenience. Is it right to use a term for convenience when it is not true? He thus contradicts himself.

Matthew 11:11-13 says that “from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it [the kingdom of heaven] by force.” The Revised Version says the “men of violence” take it by force. This shows a complete apostasy.

The name, The “Church of Jesus Christ” was used as early as 1829. (Church History, vol. 1, p. 60.) Here it says that the Lord

commanded Joseph Smith to “ordain Oliver Cowdery to be an elder in the church of Jesus Christ.”

When he read from Acts 13th and 14th he read very peculiarly. Why did he not read Acts 14:14 where it distinctly says that Barnabas and Paul were apostles? But, no; he began reading the 14th chapter at the 19th verse purposely. Why did he not read the 27th verse of the 14th chapter, where he gathered the church together, showing that he had general oversight, thus one of the general officials? But, no; he dare not read these verses. It would have been death to his position.

He has conceded that I have proven the identity of church officials when he says, “Of course apostles, prophets, evangelists, etc., were in the church in New Testament times.” He asks, “Did Jesus promise the gift of the Holy Ghost?” I answer, Matthew 28:20: “And, lo, I am with you alway, even unto the end of the world.” This promise was made upon the express conditions that they observed the commands he had given them. Would God approve the disciples' actions if they did contrary to that which he commanded them? I think not. Jesus laid his hands on children and blessed them (Mark 10: 13-16), and instructed his disciples that the works he did they should do also, as those who believed on him. Then they would lay their hands upon little children and bless them, “and greater works than these shall he [he that believeth on me] do.” Even does he prove that Jesus never laid his hands on any one for the gift of the Holy Ghost, the above would permit them to do greater works; but, of course, this must be as he had commanded them.

Acts 8: 12-17 shows that baptized believers did not receive the Holy Ghost till they had received the laying on of hands, and when they laid their hands upon them “they received the Holy Ghost,” hence showing that God approved of their action. In Acts 19 God confirms the act of the laying on of hands again. In Acts 9 the history shows that God sent Ananias that Paul might be “filled with the Holy Ghost;” and Ananias laid his hands upon him, after which God's blessing came.

In the choice of Matthias as an apostle God was a party to it. Would God be a party to that which was not necessary? The history says that Matthias was numbered with the Twelve; that is, he took the “bishopric” or “office” held by Judas, which was that of apostle. If the choice of Matthias was a human act, then God gave crowning evidence in confirming the act.

1 Corinthians 12:28 says God set apostles in the church; and Ephesians 4:11-13 tells how long they would remain in the church: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” God did not put twelve apostles in the church at Ephesus but in the general church of which the church at Ephesus was a part. There were prophets in the church in New Testament times, we have prophets in the church.

Doctrine and Covenants 104: 4 shows that the Presidency have a right to officiate in all the offices of the church; and in Sec. 19: 1 Joseph is called a prophet; and Sec. 107: 29 makes provision for his ordination.

In Doctrine and Covenants 124: 2, provision is made for an evangelical minister and patriarch, and Sec. 104: 17 makes provision for evangelists in the church. Hence it is proven that we believe in evangelists.

Bays says “I will call them Mormons.” All right. The party who ought to know the meaning of the word better than any other says the word means “more good.” When he calls me a “Mormon” then he admits that I am more good than he is. That's all I can see in that.

The term “pastor” is used in the New Testament only once. We have pastors, those having charge of local congregations.

High priests are mentioned in Hebrews 5: 1-5, and John was a priest. (John 1: 6-8.) Priest means a minister. Zacharias, the father of John, was a priest (Luke 1: 5), and ministered acceptably before the Lord. So John was by right a priest, and was sent of God, to minister for him. Clement, one of the early Christian writers, says: “It will behoove us (Christians), looking into the depth of divine knowledge, to do all things *in order, whatsoever our Lord has commanded us to do.* He has ordained by his supreme will and authority, both where and *by what persons* they (the sacred services) are to be performed. For the CHIEF PRIEST has his proper office, and the PRIESTS their proper place is appointed, and the layman is confined to that which is commanded to laymen.”

In Christian Antiquities by Bingham, vol. 1, page 11, we find this: “St. Clement, of Rome, and St. Jerome (whom especially I cite because appealed to by our opponents), both concur in speaking of the *order of the Christian ministry* under the very terms of high priests, priests, and Levites, which obtained under the Mosaic dispensation.” St. Jerome says: “What Aaron and his sons were among the Jews, the bishop and his presbyters were among the Christians.” These early writers and others confirms what the New Testament says about high priests.

I now present evidence upon doctrine: Romans 1:16, 17, records Paul as saying, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” Paul says, 1 Thessalonians 1: 5: “Our gospel came not unto you in word only, but also in power [authority], and in the Holy Ghost, and in much assurance.” In 2 John 1: 9 it states that “whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God;” and Hebrews 1:2 says “the principles of the doctrine of Christ” are “faith in God,” “repentance,” “baptisms,” “laying on of hands,” “resurrection of the dead,” and “eternal judgment.”

In order to make baptism effective and operative it was performed by one sent of God,—having power or authority. John 1:6 shows John was sent of God. John 12:49, 50 shows that Jesus was sent of God. Peter was called of God (Matt. 10:1); Paul was called of

God (1 Cor. 1:1); and Ananias was called of God (Acts 9:17).

Jesus Christ blessed children by the laying on of hands (Mark 10:13-16), and told his disciples that the works "that I do shall ye do." (John 14:12).

BAYS' SECOND SPEECH.

I said there was no such office as a prophet in the Reorganized Church of Jesus Christ of Latter Day Saints. Joseph Smith was never ordained a prophet. I argue that God must make a prophet—not made by the laying on of hands. If a prophet was made by the laying on of hands, Brigham Young would have been one.

He says the office of seventy was a New Testament office and refers to Luke 10:1. Christ appointed these and sent them out, and that is the last you ever heard of Seventies. It is not found in the New Testament that a seventy is an office in the church.

He says they have pastors in the church. No man was ever ordained a pastor in his church. He says they have evangelists in the church and that A. H. Smith is an evangelist. *Joseph Smith* received that revelation that made A. H. Smith an evangelist a year ago. This was the first time it ever existed. It was made right there. Do you know why it was made? I will tell you. It was made to keep the patriarch in the Smith family. It has always been there.

I am going to be hurried a little to get to the points I want to make. Only one place in the Book of Mormon where the laying on of hands is mentioned. On pages 471 and 472 of Book of Mormon is a record of their having formed a church, and there they baptized in the name of Jesus Christ; but not a word about the laying on of hands. To declare more than this cometh of evil.

In the Church History, vol. 1, p. 36, is an account of the baptism of Oliver Cowdery, and he received the Holy Ghost immediately, without the laying on of hands. So also was it with Joseph Smith. I have never seen a passage anywhere to prove that Joseph Smith or Oliver Cowdery received the laying on of hands. On page 37 is an account of the baptism of Samuel H. Smith, and immediately he received the Holy Ghost. Now if these men could thus receive the Holy Ghost, what is the use of the laying on of hands? Jesus Christ never taught nor practiced the laying on of hands for the gift of the Holy Ghost. The Apostles only practiced it twice. It is mentioned in the Book of Mormon once and that was four hundred and twenty years after Christ after all the Nephites were dead. This was an afterthought of Moroni. The Doctrine and Covenants says the Book of Mormon contains the fullness of the gospel.

I will show you the difference between the way Jesus called his apostles and the way the Latter Day Saints call them. Jesus' call was personal and direct. He said to his disciples, "Follow me." Did Jesus lay on hands to ordain them apostles? An apostle is one commissioned. (See Matt. 28:19, 20; and Mark 16:15.) Paul was an ambassador of Jesus Christ. (2 Cor. 5:20.) An ambassador is a minister of the highest order or rank. Such are deputed to represent God on earth.

The office of an apostle not of the highest rank in the Latter Day Saints' Church. The First Presidency is above that of an apostle, the Patriarch next to the Presidency, then comes the apostles. The Latter Day Saints are wrong even if the office of an apostle should be in the church, for they make them third in rank. The apostle must be a witness. (See Luke 24:48; John 15:27; and Acts 1:8.) An apostle cannot be succeeded, because we cannot have a successor to a witness. Courts decide test cases on record of previous witnesses. An apostle must be with him from the beginning and a witness of the resurrection. (Acts 1:22.) Matthias must be a witness of the resurrection to be an apostle. Acts 10:39-41 shows that witnesses were chosen of God to whom Jesus appeared after his resurrection. Jesus appeared to these three times. (John 21:13, 14.)

The Latter Day Saints have men who are dubbed apostles because of the laying on of hands. Paul had previously known Jesus before he became a follower. The disciples had some doubt about his being an apostle till they learned that Paul had seen Jesus while he was in mortality and talked with him; then they accepted him. Paul sealed his apostleship by miracles. I have rubbed up against apostles all my life and am not afraid of them. It is because the power of an apostle does not belong to them.

Church History, vol. 1, pp. 540, 541, shows that Joseph Smith's apostles were chosen by three men, and not by Jesus Christ. The three witnesses—Oliver Cowdery, David Whitmer, and Martin Harris—were to pray, and they were blessed by the laying on of hands, then they proceeded to make choice of the Twelve. Mormon apostles were called by three witnesses; God never called them.

PASTORAL.

To the brotherhood and friends of Little Sioux district; Greeting:—I take this method of informing you that the office of district president at the coming conference, to be held in June, will substantially be vacant; the writer and one of his council, having been sent to other fields of labor. You will therefore go to the conference, (the membership of the district having voice and vote,) and make such choice of some one to preside over the district for the balance of the term, as you may think best.

Having been president of the district (with the exception of something like five years) since 1870, it is nothing more than natural that I should feel an especial interest in its welfare, or the welfare of the people therein. Since 1870 many who were members of the church have passed behind the vale, others have gone elsewhere, yet the district has steadily increased in membership.

While on mission work in the Nauvoo district, during which time the late David Chambers presided, on my return I could see that advancement of a substantial character had been made. And while since his death, we have not made the advancement that I would like to have seen, yet no cause for complaint exists.

The branches are well supplied (with but

few if any exceptions) with an efficient ministerial force to keep them running in good shape—thus leaving the General Conference appointees at liberty to extend the work into localities where branches do not exist—which, I presume they will willingly do.

I used to be somewhat worried over the thought, as to who would carry on the work when the older ones passed away; but that has long since ceased to disturb, since through the instrumentality of Sunday school work and other helps, there are a goodly number of the younger element growing into prominence, and probable usefulness, to supply all needed demands.

In this district there has been developed some of the best of the ministerial force of the church; and while I feel that to God belongs all the glory, yet I cannot but think that I am justified in expressing a pride for the same.

I feel for one to say that in all these years, no church member in the district has given just cause to feel offended at anything said or done by them. Therefore I would be ungrateful did I not feel a willingness to express my gratitude for kindnesses received from your hands. I will expect nothing but your best wishes, and most fervent prayers in my behalf, that I may be sustained physically, mentally, and spiritually.

And while I leave you for a time, I expect to find where I am going another field well sprinkled over with Latter Day Saints that are equally as good as the best of us, and enjoying the same "divine unction" as we ourselves enjoy, at least at times. And may we all meet on happy grounds, and on enjoyable terms, in the "sweet by and by," is my desire and prayer.

J. C. CRABB.

LITTLE SIOUX, IOWA, May 15.

To the Saints of Nauvoo district:—As I have been again assigned to this field for missionary labor, and being placed in charge, I would like the hearty cooperation of all of the branches and scattered saints. Anyone desiring preaching in their locality, please write me, addressing me at Lamoni, Iowa, my home address, and it will be forwarded to me quicker than any field address I might name (as my work of district president keeps me on the move), and we will do the best we can to provide for you. Hope the local ministry will try and do as much as possible this year, and keep a careful account of all their work for the year, that I may be able to make a fuller report of work done in the district next General Conference. Saints, please let me hear from you soon and often for the protection and advancement of the work. I am your brother in bonds,

F. M. WELD.

CONFERENCE NOTICES.

Conference of Northeastern Illinois district will convene at Mission, Illinois, Saturday, June 11, at 10:30 a. m. Nearest railway stations are Seneca on Rock Island and Sheridan on C. B. & Q. railroad. Persons coming by rail, please notify Thomas Hougas, St. Vanger, Illinois, stating road and time of arrival at least three or four days in advance,

that arrangements may be made for sufficient teams to convey visitors to church, which is some miles from either station. A good attendance is hoped for.

F. M. COOPER, Pres.
E. E. JOHNSON, Sec.

Quarterly conference of the Little Sioux district will convene at Magnolia, Iowa, Saturday and Sunday, June 11 and 12. Bring the Spirit with you.

A. M. FYRANDO, Sec.

Northern Minnesota conference will be held at Wadena, Saturday, June 18, followed by a reunion continuing one week. All are cordially invited to attend.

G. L. JONES, Sec.

Northern Nebraska district conference will convene at Valley, May 28 and 29, preceded by the Sunday school convention the 27th. All interested are invited to be present and take part in the services.

J. M. STUBBART, Pres.

Kentucky and Tennessee district conference will convene with Eagle Creek branch, Saturday, July 9, at ten a. m. Invitation is hereby extended to all who find it possible to come and meet with us.

A. J. MYERS, Sec.

Conference of Eastern Michigan district will convene four miles west of Amadore, Michigan, June 11 and 12, at ten a. m. Full reports, branch and ministerial, are necessary. Missionary in charge, all general appointees, and district locals are expected to attend. All written reports should reach district secretary, William Davis, at Amadore, Michigan, by June 9.

A. BARR, Pres.
WM. DAVIS, Sec.

CHURCH RECORDER'S NOTICE.

By some chance I published in my recent notice that the Independence district would hold a conference in June. In reviewing the notice I discover the mistake. My lists show no conference in that district until September. The following districts have lately given notices of holding June conferences, and from them the branch reports will be expected in good season, namely: Chatham, Ontario; London, Ontario; Florida; North-western Kansas; Southern Michigan; making thirty conferences to be held in June.

H. A. STEBBINS,
General Church Recorder.

RELIGIO DISTRICT CONVENTION.

Convention of the Northeastern Illinois district Religio association will convene at Mission, Illinois, Friday, June 10, at ten a. m. Persons coming by rail will please notify Thomas Hougas, Stavanger, Illinois. (See conference notice of this district for further particulars as to roads, etc.) In order to attend this convention it will be necessary for some who come by rail to reach Mission the night before, but let everyone interested in Religio work that can possibly

do so make an extra strong effort to get there in time to attend this convention. It is hoped that every local will have some representatives present, and that this convention will be of benefit to the religio work in this district.

MARIE H. CLARK, Pres.
JOHN MIDGORDEN, Sec.

RULES AND REGULATIONS

FOR ADMISSION OF MEMBERS AND GOVERNMENT OF THE SAINTS' HOME,
LAMONI, IOWA.

1. Worthy saints who are in need of a home, and who are unable on account of age or ill health to provide for themselves, and who are without relatives or friends who can provide for them, are entitled to a place in the Home.

2. Worthy aged saints who are unable to arrange suitable homes with relatives and friends, and who are able to provide for themselves at the Home, may be received upon due arrangement being made with those in charge.

3. Parties seeking admission to the Home must present recommendations from their respective branches and the Bishop's agents where they reside. Where persons have never resided near a branch, so as to become identified in branches or with local authorities, they must present suitable recommendations from some general church officer.

4. When practicable, applications should be made through the Bishop's agent in the district where applicant resides.

5. The Matron in charge of the Home will treat all with patience and kindness, and all members of the Home must observe the rules, requests, and orders of the Matron, and when a request or order on the part of the Matron is thought to be unreasonable, parties cannot of themselves refuse to comply, but must refer such request or order to the Bishop or some member of the Bishopric, or in their absence the President of the Church or the Missionary in Charge.

6. Proper respect and decorum toward each other must be observed by all having a place in the Home, and no one shall give orders to, or command or direct any other member, without the request or direction of the Matron; or if outside or farm work, the Superintendent of the farm.

7. Cleanliness and godliness must be observed at all times, and care taken both in personal habits and in the rooms of building.

8. Each must so far as possible respect the wishes of his or her associates, and maintain due decorum in all his or her relations with associates and parties in charge.

9. Each person may have absolute quiet and rest in his or her own room, and must not be intruded upon unnecessarily by others.

10. No person shall interfere with the kitchen work, and those wishing to aid in this department must first obtain the consent of the Matron.

11. All shall observe the hours fixed by the Matron for retiring in the evening and rising in the morning, sickness and inability to comply to be considered.

12. The use of tobacco or any narcotic, ex-

cept under the advice of a physician, and strong drink is positively forbidden.

13. For any persistent violation of any of these rules, the party so violating and refusing to comply shall be dismissed from the Home.

14. The Home is open to visitors free Wednesdays and Saturdays only. On all other days contributions will be required to aid in defraying the expenses.

15. The occupants of the Home are expected to observe strict decorum in regard to the conduct of the affairs of the Home and its government, and must not discuss the management of the Home or talk of its domestic affairs to visitors or outside persons. Complaints should be made to the Matron, or to the Bishop, his counselors, or some general officer, if any are to be made.

By the Bishopric,
E. L. KELLEY,
Presiding Bishop.

LAMONI, IOWA, March 1, 1898.

These rules are concurred in by us.
JOSEPH SMITH.
ALEX. HALE SMITH.

REUNION NOTICES.

The annual reunion of Southern California district will assemble at Ocean Park, South Santa Monica, July 8, at ten a. m. sharp. This beautiful park is situated three fourths of a mile south of Santa Monica proper, and is known as Ocean Park Station. Electric lights on the grounds. Closely surrounding it there is now a population of six or seven hundred residents, and in July this number will be greatly augmented by people who at that season of the year resort to the beach to avoid the heat of a July sun in the interior, so that we are confident that the ears of a large number of people who know nothing of our faith will be saluted for the first time by the sound of the true gospel.

The sea beach, six hundred feet distant, is connected with the park by broad walks of asphaltum and planks. Bathing in the surf at this point is said to be unsurpassed by any other of the seaside bathing places. But now, while speaking of this especial subject, we wish to impress it upon the minds of all members of the church, that it is the earnest and particular request of your committee that you shall refrain from bathing or strolling on the beach during the hours of meetings; but be prompt in your attendance at such services. This you will no doubt recognize to be your duty; but besides that, you will quiet the fears of some who think the meetings will be sparsely attended because of being held so near the beach. In complying with the above request you will manifest your high regard for the great work intrusted to all, and show carkers that their suspicions are groundless.

Needed supplies can be obtained close at hand at reasonable rates or prices; also meals and lodgings, or if desired, rooms and vacant houses can be rented. Horse feed is expensive this year, and unless stock has to be fed at home, possibly it might be cheaper to come on the railroad at one and one third fare, which will be granted us. However,

each one must be their own judge in this matter. The committee will attend to supplying wood as heretofore. Good grounds for teams and wagons adjacent to the park. A high board fence surrounds the park; ample supply of good water for domestic use and for animals very convenient. Ample shade is also offered by large bluegum trees. Tables with seats already arranged, so nothing in this direction needed. Ample room for tents inside the park.

The committee has arranged with the Santa Fé railroad company for the customary rates of fare on all their lines of road. All persons purchasing tickets to reunion will be supplied by local agents with proper certificates, which will entitle them to return tickets at one third fare. Bedding, snugly rolled, will be carried as baggage; smaller packages can be carried as hand baggage. As the Santa Fé railroad company has granted us the exclusive use of their park free of charge during reunion, save the patronage of their lines of road, the committee request all to come on their trains who make the trip by railroad, or as much so as possible.

We also hope to secure the attendance of all the General Conference appointees to California, who together with our local talent will form a corps of able speakers.

Now, saints of Southern California, far and near, let us all who possibly can come to the reunion by the sea, even if it requires a sacrifice for us to do so, bringing with us the Spirit of God; and let us have the grandest and the most glorious season of spiritual enjoyment ever had in this district. We can if we will, for the signs of the times bespeak our speedy triumph. All saints, pray for the Spirit of God to be with us.

Dear Brn. G. T. Griffiths, F. M. Sheehy, T. W. Williams, and F. B. Blair, missionaries to California:—We the saints of Southern California most earnestly and cordially solicit the attendance of each and all of you at our annual reunion, which will convene at Ocean Park, South Santa Monica, Los Angeles County, July 8. We truly hope that conditions may be of such a nature that each of you may be able to accept our mutual invitation, coming as early as you can, and remain until our reunion is over, and then as much longer as possible.

Respectfully yours, chairman of reunion committee,
R. R. DANA.

To the Saints of Massachusetts District:—The reunion committee desire to hear from those who will tent in the pleasant grove which has been tendered your committee for the use of the district reunion. We invite all who can to engage tents, that our meeting together may partake more of the social than conventional life, while we renew old acquaintances and form new ones. Let us hear from you if you desire a boarding tent, which we may have if assured of sufficient patronage. Let us hear from you as branches or individuals. Address all orders for tents to C. D. Gerrish, 129 Center Street, Dorchester, Massachusetts. All other communications may be sent to S. W. Ashton, Fall River,

Massachusetts; or to John Smith, 526 Purchase Street, New Bedford, Massachusetts. Railroad rates, price of board, and other necessary information to be supplied later. Reunion is to be at Dennisport, North Harwich Station, N. Y., N. H., and H. R. R., August 6 to 15 inclusive.

C. D. GERRISH,
S. W. ASHTON, } Com.
JOHN SMITH,

Minnesota and Dakota reunion will be held at Wadena, Minnesota, on main line of N. P. R. and Park Rapids branch of G. W., June 18, continuing over two Sundays. An invitation is extended to all missionaries to be present. Bishop E. L. Kelley will be in attendance. Good grounds; good board \$3.25 per week. Stabling, with hay, \$2.00 per week, per team. All desiring board will confer a favor by writing to T. J. Martin, Detroit City, Minnesota; or I. N. Roberts, Audubon, Minnesota.

By order of committee,
I. N. ROBERTS, Pres.
T. J. MARTIN, Sec.

NOTICES.

All those interested in the salvation of their friends in Germany and Switzerland, please send their addresses at once to Robert Oehring, Meadow Grove, Nebraska.

BORN.

SHAW.—At Lamoni, Iowa, September 10, 1897, to Bro. A. E. and Sr. Emma Shaw, a daughter, named Alta. Blessed at Lone Rock chapel, May 15, 1898, by Elders R. M. Elvin and Hugh N. Snively.

DIED.

SYLVESTER.—Sr. Sarah Sylvester was born in New Haven, Connecticut, August 16, 1853; died in Omaha, Nebraska, April 19, 1898. Funeral services by W. H. Walling.

ETTLEMAN.—At McPaul, Iowa, April 21, 1898, Susan Ettleman. She was born September 12, 1826, in Stark County, Ohio; moved with her parents to Missouri, where she united with the church about 1838, being baptized by Elder Yewell. Came to Fremont County, Iowa, where she was united in marriage to Samuel Ettleman, October 10, 1847. Sr. Ettleman never united with the Reorganized Church, but held firmly to her faith, never accepting any other doctrine. Funeral in McPaul schoolhouse, to a large assembly of friends and relatives, by Elder H. F. Durfey.

ALLEN.—Pierre W. Allen, born April 21, 1898, at Thurman, Iowa; died April 21, 1898. Funeral at the house by Elder H. F. Durfey.

LEADINGHAM.—At his home, Shenandoah, Iowa, May 3, 1898, William D. Leadingham; was born in Aberdeen, Scotland, September 13, 1826; united with the church in an early day. With his wife and four children emigrated to Utah in 1856; became dissatisfied with the condition of things there, and returned to Iowa in 1861. He was baptized into the Reorganized Church, January 31, 1863, at Manti, by Elder Charles Derry. Worked in the office of priest in that branch;

for the past twenty years as an elder, faithfully performing the duties of his office, preaching and defending the faith, and presiding over the Shenandoah branch much of the time. Bro. Leadingham was a man of God, his word was his bond. Honored and highly respected by all who knew him. He leaves a wife, four sons, and one daughter, and a large circle of friends to mourn. Funeral sermon by Elder H. Kemp in the church at Shenandoah. Interment in Rose cemetery. We all hope to meet him in the sweet by and by.

WASHBURN.—At Galien, Michigan, April 23, 1898, Sr. Laura Amelia Washburn. Born at Buchanan, Michigan, July 15, 1846; married to her first husband, Bro. James Howell, January 15, 1882, he dying in 1884; married to Bro. Cyrenus Washburn, February 23, 1886. She was baptized soon after uniting with her first husband, and remained a faithful, consistent, and honored member till the angel of death waved his scepter and bade her go hence. Funeral remarks by Elder S. W. L. Scott, to a large congregation in Saints' hall. "Sweet be thy repose."

DREHER.—Mr. Charles L. Dreher was born October 17, 1847, in the State of New Jersey; died March 21, 1898, at Ottumwa, Iowa. He was united in marriage in 1893 to Sr. Agnes Powell, daughter of Bro. and Sr. Birchell, of Ottumwa, Iowa. He was not a member of the church, but he was a man of good character and was a father indeed to his stepdaughters. Sermon by Elder J. S. Snively to a large and attentive congregation, assisted by John Brennan.

MCDUGAL.—At Centralia, Kansas, April 21, 1898, Mr. Louis McDougal, aged 20 years and 8 months. Father, mother, sisters, and brothers mourn. His departure was unexpected to all, having been sick but a few days. Thus the summons comes oftentimes to the young as well as to the aged. Funeral services in charge of Rev. P. K. Shoemaker. A large number of friends and neighbors were in attendance.

RICHARDS.—At his home, Big Bend, West Virginia, March 23, 1898, Bro. Thomas J. Richards. Deceased was born at Big Bend, West Virginia, August 4, 1871. He heard the angel's message through Bro. L. R. Devore, and was baptized by Bro. T. J. Beatty, January 30, 1888. He was one of the charter members of the Fairview branch, and lived his religion. A young man of excellent repute. His last words were that he was going to his home of rest and peace.

WRIGHT.—At Ladd, Illinois, George Fremont, son of George and Ellen Wright; born December 16, 1895; died May 6, 1898. The poor little fellow was playing with the fire and was burned to death. Funeral conducted by Elder Frank Izatt, in the union church.

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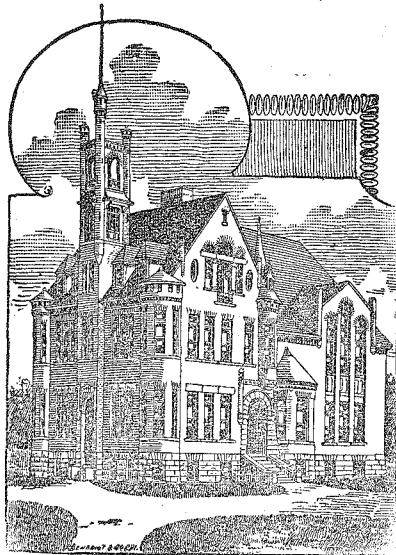
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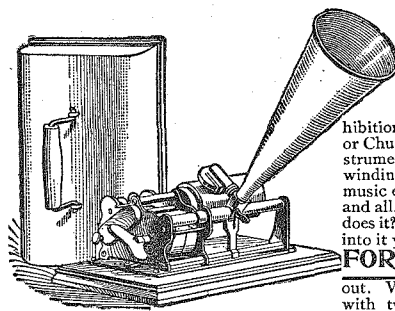
There is no road in Southern Iowa or Northern Missouri which has more good locations for business men than on the line of the Keokuk Route. More stock of all kinds has been shipped over this line than any road of equal mileage in Iowa or Missouri. (See Missouri Surplus Map at our stations.) The freight and passenger service is not equalled by any road in the state, except the Missouri River trunk lines, with each of which we have union stations and direct connections.

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The towns between Des Moines and Cainsville are particularly well located for business. Look them up. Write to the undersigned for additional information. See folder for map and lands.

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Gen. Pass. Agent

A. C. GOODRICH,
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Annual meeting German Baptist Brethren, at Naperville, Illinois, May 26 to June 2. One fare for round trip. Date of sale, May 27, 28, and 30. Final limit for return, June 4.

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WHAT HAVE YOU to exchange as part payment on a well improved 80 acre farm two miles from Lamoni? Large buildings—all painted—orchard. Yearly payments on balance. Give full description and price of your property in first letter. **D. F. Nicholson.**

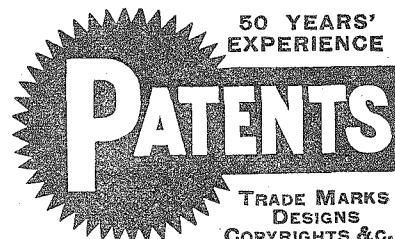
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, June 1, 1898.

No. 22.

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TO BE A SECOND BROOK FARM.

A CO-OPERATIVE COLONY PLANNED FOR OKLAHOMA.

GUTHRIE, Ok., April 18.—With a soil remarkable for its fertility and capacity to produce a diversity of food products, and a climate free from the rigors of severe winters, what better place than Oklahoma could be found to test the feasibility of a coöperative community composed of persons who are poor in purse but rich in hope? Such an experiment is to be made, and students of social economy will watch its progress with interest. The community is to be known as the Oklahoma Coöperative Industrial Association, and is patterned largely after the famous Brook Farm Community, founded at Roxbury, Massachusetts, in 1842, in which George Ripley, Nathaniel Hawthorne, George William Curtis, Charles A. Dana, and other well-known New Englanders were interested. There were two stages of development in the Brook Farm Community, the idyllic or intellectual and the industrial. The first was portrayed by Hawthorne in “The Blithedale Romance;” the second, a period of the toil and struggles of persons who had no conception of the meaning of transcendentalism, found an historian, not without defects, in John Francis Codman.

THE NEW TESTAMENT'S CODE.

The Oklahoma experiment corresponds closest to the industrial stage of Brook Farm, but differs vitally in that the New Testament is named

as the standard of morals. Brook Farm was without religious restrictions. The promoter of the Oklahoma Association is C. B. Powell, of Edmond, who is actively at work inducing persons dissatisfied with present social conditions to lend their assistance in building this new Utopia. The home of the association has not been fixed.

Mr. Powell believes that the declaration of principles and the constitution and by-laws are the best that have been drafted for such an association. The declaration of principles reads:—

WHAT THE COLONISTS BELIEVE.

“We believe that man has a physical, intellectual and spiritual nature and is a rational, responsible, and social being.

“That his Creator gave him dominion over the earth and all things therein, and commanded him to multiply, replenish, and subdue it.

“That man is a progressive being, capable of infinite possibilities; of intellectual and moral development through the intellectual and ethical resources which God has given for that purpose.

“That this development must be attained through education and training.

“That earth, air, and water and all that is implied therein constitute the natural resources and are the common heritage of mankind.

“That it is by labor upon these resources that man is able to supply his wants.

“That the great purpose of man's life is the highest possible development of himself.

“That it is impossible for the individual to carry out the purpose of his being by his own unaided effort. He must have the coöperation of all others.

“That it is only through the coöperation of human effort that the highest development of man is attainable.”

It is proposed, through associated effort, to lessen the causes of poverty and to increase the ability of the indi-

vidual to supply his wants by receiving the full product of his toil.

A COUNCIL OF SEVEN.

The officers will consist of a council of seven members, elected annually, who will elect a president, vice president, secretary and treasurer. Only the president will exercise appointive power. The council will arbitrate all differences between members, summon witnesses, hear and determine all causes arising under the laws of the association, issue scrip to the workers and depositors, negotiate exchanges, fix prices on products to be distributed, do the clerical work of the association, purchase real estate, purchase live stock, building material, merchandise and produce, and superintend public improvements, and will also have charge of the schools and of all the property of the association. It will not be allowed to contract debts without the consent of two-thirds of the members.

A thorough system of physical, mental, and ethical culture will be taught in the schools. No religious or scientific creed will be established by law, and no scrip will be issued to any religious preacher or teacher for services rendered in such capacity.

The initiative and referendum is to prevail morning, noon, and night. Members guilty of crimes and misdemeanors prohibited by the laws of the State are to be turned over to the civil authorities to be tried and punished according to law.

A town site will be laid out in lots of one fourth acre each. The association will build houses for the members, and all lands not so occupied will be used for coöperative purposes.

The labor of the departments will be performed by details of laborers, arranged by the superintendent of each department. Each detail will choose a foreman from its number to take charge of the work assigned to it, keep the time of each laborer and make a report each day to the superintendent, who will make a weekly report to the secretary of the association of the number of days' labor performed in his department. Each

person's labor will be accredited to the person performing it; also the number of days' labor bestowed upon each kind of product.

SCRIP FOR MONEY.

A system of finance will be maintained by a quarterly issuance of scrip, equal in value to the products and merchandise in charge of the treasurer in the warehouses. The value of the product will be ascertained by computing the cost of production at the rate of one dollar a day for the labor bestowed upon it. The laborers will receive scrip according to the amount of work performed.

The association requires members to sign the following pledge:—

"I do solemnly agree that I will do all in my power to carry into effect the objects of this association as set forth in its declaration of principles, constitution and by-laws, and that I will neither use myself, sell or give to others, nor in any way induce or encourage others to use intoxicants as a beverage except that such intoxicants may be used when ordered by a physician for medical purposes, and if addicted to the use of tobacco that I will neither sell nor give it to others not in the habit of using it, but will always discourage its use."

CHILDREN AS WARDS.

New members must deposit enough money or its equivalent to maintain them six months. Children of members will be considered as wards of the association and will receive wages for their labor in proportion to what it is worth as compared with adult labor. Alien children over ten years old may be received on the same terms.

An invalid department will be established where the sick or those who have been partially disabled may be supported and furnished with such labor as they may be able to perform. All members reared in the association will be retired from the general department of labor at fifty years of age; those having a diploma from the school and having kept their pledge, will be admitted into the council. Members without these qualifications may go into the invalid department. —*Kansas City Star, April 19.*

THE FACTOR OF PERSONALITY.

PERSONAL influence! Yes, how that survives and defies all attempts to

render it ineffective! Men who disbelieve in it and set up socialist or communist ideas, denying to any individual any priority or advantage over his fellows, see with astonishment and mortification that the hated thing enters into their most secret circles and sways all their action. It was supposed that it was only in the unenlightened ages of the world that any one man could have any personal command in great affairs. With contempt it was pronounced that the heroes of antiquity or the great captains of bygone centuries must have had an inferior crew to deal with when so paramount a position was given to any individual. Englishmen in more recent times thought that it was only Frenchmen who could let "Bonny" ride so roughshod over them, when "liberty, equality and fraternity" had but just been inscribed over the doors of every public building in France. Who but unenlightened Russians would allow a czar to have absolute dominion? Nowadays surely, it was argued, when intelligence, culture and education are so generally diffused, none could arrogate to himself any large share of the admiration and worship of fellow countrymen.

Is this so? Do we not rather see that men, even if raised to a high level of knowledge of material things, are yet as emotional as ever, as apt to follow like sheep the lead of one, as incapable of weighing and judging the faults of those who by appeals to their pride, their passion and prejudice may rise to the head of affairs? Except in the very rare cases where great wars or convulsions of the political world are in progress, it is most difficult to get electors to value the "high politics" at stake at their proper measure of importance. Rather will they discuss the character of a candidate, and his private affairs, his position in society, the influence he may be able to use for their individual benefit; nay, even his appearance seems often to them of more account than his principles. The personal factor seems to be almost as great as ever.—*The Marquis of Lorne in North American Review.*

ANCIENT AMERICAN CANALS.

THE remains of a wonderful irrigation system long concealed have recently

been uncovered in Arizona. Says *The Mining and Scientific Press* of it:—

"During my last visit to Arizona, I saw in the Salt River Valley a sight that would strike a stranger as queer. A steam dredging-scow, such as is used in deepening rivers and harbors for navigation, was voyaging slowly and steadily through a wide strip of arid desert. It was started landward from Salt River, and was excavating its own channel ahead, the river waters following and floating it as it advanced. But the work was not, in fact, the making of a new channel, but the digging out of an old one, the irrigating canal made by a civilized people that lived and flourished and departed before recorded American history began. That there was a time when this wide valley, now being again redeemed to man, was a garden of plenty, teeming with inhabitants, is shown by the extensive and regular system of broad canals leading from the river, through which water for irrigating was conveyed for centuries. With the drifting sands and earth, these canals are still plainly indicated on the face of the ground, and so skillfully were they planned and built that modern engineering science applied to irrigation can do no better than retrace their course and restore them. What race laid out the canals and built the towns whose ruins are strung along the valley is a question not yet settled by archæologists. Aztecs or Toltecs, or each in their turn, probably tarried here in their centuries long southward to the valley of Mexico, and the ruins may be of an older people than either of them."—*Ex.*

RESULT OF OVERCULTURE.

Like the professors of Harvard College who denounce the war as causeless and unrighteous, it is men of superior intellectual attainments—with a good many grand exceptions, to be sure—that constitute the tory element in this war. It is a case of overculture. The artificial cultivation of the intellect has weakened the natural sense of the relation of things. The refinements of logic, of theory, of speculation, have usurped the place of those impulses which move men of less delicate training. Technical doubt takes the place of the impulse of straightforward common sense.—*Boston Post.*

ADDRESSES.

- T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.
- J. C. Clapp, Sedalia, Graves Co., Kentucky.
- J. C. Crabb, Joy, Illinois.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, June 1, 1898.

No. 22.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HERMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 1, 1898.

HEALTH SCIENCE.

MEN of all ranks have more or less to say about the laws of health and "nature's laws," whatever may be meant by the latter term. It seems to be the usual opinion that if man (anybody) would but live according to the laws of health there would be no need for physicians, or nurses, for all would be healthy, none be sick.

This may be so. But, there are so many who do not, will not, or cannot so live in accordance with the so-called laws of health, that it may be said with good reason, "there is none that doeth good, no not one."

Upon the apparent reasonableness of the idea that men would not be sick if they lived according to the law, there has been builded a half religious body of believers who style their faith and philosophy, Health Science, or the science of right living. One phase of it is, that the spirit is the master, that the body is so far a servant and dependent on the spirit that if the man believes he has no sickness, he has none. That so long as the mind is in control and thinks the body is not sick, the body is free from disease; that on the contrary, the mind being the source or center of control, if the thought that the body is sick obtains, then it is sick; therefore, if a man thinks himself to be sick, he is sick; if he thinks himself to be well, he is well. "As a man thinketh so is he."

The logic of this leads to the effect that if by any real, known, or unknown cause persons are overcome of sickness, it is the result of breaking the laws of health, and that in such case careful nursing, with a sedulous training back of the mind to normal conditions will convince the mind of the sick one that the body is not sick,

and return to health be secured. Whatever else may be done by nurses in the faith, the general proposition is as stated; but no resort must be had to the doctors or to medicine.

Many of the teachers of this philosophy are women; possibly because they are by natural capabilities the better nurses, and some of them are to be found in nearly all large cities now.

Whether the science has been sufficiently demonstrated, or not, it seems to have very sincere devotees in many places; and in some the practitioners have come into collision with the medical men, and the officers of the law. One case of this kind occurred a few years ago at San Bernardino, California, in which the patient died, and the attendant Health Scientist was arrested for malpractice. The case failed of conviction for technical reasons. Another of recent occurrence is attracting attention in the newspaper realm, and is the occasion of much talk in both secular and religious circles. Miss Isabella Franklin Jones was a believer in and teacher and exponent of the Christian Scientist's faith and practices. She wrought well as a teacher and advocate of the theories, until when forty-five years of age was taken sick. What laws of life she failed to keep, why she permitted the body to secure the displacement of the spirit in control, and why there was a failure to reason the patient back to normal conditions, are not stated and probably not known. It is known, however, that she was sick; that a physician was called, pronounced the disease to be pneumonia, and left medicines and directions for their administration. Miss Jones, who had been a "Liberal Scientist," different from the Christian Scientists, for the reason that the latter believe in Christ as a divine healer and regard the Bible as the word of God, and the former do not so believe, as we suppose; after taking one dose of the medicine, presumably while the doctor was present, refused to take any more, preferring

to trust to her faith in her science of which she had been a demonstrator.

She was consistent enough to think that if the science was good enough to be taught and to live by it was also good enough to die by. So she preferred to take the chances in her own theories. Her body was sick enough to die notwithstanding there was strong protest made by the spirit, and she died.

All this occurred at Kansas City, Missouri, where not long ago Mrs. Amanda J. Baird, a Christian Scientist Healer, had been arrested for failing to report to the proper authorities a case of contagious disease treated by her. The notoriety given the science by this arrest made it necessary for the general officers of the Scientists to send a representative of the science to overcome the prejudice resulting from the arrest. Miss Jones came, and did much to restore the loss, but she has now herself failed as a demonstrator.

But the object of this writing is not to make light of the faith of the Health Scientists; for whatever may be said about it, what we claim as "faith to be healed," they call the "effect of mind over matter;" our thought being that God has provided a rule by which his own power over disease may be exercised for the relief of the believer; their thought is, that by a provision of creation, or nature, mind as mind has this power, open to all, but greatest among those who school themselves to believe. The point is here, Mrs. Amanda J. Baird, a Healer, as she styled herself was arrested because she failed to report a case of contagious disease treated by her, and Coroner Bedford is reported as saying that inquiry will be made, and if Mrs. Baird had attended Miss Jones, she will be arrested. Coroner Bedford is a physician; and the inference is all too plain that in case Miss Jones believes in healing by Health Science, was cared for by a practitioner of her own faith and practice, instead of a licensed physician of some school, the one so wait-

ing upon her would be arrested—and for what?

By what rule of the law of common rights, the free exercise of individual judgment in religious things, does the coroner propose to arrest, try, and condemn Mrs. Baird? Has human jurisprudence reached such a stage that none but Allopathic, Eclectic, or Homeopathic physicians are to be allowed to cure or kill people? And are the sick, if they happen to be sick enough to need attention, to be compelled to put themselves into the hands of those in whose practices they have no confidence—no faith?

Has there yet been an authorized inquiry made by the State of Missouri, by which the number of deaths by or recoveries from diseases by the various classes of physicians under their respective treatments, has been compared with the number treated by Health Scientists under their treatment, and the decision made in favor of the doctors and their pills and potions? If so, we have not yet been favored by seeing the report.

Hundreds of sick are all round us; nine tenths of the cases are attended by the so-called regular faculty. No public opinion seems to be outraged when any of these sick people die. By some it is called "dispensation of Providence," by some it is attributed to improper conduct of the patients; but none seem to attach any inquiry as to the possibility of death resulting from fault of the doctor, or the specific school—the philosophy—of medicine of which he is the representative.

Suppose that Miss Jones did have Mrs. Baird to attend her, and while being treated by her, or nursed by her, death ensued. Is it competent for the coroner to say legally that "Miss Jones died from the effects of treatment according to the Health Science school of practice?" It appears that Miss Jones took one dose of medicine from an attendant physician and refused to take more. Has the coroner any means of determining whether Miss Jones would have recovered had she taken all the medicine the doctor left, or is it a fact that recovery is so usual in cases of pneumonia, under medical treatment, that none are supposed to die? In other words, do physicians invariably succeed in causing sick people to recover?

We have given attention to this matter for the reason that as a people HERALD readers believe in faith healing, or healing by faith. Not by what is known as Health Science, to be sure; but by that law of healing prescribed by the Lord, the Savior, and practiced by him. And, it may be that sometime somebody may take it into his head to arrest the elders who may be called in to pour on oil and lay on hands, charging that such treatment and lack of medicine taking was the producing cause of the resulting death, thus making them parties to murder by faith.

It is certainly out of the order of common prudence and common sense for municipal governments to arraign and condemn a course of treatment given the sick upon grounds of prejudice alone. And unless there should be an examination and the result of it show that there were a greater number of deaths among those treated by faith, or by Health Scientists, than among those treated by the Doctors of Medicine, there should be neither legislative enactment against the latter, nor prosecutions for deaths that occur.

If the death of a patient proves the system bad, then there is no successful system of medicine, for all have lost, and do lose patients by death.

A LETTER from Elder E. D. C. Smith, son of Uncle William B. Smith, the brother to Joseph and Hyrum, written at Chetek, Barron County, Wisconsin, seems to give good promise for the work up there. He writes:—

I am holding regular preaching services every Lord's day at two different school-houses, and two prayer meetings each week, besides working out on the farm every working day in the week. So you see I am facing the music pretty well. I conducted a funeral service last week, and performed a marriage ceremony also; so you will see I am getting some experience in gospel work. I have not baptized any yet, but expect to soon. . . . We have Sabbath school here every Sunday. My children attend. I am so thankful that God has opened the way for me and my family to get spiritual food; and that I now have a chance to do something for the Lord who bought me with his own precious blood. Hope you are all well.

We are pleased to note the progress this son of Uncle William is making. It is pleasing to think that so many of those who stood and labored with Joseph and Hyrum in the faith are

represented by their sons in the Reorganized Church. We bid you a hearty "Good speed," Bro. Smith.

THE following is from the Chicago *Tribune* of May 27. The cause of the financial trouble is not named:—

BRIGHAM YOUNG'S SON A BANKRUPT.

London, May 26.—In the bankruptcy court to-day a receiving order was issued against J. W. Young a son of the late Brigham Young. His liabilities are £333,892 (\$1,669,410).

EXTRACTS FROM LETTERS.

ELDER J. C. CRABB, Joy, Illinois, May 22:—

You will give Joy, Illinois, as my mission address, and oblige me. Preached at Millersburg yesterday; begin here to-night.

Bro. W. T. Maitland, writing from Des Moines, Iowa, May 23:—

New blood is entering the branch, both by baptism and by letter, and we feel a new impulse, and thank God we live. Bishop Kelley did us good and we take heart of hope. We are glad to note the sturdy activity and persistent zeal of our young presiding priest, Victor Gunsolley. He has *waked up* and for *all day*. Jerry will be glad to hear this, and we are proud to record it.

EDITORIAL ITEMS.

BRO. J. C. CLAPP at last accounts was at Sedalia, Graves County, Kentucky, his field address and headquarters. He was finding plenty to do and was hopeful of success.

Cards to the editors announce the marriage of Bro. E. A. Blakeslee of the Bishopric, to Miss Adeline, daughter of Mr. and Mrs. John B. Graves, of Benton Harbor, Michigan, which occurred May 18 last. "At home" is announced after July 1, at Galien, Michigan. The HERALD extends congratulations and best wishes to Bro. Blakeslee and wife.

Bro. D. C. White, of Blairstown, Missouri, is out in a pastoral in the form of a "salutation" to his district, in which all are urged to lend their hearty support in advancing the cause. Bro. White pleads with all to bear a hand with a view to making the Clinton district the "banner district of Missouri." We are sure that he will throw decided energy into the work, as all should, and as all must do, if the cause is to move as it ought to move. Let us all be alive and at our work with that consecration and energy of which the cause of God is worthy.

Elder Hugh Palmer, of Akron, Ohio, reports the baptism of four, with others to obey, as a result of local labor at that point. He is to meet a Disciple minister in discussion on June 6.

The Reorganized Church has furnished a number of volunteers, who responded to President McKinley's first call for the war against Spanish oppression. Those so far reported to us are: Joseph G., son of President Alexander H. Smith, Winfred B., eldest son of Bishop E. L. Kelley, James, son of Bro. W. H. Kelley, William S., son of Bro. C. E. Blair, all of Lamoni; and Alma, son of Bro. Alexander McCallum, grandson of President Joseph Smith. Brn. J. G. Smith and A. McCallum enlisted in Missouri regiments, the others in Iowa regiments. All honor to the brave boys who have gone to the front to help maintain the right.

Other Lamoni boys also enlisted, to whom is due the same credit for love of country: Ralph Grenawalt and Bro. Morgan Graham.

Bishop E. L. Kelley, who has been negotiating with the Christian people to meet Clark Braden at Tabor, Iowa, and who was given to understand that the discussion would not be held, has finally succeeded in inducing the representatives of that body to meet the issue. The debate will begin at Tabor, Iowa, on the evening of Monday, the 30th. Bro. J. W. Wight has been chosen to represent the church in the discussion.

Bro. G. H. Hilliard, of the Bishopric, left Lamoni on the 27th, going to Boomer, Iowa, to attend conference of the Pottawattamie district, May 28 and 29. He also expected to attend the Fremont district conference a week later, at Henderson, Iowa, June 4 and 5.

The Utah Church will be represented in the United States army to invade Cuba, by a son of George Q. Cannon and a grandson of President Brigham Young, deceased.

From a late issue of the *Chicago Tribune* we learn that one Clark Braden, Jr., was arrested in Chicago, on some charge. We have already made note of the arrest of the same individual, of one bearing that name, in the city of New York. We do not know who Clark Braden, Jr., is, or

to what family he belongs; we simply note the item from the passing news.

Coincidences are often interesting: Rear Admiral Dewey was born in Vermont; Admiral Sampson was born in Palmyra, New York. Both have rendered and are rendering good service in the cause of liberty against oppression. Another prominent American was born in Vermont and an important part of his work was done near Palmyra, New York. He did much good for America, his native land, and for his countrymen. He was a loyal American and died in an effort to deliver humanity from bondage. Though unrewarded by his country, he lives in the hearts of those who understood his work and that of his colaborers.

In the Word of Wisdom is found a caution against adulterations of various articles. The following is among the many items which indicate that the admonition was not without cause. The days have come that "eternal vigilance is the price of safety" in all that man partakes of—mentally and bodily:—

Washington, May 13.—The ways and means committee concluded its hearings on the pure flour bill this morning. U. S. Glick and Dr. A. Behr of the Glucose Sugar Refining Company appeared before it in opposition to the bill, and Augustine Gallegher appeared in its favor. Dr. Behr, chemist of the company, admitted that glucose starch, which the bill seeks to prevent being used as an adulterant of flour, contained free sulphuric acid.

Press of other matter caused us to neglect mention of the prediction of "Professor J. B. Dimpleby, of London, England," a scientist who issued a pamphlet in which he prophesied the end of the world to occur on Easter Sunday, 1898. However, if any were not ready among our readers, let it not be charged to us.

Original Poetry.

THE LONE PATH.

BY J. M. HOLADAY.

A secret path each one will tread;
Its silence fell on me with dread.
Oft was I forced to go alone,
Afar from everyone that I had known.
At first I went a little way,
And then rushed back to loved ones gay

Till one by one they left my sight;
But that lone path is now a blaze of light.
A queen needs love as badly yet
As the humblest girl you've met,
Or as the boy with temper mild
Upon Nebraska's unfenced western wild.
Queen Caroline long pined alone,
And died for love she could not own;
Not England's gold or London's pomp
Prevented her from dying there of want.

'Tis love that heals our troubled ways,
Till to its other sphere we raise;
For love alone will fail to stand
Unless it winneth order's cunning hand.
Hence heaven sometimes calls aside
Each man alone, to teach and chide;
With him it holds an interview—
No other form can enter there with you.

Sin must stimulate the soul
Of him who still lacks self-control;
It leaps on him with fiery pains,
Until that lonely pathway he regains.
Love will every trouble hush,
If order's glance inspires its blush;
Pure thought attains this azure law,
And will restore that love without its flaw.

A thoughtful resignation sane
Survives the blaze of fortune's reign;
This order shines within itself,
And borrows not the brilliant arts of pelf.
This secret order far exceeds
Ambition's wonder-working deeds.
A public favorite to be,
Is no deliverance at last to me.

The labor-saving arts now tell
All men to think and laugh right well,
For that, as hand-work disappears,
The mind must find employ in higher spheres.
Delusion charms the willing head,
Until with order it is wed;
And love and order undefiled,
In him doth blaze who is no more beguiled.
COUNCIL BLUFFS, IOWA, SEPT. 1, 1897.

Mothers' Home Column.

EDITED BY FRANCES.

"O Youth and Beauty, loved of all!
Ye pass from girlhood's gate of dreams;
In broader ways your footsteps fall,
Ye test the truth of all that seems.

"Give and receive; go forth and bless
The world that needs the hand and heart
Of Martha's helpful carefulness
No less than Mary's better part."

WHY IS IT SO?

YES, dear reader; why is it so? Why are there so many cases of sudden death among our young married women, as well as occasionally a case among those who are not married? And worse still, why do we meet such cases in the church, among those who claim to have been cleansed from sin by obedience to the Christ-given plan of salvation? Our soul has been shocked as well as pained, several times during the last year, because of the sudden death of sisters in the church who were young, blessed with good health, and the promise of many years of usefulness, and the enjoyment of earth's blessings, provided they kept the physical and spiritual laws of God. But alas, by following the

fashion of the world, they have taken their own life! They felt unreconciled to their condition, and instead of going to God in prayer, that they might be reconciled, guided, and carried safely through, they rashly attempted to counteract the laws of nature.

Yes; the law of God that was given at the day of creation, and has generally been kept down to the present—down to this enlightened age, the nineteenth century—since our beloved Master took little children in his arms and blessed them. What would he have said if the wives in his day had adopted the methods of the present day? I think he would have said, "Depart from me, ye workers of iniquity."

How can one be a true worshiper of God, an obedient child of God, and commit such a crime? 'Tis a worse sin than to face a foe with dagger or revolver. That is self-defense; this is destroying the harmless without any cause, except a shirking of duty, and that probably, in many instances, is caused by ignorance and a lack of faith. That is why it is so, no doubt. The teachings of the foolishly wise is a curse to the women of our land; a curse to the rising generation, and consequently a curse to our whole nation. Even the heathen and the savage tribes would be ashamed of such a practice. They live more in harmony with their physical laws, notwithstanding their ignorance compared with our world-wide notoriety—consequently their posterity are more numerous and more hardy. That is why it is so.

We are glad that this very important subject has had an occasional place in our periodicals, and hope, yes pray that those who have right views and clear understanding may contribute freely to our columns concerning the matter, that our sisters may have a better understanding of their mission and life work. "O, how vulgar," says one whose modesty is only mockery. Vulgar is a Latin word meaning "common," and surely pure teaching on our subject is not common; but low, obscene illusions are common among those who are not rightly educated.

Our common newspapers bring to nearly every house in the states their license, so to speak, to sexual crime, and advertise remedies for the same, equal to the priests selling a right of indulgence in sin. We have been disgusted by just glancing at the pictures. We doubt not that many have made themselves wrecks by low, ignorant indulgences; but we think that the teaching of truth is a cheaper and a more sure remedy than patent nostrums. The iniquities of the fathers are visited upon the children, as well as the iniquities of the mothers; and thus children who are suffered to see the light of this world are not unfrequently physical wrecks, and why is it so?

Because of the iniquities of their ancestors, filtered into their blood, and stamped on their whole being, many cases of cripples, and of idiots or worse, half idiots, have been caused by their parents' ignorance, or injudicious conduct.

Then is it not high time that the truth of our being was proclaimed through the

church publications? If not, and things go on as they have commenced, where a few years hence will be the rising generation to fill the places of the present officers of the church! They will pass on, and over, so will the lay member; and if the spirits are not suffered in their turn to be clothed in the flesh, where will the church be? Probably with some of those spoken of in Revelation.

Dear young mothers who are thus tempted to violate God's law, stop for one moment and consider the matter. Are you willing to rashly thrust yourself unbidden into the presence of God? And besides, how sad and lonely must be the condition of your husband, and who will care for the little ones left in a cold, sinful world, without a mother's love, a mother's protection to shield them.

We are acquainted with two dear sisters in the church who each have borne ten children, nearly all of them are still living. They are almost four score—have seen six generations—have a large posterity and have waded through seas of affliction, yet shrunk not from their duties, deserted not their post, and now are only waiting to be gathered home with the faithful. Their means was very limited, and could I tell you how very, very hard those women labored to aid in procuring sustenance for their little ones, you could not believe me, for women don't do so now—don't live as long either.

Dear sisters, don't scorn this little essay; don't scorn the writer, for she feels that it was prompted by the Holy Spirit. If not prompted, she knows that the approving smile of the Father and the Son rest on her soul, will rest on her work, and good will be done thereby, if in only one case. Sisters, we shall know one another by and by—when we meet on the glorified earth.

SR. ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. JOSEPHINE SALISBURY, of Fountain Green, Illinois, earnestly entreats that you will remember in your prayers (with fasting if possible) her youngest daughter, Julia, who is sorely afflicted with neuralgia of the heart and stomach. She is ambitious to excel as a pupil at school, but has a chronic granulation in her right eye. She has strong faith in the gospel—has been a member of the church eight years, and has been promised the blessing of health if faithful. She has fasted and prayed many times (on one occasion fasted forty-eight hours), but still does not receive the blessing. And now her greatly distressed mother asks your faith and prayers in her behalf.

Sister Thomas Althrope, of Council Bluffs, requests the faith and prayers of the Prayer Union that if it be the Lord's will she may be relieved of a very serious and painful affliction.

Sr. R. W. Davis, of Lebeck, Missouri, earnestly requests the prayers of the Prayer Union in behalf of her husband who has been afflicted for some months. He desires health that he may not be hindered in his ministerial work.

Letter Department.

MAQUOKETA, Iowa, May 21.

Editors Herald:—I landed in this town a few days ago, feeling about as dark as a mortal can feel; with an appointment out for preaching that night. If I had been unusually slack in obedience to the divine law I should not have thought it strange that I felt so dark, but I had been making an extra effort to come up higher and in some regards by the Lord's help had made some advancement. In such times I have long since learned to stand still and see the salvation of the Lord.

No other subject but the signs of the times presented itself to my mind, and so I spoke with fair liberty on that subject, dwelling largely on the subject of cyclones. The next day, in the afternoon, one of the worst and by some said to be the very worst cyclone ever in the State visited this section of country. "Coming events cast their shadows before," it is said, and in this case was probably true. Reports vary as to the number of persons killed. One whole family was swept out of existence on this planet. The family consisted of husband, wife, and three children. Every monument in one cemetery was not only blown down, but blown away, and cannot be found. Three hundred dead cattle were dropped in the same graveyard above-mentioned. Trees nearly three feet through were twisted off or torn out of the ground. One hay barn was blown away and the hay was untouched. Buildings were so completely demolished that it would be difficult to find an armful of the timbers. There is on exhibition in this place an inch thick pine board with a rye straw driven through it. Six inches of the straw on either side of the board still remain and so solidly there that it cannot be pulled out without breaking the straw.

I was within hearing distance of the storm. Bro. Elder Warren Turner was in the track of the storm. I have not learned yet whether he was damaged by it or not. One peculiar feature of the cyclone was, it traveled slowly and was not accompanied by rain. On account of its slow movements most people who saw it got into their cellars. Had it traveled as swiftly as cyclones usually do, five hundred people would have been taken unawares and possibly most of them killed.

Am feeling well spiritually and physically. Go this evening to Fulton. My permanent address will be Edgewood, Clayton County, Iowa. Those wishing preaching, address me there.

In bonds of peace,

J. W. PETERSON.

NANTYGLO, Wales, May 12.

Editors Herald:—I feel truly thankful to God for leading me to the truth. For some time I used to speak disrespectfully of the saints, but after casting aside prejudice, the gospel preached by my fellow brethren got to have an effect upon me; but I struggled on for about two years or so, not willing to yield to the spirit that was leading me to do right. I

had not hitherto worshiped with any class of religionists, and felt to try something else rather than be with the people who had wrought upon me concerning my duty to God, so I tried the Primitive Methodists and went in and out among them for some time, and one night they prayed for me and I prayed also; they then claimed me as one of their converts. I said that I had not had the Holy Ghost as it was received on the day of Pentecost. "O," they said, "you'll have grace day by day and grow gradually in the Spirit!" I said, "Is that all the acknowledgment you people get from God?" "Yes," one said. "Well, said I," "there is no guiding hand among you, only to live morally, and I can do that without professing religion, and this is sham."

So I went to the saints' meetings and I felt a portion of the power of God as I now understand it, and it haunted me day and night, telling me or convicting me to obey the doctrine of Christ. I felt that the saints' testimonies were borne with assurance and I desired to become like them, and I was baptized by Elder John Jones and was confirmed. My letter may seem wearisome. As the brethren were coming toward me I could feel the Holy Spirit of promise as their hands were coming down on my head, and I cried in thankfulness to God in the name of Christ for such an assurance in my day. There is a power in this work beyond the power of man. I said at my confirmation, "It is enough, heavenly Father."

My better half has, after a little teaching, become a saint, and seeing the harmony of this work and the gifts of the gospel poured out upon God's children I rejoice and say to the ministry of Christ, Be not daunted if the seed sown by you doth not spring up immediately. It will grow. Think how long it was taking root in me.

We are gaining gradually in numbers here and there is reason to hope a good branch will be raised here in time.

Your brother in bonds,
LEWIS OAKEY.

MANCHESTER, England, May 8.

Editors Herald:—Just a few words to all who are interested in Sunday school work. In answer to an invitation I attended the city of Sheffield on the 29th ult. and May 1, in order to take part in the anniversary services of the branch Sunday school. The proceedings opened on Sunday the 1st at 2:30 p. m., under the direction of Bro. Fred Beaumont. The superintendent, Bro. Joseph Arber, attended on crutches, having recently met with an accident. Five tons of armor-plating fell upon him and he mercifully escaped having both legs cut off. We can ill spare good men from our ranks—faithful, persistent men especially. The scholars appeared delighted to see our brother amongst them again, and showed it by looks and gesture. A nice platform had been erected, and the children were tastefully dressed in white. The singing was very sweet, and showed that pains had been taken in the preparation. One hymn in memory of our late Bro. Hoole was nicely sung by Miss Nelly Mellard.

Short addresses were given at intervals by Elders John Austin, district president, and S. Platts, and Priests Joseph Arber and F. Beaumont on suitable topics. In the evening your correspondent was called upon to address a good congregation, composed of members and non-members, and the major part of the singing was done by the children. On Monday evening the school again held a meeting, which is described as grand. I have since received word that some outside the fold were benefited.

While musing upon the scene I thought, "Saints of Sheffield, you have draped your pulpit in black out of respect for the honored dead, whilst your children are arrayed in white. It occurred to me that you might have used the black for the memory of your spiritually dead; whilst the white, the emblem of purity, is a more fitting symbol of the life and memory of the departed brother whom we all loved."

Our Sabbath school work in this country is growing. To all coworkers I would say, Prepare for all discouragements, and stick to your guns. As a Sunday school official I sincerely regret the imminent retirement of our respected brother, Elder H. C. Smith, from our midst. May his life be long spared to the church.

In gospel bonds,
WM. R. ARMSTRONG, District Secretary
Sunday School Association.

LEBECK, Mo., May 19.

Editors Herald:—We came to this place on the 7th of May. My husband was enroute to his field of labor. He was taken sick on the 9th and has been confined to his bed ever since.

Your sister in the faith,
MRS. R. W. DAVIS.

BELLSGROVE, W. Va., May 19.

Editors Herald:—I held some of the most spiritual meetings last winter I ever attended in the State, and the greatest manifestation of power in administering to the sick, receiving the evidence while my hands were yet on their heads that they would be healed. The outlook for the spread of the truth in West Virginia was never better since I have been doing missionary work.

What has become of Bro. W. H. Kelley, our missionary in charge? I have written him, but cannot hear from him. I began my year's labor at Mount Nebo, in Roane County, West Virginia. This was where Bro. J. L. Goodrich, myself, and the saints were rocked and shot at last October. I baptized three on the 14th, Bro. Cadle, his wife, and daughter. No wonder his Satanic Majesty raged last fall when he saw that his kingdom was in danger. But though he does rage and cause persecution, the honest in heart will obey the voice of God and come out of Babylon.

I will go to Gay on the 20th and preach in the private house of Bro. and Sr. Tuttle on the 21st and 22d. I will go from there to Centerville branch, in Wayne County, West Virginia. God bless us all is my prayer.

G. H. GODBEY.

NEW CASTLE, N. S. W., April 23.

Editors Herald:—Our last conference here on Easter Saturday and Sunday was splendid, for peace and unity prevailed. One thing is very gratifying in the work out here; namely, the fact that the young men are being pointed out for the ministry. Brn. Walter J. Haworth and William H. Broadway were ordained elders by order of the last conference. They are both talented young warriors and will make good workers if they only live humble and faithful, so the Holy Spirit can teach them, and lead into truth, and develop them in this great gospel ministry.

Most of my time during the last six months was spent in completing the missionary cottage here on church lot. Am glad it is done now and my hands more free for the ministry. If we leave here, the neat little four roomed cottage will be ready for some other elder and family to enter in and occupy. It has cost about two hundred and twenty-five dollars, only about eight dollars being paid out for labor. Saints are getting on very well in meeting payments on the land and I hope soon to see it dedicated.

If Bro. Wight could step into our chapel, and also the cottage, he would see and rejoice that the good seed sown in the past by himself and others was not in vain. Our conference and the Victoria conference were in session the same time as the General Conference at Independence.

Love to all,
JOHN KALER.

HONOLULU, H. I., May 10.

Editors Herald:—In compliance with the wish of a great many saints in Southern California and elsewhere, I write the *Herald* to note a few incidents of my trip to these islands.

On Saturday night, April 2, I was very much surprised after answering a knock at the door, to see an army of saints demanding admittance. They came armed with chairs, cakes, and ice cream. I realized it was a surprise party. They were members of the Newport branch and friends. The time was profitably spent in singing, etc.

After the writer and a few others sang a saints' hymn, Branch and District President Bro. A. Carmichael presented me, on behalf of the branch, with a very handsome Bible, accompanied with a very appropriate speech, as a token of their regards and good wishes. It made me feel happy and glad to know that my services in the past were appreciated.

On Sunday following I left my home and dear ones, and arrived at Los Angeles in time to preach for the saints there. After several good-byes and "God bless you," I boarded the train on Monday morning for San Francisco; arrived there safely next morning. At this place I visited some of the saints, among whom were Bro. and Sr. Anthony; also Bro. Andrews and his genial companion, who received us very cordially and entertained us. Next day, April 6, the steamship Zealandia left the American shore, and while good-bye's and waving handkerchiefs were plentiful on the wharf and the

steamer, there was not one to say good-bye to your humble servant. My thoughts were flying homeward and also to Independence, Missouri, for General Conference was convening that day, and my prayers were that God would bless those assembled.

In a little while we were through the golden gate. The next day I paid my tribute to David Jones in two installments, after which I felt free to enjoy myself during the voyage, which I did. On Sunday, the 10th, which was Easter, I preached in the saloon of the big steamer to about seventy passengers and officers. The purser had the saloon fixed up to appear like a church, with hymn books and Bibles distributed to every one. The pulpit was covered with "Old Glory." It was my first experience in preaching on the ocean. I was truly blessed of God during my effort. A lady passenger accompanied the singing on the piano. Before dismissing service a converted and well-educated Chinaman bore his testimony to the truth of Christianity.

I went to sleep that night realizing that I had done my duty on that day, though it was on the ocean.

Arrived at our destination at two p. m. on the 13th, being exactly seven days out. I met Bro. G. J. Waller soon after arriving. Also Bro. Ingham, and together we went to the prayer meeting, and there I found about a dozen native saints. They all gave me a very hearty welcome. I have preached several times since I came, Bro. Poepoe, interpreter.

I find Bro. Waller a very busy man, both in temporal and spiritual things. He displays a great amount of patience in teaching the natives the plan of salvation. He has been the means of translating the Doctrine and Covenants and the Book of Mormon. There is a Book of Mormon class every Wednesday evening before the prayer meeting. I think that many of the native brethren are far ahead of many in America in Book of Mormon knowledge. They always kneel during prayer, except during dismissal, and they are fine singers, quick at learning, but incline to sing very slowly. I am glad to see that a missionary has been appointed for these islands. He will have to learn the language in order to do much good.

Yours in the work,

JOHN MORRIS.

OSKALOOSA, Iowa, May 25.

Editors Herald:—Mid scenes of confusion, general anxiety, and apprehension incident to these troublous times the Master is caring for his own and the work here is still showing signs of his approbation; for he is still blessing the efforts of his servants.

Bro. W. H. Kephart has been laboring in this vicinity about four weeks, opening up a new work four miles north of here, which promises to be a grand opening. The meetings were attended by fair-sized congregations and the very best interest was manifested.

Bro. Kephart also held meetings at Pekay, eight miles south of here. Returning to Oskaloosa he led four precious souls into the

liquid wave, on Sunday, the 22d inst., two of which are heads of families. This makes five baptized in this branch during the present month, a promising young lady having been baptized on the 5th. There are still more near the kingdom, and so we have cause to rejoice, and desire to live worthy of renewed and continued blessings.

In bonds,

C. B. BROWN.

ERYSIPELAS.

As there are some troubled with erysipelas, I will tell them what cured me. I had it over twenty years ago. I stopped it by painting with iodine. About a year after it came in my face again and I asked God what I should do that I might not have it again. He told me at once what to do. I never thought nor heard of it before. He said to put a speck of concentrated lye on the spot where it commenced. I did so; it was on about three minutes. He told me to wash it off. I did so and was perfectly well. I have never had it since.

M. ARTHUR.

Lorus, Cal., May 15.

LEAVENWORTH, Ind., May 16.

Editors Herald:—In the primitive church, Christ placed in it officers to look after the membership, and to see that the law was kept. When Israel kept the commandments God blessed them, and when they failed to obey the statutes they had to suffer.

The Reorganized Church of Latter Day Saints ought to obey the church law and the law of God. Corruptions of some of the members keep good, moral, and honest-meaning people out of the church.

I believe the branches ought to be rid of card players, drunkards, and liars, and those that do not attend our meeting for worship. I do believe the elders ought to see that the law is observed in every branch.

I ask the saints to pray for our branch at Leavenworth, Indiana.

PETER A. FLINN.

WILBURTON, I. T., May 20.

Editors Herald:—I have been receiving letters from all over the country from the saints inquiring what kind of a country the Indian Territory is. I have answered a good many letters. But now I take this plan of writing to so many.

First, Wilburton is a coal mining district; two veins of coal here, one vein four and one half feet thick, the other vein five feet thick.

The veins are about fifty feet apart. The coal is of a fine quality. There is land here with three and four veins of good coal under it. Miners' wages when paid by the day are two dollars and twenty-five cents. Price for mining by the ton, sixty cents, unscreened coal. Screened coal, seventy-five cents per ton. Miners mining by the ton can make two to three dollars a day. We have four coal companies shipping coal from here now. Work is pretty steady here, but hard sometimes for a strange miner to get work.

This is a good stock country. Cattle live mostly all winter without any feed. Lumber is eight dollars a thousand.

This is a mountainous country; lots of work for good teams hauling logs to the mill in Wilburton, and hauling lumber. Good teams can make from two dollars and fifty cents to three dollars per day. Good farming land in the valleys. You cannot own land here, you must lease the land from the Indians. There is no trouble in getting a good lease. You have no taxes to pay, except five dollars per year permit. You can keep all the cattle you want by paying twenty-five dollars per year. Ten cows and calves is the limit for a farmer without paying extra.

This is a pretty healthy country, very pleasant winters. Winters are short. Produce of all kinds grows well here.

As a great many of the saints want to know about Fentress, Indian Territory, where Bro. Perkins lives, Fentress is about seventy-five miles west of Wilburton, in the Creek Nation. It is an extra fine farming country, and I think underlaid with coal.

We have—the saints here—been contemplating organizing a coal company, but as yet we have never organized. We want it confined to the saints or those whom they may recommend.

I am contemplating visiting the Creek Nation again to preach and to prospect for that coal. I have been forty years working in the coal mines and would like to see the miners and members of the church organized into a coal company on the cooperative plan. Would like to hear from others before we organize. Plenty of open schoolhouses in this district for preaching, but the laborers are few. But if we are united we all things can do. I never felt better in my life than when preaching this gospel of the kingdom.

I rejoice in this latter-day work; the Lord has truly blessed me in my labors of love. I have many testimonies of this marvelous work.

My ruling desire is to spend my last days on this earth in preaching a restored gospel. Pray for me that I may ever keep faithful is my humble prayer.

PETER ADAMSON.

ELGIN, Cal., May 21.

Editors Herald:—By scanning your pages I see that Bro. T. W. Williams is appointed missionary in charge of Central California district, and as I live within limits of said district I thought I would enter my plea in behalf of the few isolated saints of this place, as we are very desirous of ministerial labor being performed in our neighborhood, believing it will result in good to the cause, by both strengthening the saints and convincing others of the truthfulness of our message. Some are now almost persuaded, and I think if we could have more preaching soon they would be thoroughly convinced.

We have had no preaching of our faith since Bro. Parker was here in February, and we are getting hungry. Bro. Parker did a good work and gained friends, both to himself and the cause he so ably represented; and now if Bro. Williams will make it a point to visit us, we will be glad and will do the very best we can by him.

We likewise extend an invitation to Bro.

Griffiths to visit us before his time expires, but as he has such a large territory we can't expect him to stay long in any one place; but we do desire the honest in heart among our neighbors to have the privilege of understanding the gospel in its fullness; and for this reason we are willing to receive any servant the Lord sees fit to send.

We have a commodious school building 26 x 72 feet, which I think can be secured for services. If not, we have a smaller building—the one in which Bro. Parker held forth while here—that can be used. Should the brethren come the southern route, this will be a convenient stop in passing from Los Angeles to San Francisco by rail; and anyone wishing to find us can do so by dropping a card to George Ross, or J. W. Steele, Elgin, California, and they will be met at the Dos Palos depot. Will say for Bro. Parker's benefit that Mr. Blaney is still here and has been chosen pastor of the Christian Church.

Praying God's blessing to attend the preaching of his word throughout the land, I am as ever,

Your sister in Christ,

SARAH J. ROSS.

MILWAUKEE, Wis., May 25.

Editors Herald:—I wish some of our elders would come to Milwaukee to preach. There are five Utah elders here, preaching on the street, and they are telling the people that they are not the Mormons and do not practice polygamy. The people do believe them to a great extent; the papers speak well of them.

I wish some of our elders were here to show the people and tell them the difference between us. I spoke to the Utah elders and they told me they would come and see us and talk to me of the differences, and gave me some of their tracts. If any of our elders can come to Milwaukee I will do all I can to help them. I will give them a home and help in any way I can. I am not rich and have not a grand home, but will do the best I can for the gospel, which I love.

Your sister in Christ,

MRS. EMMA PIKE.

No. 661 Fourteenth Street.

Original Articles.

THE SLEEPING TIME AND MID-NIGHT CRY.

WHILE the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.—Matt. 25: 4, 5, I. T.

This scripture has troubled the minds of some; they want to know when this sleeping time will come to all, and how saints after having obeyed the gospel, if living faithful, can be in this condition. For surely this cannot be literal, natural sleep, it must be spiritual sleep; and we want to know when this condition shall obtain, and when the midnight

cry shall come, notifying all to prepare for the coming of the bridegroom.

The above text is a part of the following parable:—

And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, You know me not. Watch therefore; for you know neither the day nor the hour wherein the Son of Man cometh.—Matt. 25: 1-12, I. T.

In considering this parable, we cannot take it in the order in which it stands in the book, because the call must of necessity be made before the preparation begins; and the preparation is made before the wise go in to the marriage. We will therefore consider the tarrying time and the call first.

Christ is the bridegroom, and this parable was given by him while on earth in his personal ministry. He was going away for a time to leave his disciples, with a promise to come again, as we learn from John 14: 2, 3:—

I go to prepare a place for you. And when I go I will prepare a place for you, and come again, and receive you unto myself; that where I am, ye may be also.

The tarrying time, then, must be while the bridegroom is gone away from the earth; and will be consummated when he returns to receive his bride. This seems sufficiently clear without multiplying evidence. While Christ has gone there was to come a time of darkness and trial. The evil one was to have great power, an apostasy was to occur, and darkness reign for a time.

The Jews were rejected because they rejected the Messiah; the king-

dom was taken from them and given to the Gentiles. Paul says, when writing to the Gentiles:—

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.—Rom. 11: 20-22, I. T.

And that there would be a falling away from the original faith before Christ came again is positively asserted by Paul. He says:—

Let no man deceive you by any means; for there shall come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thess. 2: 3, I. T.

Also in Revelation twelfth chapter it is clearly shown that the church would be driven into the wilderness, and remain there twelve hundred and sixty years. "The dragon, that old serpent," also called Satan, made war with her:—

And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand and two hundred and threescore years. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael; and the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ.—Rev. 12: 5-7, I. T.

This shows quite clearly that the church was to finally succeed in bringing forth and establishing the kingdom of God. Although the organization as established by Christ and his former apostles might be broken up and the saints scattered, and the dragon seem to have dominion for a long time, we must not conclude from this that the dragon was to entirely prevail, for the Lord says "he prevailed not." God had prepared the place in the wilderness for his church, so the word says; and Christ had declared the gates of hell should not prevail against it. The church was to go into the wilderness for a specified length of time, then come out again.

The term wilderness here evidently means the same that it does in Doctrine and Covenants 85: 17, "in the wilderness, because you cannot see him."

Therefore, to the woman was given two wings of a great eagle, that she might flee into the wilderness, into her place [prepared of God], where she is nourished for a time,

and times, and half a time, from the face of the serpent.—Rev. 12: 14, I. T.

Evidently the Lord preserved a people that was designated by him the church in the wilderness, and must be the same ones that were to be called out of Babylon, as stated in Revelation 18: 4:—

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Evidently this was the same people referred to in Doctrine and Covenants 84: 3:—

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Those people holding legal right to the priesthood (hid from the world with Christ in God) must be the church in the wilderness, or God's people in a disorganized condition. And when the appointed time came for the church to come out of the wilderness, God sent the angel flying "in the midst of heaven, having the everlasting gospel to preach . . . to every nation, and kindred, and tongue, and people;" to warn the world of the impending doom that awaits the wicked, and call out the people of God, that they might prepare for the coming of the bridegroom. Before the call was made, they all slumbered and slept, and this was the condition all were in when the gospel came in this generation to be preached as a witness. That all would be in a deep sleep when the gospel would be introduced is clear from Isaiah 29: 10:—

For, behold, the Lord hath poured out upon you the spirit of *deep sleep*. For, behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers; and the seers hath he covered because of your iniquities.—I. T.

Now as the gospel is the power of God unto salvation, and the only means provided by which mankind can prepare to meet the Lord at his second coming and enter into the marriage feast, we conclude that the time when all slumbered and slept was while they were in spiritual Babylon, mixed up with the world. And now God sends the gospel and calls them

out of the wilderness, and organizes his church. In Doctrine and Covenants 5:3 the Lord says this is "the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners." And again, section 32: 2:—

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

Now as God's people are mixed up with the nations of the earth, in this deep spiritual sleep, representing the midnight, in the parable, they are to be called out to prepare to meet their Lord. That this is the true position is made clear in Doctrine and Covenants 108: 3-5:—

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: *Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him.* Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. *Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.* But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him. Hearken and hear O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent; for, behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their forehead: wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him.

This revelation and instruction was given to the elders in 1831, the next year after the church was organized,

and shows conclusively that the call was to go to them while in Babylon, or in this deep spiritual sleep; and makes it clear what they were to come out of, and where they were to come to. And the language is the same as used in the parable in Matthew 25.

Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him.

We now have found the tarrying time and the sleeping time. And in Doctrine and Covenants 34: 5 the Lord says of his elect,

For they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure.

This makes it clear, that after the gospel call reaches the true child of God, he will not be asleep again, but will be watching and working; for in Matthew twenty-fifth chapter, after the Lord gives the first parable, he gives another explaining it altogether, and says:—

Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey.—Verses 13-15, I. T.

This represents the Lord going away (the tarrying time).

Then he that had received the five talents, went and traded with the same; and gained other five talents. And likewise he who received two talents, he also gained other two. But he who had received one, went and digged in the earth and hid his lord's money. After a long time the lord of these servants cometh, and reckoneth with them.—Verses 16-19, I. T.

This represents the coming of the bridegroom.

Those that improve on the talents given represent the wise virgins, and receive their reward, or enter into the marriage feast; while he that did not improve on his talent, represents the foolish virgins that were rejected.

Section 45: 10, Doctrine and Covenants, shows that the separation of those virgins will occur at Christ's coming:—

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

But the call goes before, that they may prepare and be ready when he comes,

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived,

verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance.

The personal coming and reign of Christ on the earth was not believed in nor expected by any of the churches, until it was preached by the elders of this church in this generation. But since the cry came from heaven to this church, and the elders were sent forth among the nations to tell them to awake and arise and prepare to meet the Bridegroom, others have accepted the idea, and many now believe in Christ's personal coming and reign on earth, and many think it is very near.

Therefore while the Bridegroom tarries, let us watch and pray and work; for the sleeping time for God's elect (if the gospel has reached them) is past, and only those who improve on the talents committed to them, will be able to abide the day, and enter into the marriage supper of the Lamb when the Bridegroom comes to receive his bride.

G. H. HILLIARD.

LAMONI, Iowa, May 14, 1898.

CO-OPERATION.

HAVING seen in a recent issue of your paper some ideas upon the above-named subject, I wish to cast my mite into the treasury of coöperation. First, let me state that it is not my intention to judge or condemn the brethren who have written on this subject, as evidently their purpose in so doing is highly commendable. One writer says: "It seems to me that it does not require much of an effort, on the part of any of us, to see that there is something wrong with our industrial system, when strong men cannot find employment sufficient to support their dear ones."

Now it seems to me that it does not require any greater effort on the part of any of us to see that there is something wrong with us (Latter Day Saints) as a people when numbers of our children are not clothed sufficiently well to attend our Sunday schools. What is our church but a great coöperative system, the most perfect and far-reaching in the world, if carried out according to the divine plan? If, then, we are not all enjoying the temporal blessings which should be ours as members of this

most perfect organization, where is the fault? Is it in the system, or is it in us? We must acknowledge the fault is all our own. Not always the fault of the individual deprived of the blessings, but of *us* collectively. That the system is perfect, none can dispute. That provision is made in it for relieving the wants of the needy, we know. Shall we, living as we do in the last days, when the signs of the times tell us that our redemption draweth nigh as surely as the budding tree tells us that summer is near, make the awful mistake that some of God's people made in former ages? At one time God's people wanted a king that they might appear like the other nations of the world. Their pride would be satisfied with nothing but a king, notwithstanding God had promised to be their king. They got their wish. You know the story. I need not repeat it.

From reading the Holy Scriptures we find that the children of Israel could not, or would not, abide the gospel law which was "preached before" "unto Abraham," and so the law of Moses was added. Shall we then ask for a supplement to the "perfect law of liberty," which we as a people profess to have looked into? How dare we ask for new revelation to help us out of our present troubles, when our absolute refusal to obey the law already given has brought these troubles upon us?

One brother says: "The Bishop cannot help if he hasn't something to help with." Why has the Bishop nothing to help with? This same writer says: "A great many men work hard all their life, and yet are poor; not because they have not worked hard enough, but because they have been lacking in definite purpose or management." One brother says, "There are men of means," etc. Tell me, if you please, where in our law is the clause which gives a man a right to accumulate and possess "means," while his brother who has worked as hard or harder than he has is destitute of the plain comforts of life? Did the man endowed with the "definite purpose or management" have anything to do with forming his own intellect? "For who maketh thee to differ from another? and what hast thou that thou didst not receive?"

—1 Cor. 4:7. It is sometimes the case, even among Latter Day Saints, that the man with the "five talents" uses them to hoard up "means" which at the end of life he bequeaths to his children, who never worked for a penny of it, and who while enjoying the wordly pleasures which they can secure with it, often neglect their soul's salvation, and through this very "means" which the father has gathered, the souls of his children are lost. What will be his answer when called to account for the use he made of his Lord's money? Do not understand me to say that there are no wealthy men who are using their "means" rightly, but I fear that a great many fail to recognize the fact that they have been endowed with wisdom from on high for the express purpose of accumulating the "means" for carrying on this great work.

While some give generously and others bountifully, they do not seem to realize that every "mite" belongs to the Lord. This great coöperative system must be perfectly carried out in every detail if we are to receive the promised blessings. These men endowed with the wisdom, or, in our brother's words, "definite purpose or management" which enables them to accumulate riches, are just as essential to the carrying on of the work, and should feel just as responsible for the manner in which they use their gifts, as the men endowed with the ability to preach the word. "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

I heard one of our ministers say not long ago, "I like to see people dress as well as they can." Now in my estimation that is the very mainspring of our present calamity. The rich man dresses his wife and children as well as he can. He has paid his tithing, and made his generous freewill offerings, and is still able to dress his dear ones in the fashion of the world. The middle class man likes to see his wife and children looking as well as his neighbors, so he skimps his tithing and does not

feel able to make any freewill offering. He lets his papers run another year without paying up, and dresses his dear ones in the fashion of the world. The poor man cannot by any dint of skimping in these "perilous times" dress his wife and children like the others, so he dresses himself and wife "as well as he can," and his children are left at home. I know a husband and wife who have three bright little boys aged nine, six, and four, and a little girl aged eight. The parents reside three miles from the branch of which they are members, and when going to church they usually leave the children at home. On one occasion, however, the children insisted on going along, and the parents agreed to let them go if they would promise to remain in the wagon some distance from the church during service. They promised.

The wagon was driven to a nice shade in the suburbs, and the little ones were left to play there while the father and mother walked on to attend social meeting at the church. The mother said afterward that she was "just scared to death" all the time during service for fear those children would tire of playing at the wagon and come walking into the church with their little bare feet and torn straw hats. And yet, kind reader, "of such is the kingdom of heaven." If a railway locomotive had run over them in their guileless, innocent play, and crushed out the little lives, their pure spirits would have flown right to the paradise of God; yet if they had walked into the church that day, who would have seen the bright eyes of innocence in the absence of ribbons, laces, shoes, etc.? Ah, dear saints, is it right? Are we living according to the plan?

God has said in his word, "Let" your adorning be not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." And again: "Love not the world, neither the things that are in the world." And in latter-day revelation, which should be *especially* binding upon us, we are instructed to dress plainly and let our clothing be the workmanship of our own hands, and yet every year hundreds of dollars are poured into the lap of the goddess Fashion, to satisfy "the lust

of the eyes," "the pride of life," while the Bishop has nothing with which to help the needy. Where is the remedy? Shall we appoint a day of fasting and prayer, and with one accord cry, "O Lord, this law which thou hast given us is not just to our liking. Please give us an amendment"? or shall we not rather follow after that charity which never faileth. Oh, my dear brother! you who have been endowed with the "definite purpose or management," will you not recognize the fact that you *have been endowed* and given that very work to do for the Lord? And you, wife or daughter of the man thus favored, will you not pause a moment and don the mantle of charity? Place yourself in the position of your less favored sister, and then say from your heart, "Dear Lord, if putting on of costly apparel makes my sister to offend, I will wear no costly apparel while the world stands."

Says one, "I never wear my best dresses to church lest I make my sisters feel badly." What do you have those best dresses for? Is there some place else where you go that you fear some one would point you out and say, "That lady in the plain dress is a Latter Day Saint. They are a peculiar people. They do not dress in swell style." When, *O when*, will Latter Day Saints everywhere and in every condition come to know again that they *must* be a peculiar people if they would please their Lord?

The poor in our church are not wanting help from the Bishop unless actually suffering from hunger or cold, or prostrated upon beds of affliction. What they want is simply that brotherly love which causes recognition of rights and feelings. When Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," he did not add, "and see that they are dressed in the latest fashion." You who to-day are dressing your children in the fashion of the world are forbidding the poor man's children to come to Christ. Mothers, can you make the diamond eyes of childhood sparkle with more brilliance? Can you make the dimpled cheek more blooming, can you make the guileless heart more pure by heaping upon them the imported goods from the fashionable shops? Think on these

things. Awake! trim your lamps and see that you have oil in your vessels, lest the midnight cry is heard and you be found not ready. Let us not think because we are not all officers in the church that we are useless members of the body. If we have a talent for performing a certain kind of temporal labor, believe that you have been endowed to do that kind of work, and let everything you do be done to the honor and glory of the Lord. In this great coöperative organization it is necessary to have men and women skilled in different kinds of workmanship. Let us not covet some other's talents. If he does not make the best use of them it will be his loss; but let us strive to make the best possible use of the gift that is in *us*, no matter how humble our station may be. Let us live our religion pure and undefiled. Let us keep ourselves unspotted from the world, and our God will not be slow to help in every time of need.

"Let us shake off the coals from our garments

And arise in the strength of the Lord."

Your sister humbly and devotedly
in the work,

IVY C. LANKFORD.

BEVIER, Missouri, May, 1898.

AN INTERESTING DISCOVERY.

THE following is an extract taken from the *Sunday World-Herald*, of Omaha, Nebraska, April 11, 1897:—

Doylestown, Pa., April 10.—An archaeological specimen has been presented to the University of Pennsylvania by the Bucks County Historical Society, which proves that the symbol of the cross was known and used in ancient America before the birth of Christ. The importance of the facts proven by this relic of ancient days was first made known by Henry C. Mercer, Curator of the section of American and Prehistoric Archaeology of the Museum of Science and Art of the university. The object which has demonstrated the interesting facts stated is a spindle whorl.

This whorl or weight used to give momentum to the spindle stick, a thin rod about a foot long pushed for an inch or more through an orifice in the center of the whorl. In discussing these facts, Professor Mercer said to the writer:—

"The thread material used in this spindle attached to a distaff held in the left hand ran to the spindle, which, being twirled on the knee and being left free to act, spun or wound the thread. These whorls prove a strange coincidence in the thread-making processes in the old and new worlds. Dr. Schliemann found several thousand whorls at Hissarlik, and, strange to say, many of them were deco-

rated with the swastika, or bent armed cross. Others were marked with the ordinary cross. By the bent armed cross is meant a cross which resembles two letter Z's, one placed across the other just as if each was a single bar.

"Some of the Mexican spindle whorls are marked with crosses, but none show the design in its symbolic form so clearly as the specimen I brought to light the other day. It was recently obtained—the specimen—by J. W. Detweiler, of Bethlehem, Pennsylvania, from an ancient and probably pre-Columbian grave in the Rio Cauca Valley, in the republic of Colombia. Here the idea of cross symbolism in ancient America, rather than mere decoration by means of interesting lines, is well brought out by the eight smaller crosses between the arms of the central cross.

"To my mind the specimen shows: First, the cross symbol existed in ancient America before the coming of Christianity. Second, the cross symbol carved on a spindle whorl by ancient Americans in just the same manner as ancient Asiatics and Europeans had carved crosses on spindle whorls, before the birth of Christianity. Third, the identity of a peculiar process for spinning in the old and new worlds before the discovery of America by Columbus."

A study of the face of the whorl found in South America shows it to be of exceeding age. Its general style and workmanship make it plainly apparent that it is the result of the labor of the people who inhabited that part of South America, now known as Colombia, before the star of Bethlehem startled the shepherds. In some particulars it resembles in a great degree stone objects found in the monuments of the moundbuilders and also calls to mind certain carvings on implements of stone used by the Aztecs, Mexico's early settlers. Directly across the center, or rather around it, is a belt large on each side in point of width, narrowing down until in the center the longitudinal lines come close together. Above and below this belt are the crosses which show that they are not purely for ornament but possessed at one time a symbolic significance to the persons who carved them.

Archæological records in regard to the sign language of ancient peoples of both the eastern and western hemispheres show nothing existed so far as history knows in those early days in the way of a sign which corresponded to the cross. Therefore, it is not believed to have been a character of that method of writing which obtained in greater or less degree throughout the tribes of Indians of North and South America. The discovery calls to mind an earthen vase also in the museum of the University of Pennsylvania, found in a stone grave or mound near New Madrid, Missouri, several years ago by Horatio Rust.

This vase, the body of which was oval in form, bore upon the neck a series of perfect crosses, the design being a combination of the Roman and Greek crosses. The crosses on this vase, however, can hardly be called as symbolic in design as those on the whorl found in Colombia. The discovery of

these crosses on different articles, all of which were made before Christ was born, in Mexico, the United States, South America and ancient Egypt show to the mind of the archæologist that while the cross is truly symbolic of Christianity, it, at the same time, was most assuredly a religious emblem before the Son of Man was ever heard of.

The question of the origin of the cross has been quietly argued for some time past, it being held that the discoveries previous to the revelations made by Professor Mercer indicated plainly that instead of the cross as a symbol being coincident with the birth of the Savior, it was held to denote sacred thought and belief during a period so long ago that the known history of mankind does not touch upon it. Professor Thomas Wilson; of the Smithsonian Institution, who has made this matter a study, finds ample evidence for the belief quoted, and declares it to be beyond question that the Christian symbol is really borrowed from the ancients.

The second curious fact which the Columbian relic demonstrates is the similarity in the process of spinning which obtained in both the old and new worlds nineteen hundred and more years ago. It shows beyond peradventure the fact that other discoveries have indicated that the primitive methods of weaving, of sewing, of writing, are all like unto each other, and indicate that the instincts of humanity, like that of the lower grades of animals of the same class, runs in a similar groove until civilization steps in with its numberless ramifications. The relic in the possession of the University of Pennsylvania, therefore, more than almost any other in existence, marks the link that binds forever the history of ancient and modern.

STELLA.

WATER BAPTISM, OR BIRTH OF WATER.

WHY was it said by Jesus, Ye must be born again, born of water, if it was (is) not essential, as many are claiming at the present time? Did the Christ, who said his Father gave him a commandment what he should say and what he should speak, and who, the prophet Isaiah (55: 4) has told us, was given for a witness, a leader, and a commander to the people, teach things that were not essential? I think not, and propose to give a few reasons, for what they are worth.

First, I find that he taught a natural law, and I think we are given quite plainly to understand that to be born the second time we must pass through the same element as at the first birth, and that all things, the earth included, had their origin in and were born of water. In Genesis 1: 9 we read: "And God said, Let the waters under the heaven be gather together unto one place, and let the dry land appear:

and it was so." Now according to this the earth came out of or was born of water, and had its new birth, was reborn, when it came forth from its baptism of water by the flood, and is now waiting its baptism of fire. (2 Peter 3: 6, 7.)

Again: "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature . . . after his kind: and God saw that it was good."—Gen. 1: 20, 21. By this we learn that the waters brought these forth; that they were born, had life, through or by water. And there was not a man to till the ground until God had caused a mist to go up and water the whole face of the ground of which man was formed. (Gen. 2: 6, 7.) So it would seem that water was an essential element in his formation; and I think it may be truly said that the first man was born of water, and he was commanded to multiply, and from that day to this all men have been born of water, as everyone knows who knows anything about a birth. Therefore when the Savior told Nicodemus that he must be born again (John 3: 7), I think he meant that he must pass through or be born of the same element that he was the first time, for nothing else would constitute a *new birth*. Then his temple would be clean and pure as it was when he was born the first time. Then the Spirit can enter in and abide there, hence he is now in Christ a new creature; old things have passed away; all things have become new. (2 Cor. 5: 17.)

But all these outward ordinances must be performed by one whom God has authorized, or there will be no regeneration, no birth, no new life, no new creature. Old things will remain. This is the way it looks to me.

J. N. AMES.

HAVERHILL, Mass.

Sunday School Associations.

CONVENTION NOTICES.

Southern Nebraska district Sunday school association will meet in Nebraska City, June 24, 25. All schools please send representatives and reports.

E. D. BRIGGS, Sec.

Miscellaneous Department.

PASTORAL.

To coworkers and Saints dwelling in Nebraska and the Dakotas; Greeting:—The following thoughts and suggestions are offered with due respect, and I trust with becoming candor. To desiginedly annoy saints or sinners were unbecoming anyone, much more so one who claims to follow and represent Christ. But to make himself a cringing sycophant to curry favor, at the expense or sacrifice of principle or manhood, would be despicable. I have not so learned Christ.

Christ's method of adoption, adapted as it is to all ranks and conditions of mankind is just, true, and sublime; but not more so than the method of adjudication, the object of which is to vindicate the innocent and punish the guilty, is therefore a preventive to berating, accusing, and condemning anyone, by slander and backbiting. These facts are made patent to the God-fearing Bible student, and when understood and appreciated, will environ him against the above demoralizing practices, begetting within him a desire to adopt gospel principles as his polar star through this dark maze.

There are doubtless within the above realms officials officiating as elders, priests, teachers, deacons, district and branch presidents, and possibly I may have your indorsement in the statement that none of these are appointed to remain as ciphers, or become unduly officious, rather to be active and diligent according to the gifts and calling of God unto you, teaching according to the office appointed, for so says the law, as found in Doctrine and Covenants 38: 5.

On the hypothesis that God has placed the members as it has pleased him, as a preventive to schism in the body, the idea of every one teaching according to the office to which he has been appointed, is quite in harmony with the above, and with an understanding of it, it would seem there ought to be a continuous coöperation to prevent schism in the body, which I think may be said to be a sin.

But we learn from the latter-day revelations that subsequent to man's fall he became sensual, carnal, and devilish. Hence our religious warfare consists in subjugating these evil propensities, which involves a necessity for self-abnegation, examination, etc. And as if to meet an exigency the Lord has given a pattern in all things, which I herewith submit.

"And, behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according

to the revelations and truths which I have given you."—D. C. 52: 4.

Hence the revelations and truths which God has given is the test of our doings. I therefore need not be deceived by any man, through feigned piety, nor none need thus to be deceived by me. We are quite apt to notice what we think faults in others, and have thought it wrong to have men's persons in admiration; but I think it would not injure us a bit to more closely examine self. It will matter but little what may be said about me when dead—nor I am not much concerned as to what may be said about me while I live; but am anxious that all shall know I'm approachable if complaints are to be offered.

I hardly think our work of subjugation can be thorough unless we are properly advised as to our spiritual latitude and longitude; and an occasional peep into the gospel mirror, or the perfect law, will help us in this matter.

Paul makes a visible distinction between the works of the flesh and the fruits of the spirit, and concedes the fact of being called unto liberty, but denied the right of using such liberty as an occasion to the flesh. Christ prayed not that the disciples might be taken out of the world, but he did pray that they might be kept from the evils of the world. Christ gave some stirring instruction to his disciples (Matt. 5: 13-16), from which I gather that they were to give practical demonstration of a godly rectitude in contradistinction to that evinced by the nonmembers of the church; and furthermore declared that those failing to hear the church, after due labor and space for repentance of course, were to be to the church "as a heathen man and a publican."

I do not cite these scriptures to induce you to be hasty, or create an over anxiety to find occasion against somebody; heaven forbid. Rather to stimulate you to diligence, coöperating together to teach, encourage, and inspire the saints to works of faith, etc., thus trying to prevent evil, so that in the event of it coming to the surface, despite your efforts, you may be the better prepared to meet and adjust it. Thus prove yourselves to be as the watchman spoken of by Ezekiel 33, or as the wise man who foreseeth the evil and hideth himself from it. We should be constantly striving to become more efficient in our several callings, discriminating between gospel promptness and slothfulness, avoiding extremes, finding and pursuing the golden mean. God's law is perfect, and if adopting it as a rule of action, our work will be perfect, for God's law does not lead us to imperfection.

I have no wish to be an alarmist or a croaker; but I do believe there has been too great a laxity in teaching and enforcing the law, so that it is made to appear to some that the church is a nursery for crime. I don't expect to please everybody; but we ought to be consistent within ourselves. No sober thinker would be stumbled because we labor with the erring one, pointing him to a higher plane as the Doctrine and Covenants 42: 23 imposes and demands; every word of which reflects a justice and love in dealing

with the transgressor, that is seldom equaled and never surpassed in any church discipline; but if no effort is made when evidence of immoral conduct is manifest in the members what can an observer think but immorality is tolerated?

The "Thou shalt" and "Thou shalt not" cannot be construed to mean a warrant to do as we please, unless we please to refrain from what the law prohibits, and practice what it imposes. But is not the "Thou shalt" and "Thou shalt not" arbitrary? Most decidedly it is, in a sense; for no law, human or divine, can be formulated but what is arbitrary, it being mandatory and restrictive. Hence the verity; therefore the imperativeness of God's law, and the advocacy of absolute rights or absolute liberty is wide as the poles, therefore irreconcilable. Therefore the right of citizenship does not carry with it the right to enter the sacred precincts of God's divine economy to modify its reflected decrees, to priest nor people. And I have heard quibbling to reason away the verity of law that appeared to me sickly, sentimental, and disgusting; which caused me to resolve if I should ever think God's saving method other than a verity, I would leave it and spend the residue of my days in obscurity. So be or not be evincing a decision of character one way or the other.

The evidence of Christ submitting himself to the will and work of the Father, is indisputably set forth in the fact of an advocacy and practice of the written word from the inception to the termination of his ministerial work. And I recognize the right in no man to cry halt, when Christ has commanded a forward movement. Nor would I think myself authorized to meddle with branch or district matters that were in their incipency, or in a more advanced condition, toward a finality, to raise an influence against or for plaintiff or defendant, for I would think that pure meddlesomism a betrayal of ignorance or evincive of some wretched policy.

I have heard much said about a man's worth being decided according to the amount of money that jingles in his pocket, and I have pondered if the giving of gifts referred to in section 85 Doctrine and Covenants would ever tend in that direction. I was not an eavesdropper, nor an inquisitor; but heard something in that direction that appeared rather an uncertain sound, and I marveled and praised God for the possibility of every individual acquiring a gospel knowledge and a conception of individual responsibility.

To you the fact will appear on mature consideration that the success of the whole body is affected by the legitimate and continuous activity of the several intègral parts. The slothful not being counted worthy to stand. (D. C. 104: 44.)

The High Council of Kirtland, October 18, 1837, resolved to commence a reform by pruning the church of unruly members. On the 22d the church in Kirtland disfellowshipped twenty-two members, until satisfaction should be made, for uniting with the world in a dance. On the 23d the High Council resolved that unruly children should be reported to their parents, and in case the

parents neglect to take suitable notice of it, the parents be reported to the church authorities. On the 29th nine more members were reported to the church for having taken part in the dance referred to, and eleven of the thirty made confession. Church History, v. 1, p. 110.

Whatever may be said of the above, it is clear to be seen that our predecessors saw danger in the saints walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful; so gave the dancing saints to understand that they would have to quit the dancehouse or the church. They did not seem to think that mercy would be evinced by tolerating the most effective practice to open the way for being inveigled in the meshes of demoralization and spiritual death; so like faithful watchmen, moved, seeking to conquer but to save.

I believe they were right. If any of our young and virtuous sisters have any dubiety as to the practice of dancing opening the way to ruin, let them consult some of the mothers in the church who are striving to raise the young sisters to a higher plane, and I believe they will receive such lessons that will induce them to shun the dancehouse as they would a rattlesnake. Think of one of our unsuspecting, confiding sisters being whirled around in the embrace of a whisky-drinker, or tobacco-chewer, or whoever may seek her hand in the accursed dancehouse, and whose fears would not be aroused for her safety. It is indeed a pity if there is any young sister in our church who cannot see the danger attendant in participating in dancing as practiced to-day, God help them.

It may perhaps be said that the action was irregular, in disfellowshipping, before labor, etc. We have only the general facts, not the details; but as it is, it is made to appear that the disfellowshipping was really suspension, which is not out of harmony with the teaching of that found in Doctrine and Covenants 46: 1. As the one trespassing is not to partake of the sacrament until a reconciliation is affected, what is this but suspension?

I would stop here, but wish to refer to the exigency confronting us, due to the erection of a college, not authoritatively or dictatorially, but rather a review of a church act, in which as a member of the body, I am interested. You are familiar with that known as common consent, the merits of which I shall not now essay to discuss. Under or by this method annual conferences have been sanctioned, for which there is no warrant in law. Reunions, so to speak, established here, there, and everywhere, by and through which thousands of dollars have been annually spent. And when the fact was announced that our book concern was trembling on the brink, I thought there would be suggestions for retrenchment; but alas, my anticipations went up pumpkins and came down squashes, for the advocacy for public gatherings was still frequent and persistent. And however ardent the desires for an increase of elders in the great harvest field, the desire for the gratification arising from public gatherings predominated.

And now, last but not least, common consent has built us a college. O yes; it's a church measure. And it is too late now to squirm and say we didn't need a college; it's here. And in my opinion while it would be bad enough to begin a united coöperation to liquidate the college debt, it were much worse not to do it, because the fair fame of the church is in jeopardy; and who is there claiming to be Latter Day Saints, that would not be willing to sacrifice to foster the fair fame of the church? It would not do to say we were not there to vote for the college, for we have recognized the method of representation, and our delegates vote for us, and the minority is supposed to submit to the will of the majority.

I think something ought to be done immediately for to stop the leakage caused by paying out big sums of money for interest. Forty thousand quarter dollars would aggregate ten thousand dollars, which would prove a lifter. It may be that some would be unable to give that much, but many could do more, so that it would aggregate this. This would prove a great event, and no one oppressed; and perhaps some bearing a heavy burden would be relieved.

Unless an exigency arises necessitating it, there will be no General Conference until 1900. In view of the present status of finances, I had flattered myself we should hear at least some suggestions of economical nature even to the discontinuance of some of the costly reunions, and the money thus spent, or part of it, go toward liquidating the college debt; so every possible energy be bent in this direction. But in a reunion notice I find a reminder of General Conference being two years apart, and therefore our reunions ought to be better attended; and a new feature to this reunion is added—"steamboat excursion." Can it be possible that the belief has obtained that an appeal has only to be made, and money will come pouring in from the body in any quantity at any time, for any purpose? Hardly. But if this impression has obtained, unless due caution is exercised, we may, when too late, learn a mistake has been made. Have we not already made a mistake? Are we not forbidden to get in debt? Was the college such an absolute necessity that debt contracting was a necessity? Were it so, as necessity knows no law, then are we justified? But was it so? If not, then there has been a mistake. Ought we not therefore to bring all our energies into requisition to deliver ourselves from present bondage? (D. C. 18:5; 64:6.) Joseph Smith, Sr., was commanded to let his family be small, as pertaining to those who did not belong to his family, which was tantamount to imposing economy. Christ imposes reckoning the cost before building; which presupposeth trouble of building if the cost thereof is not available, and as I believe prohibitive to contracting debt.

I have before stated that money is a requisite commodity, and as the Latter Day Saints have but a limited portion of the same, the strictest economy is most essential. An economist in times of stringency, lops off the luxuries—being satisfied with the necessities.

I hold these public gatherings are luxuries, and in view of the present crisis ought to be lopped off—and the necessities looked after. Well; perhaps we shall hear of this kind of legislation at the advertised reunion for the present season. In regard to the future we shall see. Had we unutilized thousands we might build institutes of learning, etc., but as the preaching of the gospel is or should be the first work, all else secondary.

These are the sentiments of my little self, with due deference to all concerned. If my position is erroneous I shall stand corrected on the production of evidence to substantiate the error.

My permanent address is No. 308 Oak Street, Council Bluffs, Iowa. The brethren of Southern Nebraska district will report to Bro. W. Peak; those in Northern Nebraska district to F. A. Smith. Reports should be sent in by the first day of the months of July, October, January, and March.

In bonds,

JAMES CAFFALL.

In report of Elder J. R. Lambert to the General Conference, the Eastern Iowa district (that is, the local ministers) is only credited with having preached "eleven" discourses and baptized "two." My attention has been called to this item, and I find upon a more careful examination of data submitted, that the local force of the district should be credited with thirty-five sermons and three baptisms. I misunderstood Bro. Peterson's report. The fault was partly mine and partly his. I am sorry the error occurred, but am glad my attention was called to it, so that I could correct at once, which I herewith do with pleasure.

J. R. LAMBERT.

WILLIAMS-BAYS DEBATE.—NO. 3.

MAY 11.—T. W. WILLIAMS' FIRST SPEECH.

This is the last speech upon this proposition in which I can bring in new matter. In the early church there were spiritual gifts. (Mark 16: 15-20.) Promises were made by Jesus Christ, and history records that they were realized wherever they preached. The gifts of the Holy Ghost were to be in the church, and Paul did not wish the saints to be ignorant concerning them. In order to be in harmony with the Bible the Church of Christ to-day must realize these spiritual experiences. As a church we do realize them.

The Bible states that the laying on of hands was used in ordaining (Acts 13: 1-3; 1 Tim. 4: 14), and for confirmation (Acts 19: 6; 8: 17; 9: 17, and 2 Tim. 1: 6). Resurrection and eternal judgment were taught as principles of the doctrine of Christ.

Pastors is from the original *poimen*, meaning shepherds. Pastors were in the church. (Acts 14: 23.) They ordained elders in every church. These were for pastors over those churches. (See also Titus 1: 5, and Acts 20: 28.) He says, "I never laid on hands to ordain anyone to the office of pastor." By the laying on of hands men were set apart and qualified to act in the office to which the Lord had called them, whether high priest, elder or priest, and then the local congregations selected them as their pastors. Bays

won't deny but this is the scriptural way.

Bays said: "I am going to concede that apostasy abrogates all authority and refer to it later." He intends to refer to the Reorganization. I showed complete apostasy for the New Testament church (Acts 20: 28; Acts 19: 10; 2 Tim. 1: 5; Matt. 11: 12; Rev. 13: 7), then showed that it was to be restored. (Matt. 24: 14, and Rev. 14: 6; Acts 3: 19-21 and Eph. 1: 8-10.) Will Elder Bays deny there was need of a restoration? There was not a complete apostasy in 1844, but a disorganization, and there were those officials who retained their integrity and the authority remained with them. A reorganization was necessary, but a restoration was not.

Bays says I can't find the term "office of an apostle." Again I cite him to Romans 11: 13, and to Doctrines and Dogmas of Mormonism, page 91.

He says the Doctrine and Covenants of 1835 does not read like the one we now publish, that there are some changes and additions. So with the Brighamite Church they have the Doctrine and Covenants of 1835 with some additions. This is the difference between us and the Brighamites in this regard: The additions we have published with that published in 1835 are in harmony with those revelations previously published, and those the Brighamites have published are contradictory.

He urges that different names were applied to the church till 1838. That is true, that in 1838 the Lord gave the name by which the church should be called. (Church History vol. 2: 151.) "Revelation given at Far West, April 26, 1838, making known the will of God concerning the building up of this place and of the Lord's house, etc.

"Verily, thus saith the Lord unto you my servant Joseph Smith, Jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors, who are and shall be appointed hereafter; and also unto you my servant Edward Partridge, and his counselors; and also unto my faithful servants, who are of the High Council of my church in Zion (for thus it shall be called), and unto all the elders and people of my Church of Jesus Christ of Latter Day Saints, scattered abroad in all the world; for thus shall my church be called in the last days, even the Church of Jesus Christ of Latter Day Saints."

God is the Father of the church and he knew what to call it. On April 6, 1830, at the organization of the church we have the history that Oliver Cowdery was ordained "an elder of the Church of Jesus Christ of Latter Day Saints." (*Times and Seasons*, vol. 3, p. 943; also Church History, vol 1: 77); the Lord having previously instructed Joseph Smith and Oliver Cowdery concerning this ordination. (See Church History, vol. 1: 60.) "The word of the Lord came unto us in the chamber [in David Whitmer's house], commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office."

In regard to apostles, Bays says every one sent is an apostle. Why were some who were

sent by Christ called apostles and some called seventies (Luke 10: 1-17)? Bays says all that Jesus did to qualify those disciples to be apostles was to say to them "Follow me;" yet I find that Jesus both *chose* and *ordained* them. (John 15: 16.) He asks, "Did Jesus lay on hands to make apostles?" We do not claim that laying on of hands alone makes apostles. God calls certain ones to this office, and by his Spirit qualifies, and then by the laying on of hands they are set apart to act as apostles in the church. He admits that Matthias was an apostle, yet finds fault with us because of the manner the apostles were called in the latter days. (See Acts 1: 24.) The apostles prayed, they chose by direction of the Lord. (Church History, vol. 1: 541.) Those appointed of the Lord to select the Twelve, prayed, then they gave their choice. Their appointment is found in Doctrine and Covenants 16: 6. Christ followed a similar course. Before he chose the twelve apostles he prayed all night. (See Luke 6: 12, 13.) The apostles of the Reorganized Church were chosen in a similar manner. (See *Saints' Herald*, vol. 1, p. 55.) Apostles were to be of the highest rank, says Bays, but says they are not of highest rank in Reorganization. Doctrine and Covenants 17: 1, 2, and 19: 1 show they are first in the church. He says the patriarch is above the apostle. See Doctrine and Covenants 104: 11 and 122: 9. This shows their order to be contrary to what Bays says. The Presidency becomes such because of apostolic qualification. Bays says an apostle is a special witness of the resurrection. All witnesses of the resurrection were not apostles. Bays urges that to be an apostle they must have been with Christ from the beginning, yet admits that Paul was an apostle who had not been with Christ from the beginning, and yet thinks no one could be an apostle now because none now live who have been with Christ from the beginning. How are men made special witnesses for Christ according to the Bible? Luke 24: 49; Acts 1: 8; and Ephesians 4: 8 tell us plainly. And what is there to hinder one being an especial witness to-day as well as Paul was?

Bays says: "Find the passage where it says that Christ laid on hands to confirm a baptized believer." If he will put his finger on one passage that says Christ baptized for the remission of sins, then I will find in the same chapter and verse where he laid on hands to confirm and give the Holy Ghost.

Bays says that laying on of hands is only mentioned in the Book of Mormon once. If he had read Moroni 2, it would have shown that Moroni was writing that which was spoken and done by Christ when he appeared upon this land after his resurrection; and in Nephi 8: 10 the incident is recorded to which Moroni refers.

The apostles were sent out to represent God and Christ (John 20: 21); and the apostles practiced the laying on of hands for the giving of the Holy Ghost (Acts 8: 14-17; Heb. 6: 2; Acts 19: 6); and God approved of their act. Do you think God would approve in such a marked manner that which they were not sent out to teach and do? Peter and

John were sent down to Samaria by the apostles of Jesus Christ for the very purpose that they might lay hands upon those baptized that they might receive the Holy Ghost. Children were blessed by the laying on of hands (Matt. 19: 13-16), and they were to lay on hands on the sick that they might recover. (Mark 16: 19.)

He said I could not find when Joseph and Oliver were confirmed. I have found it, (*Times and Seasons*, vol. 3, pp. 944, 945; Church History, vol. 1: 77.) We don't argue that God cannot nor has not given the Holy Ghost without the laying on of hands, but we argue that it is a principle of the doctrine of Christ, and that those who refuse to abide therein hath not God. (2 John 1: 9.) Should he argue that because some received the Holy Ghost before the laying on of hands there is no need of the laying on of hands, then, by the same reasoning I will prove that because Cornelius received the Holy Ghost before baptism that baptism is not necessary.

Bays argues that Brigham Young was made a prophet by the laying on of hands. I demand the proof that he ever received the laying on of hands to ordain him a prophet. Show in the New Testament where anyone was ordained a prophet. If he can't do this and there is no existing evidence that anyone was ordained a prophet in the Reorganization, then it shows we are in harmony with the New Testament.

BAYS' FIRST SPEECH.

Elder Williams made the statement that Jesus did not call the laity disciples. I will now show him that he did. (John 6: 66, 67; 8: 30-32.)

Williams said apostasy destroyed all authority. He had to do that to prove his case. Did the church become extinct? Matthew 16: 18 says the gates of hell should not prevail against it—the church. It should read "The gates of hell shall overcome and destroy it," for them to make their case. But it don't read that way.

If the acts of the apostles proved what was the doctrine of the church, then when Paul circumcised Timothy it made circumcision a doctrine of the church, did it? Crack that little nut, Bro. Williams.

God set in the church apostles, prophets, etc.; but I challenge him to prove that they were a part of the church. The church would first have to exist before apostles could be set in it. A field would first have to exist before you could set an orchard in it.

He knows the weakness of his position. Now if apostasy destroys authority as a rule, what becomes of the church organized in 1830? It only lived fourteen years when it became so corrupt that it was rejected with their dead. If apostasy abrogates authority, then all the authority which Joseph Smith received was abrogated.

Williams says the man-child spoken of in Revelation 12 is the authority. Where was the man-child from 1844 to 1853? These people came out from the Strangites, the William Smithites, and other ites. They wrangled for two years, then Jason W. Briggs and Henry Deam got revelations say-

ing they must organize. These apostate Strangites had a conference and renounced J. J. Strang. They then appointed three men to select apostles, following the old example. They were to choose seven apostles only. They were to leave five vacancies to let the Smiths in. They could not ordain above the office they held. High priests and seventy ordained an apostle. Joseph Smith was waited upon by a committee. He came to the church in 1860, and ordained to the Presidency by man-made authority. Where did you get your authority? Jason W. Briggs got ashamed of his baby—the Reorganization—and resigned and quit. In 1873 the program for calling apostles changed and Joseph Smith received a revelation designating who should be apostles, in violation to previous revelations and to interpretation of the Bible. [At this point Bays presented a chart showing the officials we claim are in the church, then said:]—

They confess that the Presidency are above the apostles, yet the Bible says apostles first. Show where Presidency is mentioned in the Bible. A patriarch was selected to bless the whole church. Yes, he gets pay for it. Show where a patriarch was in the church in New Testament times. Why don't you preach all you believe and tell about Presidency, patriarch, etc., being in the church. No, you don't do it. I did not do it when I was preaching for Latter Day Saints.

Find high priest as an officer of the New Testament Church. Either preach what you believe, or close your mouth and quit preaching a falsehood. Don't go about the country preaching one thing and believing another, and thus deceive the people. Bishopric is another triumvirate in the Latter Day Saints. Not such a bishopric in the Bible. They also have what they call a High Council—high tomfoolery. Such a system don't make good nonsense. Every branch is full of elders. They used to make them by the bushel. They have priests, but they are not found in the Bible as a part of the Bible. Elder Williams said: "If I am not in harmony with the Bible, then I will quit." I have shown him out of harmony in having more officials in his church than in New Testament church and in showing two officials—Prophets and Pastors—that is not in his church.

I read from Presidency and Priesthood page 49 where is shown a rule and pattern by which to try what professes to be true and of God. Bro. Williams will admit that this is a good rule. Two of the officials in the detector not in their church, and seven in their church not in the detector.

LAST SPEECH ON FIRST PROPOSITION.

May 11.—Bro. Williams' second speech. You will notice that Elder Bays, when we began this discussion, called me a gentleman, and one who was sincere in that represented; but now he will have it that I am a liar and deceiver.

It is Luke, not Christ, who speaks of the children of God as disciples in Luke 6:13. He charges that the men who were instrumental in establishing the Reorganization came out of polygamy, inferring that they

were those who had believed in if not having practiced polygamy. This is not true. They were men who had never believed in or practiced polygamy, but had kept themselves free from such iniquity, remaining pure.

The church in a general sense, as an organization, was rejected; but it was not rejected in an individual sense.

He claims that the Reorganization began and ordinations performed without proper authority; but this is not true; for a command from God is sufficient authority, and they acted only as commanded of God.

He claims that Jason W. Briggs became ashamed of the church, but in his testimony in the Temple Lot suit, as found in the Abstract of Evidence, the opposite is shown. He maintained his integrity in the doctrines and authority of the church.

He says our religion is tomfoolery. This is not argument, and no proof is offered that it is such.

Summary of T. W. Williams on proposition 1.

Proposition. Is the Reorganized Church of Jesus Christ of Latter Day Saints, organized and established through the instrumentality of Joseph Smith and his coworkers, the Church of God in fact, and in harmony with the Bible in doctrine and organization?

I have shown:—

1. That the church is Christ's. (Matthew 16: 18.)

2. That being his church, it must bear his name. (Ephesians 3: 14, 15; Romans 6: 3; Acts 4: 12; 1 Corinthians 16: 24; Philippians 2: 10, 11.) That the angel named him Jesus. Matthew 1: 4.)

3. That God's children were called to be saints, and were saints. (Rom. 11: 7; 1 Cor. 1: 2; 2 Cor. 1: 1; Eph. 1: 1; Phil. 1: 1; Col. 1: 2; Ps. 50: 5; 97: 10; Jude 1: 3.)

4. I have proved by Elder Bays' own admission that we are living in the latter days—hence "Latter Day Saints."

5. I have shown an apostasy. (Acts 2: 28; 19: 10; 2 Tim. 1: 5; Matt. 11: 12; Mark 1: 1; Rev. 2: 12-16, 20; 3: 1, 14, 7); showing disarrangement, necessitating a rearrangement or restoration.

6. We have shown the forecasting of scripture on the restoration. (Matt. 24: 14; Rev. 14: 6; Acts 3: 19-21; Eph. 1: 8-10.)

7. In the organization of the church I have shown that we are in harmony with the Bible, for Elder Bays admitted that I have proven that apostles, prophets, evangelists, pastors, teachers, deacons, etc., existed. (Eph. 4: 11-18; 1 Cor. 12: 28; Matt. 10: 1-5; Luke 6: 12, 13.)

8. I have shown that we were in harmony in the choosing of apostles: Christ choosing (Luke 6: 12, 13); choice of Matthias (Acts 1: 23, 24); choice of Twelve in first organization of Latter Day Saints church (Church History, vol 1, p. 541); choice of Twelve in Reorganization (*Saints' Herald*, vol. 1, p. 55).

9. I have shown that apostles were first in the church. (Eph. 4: 11; 1 Cor. 12: 28; D. C. 19: 1, p. 102.)

10. There were prophets in the church. (Acts 13: 1; Eph. 4: 11; 1 Cor. 12: 28.) We have prophets. D. C. 19: 1.) Evangelists in

church. (Eph. 4: 11; 2 Tim. 4: 5.) We have them. (D. C. pp. 382: 2; 292: 17; 356: 8; Church History, vol. 2, p. 16.) Pastors, overseers, elders or priests. (Acts 20: 28; Eph. 4: 11; Acts 14: 23.) We have them. Teachers in church. (1 Cor. 12: 28; Eph. 4: 11, 12.) We have them. Deacons. (1 Tim. 3: 8.) We have them.

11. There were chief apostles. Math. 71:1-4; Math. 26:36-38; Gal. 2:9; "Presidency and Priesthood" pp. 60, 61.

12. High priests and priests. "Instructor, p. 87;" "Pres. and Priest." pp. 28, 29; Heb. 3:1-3; 8:3; Luke 1:5; John 1:6-8; "Bingham Church Antiquities, vol. 1, pp. 11, 16, 54; "Smith's Bible Dictionary," p. 1646.

13. As to doctrine, I have shown that we believe in God, in Christ, and in the Holy Ghost; the necessity of subscribing to the principles of the doctrine of Christ; viz.: Faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment.

14. We have shown that the signs are to follow them that believe. (Mark 16: 17-19), and that there are spiritual gifts which God gives to those who love him. (1 Cor. 12: 1-11.) This he has not tried to controvert.

Presented in Williams' last speech, May 11.

BAYS VS. BAYS.

1. Every one sent out by Christ as ministers were apostles.

2. No one can be an apostle except he be a personal witness of the resurrection and with Christ from the beginning.

3. Matthias was chosen, Barsabas was not, yet both had equal qualifications as above specified.

4. Paul, who was not a personal witness, was by revelation made an apostle. Yet no man can be an apostle to-day because not being with Christ from the beginning.

1. Bays insisted that the name of the church was "The Church of Christ," yet he admitted that "Jesus" was his name.

2. Confessed that the church should bear his name, yet objected to us because we used the term "Jesus Christ."

1. Denied that we could find where the church was called "The Church of Jesus Christ."

2. We found it in two places. (D. C. 103, 322, 336. See Preface.)

He misrepresented the minutes in saying that it only read "Church of Latter Day Saints." It was shown that it read otherwise. (Church History, vol. 1, page 573.)

He admitted that the term saint is applied to the followers of Christ; also said anybody had sense enough to know we were living in the latter days, and yet he finds fault because we use the term "Latter Day Saints."

Bays said: "Paul never employed the term 'disciples' and he was the only New Testament writer employing that term." (See Jude 1: 3, 14; Luke, Acts 9: 32; Ananias, Acts 9: 13. Bays-vs. the Bible.)

Bays said: "There is no such thing as an apostolic office;" yet, in his book, *Doctrines and Dogmas*, p. 91, he speaks of the apostolic office, and says they were representative officers. Bays says that he used that term only for "convenience."

Bays says, "No such office as Evangelist in the Latter Day Saints Church," then said that the office was created one year ago.

He again crosses himself by stating that A. H. Smith was placed in that office because it's *always* been in the Smith family. I suppose he said this for convenience.

Bays said that the Book of Mormon never says that the laying on of hands was for the reception of the Holy Ghost, and yet said it was found in Moroni, ch. 2. This was shown to be a gross misrepresentation from Nephi 2, compared with Moroni 2.

Bays said: "There was no record when Joseph and Oliver were ever confirmed by the laying on of hands." I proved from Church History that at the organization of the church all *present* were confirmed; and Joseph and Oliver were present.

Bays insisted that I must find in the Bible the exact statement on the name in order to prove my claims; and then turns around in an argument on the necessity of repentance and baptism, using Acts 2: 38 and says, "Of course they believed," although it is not found in so many words; then adds, "Why didn't the apostles mention the laying on of hands in this connection?"

Remember the nature of his proof on the negative of this proposition and see how well it applies to the next proposition.

Bays' last speech on first proposition.

I am reminded of the story of a lawyer advising his student in regard to what he should do to be successful in conducting a suit; saying that when he had not evidence to sustain his side of the case, "abuse the opposing attorney." If I have to resort to such tactics I am going to quit. I have referred to him and the leading representatives only incidentally.

The Book of Mormon refers to the laying on of hands only once, and then it was written four hundred and twenty years after Christ.

I said those were first members of the Reorganization, came out of Strangism. I honor them for so coming out of Strangism and William Smithism.

He claims there was purity in some of the individuals of the rejected church, then he wants to make you believe there was not a pure man or woman on the earth previous to the organization of the Latter Day Saints Church.

He says that Jason W. Briggs went out because of personal difficulty. That is a fabrication.

A strange position to take to say that a patriarch is an evangelist. An evangelist is a traveling minister, and a patriarch is a father of a family; so they are not the same.

I have shown that there are no "prophets" in the Church of Jesus Christ of Latter Day Saints. I preached for the Latter Day Saints for twenty-seven years, and held several discussions, and now Williams says they got tired of me and did not want me to represent them any longer. The facts are I wrote a letter and resigned my ministry, and E. C. Briggs labored with me three days to get me to come back and represent them again. That's how they kicked me out.

I now present my summary:—

I have proven that the church represented by Williams is wrong in name. There is no warrant in the Bible for calling it the church of Jesus Christ; besides, it is contrary to the standard books of the church. The Book of Mormon invariably calls it the "Church of Christ," and Joseph Smith calls it the "Church of Latter Day Saints." The Title Page of Doctrine and Covenants, and also the Lectures of Faith calls the church the "Church of Latter Day Saints." Williams against Joseph Smith and the books.

Mark 16:18 says: "They shall lay hands on the sick, and they shall recover." But Williams says the recovery depends upon the faith of the one sick whether they recover or not. Jesus against Williams.

He has not proven by a single passage that an apostolic office was created.

He has not proven that there was in the church the apostolic or prophetic office. I proved that an apostle was an ambassador. He did not try to disprove it. I proved that an apostle must be with Christ from the beginning, and a witness of the resurrection. Latter Day Saint apostles are impossible, and it is ridiculous to claim they are apostles. An apostle is witness of the resurrection, and no man can be such a witness to-day. See! Apostles were set *in* the church, but I have proved that they were no part of the church, and they are not necessary to the work of the ministry.

The Reorganized Church is without authority, according to the argument of Williams. He said apostasy destroyed authority, and hence total apostasy destroys all the authority Joseph Smith possessed. In "Tullige's History" it is claimed there was a total apostasy. The apostles of the Reorganized Church were ordained by men not having authority. (Life of Joseph the Prophet, p. 600.) I said the authority was not present at the ordination of these apostles. In 1873 for the first time in the Reorganized Church were apostles called by revelation.

All churches of Latter Day Saints have the same organization, and teach the same doctrine. That which proves too much proves nothing.

Jesus neither practiced nor taught the laying on of hands. No apostle taught this practice as essential to salvation. Apostolic practice no more enjoins this ordinance as necessary than the practice of circumcision is enjoined because an apostle practiced circumcision on Timothy. If the church is to be in harmony with all the practices of the apostles, then they must acknowledge circumcision.

They have two triumvirates, The First Presidency and Bishopric. These are not mentioned in the Bible. They have omitted prophets, evangelist, and pastor, from the officers in their organization.

Conclusion:—They are wrong in doctrine, and radically wrong in organization; hence they are weighed in the balance and found wanting; and such an inscription should be nailed above the door of this fraud, that all who run may read.

REUNION NOTICES.

Southern Missouri district reunion is to be held at West Plains, July 29 to August 7. The district conference is also to convene at the same place; due notice of which will be given by the district president or secretary I suppose. Brethren and sisters, begin to prepare to come to the reunion when you get this notice. Bring your tents and covered wagons, and stay the whole time, and let us have a spiritual feast.

C. J. SPURLOCK, Sec.

CONFERENCE NOTICES.

Southern Nebraska district conference will meet in Nebraska City, June 26 and 27. Elder M. H. Forscutt has promised to give a lecture on the life work and martyrdom of Joseph and Hyrum Smith during this conference. Let all come who can, and enjoy a good season of spiritual refreshing. All branches please send reports not later than June 10, to Nebraska City, to

E. D. BRIGGS, Sec.

DIED.

HALL.—At his home in Ontario, California, Monday, May 16, Bro. Matthew Hall. He was born in Hexham, Northumberland, England, May 1, 1819. His early life was passed as a locomotive engineer in England. In January, 1851, he sailed for America, landing at New Orleans, March 10. From there he came to Council Bluffs, or Kaneshville as it was then known, living near there until 1853, when he came to Harrison County and settled in Douglas Township on the farm still owned by his estate and occupied by his grandson, Matthew McHenry. He was married March 25 to Miss Jane Bell at Newcastle, England, and to them was born one child. Mrs. Hall died in England in 1849, and a year afterward he was married to Elizabeth A. Boustead who died February 12, 1883. Afterwards he was married to Miss Ellen White, of Council Bluffs. In his religious belief he has long been a consistent Christian gentleman, a member of the Latter Day Saints Church. Owing to Mr. Hall's early resolution to never go in debt, he was always prosperous, and his dealings with men have always been above reproach and governed by the strictest integrity. Resolutions of respect were adopted by the Directors of the Woodbine, Iowa, Board of Directors, of which Bro. Hall was a member since 1891; signed by Pres. G. H. Kibler, cashier, Lewis Haas, and several of the directors.

LEIGHTON.—At Huron Centre, Michigan, May 16, 1898, after an illness of ten days caused from injuries received while playing at school, Charles John, son of Robert and Emma Leighton, aged seven years and six months. Funeral services at the Gore school-house, sermon by Bro. Thomas Rawson. We feel assured that he is at rest in the paradise of God.

WAYT.—At Glen Easton, West Virginia, April 29, 1898, Sr. Caroline Wayt. Born April 22, 1845, at Liberty, West Virginia; baptized August 2, 1877, by Elder James Craig.



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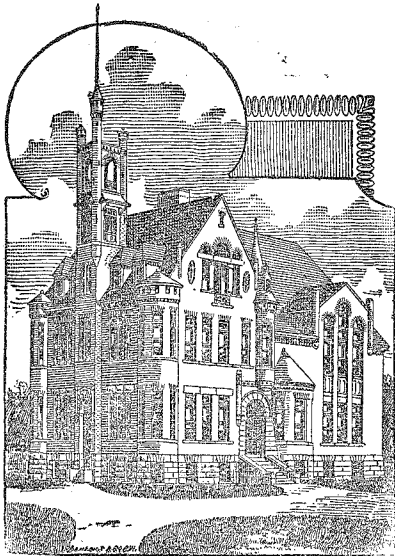
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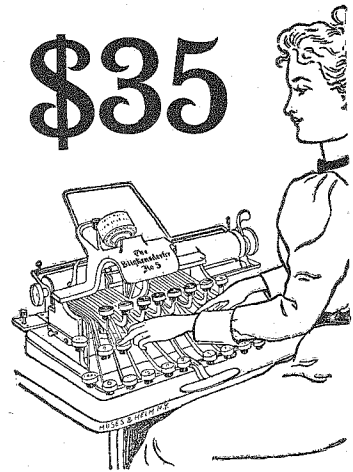
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, June 8, 1898.

No. 23.

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IRREGULAR PRACTICES IN THE CHURCH.

IMPORTANT PRONOUNCEMENT BY THE PRIMATE.

The Archbishop of Canterbury presided yesterday over the meeting of the Upper House of Convocation of the Southern Province. There were twenty-one bishops present.

The Bishop of London presented a petition from Mr. Kensit setting forth:—

"That in a large number of the dioceses of this Province, and especially in the Metropolitan area, services other than those in the Book of Common Prayer are in constant use; that these services are mostly taken from the Roman Missal and other similar books belonging to the Church of Rome, and are alien to the principles of the Reformation. Your petitioner has been charged with violent conduct in attempting to stop by public protests these illegal services, and he therefore prays your honorable House to take such steps that shall cause these illegalities to cease, and thus relieve him from the painful duty he is compelled to perform."

The Archbishop said the petition was evidently one of the gravest importance, and it would be well for the

bishops to take the opportunity of discussing the subject, and of publicly declaring what in their view was the right course to take in reference to recent troubles. It was very much to be regretted that Mr. Kensit, in the assertion of what he considered the law of the Church of England, should have taken a course which certainly did not tend to a more diligent and careful observance of that law. It was not in that way that it would be easy, or even possible, to bring about a harmonious acceptance of the law of the church, or of the authority of those who had to administer it. Quite independently of anything that Mr. Kensit and his friends might have done there was real reason for the bishops to take counsel together on this matter, and to endeavor by every means in their power to restrain a great deal that he could not too severely censure in those against whom Mr. Kensit had protested. The bishops were required to take some notice of it, and before long some notice would have been taken of it in that House. He had himself been carefully collecting evidence of various particulars which he had intended to submit to both Houses of Convocation. He had been making preparations for dealing with the whole matter, and much regretted that this interruption had occurred and that so much bitterness of feeling had been created, because he felt certain that the bishops would have been much better able to deal with the practices which were inconsistent with some of the formularies of the Church of England if there had not been these cases of serious and angry conflict. During the last three or four years he had noticed that there was a much greater willingness than there was before to admit the authority of the bishop in his diocese. When he first came to London he found that extreme men would listen to what the bishop said, but were not at all ready to admit that the bishop's opinion had more weight than their own. There was a very distinct change in that in the course of the

last few years, and in several cases where he had objected to practices which appeared to him to be inconsistent with the Prayer Book he found that while those who were practicing them were quite unconvinced by anything that he said, they were quite prepared to submit to positive command, upon the ground that the responsibility would then be upon him, and not upon those who submitted.

There was a real desire to work with the bishops, and that was due a great deal to the fact that some years ago the bishops tacitly decided that no good was to be done by prosecutions, which only embittered the controversy. He did not mean that there was any formal agreement to that effect, or that there had been no cases in which the bishop would not have been fully justified in going into the court upon some ritual question. There was, however, a strong feeling that those prosecutions did not promote the harmony and efficiency of the church, and that it would be better for a little while to abstain from anything of the kind. That had had a very calming effect, and had convinced the clergy that the bishops had no desire to simply worry them. On the other hand, there was a real desire to conciliate their action, and not to be tyrannical or to interfere with small things. There was now a much greater readiness to submit to the episcopal views. There were those who had done many things which he much regretted in the way of innovations who would have been ready to give up such practices at once on being told that the bishop disapproved. There was a growing feeling that the Prayer Book should be adhered to in the letter and in the spirit, and that those who had been setting it aside sometimes in important points would not object to being told that they had no authority for what they were doing, and that what they were doing was inconsistent with the promise they had made. Many of the leaders in these things felt that their followers were going quite be-

yond the rule of the English Church, and were not justified in doing so. He believed that by quietly and firmly requiring the clergy to keep within the proper limits, the bishops might succeed in no very long time in restraining the extravagances which they had at present to deplore. A declaration in that House to the effect that they thought that some men were going outside the fair limits of what could be allowed in the Church of England would have a very considerable effect both upon the clergy and the laity. Sometimes those who stepped outside the proper limits of the Church of England were men devoted to their work, and examples of the deepest piety, and interference would stop what was really in some cases religious work of the best kind. The time, however, had come when the bishops ought to be prepared to deal with this matter, not in the way of prosecution—he hoped that was a long way off yet—but in the way of personal command, with the authority that belonged to them. Every clergyman had made a distinct promise that he would use certain prescribed forms and none other, and to remind men of their solemn promise, and to call upon them to observe it, was no tyranny whatever. In many cases if such action on the part of the bishops was taken there would be no longer any resistance to their authority, and gradually they would be able to make the clergy feel that no innovations which they could introduce could do sufficient good to overbalance the serious mischief that was done in shirking the authority of the rulers of the church, and by dividing the church into opposite parties bitterly opposed to one another. (General cheers.)

The Bishop of London said when he first came to the diocese of London he discovered that there were one or two features in the conduct of the service of some of the churches which awakened natural anxiety. There was the introduction of unauthorized services, and additions to or omissions from the communion service, which seemed to be made for the purpose of reading that service in the terms of the service of the Church of Rome; and further, there was the needless use of the Roman language. These three things seemed to be opposed to the

principles of the Church of England, and to need restraint. The end was entirely indefinite, and they did not know in many cases what they were doing at all. The number of churches in which these things were done was comparatively small, and the number of clergy concerned comparatively few. He believed there was a possibility of a loyal union amongst the clergy on the basis of the Prayer Book as interpreted by the Bishop. The church of England, as the national church, was bound to be the guardian of all that experience in the past had shown to be the highest and strongest qualities of the English race, and that duty must not be frittered away by sensuous methods of worship. (Cheers.)

The Bishop of Winchester said there were undoubtedly services going on in some of our towns, in a few churches, which were alien services, and were, in fact, such services as brought about the Reformation. It was the duty of the Bishops to set their face against such services, for it was their absolute duty to protect parishioners in these important matters. Parish clergymen had a large elasticity allowed them, but that must not degenerate into license.

The Bishop of Rochester said the interest in this question was centered in London. He was convinced that the present was a hopeful time, and not one for lamentation. What had distressed the laity was the apparent apathy of the Bishops, but the church had passed through a time when a good deal of episcopal inaction was not only desirable but very useful. The time had come, however, when order must reign throughout the church, and that order must be of a spiritual kind.

The Bishop of Gloucester said he was persuaded that all churchmen were longing to hear the words of gentle but still firm command from the heads of the church.

The Bishop of Worcester remarked that beyond the question of ritual there was the far more important question of doctrine.

The Bishop of Hereford thought the expressions which had been used would have a great effect in restoring the confidence of the faithful laity.

The Bishop of Southwell said there

was a very strong undermine of disloyalty to the church emanating from secret societies in the interests of the Church of Rome.

The Archbishop of Canterbury said he had little fear of the effect of these societies if they existed.

No resolution was passed and the subject dropped.

In consideration of the presentation of his memorial to Convocation by the Bishop of London, Mr. Kensit undertook that he would make no public protest in any church in London during the next two months, and that arrangements made for public protests in thirteen other dioceses should be similarly suspended.—*Yorkshire Post*, May 12, 1898.

The Catholic World Magazine for June has a finely illustrated article on "Annapolis, the Home and Training-School of our Navy." We wonder to how many people who know the story of the Boston Tea-party like the alphabet, the story of the much more dramatic burning of the Peggy Stewart, as well as her obnoxious cargo, will be quite a new chapter in history!

The American Monthly *Review of Reviews* for June is a well-illustrated "war number." The magazine opens with the editor's review of the first month's campaigning in our contest with Spain. This is followed by the detailed account of the struggle in the "Record of Current Events" and "Cartoon Comments" on the war, chiefly from foreign journals. The contributed articles include a character sketch of Admiral Dewey by Winston Churchill, two articles on the Philippines, and one on "Spain and the Caroline Islands" from a missionary point of view. The department of "Leading Articles of the Month" also deals with many questions growing out of the war. Altogether there are more than eighty pictures of subjects related to the present crisis.

ADDRESSES.

T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.

J. C. Clapp, Sedalia, Graves Co., Kentucky.

J. C. Crabb, Joy, Illinois.

Elder J. L. Goodrich; home address, Byer, Ohio; mission address until September, New Hope, Virginia.

M. H. Bond; present address, Temple, Lake Co., Ohio.

J. M. Terry, missionary, care of F. M. Pitt, 904 Perry St., Chicago, Ill.

M. F. Gowell, 838 Fifth Street, Armourdale, Kansas.

W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.

Thomas Taylor, care of W. A. Roberts, 8 Bristol Road, Bournbrook, Birmingham, England.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, June 8, 1898.

No. 23.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
R. S. SALYARDS - - - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 8, 1898.

SOMETHING NEW ABOUT THE BOOK OF MORMON.

THERE has been so much said and written about the Book of Mormon since its appearance among the literature of the times, that one would hardly think anything new or peculiar could be presented. But as the age is one of strange and peculiar surprises, and as here and there they crop out in our experiences, we give the latest concerning the book about which and against which so much has been said and written. It comes to us in the *Pacific Transcript*, a little paper published at Pacific, Missouri, and is to be found in the number of that paper for Friday, April 15, 1898, as an editorial, the author, C. L. Phifer, being the author and publisher. It is quite unique and will please many of our readers.

THE BOOK OF MORMON.

While the Christian Bible is the best book in the world, the sacred books of other religions, loved, believed in, treasured, and eagerly read by millions, are worthy our respectful attention. Indeed I am not sure but that the very prestige they have gained stamps them as among the world's greatest books, and that for this reason a man who aspires to read the best should peruse them even before he finds place for many classics that have pleased the living but never been pillows for the dying head. For my part, individually, I have for years considered it a privilege to read the Bible of any people. I have read several; I have been converted to none; yet in every one I have found much to admire.

The last one I have read is the American Bible, the Book of Mormon. As with all the others, it has not converted me, but I find good in it. I began the perusal with all the popular misconceptions concerning it. I ended with the feeling that it is worthy a place in any scholar's library. If it sanctions polygamy, I didn't notice it. If it is impure in tone or teaching or the work of an ignoramus, then I am unable to read a book understandingly.

The author is not a fool. If he is a knave

he cleverly masks himself. His style never varies from that of the pious oriental. Sometimes it is tiresome, but it never betrays nineteenth century manner. The claim that the work was translated from ancient plates is not betrayed by any literary lapse in the unlettered author. Smith has produced a remarkable work, to say the least. Unbelievers in its divinity might well class it as the greatest American novel, for it deserves the term. The romance of it is complete. As a story composed of many stories, it is plausible and takes rank along with biblical and profane history. It easily excels, in this regard, the Koran, the Zend, and the Vedas, though the legendary matter of commentators on the Koran approach and perhaps excel, not the continuity of the story, but the story in detail.

But in teaching, in doctrine, the author of the Book of Mormon is sadly lacking. He has enunciated nothing new. For the most part his teaching is copied word for word from the Bible, "here a little and there a little." Siddartha and Zoroaster plunged boldly into the sea of life's perplexities, and each brought up his own pearls, which he strung into a necklace of beautiful philosophy. Neither is like anything else in the world. Confucius and Loo Tsai found new stones, and polished them, and cut new sides to them, but the stones are not exceptionally rare. Socrates talks in language of to-day, only with infinite skill, and succeeds, mainly, in proving that his antagonist has muddled his own argument. Mohammed borrows from the Jews' Bible, but he doesn't hesitate to add to it or alter it. Joe Smith alone has no message, dare not controvert or show us a new side of things, and cannot alter or add one line or one doctrine, though he pretends to give an addition to the Bible.

Indeed, it seems to me Smith's original idea must have been to write a religious novel—and he wrote it, a great one; that he was too simply devout to add anything to the Bible; and that the way in which his book was received, led him, with his idling disposition, into the claims he afterward made.

The Book of Mormon is one half larger than the New Testament. It contains thirteen "books," each one purporting to have been written by an ancient and handed down from antiquity, being finally engraved on brass plates and hidden until at the right time they were to be found. Smith found them, and by miraculous aid translated them. In doing so he used a bright stone, and seems to have anticipated the modern fad of crystal gazing, which is now used for the seeing of spirits. The various books in the Book of Mormon are as follows: First and Second Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Alma, Helaman, Nephi, Book of Mormon, Ether, and Moroni.

A family of Israelites in the days of Zede-

kiah leaves Canaan, wanders in the wilderness, and after many adventures build a boat and put to sea. They finally reach the promised land, which proves to be America. A long history is given of them here.

A family at the time of the dispersion of mankind from the tower of babel wandered westward, and after appropriate adventures settled in America.

These peoples built cities, grew rich, waxed wicked, had prophets, fought battles, witnessed miracles, and had a generally interesting history covering many centuries.

The coming of Christ is prophesied. At the hour of the crucifixion there were signs and wonders of the most startling nature.

After the crucifixion and the resurrection of Christ, between those events and his final ascension, he appears, amid signs and wonders, to his people in America, where he teaches, heals and selects his disciples, much as he did in Palestine—finally ascending on high.

Scattered throughout the work are numerous prophecies and precepts, but as already indicated they bear a close resemblance to scriptural words. There is a similarity of style throughout the book, and not the marked contrast there is between Paul and Isaiah, between David and Luke.

C. L. PHIFER.

GRACELAND COLLEGE COMMENCEMENT.

THE first annual commencement exercises of Graceland College will be held at Lamoni, Iowa, June 10-14, next, at the college chapel and in the brick church—the saints' church—under the auspices of the faculty and the college boards.

Much local interest is manifested in the coming exercises, as showing, to some extent, the work of the college force and students for the closing year. Interest in the general results of the year's work is also as widely indicated as the desire for the growth and success of the institution prevails, and which we trust is rapidly increasing in behalf of this first temple of secular education erected by the church.

The graduating class is necessarily small, owing to the recent date of opening of Graceland. A yearly increase of students completing the course may be looked for; and we trust the increase in number will equal the just expectations of those

who toil and otherwise strive for the abundant success of the institution.

The following summary of the program is as full as we are able to announce to date. Those desiring copies of the regular completed program should address Prof. J. T. Pence, Acting President, at Lamoni, Iowa, who will take pleasure in forwarding to those desiring them.

A large attendance of the friends of Graceland is desired:—

- 1.—Exercises of Literary Society; Friday eve., June 10, eight o'clock; College Chapel.
- 2.—Elocution and Physical Culture; Saturday eve., June 11, eight o'clock; Brick Church.
- 3.—Baccalaureate Sermon; President Joseph Smith; Sunday morning, eleven o'clock; Brick Church.
- 4.—Exercises of Musical Department; Monday eve., June 13, eight o'clock; Brick Church.
- 5.—Junior Oratorical Contest; Tuesday eve., eight o'clock; Brick Church.
- 6.—Commencement; Wednesday morning; ten o'clock; Brick Church.

DECORATION DAY AT LAMONI.

LAMONI distinguished itself in an exhibition of the patriotic spirit on Decoration Day. The public schools under the charge of Principal G. N. Briggs and his corps of teachers, rendered a program of drills, music, recitations, and other exercises in keeping with the character of the day. These exercises included an address by Prof. J. T. Pence, Acting President of Graceland College, and were held at the brick church, where a large audience was present to witness the program and to join in the march thence to the cemetery.

The procession formed at 1:30 p. m., in the business center of the city. It was composed of the I. O. O. F. band, the local post of the G. A. R., local lodges of the Odd Fellows and Modern Woodmen of America, followed by the school children and attended by citizens. The route of march was to the brick church to witness the exercises, all going thence to Rose Hill Cemetery, where the graves of the soldiers and others were decorated, with the usual formal and informal ceremonies.

Altogether the day was a notable one. The weather was unusually clear, pleasant, and bracing, and the spirit of the affair entire was of a high order of patriotism and general fra-

ternity in keeping with the occasion.

Each feature of the exercises was excellent, but the school children deserve especial recognition of their drills and general *esprit de corps*. They furnished one of the truest interpretations of American patriotism it has ever been our lot to see and realize. Success to our public schools and to the spirit of universal emancipation and progress which they foster and diffuse at home and abroad.

QUESTIONS AND ANSWERS.

SEDALIA, Ky., May 1.

Editors Herald:—In your issue for April 27, in answering "young sister's question," "Is dancing a crime for which a young member can be suspended?" your answer is, "Every branch and district of the church may enact such rules and regulations as may be considered best calculated to establish and maintain the good order of its respective organization, and conserve the good of the whole church." And in the light of this fact you answer, "Yes, . . . provided local regulations have so been adopted," etc.

I have in answer to the same question said, "No;" and as I desire to be in harmony with the church, I would like to know if the word "suspended" means cut off? And if so, does a local organization have power to cut members off for causes that the general church has never taken action on?

For my own part I do not believe that any local organization can legislate in such matters. God *alone* can state the terms upon which men and women can come in or go out of the church.

If you say they may suspend them from fellowship in *their* branch, it will not help the matter; for if they are not worthy of fellowship in one branch, they are not in another.

Please explain and confer a favor on

J. C. CLAPP.

We have always supposed and have so taught that branches and districts may regulate their own domestic affairs in their own way, with deference only to the general laws given to the church and accepted by all as the rules of faith and practice. And we do know that local organizations do enact rules to govern their members and enforce them by penalties more or less severe, including the suspending from church privileges and "cutting off," as a withdrawal from the fellowship of an expelled member is sometimes called.

We do not care to discuss the fine-drawn difference between "suspension" and "cutting off," as it seems profitless to us. The 112th section, paragraph 10, of Doctrine and Cove-

nants, declares that the church in dealing with members for infraction of church laws "can only excommunicate them from their society and withdraw from their fellowship."

Some branches and districts have declared by vote that they will not ordain to office, or sustain in branch or district office anyone using tobacco or strong drink; yet the church has not taken action on this nor does the law make such a provision.

The Quorum of Twelve will not recommend, or appoint to a mission anyone who is in the habit of using strong drink, or tobacco; yet the church had taken no such action prior to April, 1898, nor is there explicit instructions to this effect from the Lord.

We were not deciding upon the rightfulness or wrongfulness of the act of saltatory motion, commonly called dancing, as we could not point to the law making it a crime, nor to the act of the church by which it has been named as a crime; but we could state what a branch or district could do, and in some instances has done.

We are quite willing that the brother should hold and enjoy his opinion as to what a local organization can or cannot do; we state only what has come under our observation.

SMITHLAND, Iowa, May 23.

Editors Herald:—What is meant by, No change in the "consecrations for Independence Temple"? Is there a fund to receive donations or consecrations?

As appear in minutes of General Conference for 1898, page 95, seventh line from top.

Respectfully, your brother,

F. E. COHRT.

Consecrations for Independence Temple fund have nothing to do with Temple Lot suit; but consist of funds contributed by brethren for temple purposes.

HIGH SCHOOL COMMENCEMENT AT LAMONI.

LAMONI with her public schools, college, church interests, religious and secular press, has become an educational center; and as such has been and is busy with the rendering of public educational programs during the present season of summer celebrations and commencement exercises.

Not the least among the public occasions held of late were the graduating exercises of the high school, at the brick church, on Friday, the 3d

inst. The class numbered nine; two girls and seven boys. The program was an excellent one throughout and was well rendered. The exercises were in charge of Prof. G. N. Briggs, superintendent of schools. The church was artistically decorated with floral and other devices, in keeping with the season and the occasion. A large and appreciative audience greeted the graduates, each of whom in his turn bore well his part, receiving from the Board of Education a diploma as having finished the high school course.

The program is given herewith:—

PROGRAM.

- Motto: To stars through clouds.
 Piano Solo, Prof. A. H. Mills.
 Invocation, Bishop E. L. Kelley.
 Oration, Webster. Wallace H. Blair.
 Oration, The Progress of Civilization. Mary C. Banta.
 Oration, Cabinet and Presidential Forms of Government. Thomas P. Haroff.
 Solo (voice), Adelaide Hanson.
 Oration, The Nineteenth Century. Walter Y. Robinson.
 Oration, America's Place in Diplomacy. James F. Jones.
 Oration, The Anglo-Saxon Race and the World's Future. Mark N. Smith.
 Music, Quartet.
 Oration, The Destiny of Woman in Politics. Zenas R. Gurley.
 Oration, The Columbian Exposition. Laura L. Mader.
 Oration, Destiny of Republics. Richard C. Kelley.
 Vocal solo, Carl Clapp.
 Presentation of Diplomas, R. S. Salyards.
 Music, Quartet.
 Benediction, Dr. J. H. Hansen.

THEOLOGICAL.

THE action of the Presbyterian General Assembly, at Winona, Indiana, in its late sessions is thus reported by a secular journal, the *Chicago Tribune*, in its issue for May 29, which we append for the information of our readers. In thus republishing the *Tribune* article, it will be understood that neither Dr. McGiffert's views nor those of his opponents are indorsed by the HERALD. The discriminating reader will note the trend of both extremes in the controversy and be able to distinguish between them and the true biblical status of the matters involved:—

THE CASE OF DR. M'GIFFERT.

Evidently heresy hunting is less in favor with the Presbyterian General Assembly than it was before the cases of Professor Briggs and Professor Smith had appeared.

The attitude of the present assembly has been conciliatory, and the action taken on Dr. McGiffert, of Union Theological Seminary, while in the end it will probably amount to expulsion, has been milder than was to be expected. The church is on the defensive rather than on the aggressive, as before. The cumulative signs of the last few years have not been without their lesson to the ultra-conservatives. The whole matter was put into a nutshell by the Rev. Sheldon Jackson when he said: "We cannot afford to destroy our church."

The moderate views represented by Dr. Jackson prevailed by an overwhelming majority in the assembly. The report made by his committee was accepted with scarcely a dozen dissenting votes among the 600 commissioners of which the assembly is composed. This report steers between the two extremes. It censures Dr. McGiffert's "History of the Apostolic Age" as heretical, but it refrains from directly attacking the author, further than by counseling him either to reconsider his views or to withdraw from the Presbyterian ministry. This action, to be sure, is more than severe enough, but the spirit in which it is done is far different from that of the memorial of the Pittsburg Presbytery which led to the action, and which denounced the book as "a flagrant and ominous scandal." There is a distinct desire for peace, not war.

The same conciliatory tendency is also seen in the quiet dropping of the Princeton Inn affair. The refusal of President Patton and other Princeton professors to attend the assembly was too ominous a sign to be ignored, so the wise peace diplomats in the church decided not to further alienate the great Presbyterian institution by censuring it on a detail of morals which it was entitled to settle as local conditions dictated. They contented themselves with the diplomatic observation that "Princeton's morals were safe in the keeping of her own officers"—which is undoubtedly as true as it is politic.

No portion of the church is more weary of heresy hunting than the New York Presbytery. It has had its fill of that sort of thing in the previous cases, and when a minority report threatened to repeat history by referring the McGiffert case to the New York body the commissioners from that presbytery metaphorically got on their knees and implored: "Whatever else you do, do not send the case back to New York." So the case was left hanging in the air for a year, with the burden of action thrown on the supposed offender's shoulders.

It is not likely that Dr. McGiffert will recant even to the extent that Galileo did before he muttered under his breath: "The world does move, for all that." Not being under the cruel necessity of going through a mock recantation, Dr. McGiffert will probably do the other thing and leave the Presbyterian ministry. There are plenty of other churches in which he can work and worship without having to narrow his historical methods to the rule and square of the Westminster Confession. If the body to which he belongs insists on that style of history it is entirely within its right in asking him to get

out, and he should not ask to stay. Even the theological world is a wide one in these days, and a natural process of growth and decay will show in good time whether the old idea of Biblical interpretation or the later and more rational one is to triumph.

In the meantime it is pleasing to note that peace and harmony are more sought after than heretical scalps. The Presbyterian Church is too sturdy and sterling an element in the nation to be seen with equanimity weakening itself by a belligerent ultra-conservatism.

The action of the Presbytery of New York in erasing the name of Dr. Briggs from its roll, was approved.

Dr. Briggs, after identifying himself with the Protestant Episcopal Church, has been ordained among its ministry:—

New York, May 27.—Professor Charles Augustus Briggs, D. D., of the faculty of the Union Theological Seminary, was ordained as a deacon in the Protestant Episcopal Church to-day. The ceremony was performed by the Rt.-Rev. Henry C. Potter, D. D., Bishop of New York, in Grace Church. Only a small number of clergy and the family of Dr. Briggs were present at the service.

It was shortly before Easter that Dr. Briggs was received into the Episcopal communion having determined to leave the Presbyterian denomination, in the ministry of which he had been a distinguished figure.

There were present at the church the Rev. Dr. Huntington, rector; the Rev. Dr. George F. Nelson, the Reverends Bishop, Perry, Van Rensselaer, Bailey, and Johnson, of Grace Church staff, and the Rev. Dr. Perkins.

Dr. Briggs was not the only candidate for ordination. He was joined by the Rev. Charles H. Snedeker, formerly a minister in the Methodist Episcopal Church.

From the *Chicago Tribune* of June 1:—

German Baptists in annual conference at Burlington Park yesterday decided that no divorced person should be admitted to membership if he or she had remarried during the life of the first spouse, unless the divorce had been obtained on scriptural grounds. The poke bonnets and plain dresses of the women were ordered continued as the approved costume, and a ban was laid on gold, even in teeth and spectacle frames, on neckties, and on tobacco, though laymen were not strictly prohibited from using the weed.

HERE IS AN EXAMPLE.

A MISS REASOR, a student of a high school in Illinois, graduates this summer, taking first honors easily. But what is remarkable in her school career is that she graduates at nineteen, after a school experience of thirteen years, during the entire term of which she had not once been absent, or tardy. Can you scholars of the saints emulate that record?

EXTRACTS FROM LETTERS.

BRO. ALBERT T. DAVIS, formerly of Pittsburg, Kansas, writes from Carthage, Missouri, May 28:—

Please forward the *Herald* hereafter to Fort McPherson, Georgia, as I have joined the regular army and will be sent there soon. The *Herald* is a source of great joy and comfort to me. Pray for me. May God bless the church.

Bro. C. A. Parkin, San Francisco, California, May 30:—

Bro. Fred B. Blair preached for us morning and evening and gave perfect satisfaction to all who heard him. I am proud of such young men to teach and defend this latter-day work. God bless and aid them, as I know he will.

EDITORIAL ITEMS.

By a copy of the Perry (Indiana) County Sunday school association program, sent us by Bro. James M. Baggerly, we notice that the association meets at Bristow, Indiana, June 4 and 5, for business. One Reorganized Church of Jesus Christ of Latter Day Saints church in Tobin Township is reported. Bro. James M. Baggerly is down for the reading of a paper, "What is the cause of indifference to Sunday schools among the people?" at 3:35 p. m. Sunday afternoon. Success to Bro. James.

Bro. J. H. Reynolds, No. 102 Belmont Street, Seattle, Washington, formerly a member of the Armstrong branch, Kansas City, Kansas, writes for the *HERALD*, for tracts, etc., that he may keep informed and up in line with church progress, and interest friends and strangers in the cause. He desires to meet any of the church located in Seattle and near by.

Query: Should a new convert have greater interest in church work than one long connected with the body? If the recent convert surpasses the older or longer baptized one, is it not an indication that the latter has failed to "grow in grace?" A true and lasting growth is a constant growth, in harmony with the law of the Spirit of life. Evidences of spiritual decadence and death are seen in him who does not grow.

Bro. W. O. Wetherbee, formerly of Clayton, Illinois, is removing to Los Angeles, California, and desires to hear from some of our people in that city. He requests that some write him, addressing to that point.

The State University of Iowa has

issued an excellent program of commencement exercises, which cover the week from June 2-9 at Iowa City. We acknowledge receipt of program which includes an invitation to be present, from the Regents and Faculty.

Bro. Heman C. Smith has sent us a copy of the *Western Mail*, of Friday, May 20, published at Cardiff, Wales. The issue is a veritable Gladstone memorial number, being devoted almost entirely to an account of the life and services of the illustrious English commoner, the Grand Old Man. Eulogies from the pens of men eminent in all the leading avenues of life at home and abroad, bear tribute to the memory of Gladstone, and voice the sense of great loss realized by the masses of the people. The *Leeds Mercury* and *Manchester Chronicle*, of May 19, also sent us, contain biographical sketches of Mr. Gladstone's career. His life and work have been great for good. The spontaneous tributes of respect to his memory and the manifestations of deep feeling caused by his death, on the part of his countrymen and in America and other lands, mark the widespread character of his influence and the stable character of the impression of his work upon the heart and mind of the civilized world.

Bro. George Barrett, of Pittsburg, sends us a clipping from the *New Castle, Pennsylvania, Courant-Guardian*, of the 23d, which speaks in terms of praise of the patriotism and eloquence of Bro. Ephraim Thomas, who officiated at a flag raising on the 21st. "Mr. Thomas in an eloquent manner voiced the sentiments of his fellow workmen. Mr. Thomas is an able speaker and his speech was another evidence of the intelligence and feeling and patriotic principles which are embodied in the workingman," says the *Guardian*.

It has been said that there are a thousand good talkers to one good thinker; and that to reverse the order would assist to bring in the looked-for millennium. He who thinks correctly develops ability to reach correct conclusions, and acting in harmony with truth becomes an additional force for good in the moral and general family of man.

"It is a strange fact that injuries to

the tongue, whether a man or animal, heal more quickly than those of any other part of the system." Injuries from or caused by the tongue are not so easily or readily repaired or healed. Its possibilities for evildoing are ably stated in James, chapter 3.

"Children's Day" was duly observed by the Star of Bethlehem Sunday School and the branch, of Lamoni, on Sunday, the 5th inst. Heavy rains during the night and morning interfered to some extent with the attendance and general enjoyment, but those permitted to be present appreciated the occasion with its exercises. The floral and general decorations were superb, bearing evidence of the taste and skill of those arranging them.

Bro. D. W. Wight was at Provo, Utah, on the 3d; had been doing tent work until stormed out on the 2d. He reported snow up the mountains, with sleet and cold in the lower altitudes.

Thanks to the prompt action of Bro. J. W. Wight we have a report of the Wight-Braden discussion for the *HERALD* readers. This is as it should be. The *HERALD* wants the news and desires it promptly—on time.

Sample copies of the *HERALD* and catalogues sent free to any address.

Original Poetry.

"WHISPERS."

Not all of our dear Father's blessings,
Are found in the casket of health;
For, in affliction, when pain is distressing,
Sometimes his Spirit—gently caressing—
Bestoweth rare jewels of wealth
On those who ne'er knew the pleasure
Of health in its vigor and prime;
Or like a dream now seemeth the measure,
Once they enjoyed of this heavenly treasure,
And showeth them beauties sublime.

Thus in his favor they seem to draw near
That wonderful haven of rest;
They gaze on its beauties, its music they
hear

Without the assistance of eyesight and ear,
And sweetly recline on his breast.
Magnificent wonders roll past,
In matchless and endless parade;
Each by the others in beauty surpassed,
By reason of fashion in which they were
cast;

Yet each for a purpose was made.

Translucent scenes that fall on the gaze,
And order so wondrous and quaint,
With lovely cantatas that constantly raise,
All over that land in worship and praise,
None but the All-Father can paint,

From him to all nations is sent
This message to humble and grand;
Saying: "God is God, to fullest intent,
And all must obey him with cheerful consent,
Who'd dwell in this beautiful land.

"Intelligence was not created or made;
And, it neither indeed can be.
It always existed; but measure, or grade,
By which is beheld each varying shade,
Was made by your Father's decree.

Measures are spirits that he made,
Of matter chaotic in space;
Adjusted them all so none could evade,
Beholding his power in wisdom displayed,
Receiving a portion of grace.

"*Happiness* spread like the sparkling dew,
For all spirits with God did dwell;
In filial devotion they worshiped so true,
In this world of bliss that was hidden from
view,

When the hosts of Lucifer fell.
Ere that awful event took place,
Redemption's plan had been given,
Whereby all beings that sank in disgrace,
Through humble repentance might fully re-
trace,
The pathway leading to heaven.

"To learn of this plan they often did meet,
In temples so spacious and fair;—
With fond recognition each other did greet,
In freedom and union surpassingly sweet,
Their voices ascended in prayer.
Still that worship continues to be;
Through Jesus they render each vow;
Although they worship untrammelled and
free,
Yet through the same forms that are given
to thee,
In humble devotion they bow.

"There's only one form of worship to know,
As seen by your dear Savior's prayer;
And God never changing, no other below,
E'er will be given through which to bestow
His mercies abundant and rare.
'Give us this day our daily bread,'
And likewise each other request,
Means that your Father through Jesus has
said,
In this narrow pathway each being must
tread,
That attains to fullness of rest."

Thus are instructions whispered to all,
Direct from the fountain of light;
Like dewdrops distilling, these notes ever
fall,
E'en though we do not respond to their call,
Revealing the pathway of right.
'Tis thus revelation doth run,
Expansive, and limitless too;
Bearing the "record of Father and Son,"
Unto ev'ry being, till time shall be done,
Convincing each heart that 'tis true.

And when "ev'ry knee" to Jesus shall bow,
And ev'ry tongue shall confess he is Lord;
We'll know by the record that's written, I
trow,
Wherein we have failed in keeping each
vow,
And that we've "been judged" by his
"word."

Books will open,—one in each breast—
Containing the deeds we have done;
Judgment will enter as we have disgraced,
Or followed the teachings that there are im-
pressed—
The light of the Crucified One.

Records thus written will always agree,
Without an exception or flaw,
With the Lamb's Book of Life, so spotless
and free,
Revealing the plan of salvation to be
Immutably governed by law.
O, may we be thoughtful and wise,
Heeding each message that's given;
Through patient endeavor, constantly rise,
Till we fully attain to all that implies—
Rest in the Kingdom of Heaven!
In true fraternity,
R. H. WIGHT.

Mothers' Home Column.

EDITED BY FRANCES.

"We share our primal parents' fate,
And in our turn and day
Look back on Eden's sworded gate
As sad and lost as they.
But still for us his native skies
The pitying Angel leaves,
And leads through Toil to Paradise
New Adams and new Eves!"

"WHO IS YOUR TEACHER?"

I HAD been reading the annual report of the Daughters of Zion, wherein mention was made of efforts being put forth to interest young mothers in the necessity for such a work as is contemplated in the above-mentioned society. While pondering these things my attention was called to my little six month's old girl, and as I glanced in her direction, with my mind full of the theme I had been reading, I saw by some secret process belonging to the domain of the spiritual, rapidly changing pictures of my babe, as infant, child, miss, maid, wife, mother; and following these, like a flash came this query, as though one asked me pointedly, "What shall this work mean to your daughter?" I confess I was startled for a moment at the force of the query and its appositeness.

As I gave rein to my thoughts, the picture of two little tots came before me, one of whom asked the other in baby lisping tones, "Who ith 'oor teacher?" and to my consciousness was presented this query, "What? shall *this* kind of teaching begin so soon?" Experience answered with many arguments upon the affirmative, and I was obliged to admit the need of lessons of good to antidote those of positive evil begun while yet the babe knew not the power of words, nor was responsible for deeds. I made swift decision that all the good which I might obtain from the teaching, lectures, and association of the Daughters of Zion, would not be too much to fit me to be a teacher of my own daughter, in the vital affairs of life, its functions, issues, purposes, dangers, and safeguards; and I would thankfully avail myself of one of the divinely approved "helps" in his kingdom.

We read this cheering and beautiful prom-

ise in his holy word, "They shall all be taught of God." While provision has been made for specifically doctrinal teachings through the ministration of elder, priest, teacher and deacon, as branch ministers. Divine wisdom evidently has directed in the organization and development of this potent factor in the education and fitting of latter-day Israel to become Zion, the pure in heart. As the divine Spirit is intelligence, light, and life; and knowledge is power, so they who avail themselves most diligently and conscientiously of those helps to come up higher, the soonest reach those heights, walk by the Spirit, obtain power, become Zion. Shall we not be taught of God? Shall we not choose the same teacher for our daughters? What good has come to the graduates of the schools of folly and fashion in Babylon? Attend a meeting of Daughters of Zion and hear some of those same graduates of Babylon testify with tears of remorse and shame that loss and misery, suffering and sorrow is their portion, and hear them express their thanks to God with choking sobs and tears of gratitude that light has come, even though it be at the eventide of life, and too late for themselves; yet they hail with joy the means of blessing to their daughters and their children; hear this, as I have heard, and methinks there is but one answer to the question concerning yourself and your daughters, "Who is your teacher?"

"CEMITA."

SWEETLY TRUSTING IN THE SAVIOR.

Sweetly trusting in the Savior,
Trusting to his holy will;
Though all things look dark as midnight,
We must sweetly trust him still.
Trust him while the day is breaking,
Trust him at the noontide hour;
When the shades of night are falling,
And the clouds is blackness lower.

Sweetly trusting in the Savior,
As the months and years go by;
Enemies may gather 'round you,
Yet the Lord will hear your cry.
He is able to protect you,
Keep you safe from every harm;
Rest, then, weary, heartsick mortal,
In the shelter of his arm.

Sweetly trusting in the Savior,
Trust him in the time of need,—
He is close to God, the Father,
And for you will intercede.
Look to him in every trial,
He will strength and comfort give;
Place yourself within his keeping—
By his holy precepts live.

Sweetly trusting in the Savior,
Trust him all your lifetime, dear;
Then in sickness or in danger,
You need never have a fear.
Trust him now, and trust him ever,
Whether joy or sorrow come;
Then when life's brief change is over,
He will lead you safely home.

MINA PERKINS KEARNEY.

November 27, 1897.

PROGRAM FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 141. Prayer. Scripture reading, James 1: 5-26. Study and discussion of select reading for Home Column. Roll call. Business. Hymn, No. 707. Dismissal prayer.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR JUNE.

Thursday, June 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—D. C. 68:4; 90:6-9.

Thursday, June 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—D. C. 1; Matt. 25:32-47.

Thursday, June 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. 45:4-15.

Thursday, June 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Hosea 6:1-3; Isa. 12.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

DISCIPLINE AND ITS RESULTS.

Harry Gammidge, Before a Convention at Hamilton West, New South Wales.

HAVING had some knowledge of the teaching profession, I thought the subject of "Discipline" might be touched upon. What I read before you this afternoon is mostly taken from "Eladman's School Method."

While in the teaching profession I found that without "order and obedience to rule" in a school, all work is next to impossible. Hence, in fostering discipline, one must apply all the means and appliances possible to maintain "obedience, good order, steady progressive work, and good conduct."

VALUE OF DISCIPLINE.

1. It renders school work possible. For without "perfect order and obedience to rule" work would be impracticable. 2. A teacher will obtain "good discipline" for his own comfort and peace. 3. It is satisfaction to the pupils. The teacher, after having gained order, will present the lesson in such a manner as will interest the pupils, and thus it becomes a source of satisfaction to them as well as to the teacher. 4. It results in a habit of "order and submission to rule" and is thus the foundation of a life of good principles. 5. It becomes an aid to "intellectual improvement and moral growth." (I was much pleased at the way in which the model classes were controlled this morning.)

SOME MARKS OF GOOD DISCIPLINE.

In its exercise it is: 1. Regular. A true teacher will not be strict one time and careless or loose at another time. 2. It is impartial. He will not at any time show favor to one and disfavor to another. It not only causes an ill feeling amongst the scholars, but it tends to create a dislike for the teacher. Thus a spirit of disunion in the class is planted. 3. It is kind. At all times a teacher should use kindness in firmness. 4. It is strong. Not strong in body, necessarily, but in all things pertaining to the management of his school work. Must not say one thing and mean another thing. 5. It is discriminative. Not harsh and mechanical. 6. It is thorough, descending to points of detail. A teacher should use language so simple that the weakest may understand the meaning thereof.

RESULTS OF GOOD DISCIPLINE.

1. A teacher can rule without difficulty. 2. The pupil will be diligent and active. 3. Work will be continuous, quiet, and orderly. 4. All movements will be executed with sprightliness and quiet; just as we saw in the model primary class. . . . 5. There will be a "good tone" in the school. This will be evinced by honesty in the work and a general feeling of responsibility. . . . "It is the school tone which rules" and the teacher governs by acting upon it. His action, long continued, becomes creative. So that the teacher's characteristics manifest themselves in the tone he succeeds in creating. Remember, "as is the teacher so is the school."

OUR MISSION TO THE CHILDREN.

BY ELDER W. R. ARMSTRONG.

IF the Sunday school work is important (and is there one in the church that will question it?) it is important that we do our part, not only in making ourselves as perfect as we can in the work to be done, but in reaching out a helping hand. It may not be a great deal that each one can do, but it will be a serious thing for us if left undone. If we cannot do all we would, the effort will enrich all who make it.

Then our mission to the little ones. . . . It seems to me that if we have any mission to the children, we must get nearer to them in order to fulfill it. And the first step is to

LOVE THEM.

They will love us if we first love them, and no one is so quick to detect the spurious article as the children. If we love them we will draw them to us, as Christ by his love drew all men unto him.

There is a saying something like this: "We must bring ourselves down to the level of the children." I have always felt as if it were going up, hand in hand with purity and innocence. A boy in our school once being asked, Why do we come to Sunday school? replied, "Because we love to do so." Have we a mission to such as these? Is it not to help them to keep their garments unspotted from the world? to be a voice of warning to them, to teach them the lessons of Christ? . . . to stir up the fruitful soil of their hearts by kind words, with loving purposes, and plant therein seeds which shall bear fruit in

consecration of their lives to all high and holy thoughts, words, and deeds? to help them remember that whenever they see a noble action it is for them to emulate, from whomsoever they hear a grand thought voiced? It is for them to put it away in their heart of hearts and live by it. And to see how with their best discernment and energy they can proceed to do it. It is ours to lead and guide them, so that as they grow into better things we will be able to continually meet them from a still higher plain, and to help them to be courteous at home and abroad. (There can be no higher title given to them than that of Christian gentlemen); to be a guide in their intellectual pleasures to such good purposes that they may desire the wisdom which comes from the reading of all good books.

Men and women who are of the most use in the world and in the Lord's work do not throw away God-given time in reading trashy literature. If we do all this and the seed bear fruit, they will certainly be followers of Christ, loving virtue in women and honor in men.

But must it be the parents alone who shall do this? Nay, but as far as lies in your power, all whose work lies with children, all children, or who have opportunity to gather in from the highways and hedges. Is not this the spirit of the gospel? We believe so. This 'doing unto others.' And think also that the time is coming when more of the force of the work will be concentrated upon its children. All this takes time. Ah yes! and patience, and self-denial. But, then, you are drawing upon the love which faileth not; and he that dwelleth in love, dwelleth in God. So our reward is with us. We cannot put forth a helping hand without ourselves receiving the benefit. Let us hear the poet on this matter:—

What a mission is thine, O teacher,
Most blessed beyond compare;
A mission an angel might covet
Leading the youthful and fair
To the One altogether lovely,
Bidding them sit at his feet
Where they may learn precious lessons
Of perfect love, rich and sweet!

A Christian woman once said, "My highest ideal in life is to help somebody up." Do you think there could be a more exalted mission?

What is yours, dear teacher? Is it to have the largest class in your school? Is it to teach beautifully illustrated lessons, so that you shall establish for yourself a reputation as a brilliant teacher? Is it to win the love of the children that you may fill your heart with this sweet joy, and surround your life with its sunshine? Is it to be an efficient aid to the superintendent whom you esteem and honor? Then you have not found the true aim, the highest ideal of the teacher. Your aim, your one ever-present purpose should be to win the children to righteousness. There is meaning in that capital. The word means not only a true life, but the one righteous life. Lead the children to know and love that life.

An old Scotchman was noted for always having a fine flock of sheep. Being asked the reason why he was so successful, he replied significantly, "I tak care o' the lambs!"

Teachers, that is our work—to take care of the lambs. Christ's injunction to Peter, "Feed my lambs," was not for Peter alone. Sunday school workers, it is as much your duty to warn and sow the seeds of truth as it was for Peter or any others to feed the lambs of God. May each one of us see the importance of doing our part, realizing the fact that life is real, is earnest, and passing rapidly. Let us hasten then to our mission field and work while it is yet day; and may our heavenly Father bless both the children and their helpers.

Read before the Sunday School Convention held in Manchester, England, August 2 and 3, 1897.

Letter Department.

WALES, Iowa, May 9.

Editors Herald:—I belong to the household of faith, and have received many blessings since yielding obedience to the gospel of Christ. I have been in the church not quite two years, but in that short time have received much knowledge of the Scriptures and plan of life and salvation. My husband is an elder in the church and preaches whenever opportunity offers.

This forenoon while engaged in prayer I felt a strong impression that I ought to write to the *Herald* concerning a dream I had some time ago. The dream is as follows: I was standing in the Latter Day Saints' burying ground, and in my right arm was an infant babe. I do not know how I got there, nor where I came from; I was there, and all at once the earth was changed, and about eight or nine of the saints arose and threw off the dirt as if it was but bedclothing and we were all standing there together—those that arose and myself. It seemed as if I was expecting some one whom I dearly loved to arise, but that one did not arise; and many others of the saints did not arise, and I, being grieved because of this, asked one of the saints who stood by me why all the saints did not arise. He said unto me: "None cometh up in this resurrection but those that are just;" and I awoke.

If anyone can understand this dream so he can interpret it, I should be glad to hear it. I ask an interest in the prayers of all God's children that I shall be able to overcome.

Your sister,

ANNIE NEEDHAM.

STANDLEY, I. T., May 26.

Editors Herald:—I read in your last issue a letter written by Bro. J. D. Erwin, announcing a debate to be held by himself and Elder Chism. I know but very little about this debate, as it was arranged for some time ago. The facts in the case are that Bro. White held a debate here last year with Chism, and I do not hear any complaints. I believe Bro. White was satisfied with the results of the debate, and the saints, I am sure, feel satisfied.

This boasting spirit is not catching, I trust. I only hear of Elder Chism and Bro. J. D. making any noise over their debates. Probably they haven't learned that misrepre-

sentation and self-conceit have no place in the mind of a careful observer.

I suppose I ought to apologize for Bro. J. D.'s boasting statements, but will pass it by for this time.

Will the ministry please consult with me before arranging for debates?

In bonds,

AMOS J. MOORE.

GOOSE CREEK, W. Va., May 29.

Editors Herald:—After leaving General Conference, I stopped three days on my way home at Rocheport, Missouri, with Mr. Edward Byers, my wife's brother. They are members of the M. E. Church, but are conservative and fairminded people, and are disposed to hear the angel's message with gladness. They have not had an opportunity to hear any of our ministry, though they have lived there for about twenty years. A protracted meeting—quarterly I believe—was going on, and I made no attempt to do any preaching there. Could not some of our elders call on them and open the work there? If any can, I will give them a letter of introduction, and feel sure they will meet with a kind reception, and receive good treatment.

On arriving home I found it necessary to remain a short time to arrange a few business matters before going to Virginia, and of filling some appointments made for me by my brother, V. M. Goodrich, who lives in Chilli-cothe, Ohio, and who presides over the Byers branch. I baptized three at Richland Furnace, and left a good interest, with a report to my brother of my labors there and a request of him to continue the effort.

From there I went to Moxahala, Perry County, Ohio, near where I was called to preach last September (Bear Run), and where two, a man and wife, gave their names for baptism, but deferred for the want of "much water there," and therefore, they, desiring to defer it till it should rain, or till some future time, I enrolled their names as candidates, obtained a four months' subscription to the *Herald*, and took my leave with a promise to return when opportunity offered.

On returning I found the enemy had entered and sowed tares in the field, and the woman had lost her "first love," being made to believe that I had three or four wives and was a "Mormon," and a "deceiver," and that no respectable family would allow me to come in their house, etc., etc. The children also were "trained up in the way" she thought they ought to go, and so they would not speak to me, when I met them.

Not so with the man, however, for he is still in the faith and says he will be baptized as soon as he can get his wife reconciled a little. The Christian preacher, Rev. Dunlap, of Columbus, told me I was no gentleman or I would not come into a neighborhood where there was a church and want to preach; that I was a stranger here, and that no stranger should ask for the privilege, etc.; that I had been here about a year ago and, was refused, and that now to come again was very ungentlemanly, to say the least, etc. I asked him if the commission to the ministry was not to "go to" "every creature" whether acquaint-

ances or strangers; if he thought Paul and Peter and the ancient ministers who went "two and two" went only to their acquaintances, etc. He said that time had passed away, and he was not there to argue the question, and would not have any discussion about the matter there, etc. I told him I had a perfect right to ask if desired, and that he had just as good a right, I supposed, to refuse; that I had not, however, in this case, asked for the church at any time; that he was laboring under a mistake, and that I had been sent for by a member of his community, all strangers to me then; and that I came by request; and that I had promised to return again when I could; and that I had come in fulfillment of that promise; and that although I had not asked to preach, being requested by some of his own members to announce meetings for three evenings at their house, as they desired to hear me, and as they had asked him for the church unsolicited by me, and they were refused, etc. He said he was acquainted with my Mormon doctrine; that he was no follower of "Joe Smith" and his Mormon Bible, and so on; and he showed by his attitude that cholera had taken the place of reason; and that his heart was filled with prejudice rather than patriotism.

I domiciled at Mr. Samuel M. Brown's, an excellent and influential family, living about a mile from Moxahala, and with whom also resides Johnny Curl, an old soldier, whose patriotic heart still throbs for the rights of men, where I held one service, and then by invitation and arrangement made by this old patriot, I preached in Mr. Ault's hall, in Moxahala, the next night, and being invited to the M. E. church by one of the trustees, I occupied there three evenings, and left with the best of feelings toward all, with the invitation not to make this the last visit, but to come again whenever I could, and that the hall was open. I am sure this is a permanent opening and that the Lord has a people that will hear him. I was kindly cared for at Moxahala by Mr. and Mrs. Lazarus, communicants of the M. E. faith, but not members. Mr. Lazarus is also one of the trustees. I hope to be able to return there sometime, or have some of the Ohio appointees go.

Well, I took the train Saturday morning for Goose Creek, but could not make connection so as to reach there till Sunday, and so was left in Parkersburg over night. I reached Goose Creek on Sunday about noon, but not in time for forenoon service, as had been announced for me, but in time to announce my presence before dismissing, and services for night, when I was greeted with a nice audience, and discoursed to them from Proverbs 22:28 principally; but there being so many bright little girls and boys near me on the front seats, I could not refrain from talking to them awhile in the beginning, from the first verse.

I will hold two other services here and then move on toward the Old Dominion. I hardly expect to be at the district conference of either the West Virginia or the Ohio district, unless I am so instructed by the missionary in charge, though I cannot say positively yet.

My mission address till September will be New Hope, Virginia. If there are any in this mission who desire preaching, or who have relatives or friends who will entertain an elder, and where you think an opening can be effected, please address me as above, and I will do what I can to reach them.

With love for all and malice toward none,
I remain Yours in bonds,
J. L. GOODRICH.

TABOR, Iowa, June 1.

Editors Herald:—Braden missed connection and did not arrive till yesterday. We commenced last night with J. D. McClure acting as Braden's moderator and F. A. Smith for me. Banker Nettleton is our chairman. We are well satisfied with the start and are very hopeful. We came out of the Williams-Bays debate *strong*.

In bonds,
J. W. WIGHT.

COOK'S POINT, Tex., May 31.

Editors Herald:—Again I testify that before I came into the Reorganized Church I knew that the claims—as set forth in the Bible, Book of Mormon, and Doctrine and Covenants—were true. I read the claims from the standpoint of the church; read what the enemies had to say against it; examined the matter very closely from both standpoints. The greatest evidence that I received before I came into the church as to its claims was and is the testimony of the Holy Spirit. Since I came into the church I have continued to investigate; have read every book and paper I could get for and against, and have read a number of them along the line for the last eleven years.

The last book I read, written against the church, is the one by Elder D. H. Bays, and I must say that it is the most ingeniously gotten up of any I ever read of the kind. I have read it a great deal and I am prepared to say without any hesitation, that it fails to set aside the claims of the church. There are many glaring mistakes or misrepresentations in it. I can see very clearly that it is the result of the author's apostasy from the truth. And so I can say to-day, I retain my testimony as to the divinity of the work that we are engaged in; the only difference between now and when I came into the church is, I am much stronger in the faith once delivered to the saints. I am satisfied, judging the future by the past, that the doctrine which we teach is here to stay until it accomplishes the purpose God intended it should, and, that all the ingenuity of the Devil and men, who are his servants, cannot destroy it; but that it will triumph over every opposition. And when the Master comes he will find people on earth organized as he left them, still teaching and practicing the same doctrine which he has given them, and that such will be saved from sin and its effects with an everlasting salvation.

Now while I am sure of the above, I want to tell you some of my convictions as to how we should build upon the foundation of apostles and prophets. I am satisfied there are too much time and labor used in vindicating

the Book of Mormon and Joseph Smith the Seer; they will both stand upon their merits; neither was perfect, neither is the Book of Mormon yet absolutely perfect in language; but the doctrine that it teaches is true as the doctrine taught in the Bible, for it is the same. Joseph Smith taught the true doctrine as contained in them both (the gospel in its fullness). I think, yea, I know that we should practice what we believe and teach now. We should turn our attention now, I think, to practical preaching, and "live by every word that has proceeded out of the mouth of God," "and be not conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable will of God." We should be able to demonstrate to the people everywhere that we are what we profess to be, and we cannot do it unless we walk closer with God. Let us depend more upon God and less upon man—even ourselves. Self, self; how hard to control, but let us do like Paul said he did, labor to keep his body under subjection. Let us not believe or teach anything as the doctrine of the church except what we see plainly taught in the three standard books. There is danger of being led astray now as there was heretofore. We need more power of the Holy Ghost and less theory. I suggest that we individually walk closer to God hereafter, and earnestly contend for the faith, and practice it in our lives, and God will bless our efforts and crown them with success. I am yours in the faith,
E. W. NUNLEY.

BEULAH, Mich., June 1.

Editors Herald:—Everything seems to move on nicely here in Michigan. There are some coming into the church now and then here and there, and we are enjoying the Spirit of the Master. Prospects are bright ahead for church work. The local ministry are helping considerably in many places.

Prospects for a bountiful harvest of fruit and grain are good, though there are fears of frosts; but God rules; seedtime and harvest will come.

We are opening up some new places, and as usual the people are rousing up. Some are astonished to hear the true gospel proclaimed, and say it is too good to be true. Others say, It's the worst thing they ever heard in their lives. One man to-day said: "I never heard the like in all my life! I can scarcely wait until to-night to hear what will be said next." Some say "I'll never go again," but the next night they are there again, and so the good work goes on.

Never mind the flag that represents the countries which gave us birth, but "remember the main" question before us—the great latter-day work. We are brethren of the one common family. God is our Father. This is his land, and will be the home of the saints.

J. J. CORNISH.

It has been found in Switzerland that in building a railway laborers could work only one-third as long at a height of 10,000 feet as a mile lower.

Original Articles.

THE BOOK OF DANIEL.

WHILE I believe the gospel is the all-important thing for us to study, for it is the power of God unto salvation and obedience to it is the only way we may become heirs to the promise, yet I cannot but think that the Book of Daniel and Revelation and the visions and prophetic periods given therein are for the Latter Day Saints to understand and are for our benefit. Let us examine these books to-night. I wish to call your attention first to the 9th and 10th verses of the 12th chapter of Daniel:—

For the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Who are the wise referred to in this verse? We read the 3d verse of the same chapter:—

And they that be wise shall shine as the brightness of the firmament.

Let me ask you a question. Are not God's people wise if they obey the gospel, become members of his kingdom, keeping his commandments? And the Latter Day Saints are wise if they do this, and in the time of the end the wise were to understand.

Let us notice now a few passages in Daniel and learn, if we can, what the book of Daniel is telling us about. We read Daniel 2:29 where God through Daniel is revealing to the King Nebuchadnezzar his dream and vision:—

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

And Daniel tells the king of the great image that he saw and verse 41 reads:—

And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided.

I believe the fourth kingdom spoken of here is the Roman power and that Nebuchadnezzar was shown the great events that should happen until the end of the world. We read the 44th verse:—

And in the days of these kings [when it is divided into ten kingdoms as the ten toes represented] shall the God of heaven set up a kingdom which shall never be destroyed.

We read in the twelfth chapter that

the words of this book was sealed up till the time of the end; now let us turn to Revelation tenth chapter and read the last four verses. Here we find John is commanded to eat a book as the Prophet Ezekiel was. (Ezekiel 3: 1-4.) After Ezekiel had eaten the book he was told to go to the "house of Israel and speak with my words unto them," evidently what was written in the roll or book, and so with John after he had eaten the book he was told to prophesy again, and from there the rest of the book of Revelation is what Daniel told us, but makes it much plainer. I will not read, but ask you to read, when you have time, Daniel 8: 13. Then turn to Revelation 11: 2; Daniel 8: 10-12, 24, 25; Revelation 12: 1-7, 17. Then we read Daniel 2: 41-44, and turn to Revelation 17: 12 and we find the ten kingdoms had not come yet but were to receive power as kings after John's time, and I can say the ten kingdoms referred to in Revelation 17: 12 and in Daniel 2: 44 were in existence from 1829 until 1846, and then was the time that the God of heaven would set up a kingdom which should never be destroyed and he did so in the way described in Revelation 14: 6.

But I wish to call your attention to Daniel 8: 14:—

And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed.

We read in verses 16, 17, 19:—

And I heard a man's voice . . . which called and said, Gabriel, make this man to understand the vision. So he came near where I stood: and . . . said unto me, Understand, O son of man: for at the time of the end shall be the vision. . . . Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Verse 26:—

Wherefore shut thou up the vision; for it shall be for many days.

Now the thought is, what part of the vision was shut up? I am sure it was the cleansing of the sanctuary.

We find the angel made plain the rest of the vision of the different kings. Let us now look at 9: 3, 17:—

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary.

Verses 21-23:—

Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the

vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Now we find the angel telling Daniel about the vision that he had as recorded in the eighth chapter and goes into detail and tells Daniel how long was given the Jews and holy city (Jerusalem) to finish their transgressions and the desolation that was to come on their land and upon the holy city and give both the sanctuary and the Jews to be trodden under foot by the gentiles as spoken of in Daniel 8: 13 and Revelation 11: 2.

Now let us turn to Daniel 9: 24 and read carefully:—

Seventy weeks [of the 2,300 days, seven days in a week makes 490 days are cut off] are determined upon thy people [the Jews] and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks.

Read Ezra 7: 6-15. There were seven weeks or forty-nine years in which to rebuild Jerusalem and sixty-two weeks after that or in 434 years Jesus was baptized and after the sixty-two weeks the Messiah shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease. He was crucified in the midst of that week. Seven weeks, sixty-two weeks, and one week make seventy weeks that were determined upon the Jews of the 2,300 days; in forty-nine years Jerusalem was rebuilt; 434 years after Jesus was baptized. In A. D. 27 he was to confirm the covenant. Seven years brings it to A. D. 34; forty-nine years, four hundred and thirty-four years and seven years make four hundred and ninety years, which taken from 2,300 years leaves 1810 years, added to 34 A. D. brings it to 1844. Then shall the sanctuary be cleansed. Now let us learn what the sanctuary is.

In Exodus 25: 8, 9 God told Moses to let them [the children of Israel] make me a

sanctuary; that I may dwell among them according to all that I shew thee, after the pattern of the tabernacle.

And 2 Chronicles 20: 7-9 also shows us what the sanctuary was in the Mosaic covenant. Now we find Moses was commanded to build the sanctuary after the pattern God had given him,—for what reason?

Let us read Hebrews 8: 5 and Colossians 2: 16, 17, where we learn that the sanctuary and ordinances of the first covenant were a shadow of heavenly things to come. Let us examine a few other quotations. We learn the first covenant had twelve men of the children of Israel to go before the ark of the Lord God. (Joshua 4: 2-7.) The Savior chose twelve of his disciples whom he named apostles and ordained them that he might send them forth to preach. Luke 6: 13 and Mark 3: 14.)

We read again in Numbers 11: 16, 17:—

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them: and they shall bear the burden of the people with thee.

After this let us turn to Luke 10: 1:—

After these things the Lord appointed other seventy also, and sent them two and two before his face.

We find the first covenant had twelve men to go before the ark and Jesus chose twelve men and named them apostles and they were to be in the new and everlasting covenant, also the same with the seventy.

Let me call your attention again to Hebrews 9: 1, 11, 12:—

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

What do we learn from this? We learn the sanctuary was to be cleansed in 1844 in the time of the end; we learn also the sanctuary of the Mosaic covenant was a shadow, a type, a figure, of heavenly things that were to come in Christ Jesus, and he, when he came,

set up a greater and more perfect tabernacle or sanctuary.

Then the sanctuary to be cleansed in 1844 was the church after it had come out of the wilderness; but how was it cleansed?

Then let us turn to Leviticus 16: 5-23, and learn how the sanctuary was cleansed under the Mosaic covenant, for it was a figure, a shadow of how it was cleansed in 1844. We find there were two goats taken, one was for a sin offering and his blood was to make an atonement for the sanctuary and cleanse it from the uncleanness of the children of Israel.

And Aaron shall lay his hands upon the live goat and put the sins of the children of Israel on him and the scapegoat shall bear upon him all their iniquities unto a land not inhabited and he shall let go the goat in the wilderness.

Let us read Hebrews 5: 1 and 8: 3:—

Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

Read also Hebrews 9: 22. "Without the shedding of blood there is no remission;" then the sanctuary could not be cleansed in 1844 without the shedding of blood. Joseph Smith was ordained a high priest by three angels and his life was taken in 1844 and the scapegoat, Brigham Young, went into the wilderness uninhabited, and those who wished to practice the wicked things he taught went with him, and so the church was cleansed and they brought reproach upon the church and it is cleansing it to-day for it keeps out those who would come in for society or popularity or any selfish motives, and Peter tells us of this. We read also in 2 Peter 1: 1 that

to them that have obtained like precious faith with us through the righteousness of God, and our Savior Jesus Christ.

Let us see what he tells them in 2 Peter 2: 1, 2:—

But . . . there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. . . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

This was the cleansing of the sanctuary spoken of in Daniel 8: 13, 14.

L. E. HILLS.

MARION, IOWA.

CO-OPERATION.

WHILE I heartily indorse coöperation in everything that is good and true,

both temporally and spiritually, and believe that now is the accepted time of all others when coöperation in temporal affairs should move the church as a body, as a means of self-protection, and that Zion never will be re-deemed upon any other than a practical coöperative or social and economical system, in the which every man works equally, both spiritually and temporally, for the good of his brother as for himself; this is the standard to be arrived at, and the only coöperative society that will stand the fiery crucible through and by which all things will be tried. So in order to make sure investments in temporal coöperation there is the prerequisite coöperation of each one sacrificing self, while all selfishness ends, and patiently working, and economizing, and having just what others had, and in the fullest sense of the word doing "unto others" "as ye would that others should do unto you."

This first social coöperation in *heart* and *soul* would make possible the second, with sure, practical, and beneficial returns, both spiritually and temporally; for self and selfishness, with pride to back it up, is the rock upon which every organization of the kind has been wrecked. Therefore, we as the light of the world and as wise servants should look well to the prerequisites through and by which the shoals and rocks can only be avoided, before we launch the coöperative ship.

Now, I have no doubt that some, like myself, who see the great need of coöperation, and who are a little over-zealous, will say: "Bro. Haws is throwing cold water upon this so-much-needed forward movement." But all will most assuredly admit that to be forewarned is to be forearmed. Therefore let us try what could be done with a promiscuous and unprepared society who were willing to pool their money and labor, but not willing to put into practice the above-named prerequisites with many others. I ask, How long would the coöperative ship sail smoothly? Would she not soon be wrecked on the same old rock of self and self-interests? Is it possible to bind men or societies upon any other basis than the one God has given: "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." (Matt. 22: 27-29)?

The coöperative ship that is built and sailed upon this basis with the above-named requirements will sail clear of all the shoals and breakers, and land its cargo at the feet of Jesus Christ in Zion, when he comes with his ancients to reign in glory.

Yours for truth,

A. HAWS.

May, 1898.

BAPTISM.

ON page 534 of the Book of Mormon we have the following concerning baptism:—

Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins."—Moroni 6: 1.

Also in Book of Doctrine and Covenants:—

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—D. C. 17: 7.

Now let us who have officiated in the sacred ordinance of baptism ask ourselves if we have strictly complied with the foregoing word of the Lord relative to this important matter? If we have not, something is wrong. We should live by every word that proceedeth out of the mouth of God. (Matthew 4: 4.)

C. J. SPURLOCK.

Conference Minutes.

CENTRAL CALIFORNIA.

District conference at San Benito, April 29, J. E. Holt president, F. H. Lawn, secretary. Reports read from Elders Thomas Daley and Joseph Florey, and Priest C. W. Deuel. Ministerial reports: High Priest J. M. Putney; Elders J. E. Holt, D. Brown, J. B. Carmichael; Priests T. Cook, W. Pooler, and F. H. Lawn. Teacher N. Carmichael; Deacon A. Page. Bishop's agent, A. Page, reported, and committee to audit the same appointed. Branch reports: Lone, San Jose, San Benito, and Jefferson accepted. Evening sermon by Elder C. W. Hawkins. Prayer and testimony meeting in the morning. Elders J. H. Lawn and C. W. Hawkins reported. Long Valley branch having become

disorganized because of its officers and members having moved away and they authorizing and requesting the district president to grant letters of removal to its members. Motion carried, that this conference sustain the action. After much discussion an amendment was made, that this conference declare Long Valley branch disorganized. Carried. Report from Elder Jacob Smith read. Auditing committee reported Bishop's agent's book correct. The ministry were requested to labor as much as circumstances permit. J. E. Holt, reelected president, J. B. Carmichael secretary. Next conference to be at San Jose the Friday nearest the 15th of April, 1899. The district to purchase a record for secretary's use, and a collection of \$2.25 was taken up for the same. Hereafter branches to appoint delegates to district conference. Elder G. T. Griffiths elected to represent us in General Conference in 1899. Thanks and gratitude tendered to Jefferson branch for hospitality and kindness to visiting members. Saturday evening, preaching by Elder J. H. Lawn. Sunday morning, sacrament and testimony service opened at 9:55. Elders C. W. Hawkins and J. E. Holt in charge. Preaching in the forenoon by Elder J. B. Carmichael. Afternoon prayer and testimony service; Elder C. W. Hawkins and Priest T. Cook in charge. At close of meeting district president J. E. Holt chose J. M. Putney counselor or vice president, which was unanimously sustained. Sunday evening sermon by High Priest J. M. Putney.

Sunday School Associations.

CONVENTION NOTICES.

Little Sioux district Sunday school convention meets at Magnolia, Iowa, June 10.

LENNA STRAND, Sec.

Miscellaneous Department.

FROM THE PATRIARCH.

To the Saints; Greeting:—It is with feeling of gratitude towards our heavenly Father, that I address these lines of greeting.

For the past year I sought light on my duties as "patriarch to the church, and an evangelical minister to the whole church," feeling a great timidity upon entering in upon a field of duties I knew so little about, and upon which there was so little written. I earnestly prayed and hoped that the Lord would be so gracious that he would give some instruction at the late General Conference, but was disappointed.

I did receive encouragement in spirit and was promised that if I would move forward the spirit of my calling would rest upon me and I should be blessed, and others through me should receive a blessing, and the Spirit's influence would attend me.

Since the General Conference I have tried to enter upon my patriarchal duties and have verified the promise. The Spirit has been with me, for which I am thankful. Thus being encouraged, I shall continue in those

duties, and take this means to inform the saints that at any time when it is possible for me to get a stenographer, I will attend to blessings. Bro. E. L. Kelley has kindly offered me Bro. E. Bell, the stenographer who writes for him, to aid me in Lamoni. My office will be at my residence until other arrangements are made.

There is a question of finance which all ought to understand in relation to these blessings. I am often asked: Is there a charge made for blessing? I answer, in one sense, No; and again, in another sense, Yes. That is, it rests with the party who receives the blessing. They should remember that the Patriarch must live, his family must live, and he must defray the expense of stenographer, who also must live; and records must be kept, and these expenses must be borne, and necessarily those who are benefited should supply the means to meet them. The Patriarch cannot, the church ought not to be expected to do so without receiving some return; hence it is expected that the parties blessed will give as their circumstances will permit or the Spirit may direct. As the Patriarch is expected to report every dollar received and from whom received, it will at once be seen there is little chance of the Patriarch making merchandise of the blessings of God. The Patriarch draws his support from the Bishop just the same as any missionary in the field. Thus you see the poor can receive blessings as well as those who are well off in this world's goods; yet all should remember that as God gives with a liberal hand and freely, so as God has blessed the individual, so let him give.

In my travels, until I can have a stenographer to travel with me, as I said above, when possible, to get one, I will do the best I can to bless the saints. And may God bless us all, letting his steady hand guide all along life's rugged way, bringing us off conquerors at last, giving us a bright inheritance in his celestial world, I shall ever pray.

ALEXANDER HALE SMITH,
Patriarch.

LAMONI, Iowa, May 31, 1898.

ACTION ON SAN ANTONIO, TEXAS, BRANCH APPEAL.

To Whom it may Concern:—The committee appointed to examine the appeal sent from the San Antonio, Texas, branch to the General Conference for adjudication, and which was referred to the Quorum of Twelve, for examination, report its findings as follows:—

On May 19th, 1898, the full committee, selected by the quorum to examine and dispose of this matter, by reporting their findings through the *Herald*, met at the hotel in Kirtland, Ohio, and carefully examined the papers placed in its hands in regard to it.

It appears in evidence that at one time—date not given—there was a church organized in Southwest Texas by Elder I. N. Roberts, and named "Oakwood." This church acquired church property, and had a regular place of meeting. It had a membership at one time of about 75 persons. In course of time some 18 members belonging to said or-

ganization became located at San Antonio, some fifteen or sixteen miles from Oakwood. The branch frequently held meetings at San Antonio, or met with the saints at that place.

Later on the 18 members at San Antonio obtained letters and withdrew from the Oakwood branch with the avowed purpose of being organized into a new branch; the president of the Oakwood branch, J. P. Neal, presiding at the meeting when the move was made. Elder I. P. Baggerly, then missionary in charge of that "field of labor," under Elder George Montague, was sent for and the 18 members were organized into a new church, called San Antonio. The district conference had also voted that this organization might be effected. So far as anything appears to the contrary, this movement was by mutual consent of all parties. There was no "malicious" intent manifested by the parties withdrawing, they only desired a more convenient place of meeting.

After the San Antonio branch was organized it was reported to the district conference and was recognized. The Oakwood branch also recognizing its existence by *not* reporting the 18 members who formerly belonged to that branch. Oakwood reporting 57 and San Antonio 18 members. At this time had the Oakwood branch reported the full membership formerly belonging to it, the membership would have numbered 75. This shows the understanding and action which had obtained at this time.

So far then as the facts appear upon the papers before the committee, there is no question in their minds but that San Antonio was a regularly constituted, legal branch; and that the district conference transcended its prerogative, and its action was illegal, when it proceeded at one of its sessions to bar the San Antonio branch from a representation in its sessions, by passing the following at Gett Crossing, August 7, 1897: "Resolved, that the San Antonio branch of Southwest Texas district of the Reorganized Church of Jesus Christ of Latter Day Saints has no legal existence according to law or precedent, and that its report should not be received by the body."

The request of the chief missionary in charge that both branches "disorganize" could not affect the legal status of either. It was then optional with the branches to take that course or not. One, the San Antonio, voted against it. The claim made that San Antonio was within the territory embraced by the Oakwood branch when that branch was organized, and that therefore its organization was illegal, is not valid. Territory is not included in the organization of a church, in the sense of ownership or control. A church is purely an association or organization of believers united together, and properly authorized for mutual aid and encouragement to themselves and others.

Territory does not figure as a factor in the organization. Neither members, officers, or the association may necessarily be owners of a single foot of land in their individual or collective right; or either control an acre of territory. The Oakwood and San Antonio branches might either or both dissolve or

disorganize, or remove to other parts without in the least affecting the territory where their respective membership now reside, or where they should move to and continue their organizations. Officers of a branch have charge of the organization, not the territory where the membership composing the organization chance to reside. The phrase "branch limits" in use means nothing more than the membership accustomed to meet at a given place or center.

Used in a similar sense of neighborhood or vicinity, branch officers have jurisdiction over the membership of a branch, but essentially nothing to do with the territory where they reside. So that when the Oakwood branch granted letters to its 18 members involved, its right of control or direction ceased; said members had the undoubted right to be organized into a new branch. They were living fifteen or sixteen miles away from place of meeting of the Oakwood branch and their procedure could not in consistency harm any one or militate against the thrift and progress of the Oakwood branch.

It is the judgment then of the committee that the San Antonio branch has a competent legal standing, and that recognition is due it from the Southwest Texas district.

WM. H. KELLEY.

JOHN H. LAKE.

GOMER T. GRIFFITHS.

WILLIAMS-BAYS DEBATE.—NO. 4.

MAY 12.—ELDER BAYS' FIRST SPEECH ON SECOND PROPOSITION.

We are about to enter upon an examination of second proposition as read, and in this investigation we want to present the truth as God's word reveals it unto us. I again read the proposition, "Is the Church of Christ (sometimes called the Christian or Disciple Church) as restored by Alexander Campbell and his coworkers, the Church of God in fact and in harmony with the Bible in doctrine and organization?"

Note that the words "sometimes called the Christian or Disciple Church" are in parenthesis. This is the Church of God in fact. If I show the doctrines and organic structure to be in harmony with the Bible, then I have proven the proposition. There can be but one "Church of Christ," other churches something else. The Book of Mormon, page 33, paragraph 46, says "there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil." As we proceed we shall see this is right. My opponent is here to prove the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ, and others are the church of the Devil.

This church as restored by Alexander Campbell is in harmony with the Bible in doctrine and organization, is what I shall prove. The question before us is, What is the Church of Christ—what does it take to constitute the Church of God in fact? the King James translation of the Bible to be the standard of evidence.

The Church of Christ consists of all regen-

erated beings in heaven or on earth. The plea of the Disciples has always been that all regenerated people, whether in this church or not, are the Church of Christ. A regenerate person is one renovated in heart—a Christian. Persons who have been born anew, born Christian, who have been changed from the natural to the spiritual, are the Church of Christ.

Psalms 37: 3-7 reads thus: This shows something of what a regenerate person is. Verse 28 says that "the Lord loveth judgment, and forsaketh not his saints"—the people of God—regenerate. Verse 37 also bears upon this subject: "Mark the perfect man."

Psalms 1: 1, 2 shows that a regenerate man is one who "walketh not in the counsel of the ungodly," "but his delight is in the law of the Lord."

Psalms 15: 1, 2 speaks of those who shall abide in the Lord's tabernacle: "He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart." He that has the law of God in his heart will speak the truth. He won't utter one thing and believe another.

Psalms 19: 7-9. Perfect law restoring the soul, etc. This shows the kind of being that is regenerated.

There was no gospel law in that dispensation as in the days of Christ. This was a righteous man according to the law. Galatians 3:6-8 says Abraham believed God and it was accounted to him for righteousness. The gospel to Abraham was the promise of the Christ. This was good news. That promise justified all who believed in it. The gospel as we now have it justified after Christ came. Ephesians 3:14, 15. The whole family of God in heaven and earth are known by the name of Jesus Christ. Paul says they are his people, his church in heaven and earth. Those who believe in God and work righteousness are the church of Christ, surrounded by whatever environments.

There is a visible church on earth, composed of people in our midst—local congregations form the militant church. The triumphant church is composed of those in heaven.

1 Corinthians 1: 1, 2, speaks of the local church, and shows the kind of local congregation we talk about—one composed of those sanctified in Christ Jesus; born anew: saints.

1 Corinthians 10: 31, 32, refers to the Church of God, as also does 1 Corinthians 15: 8, 9.

Galatians 1: 2 refers to the local church at Galatia; and the writer says this is the Church of God, he persecuted. (Vs. 13.)

1 Thessalonians 1: 1, and 2 Thessalonians 1: 1 refer to another local church.

Revelation 1: 4, and chapters 2 and 3 speak of the "seven churches in Asia." All these local churches constitute the Church of God.

Ephesians 4: 1-6 speaks of "one body and one Spirit." There is but one body (Rom. 12: 4, 5), yet many members (1 Cor. 12: 12, 13.) By one Spirit are we all baptized into the one body. 1 Corinthians 12: 27 says we are "the body of Christ and members in particular;" members constituting the local churches. One body can have but one head unless it is

a monster. Jesus is the head. The one body we have been speaking of is the church (Eph. 1: 22, 23), and Christ is the head. (Eph. 5: 29, 30.)

Many members of *one body* with Christ the head (Eph. 4: 15, 16), and every joint supplieth the members, edifying itself in love, maketh increase.

WILLIAMS' FIRST SPEECH.

I was pleased with prayer, and the spirit of it is that which should govern in the examination of this proposition.

I read the proposition: "Is the church of Christ (sometimes called Christian or Disciple Church) as restored by the instrumentality of Alexander Campbell and his coworkers, the Church of God in fact and in harmony with the Bible in doctrine and organization?"

I also read the Credentials of Bays:—

WOODBINE, Iowa, Jan. 8, 1898.

"This is to certify: That D. H. Bays is a minister among us, and that we hereby indorse him as being in good standing, able to defend the truth, and show up error, especially the errors of that sect known as Latter Day Saints or Mormons."

"M. PUGSLEY,

"Secretary of the Harrison County Board of the Disciples of Christ.

"A. M. HAGGARD,

"Secretary of the Iowa Christian Convention, Oskaloosa, Iowa."

DES MOINES, Iowa, January 15, 1898.

"To whom it may concern:—We hereby certify that Elder D. H. Bays, of Persia, Iowa, is a member in good standing in the Church of Christ of Woodbine, Iowa, and recognized as a minister of the gospel of Jesus Christ among the Disciples of Iowa, and the United States. Also, that as a defender of the New Testament faith and doctrine he has the indorsement of his own congregation, and that in any and all discussions with the so-called Latter Day Saints he has the confidence and indorsement of his brethren at large.

"Signed, H. O. BREEDEN,

Vice Pres. of the Iowa Christian Convention.

"A. M. HAGGARD,

Sec. of I. C. C.

"A. T. MARSHALL,

Sec. of the N. W. Dist. I. C. C."

(The above with four others of like import were read.—J. F. M.)

Note that this man as a representative of the Christian Church is backed up by recommendations as but few receive.

The rules and terms of debate were read and the proposition reread.

Bays has not defined the proposition. What does it mean? Will he answer the following questions: What is the incorporate name of the church he represents? What is the meaning of the word "restore"? And what did Alexander Campbell restore? What is the nature of the Church of God in fact? What is the character of the organization he represents, and what the organization of the Church of Christ? What are the doctrinal features of his organization? What was restored, church in Mondamin? or, is this church a part of that restored?

Did Alexander Campbell restore the Church of Christ, or a part of it?

In "Doctrines and Dogmas of Mormonism," page 82, Bays adopts methods by which to detect—a rule of identity. I hope Bays will not go back on it. What kind of a bill is he going to offer to the cashier?

He says, I am here to show you there were but two churches. I am here to examine the propositions before us.

WIGHT-BRADEN DEBATE.—NO. 1.

Wight-Braden discussion, commencing at Tabor, Iowa, May 31; Banker Nettleton acting as chairman; J. D. McClure acting as moderator for Elder Braden; F. A. Smith Elder Wight's moderator.

Proposition:—"The revelations that Joseph Smith gave to the world are true, and Joseph Smith was a true prophet of God." Elder Wight affirmed.

ELDER WIGHT'S FIRST SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:—It affords me pleasure to stand before you to present what I believe to be the truth. And believing it to be such I feel it a duty to maintain it in a gentlemanly way.

If, at the conclusion, I am convinced that Elder Braden has defeated my proposition, I will gladly yield. I have an earnest desire to determine the truth, for I know that the truth will prevail and that it alone will save in the end.

As a fundamental basis, a premise upon which to build, I lay down this proposition: We can't live without revelation; neither spiritually, physically, socially, nor morally. He gave illustration from a physical standpoint, and to illustrate the mental fact told of a case in New Zealand where a man and woman, who had not spoken for years, and to whom as husband and wife three children had been born during the time, none of whom could speak a word, as the result of having been denied present revelation as to language. All believe that for four thousand years God had spoken to men—Adam, Moses, et al. How do you *know* that God spoke to them? You say the Bible tells you so. How do you *know* that the Bible tells the truth? Isaiah 11: 11. (In passing will say the question is wholly one sided. If God *did* speak to Joseph Smith, in the judgment you'll have to meet the issue.) Here we learn that God is to set his hand a *second* time to gather Israel from Assyria, Egypt, etc. We have no Bible record of God having gathered Israel from either Assyria or Egypt but once, and no record that he gathered them from the islands of the sea; hence this must be a time subsequent to the writing of Bible history. Their great prophet-leader three thousand five hundred years ago clearly depicted their universal dispersion and final gathering. In Isaiah 29: 14, 17, we have a startling statement. God is to proceed to do a marvelous work and a wonder among the people just a little while before Lebanon becomes a fruitful field. In 1830 Joseph Smith proceeded, together with his coworkers, to organize a church after the apostolic pattern, and it was so marvelous a fact that it was like throwing a bomb into the midst of the religious arena. Many had been church organizers but he

alone had claimed divine appointment, hence the "marvelous." And since that time the mighty theological ocean has been so perturbed that wherever this work has gone incidents like that which brings us together have resulted. Only twenty-three years this side of such commencement Lebanon was restored by the descent of the "former and latter rains," after one thousand seven hundred years of desolation. Putting the two facts together can you say there is no God in it? Plenty say: "O, had we lived in days of the prophets, we would not have killed them!"

ELDER BRADEN'S FIRST SPEECH.

The proposition involves three issues: No dispute that he was the Mormon prophet. He claimed to translate—1. Book of Mormon. 2. The Bible. 3. The Book of Abraham. 4. Kinderhook plates—partially.

We shall examine the Book of Mormon, the Inspired Translation, and the Doctrine and Covenants. Why do you accept part of his translations and reject part? Why accept one hundred and five revelations and reject forty-five?

Mormons dare not debate the real issue; they try to substitute another. If an attorney were to produce in court a plate and a bill and prove that the prisoner made both he would be punished, unless he produced government authority authorizing him to do such work. If the prisoner's attorney were to admit that his client made plate and bill, and refuse to produce government authority, and propose that the government attorney throw out his indictment against the prisoner, and lay down a bill that he claimed was made by the government, of another and entirely different kind, proposing to lay down a similar bill made by the prisoner, and that they wrangle over the question which bill most nearly resembled the bill prescribed by the law, would any prosecuting attorney that was not an idiot accede to a demand so absurd? An exact bill does not prove it to be genuine, neither does one lacking in exactness prove it a fraud.

We can prove that Smith was an impostor and that he was not the real author. The only issue to be discussed is, Was Smith inspired? The Latter Day Saints dread a fair investigation. They want to drag others into it. Church propositions is a trick of the Mormons. Mormonism is not what they teach in their first sermons. Mormons should defend what they have that is not in the Bible. They accept Book of Mormon, Inspired Translation, and Doctrine and Covenants. They misrepresent when they say they have only the Bible. Cited Doctrine and Covenants, "As if from my own mouth;" "appoint" his own "successor;" greater than Christ.

Mormon Scriptures excel the Bible; Christ and apostles play second fiddle to Nephites. When you are in the fold they lay aside the Bible and give you the Inspired Translation, Book of Mormon, and Doctrine and Covenants, as infallible books. In addition it gives to you a pope; yea, more than a pope. If you can swallow all this you are just right to become a Mormon.

ELDER WIGHT'S SECOND SPEECH.

I sincerely hope that no personalities will be indulged. If assertion is all that is necessary to decide this debate, we may as well close now. We should bring *proof*. He says Latter Day Saints dread fair investigation, and in next breath says their side only should be investigated! Says we sold him our books—a peculiar way to show dread. If a man can't prove he has authority from the government to issue a bill, he is a fraud. Just the issue. Can't he see that he thus puts into my hands a club with which to batter out his theological brains? I never before knew that I kept the Book of Mormon or any of our books in the background. Why, those very books are before us now and I am defending them. He says to hold the Latter Day Saints to the real issue. Why not then investigate our claims from the standpoint of church propositions. We *should* defend the church. I've been looking for that "darkey in the woodpile" all these years, but have not seen him yet. Surely some one in our ranks should have the courage to tell you about the fellow if they have found him. But this tit-for-tat business is not my way of debating. He says we do not use King James' Bible. I have carried mine till I had to get it rebound. Says we teach that Book of Mormon alone has fullness of gospel, but Doctrine and Covenants 42:5 says that in Bible and Book of Mormon is contained "fullness" of the gospel.

I now return to my affirmative. Jeremiah 16: 14 shows that God is to do a work that is to so eclipse the leading out of Egypt that that event is to be forgotten. He is to send for hunters and fishers to do this work, and you remember that in calling Peter and Andrew Jesus said, "I will make you fishers of men." Jeremiah 31: 9, 10 shows the *Lord* is to lead them. Is the *Bible* leading Israel back? "I will keep them as a shepherd doth his flock." He will be *with* them. That will be present revelation.

Ezekiel 20: 34-38 shows that the Lord is to plead with them *face to face*. The Lord is certainly to do something. How does he do it? By revealing it to his servants the prophets. (Amos 3: 7.)

BRADEN'S SECOND SPEECH.

He says *we* can't live without food, hence must have present revelation. We live without present creation, so we live with what God has given in the Bible. God was ages in creating, consummating it in woman. He was four thousand years in revealing till the Bible was complete, and now we don't need it. I defy you, sir, to bring an idea from your books which is not in the Bible.

The work of Isaiah 29 was done by Christ. Not a hint in the Bible of a restoration from the Roman dispersion. Isaiah prophesied of the Assyrian captivity and their return therefrom. He says I made assertions. He seems not to accept his own books. Find from the Bible that Smith had the authority. How many of them preach from these books? You decide it among yourselves if these books are kept in the background. How can we settle a church proposition till we settle what are the Scriptures?

He says he always preached the King James—just what I told you. How many times have you had your copy of the Inspired Bible rebound? If Smith was inspired, he had *more* right to translate than any other. Jeremiah 16:14 refers to the action under Ezra. Find where in the Bible "last days" refer this side of Christ. Jeremiah 31:10. He can't find in the Book of Mormon where an Ephraimite ever came to America; then why quote prophecies of Ephraim? Ezekiel 20. I defy you to find any reference, except in Daniel, of a hint of any restoration except the Assyrian. Amos 3:7 related to Ezra. B. of M., page 21, par. 118-122, large type edition: This is an unmitigated fabrication. We have three manuscripts that were in existence before the Catholic Church. Show that the Catholic Church ever changed one thing in the Bible.

Smith's manuscript of the Bible was completed in 1832; left in widow's hands till 1863. Smith was to give the exact translation: In 1 John 5:7 an interpolation, also 1 Corinthians 13:5. These errors have been detected and corrected by students, but Smith did not know enough!

SECOND NIGHT—ELDER WIGHT.

He reiterated the premise. The negative has talked of a counterfeit bill. Yes, the counterfeiter is abroad in the land. Has talked about our meeting the issue squarely. It might be well to determine where the fear really is. It is certainly begging the question to accuse of cowardice. I have a paper here, the *Church Register*, Plattsburg, Missouri, from which I will read:—

"Their [the saints'] work is more dangerous to the Church of Christ than to any other religious body, and has done us more harm than any other people. When we were loyal to our original position and teaching of the Bible in regard to the Holy Spirit, we alone could meet them. Sectarianism could not.

"At present we are no more successful than others who adopt the sectarian position in regard to the Holy Spirit. All should forever abandon the idea that Mormonism is so silly, so shallow, so absurd, that anybody can defeat a Mormon. We have paid a defeat as a price of teaching preachers with such an idea their folly more than once."

And this signed by five men, all of whom I think are present. No wonder they won't debate church propositions! Yes; the counterfeiter is abroad in the land, sure enough! *Beware of him!*

We have never denied that the Book of Mormon contains the fullness of the gospel, but protest against his statement that it *alone* does so contain.

Joseph Smith appointed his own successor! Was it more of a crime for him than for Moses and Elijah? (Num. 27; Deut. 34; 1 Kings 2:15.)

"In thee and in thy seed." Not a hint that he is to be a Messiah. Abraham pointed to Christ prospectively, they backward, *through the gospel*. Creation ceased with woman. True. But we have procreation, and in it the manifestation of present revelation. If God wished me to do a special work, how would I determine it without present revela-

tion? "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets."

Says all those prophecies refer to Assyrian captivity. That was their *first* captivity in Assyria, and God was to set his hand the *second* time to gather from there and Egypt, and from the islands of the sea. Says Palestine was restored after seventy years' rest. But it did not enter into the condition seen in Isaiah 34, during that period.

Smith was the *only* one claiming right to build by angelic ministration.

SECOND NIGHT—ELDER BRADEN.

Like him I will run my own side of the question. We read in the Book of Mormon where the Roman Catholic Church took away many things from the Bible. Smith claimed to give just what the authors wrote. The Lord spake unto Moses. Third person changed to first, "I God;" in Book of Mormon, I Nephi; same author. Created spiritually before naturally. The *tree* became a living soul! Adam-God theory. Satan offers salvation! Adam asked why he offered sacrifices. God called men by Holy Ghost to repent.

Anti-masonic times, hence Master Mahan! Do you get the jingle? "Master Mason." Cain the father of the negro. Represented as having a written language, while it was not had till after the flood. Water baptism way back there. Mormonism complete. Original sin taught. Had the name of Christ. Immortal glory when Moses did not hint of future life. Couldn't Enoch play witty? Heart expanded wide as eternity. Bowels yearned and all eternity sho-o-k. What a bowel-ache! Enoch's city meet New Jerusalem and didn't know of old. Genesis 14 lingo about Melchisedec. All had that priesthood and taken up into heaven. Are you people ready to believe that all these things were had before the flood? Such stuff! The most infamous thing Joe Smith ever did was to lay his hand upon the word of God and stick his balderdash in it. Why is there not a hint in the Bible that these things were before the flood? If Inspired Translation is God's word, King James' is not. The Inspired Translation was made by an anti-proslavery bigot in 1832.

ELDER WIGHT.

The attack made upon the Inspired Translation is parallel with that made by infidels upon King James'. Genesis 43:30; 1 Kings 3:26; Jeremiah 31:20. Their bowels yearned; and Isaiah 16:11, "bowels sound like a harp." Should I descend to the depths of ridicule I could talk about a brass band being somewhere. As one claiming to be a Christian minister I trust I shall never descend as low as my opponent has gone to-night. This answers his entire half hour. Says Ezekiel 20 and Amos 3 were uttered eight hundred B. C. What if they were? It is their fulfillment and not their utterance of which we speak. Tells us Book of Mormon says the Roman Catholic Church would change Bible. It says no such thing. Why put words there that cannot be found? It says great and abominable church. Paul said the mystery of iniquity doth already work. Doctrine and

Covenants 42:15. The Scriptures are to be preserved—a true prediction, hence Smith was a prophet. Emma kept them in safety. Compared King James and Inspired Translation in Matthew 8:11, 12; John 3:32, 33.

We believe the Book of Mormon to be a record of the prehistoric Americans. Says scholarship has proved interpolation and changes—agrees with Inspired Translation. Give him rope and he will hang himself. Deuteronomy 13 and 18, how to know a true prophet. J. Smith called the world back to the true God. "In the and thy seed" another prophecy fulfilled; whip Utah people with that. Law of creation now executed in procreation and the foliage and vegetation, we now see demonstrates present revelation. Malachi 3:6, God unchanged; Zechariah 14; Christ to come the second time; Acts 1, in "like manner" as he goes. Angels were sent prior to his first coming, so they will have to be sent prior to his second, or else God will change. Matthew 24, Luke 21; signs were to precede his second coming. Matthew 24:3, "What shall be the sign of thy coming and of the end of the world?" Matthew 24:14, "gospel of the kingdom" to be "preached;" a fine chance for the detector to be applied here. Jesus says, "If any man will do his [God's] will, he shall know of the doctrine."

BRADEN.

He don't know the difference between creation and procreation. God perfected his work in creation, also in revelation. He says we have suffered defeat. Not on those propositions, however; but on acting the fool in discussing them. The Bible is defective; the Book of Mormon is not. Unless Christ's work is defective, there is no place for Joseph Smith. Doesn't he know the difference between answer to prayer and revelation.

Book of Revelation written in year 65 not 98. John says in last chapter, "Come quickly"—right away. Do we need a revelation to preach, baptize, administer Lord's supper, etc.? No.

Calling out of Egypt was first; from Assyria, second. They went to islands, — China, etc. Acts 2, Jews out of every nation under heaven. "I, Clark Braden," in former propositions discussed. Kelley made me put that in. How wide is eternity? Diaz long before published a book advocating the American Indians descendants of Israel. Errors in Bible as found by scholars were not corrected by Smith. The most dangerous counterfeit is that printed on stolen government plates. Isaiah 2, Micah 4, refer to last days of Jewish dispensation. You keep these things in background in your first preaching. Children of the kingdom referred to Jews, Matthew 8:11, 12. What has he quoted from the Bible to show that Joe Smith was a prophet? You Mormons mention one passage he has shown, if you can. Where is his defense of anti-Masonic-proslavery baptism, etc., before the flood?

THIRD NIGHT.—ELDER WIGHT.

Was amused and yet pained that Elder Braden in his closing speech last night told you that I had not made a point. Like the

boy, fearing his picture of a horse would not be recognized he wrote beneath, "This is a horse." Why, he insulted your intelligence by such a statement, and your feelings by the depths to which he descended in his expression. Said I could not mention a place where I had used the Inspired Translation twenty times. At Kingsley, Iowa, in fact, I make use of it yet. Made light of tree having living soul. By resorting to his tactics could make fun of a tree having knowledge of good and evil. He distorts the meaning and ridicules his construction. Soul: "The seat of real life or vitality."—Webster. "Thou sun, of this great world both eye and soul."—Milton. He knows we do not teach Adam-God. Why bring it up?

Adam knew God in Edon. Why not Christ? See John 17: 5: "Glorify thou me with . . . glory had . . . before the world was."

Smith entered into Masonry hence could not have been striking at it. Let him prove no written language before flood. Ridicules baptism then Paul says gospel to them. (Heb. 4: 2; Peter; Acts 3: 20.) Says all prophets prophesied of Christ. Jesus (John 8: 5-7) said Abraham rejoiced to see his day. Before Abraham was I am. 2 Peter 2: 5. God saved Noah, a preacher of righteousness. Romans 1: 17; righteousness of God revealed in "the gospel." Scoffs the idea of Adam knowing about original sin. He was the guilty party; he should have *known* it. Genesis 9: 25: Curse of Canaan is just as likely to have been a basis for slavery and the colored man as Inspired Translation. If blasphemy for Smith to translate, what of Campbell? In preface of his translation Campbell says: "But some are so wedded to the common version, that the very defects in it have become sacred; and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance, is viewed very much in the light of making 'a new Bible,' or of 'altering and amending the very word of God.'"

Says I don't know difference between creation and procreation. *Pro.* means for. Creation was the act of producing without the existence of previous kind; procreation is creation resulting from the union of kinds. In it we have present revelation. Creation changed in form, not in fact. If Bible is completed revelation, why don't it bring us out of this religious chaos? He confounds revelation with plenary inspiration. Revelation has degrees. Had the brother's prayer been answered it would have been revelation to the extent of the answer. Revelation is to disclose, uncover, make known. Having never met him before, our chairman is a revelation to me. It is immaterial whether John wrote the Apocalypse in 65 or 98 A. D. Was banished to Patmos under Domitian in 95. His predictions have not all been fulfilled. He reads from Acts 2 and then said Jews were in all nations. Don't he know that Roman governors ruled in Judea then? This is the way he meets my argument about God setting his hand the second time—about like all the rest

of his Scripture exegeses! "Wide as eternity." Figurative when in King James', but when found in Inspired Translation he literalized. Why so unfair? Suppose I turn to Philippians 1: 8, and ridicule, as has been done by him.

ELDER BRADEN.

Will now examine Doctrine and Covenants. Smith gave one hundred and fifty revelations. There are one hundred and thirty-five in the Utah edition, one hundred and nine in the Lamoni. King Follet sermon the foundation for plural Gods. This book is to be assailed as the real Mormonism—their confession of faith. Page 102 spoken as by God's own mouth. Page 118; the Devil led astray one third of the angels; taken from Revelation 12, in which John was picturing something away down in the future. Page 211; Lucifer, the Devil; Isaiah 14: 12 says it was the king of Babylon. Pages 128, 129; didn't mention slavery. Said Cain was made a black man. Spirits of dead men never called angels. Page 96; baptism of fire; Joe's ignorance. Page 107 "Adam means many"—an ignoramus' blunder! It means man. Page 214; tells us what "telestial" means. Pages 295-299; literal descendants of Aaron. What balderdash! Page 255; Alphas and Omegas, Greek and Latin, ignoramus' blunder. *Sum and Bonum*—that's Latin for you! Pages 295, 199; no Aaronic priesthood now; Christ only Melchisedec. Page 199; Mormon hierarchy. I'd like to have scripture for more than three of these officers. Page 225; infant baptism and ordination. Page 65; only church. Page 227; all who reject will be damned. Page 75; John to live; Bible said he would die. Bowels hurts my friend. Why not tell us how to measure time in miles and how space can shake? Page 218; Michael; 294, father of all mankind. Book of Mormon don't teach polygamy directly, "for if I will saith the Lord," opens up the way. Page 291; Adam, ancient of days; 79, ancient of days brought before the Father. Adam the Father, God. Judge Philips said the Utah church introduced this, but it is right here in the Doctrine and Covenants, and Kelley put his foot in it when he wrote that out for Judge Philips.

Book of Mormon "fullness of gospel" in three places; Bible in one, page 308 "In thee and thy seed." Paul says Christ, not Joe Smith. Page 226; Book of Mormon new covenant. Page 65, only church on earth. Page 97; blessing children; Christ blessed for five thousand, therefore we should. Two hundred children baptized at eight, with that age the only qualification. Page 332, 35, 38. Baptism for dead—why not practice now? Page 244; feet washing—why not practiced? Pp. 300, 301; tithing mentioned in Old Testament not in New. P. 255; endowments. Utah people consistent with book, p. 109; work miracles when called upon, yet they won't do it.

ELDER WIGHT.

Faith required for miracles; sign seekers not to have them. Jesus could do no mighty miracle because of their unbelief. Lam. 2: 11; Jeremiah's liver poured out on the earth. It is he, not I, that has

the ache. They did not know of Ancient America before 1830 in English. Baldwin, 1871, "Ancient America," p. 102; "Native Races," vol. 4, p. 79. Let him read his proof rather than assert it.

Government has to give *authority* to issue bills. He don't claim any authority from God. Doctrine and Covenants 19: 2 shows that we are to give heed to his words that he received while *walking in all holiness*. Let him read Exodus 4: 16: "instead of God;" 7: 1: "I have made thee a god to Pharaoh;" Ps. 82: 6: "ye are gods." Had he found this in Doctrine and Covenants, how terrible it would have been! Luke 10: 16: "He that heareth you heareth me." John 10: 34-36: "Ye are gods."

He says Isaiah 2 and Micah 4 were fulfilled in days of Christ! Well, so they have not learned war since then(?). That is his interpretation of scripture!

Now for the Inspired Translation, Genesis 19: 8, King James men were to do with Lot's daughters as they willed; Inspired Translation, they were *not* to. Exodus 7: 1. Joseph's prediction about manuscript preserved in safety fulfilled; was a true prophet. Had some great man uttered such, he would have been a prophet. Exodus 23: 3, King James, not countenance a *poor* man; Inspired Translation, not countenance *wicked*. John 6: 46. "No man hath seen God." Genesis 32: 30, Jacob saw him. No contradiction in Smith's. Acts 9: 7: "heard" "voice;" 22: 9 *did not* hear voice. In the Inspired it reads alike in both. If Smith were a moral reprobate, why give to the world a higher moral translation?

ELDER BRADEN.

Now is a good time for all Mormons who can't stand it to go out. We only have his word that he preached from Inspired Translation. Did Adam know anything of Christ's glory? If the prophets knew of Christ why don't they tell us? Smith changed his mind on Masonry. I don't have to prove there was a written literature in Adam's time. Is all righteousness in the gospel? Faith, etc.? Can't find a word in Campbell's translation not in the Greek. Smith put in over fifty interpolations. He doesn't seem to know the difference between translation and interpolation. I don't know a set of Kilkenny cats worse than the Mormons; revelation against revelation; dividing into sects—forty or fifty of them; when will they stop? Quoted Acts 2 to set aside assertion that Israel was not scattered before Roman dispersion. How can I have faith to command mountain unless God tells me to? Did not say American antiquities not known prior to 1830. That is a falsehood, sir! Said the idea that Indians were Israelites had obtained.

Page 52 Braden and Kelley Debate; fifty authors to prove it. I don't issue Bible bills; give out the bills God gave. Don't give new revelations. God's mouthpiece, I have no objection to it being there if he were a prophet; but it is folly to apply it to Joe Smith. Isaiah and Micah were fulfilled in Christ. Countenance a poor man. Countenance in face—Thou shalt not browbeat. John 6: 46, seeing God. Hosea, an inspired prophet. Says Jacob saw an angel.

Immoral passages left in Smith's Bible. Book of Mormon teaches revenge. Mountain Meadow Massacre—Joe Smithism gone to seed. Doctrine and Covenants 268, 277, 285, 286, "Avenge me of mine enemies." P. 306; God's vengeance poured out. J. D. Lee murdered in fulfillment of this. P. 194 means this: "Don't get in debt to your enemies, but borrow and purchase on credit, and pay back when you get ready." Lord tells them to steal. In fact that's what they did both in Missouri and Illinois.

FOURTH NIGHT.—ELDER WIGHT.

Deuteronomy 14:21, King James, give or sell flesh that dieth of itself to aliens. Inspired Translation, shalt *not* give it. Told us last night that King James was his ox; Inspired Translation mine. Why don't he accept Campbell's translation as his "ox," when he defies me to show a word in it not in the Greek? Somebody else afraid to bring their Bible out!

In denying the necessity of present revelation he parallels the unbelieving Jews (John 9:29-34.) "God spake unto Moses, but as for this fellow, we know not whence he is." Jesus says he that doeth God's will shall *know* of the doctrine. Mr. Braden says he knows God spake for four thousand years, but he won't do so *now*. Doctrine and Covenants 32:3, can't be saved without faith. I am testing Joseph Smith—testing the bill. Braden says he is circulating God's bill. It is Campbell's interpretation rather than he is circulating. Hebrews 11:6, faith a gospel principle; Smith all right so far. Doctrine and Covenants 2:6, repentance taught. Matt. 3:2; 4:17; John 1:6, with Mark 1, and Luke 3, teach it. Doctrine and Covenants 17:21, baptism by immersion in water. Matt. 3:11, Jesus baptized; Matt. 28:19, Jesus taught; Mark 16:16, Jesus taught. Doctrine and Covenants 32:3, confirmation by laying on hands. God gives Holy Spirit. Same in Acts 8:14-18; 19:6. The test works like a charm in every case; thus far bill is genuine. Doctrine and Covenants 28:3, resurrection of dead. Same in John 5:25-29; 1 Cor. 15:12-26; Doctrine and Covenants 18:1; judged according to deeds. 2 Cor. 5:10, Rev. 20:12, same. He told us last night that Christ is now reigning. If so, I don't want to be here when the "little season" comes. Zechariah says Christ will come to Mount Olivet, and it will cleave in twain. That has not yet been done. Will you take the Bible or Braden? Says no record of dead man's spirit coming to any in form of angel. John says the angel said to him, "I am thy fellow servant and of thy brethren the prophets." Doctrine and Covenants 38:5, virtue; 2 Peter 1:3 teaches same.

Braden says saints fight like Kilkenny cats. When he *proves* it, I'll meet the issue.

D. C. 42:17, knowledge. 2 Peter 3:18, same. D. C. 6:8; 11:4, temperance. Acts 24:25. D. C. 30:3; Rom. 5:3, 4, patience.

Suppose we do fight like Kilkenny cats, what has that to do with the question at issue?

ELDER BRADEN'S FIRST SPEECH.

He has read you some good things, but what I want to know is, did Smith get them

from heaven? Some of the grandest sermons have been preached by the greatest scoundrels that ever disgraced our country. Cowdery to convert Lamanites. Defy him to show that one was converted. D. C. 231; New York and Boston to be destroyed in a little while. Prophecy failed. Page 138; Covill's heart was right. Mormon God saw he had stuck his foot in it, hence gave another revelation. Page 185; Smith to preach in Cincinnati; didn't do it. Page 259; Zion not to be moved; it was. Page 278; Smith's army to conquer; died of cholera; bummed their way home. Page 321; Smith to triumph over enemies; killed in less than two years. Pages 300, 301; one tenth to be paid. Page 193; if don't pay, be burned. Page 109; Joe not to have strength in temporal things; six footer! born tired! Page 140; Smith's family well provided for. Page 202; committee to edit Book of Commandments; page 201, carry to Zion; page 230, money sent to publish it; page 63, one hundred and sixty-three pages destroyed by mob; enough collected to make ten copies—I have one of them. Church accepted that book; revelation entirely changed; revelation addressed to three witnesses not in Book of Commandments; the Lord learned something and changed the revelation, then lied and said they were the same. Exodus 22, Leviticus 15, means if an animal get killed they could give it to the stranger or sell it to an alien. Genesis 6:6 simply indicates a change of purpose in the mind of God. John 29:30, let them prove their claims to working miracles like Jesus did. Says Smith preaches faith—I can say the same of all impostors; they all steal from the New Testament. The Christian dispensation began with the ascension of Christ. Statement of angel to John, "I am thy fellow servant," is doubtful translation. If he will give me file of *Herald* I will show him where they have wrangled. Beside Smith preaching good things, what proof has he given of his prophetic mission?

ELDER WIGHT'S SECOND SPEECH.

If assertions prove a case he has succeeded admirably. He says he can show from Koran same as I have shown. Why don't he bring that book and prove his assertion? I have a Koran, and it does not teach these things. Says the question is, Did Joseph Smith get the revelation from God? Proposition is: "The revelations that Smith gave to the world are true, and he was a true prophet of God." He calls for miracle. Here is one (reads from "Hayden's History of the Disciples," pp. 250, 251). Just think of him claiming to be a minister of Christ and ridiculing healing when Jesus taught it! We take the Bible as it *reads*—he *doesn't*.

I will now continue affirmation. Doctrine and Covenants 17:3; 1 Tim. 6:3; godliness or righteousness; D. C. 38:5, 1 Thess. 3:12, brotherly kindness. D. C. 59:2, Matt. 32:29, charity—love thy neighbor as thyself.

Braden called me a fool. Bible says such an one is in danger of hell fire. Doctrine and Covenants 104:11, Luke 6:13, apostles, special witnesses. Acts 1:7, 8, Holy Spirit made them witnesses. Doctrine and Covenants 107:39, Amos 3:7, prophets. Doctrine

and Covenants 104:11, Luke 10:1, 17, seventy. Doctrine and Covenants 104:7, 2 Timothy 4:5; evangelists. Doctrine and Covenants 17:9, Acts 20:17, elders. Doctrine and Covenants 104:32, Titus 1:7, bishops. Doctrine and Covenants 17:10, Ephesians 4:11, 2 Chronicles 15:3, priests or pastors. Doctrine and Covenants 17:11, Acts 13:1, teachers. Doctrine and Covenants 17:11, 1 Timothy 3:13, deacons.

Thus I have shown you the exact counterpart of the gospel and church organization.

1 Corinthians 12:3; man cannot say that Jesus is the Lord without the Holy Spirit. How can Braden say it? The Holy Spirit gave nine gifts. All churches believe in three of them. What right to believe in few and reject so many? Said he could not have faith to remove mountain unless God told him. Just what we have been contending for. He has given his whole case away.

ELDER BRADEN'S SECOND SPEECH.

He has said I falsified their books. A man who says I have read into their books what is not there, is a lying scoundrel! Claim to be filled with the Holy Ghost—acting the hypocrite. Now quit it, sir! Book of Mormon, page 20, what is meant by great and abominable church? God repenting is used eighteen or twenty times. Amos 3:6, evil in city, and God has done it, means his judgments. Speaks of laying on of hands; tries to lead me to change proposition; you can't do it, sir. They are chuck full of signs, but can't prove them. I could bring in spiritists, mesmerists, etc., etc., and they will testify of healing—hundreds of cases.

Do they quarrel? How is it closer home! I am not disputing what was in the apostolic church; it is what he claims in his dispute. I can say by the Holy Ghost that Jesus is the Christ, for we have Holy Ghost's words right here (in Bible).

Read a list of questions and handed to Elder Wight at conclusion.

CONFERENCE NOTICES.

Northern Michigan district conference will convene at Coleman, June 24. Any company of ten or more coming to conference from any one point, who will club together and purchase one company ticket, will get one third off on their fares, and on returning at the same rate. Do not forget to bring your basket with provisions, and thus lighten the burden of others. Those wishing to pay their way at hotels will obtain reduced rates. Everybody come who can; there will be a large gathering, and as usual we expect a grand good time. Let every branch and officer report; send reports to me at Coleman, Michigan. J. J. CORNISH.

DIED.

BRICKMAN.—At the family residence in Brown County, Illinois, April 27, 1898, Sr. Matilda J. Brickman, aged 49 years, 4 months, and 4 days. She was the daughter of Elder John Robertson, deceased. She joined the church in 1861, being baptized by Elder George Morey. She leaves a husband, who has been blind for several years. Funeral services by Elder S. J. Salisbury.

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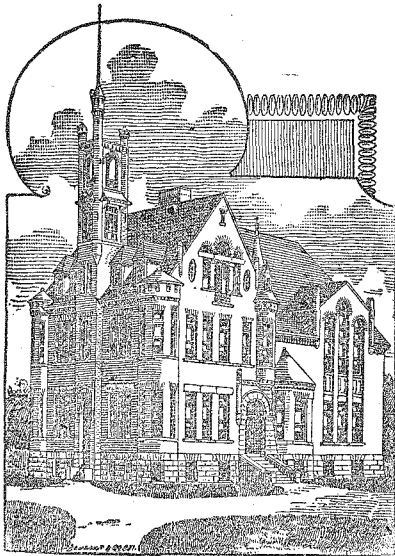
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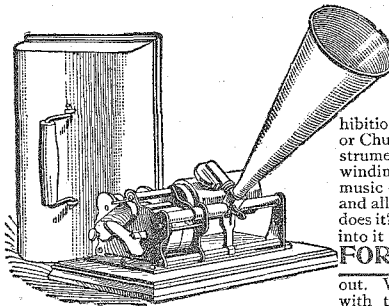
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, June 15, 1898.

No. 24.

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GROWING BREADTH OF RELIGIOUS VIEWS IN THE PROTESTANT CHURCH.

THE most interesting feature of the reception given to Archbishop Corrigan at the Metropolitan Opera House on Thursday evening was the participation in it of a number of Protestant gentlemen, prominent in the politics, business, and society of the city. The occasion was one of congratulation to the Archbishop upon having completed twenty-five years of successful labor on behalf of the Roman Catholic Church, and the Protestants referred to not only testified silently by their presence on the stage and in the boxes of the opera house their respect and admiration for the eminent Roman Catholic prelate, but two of them delivered orations in praise of him and his work.

Until within a comparatively short period an occurrence like this could not have happened. Fifty years ago, certainly, there could not have been found in this city a single Protestant who would have been willing to join with his Roman Catholic fellow citizens in celebrating the achievements of a priest of their church, much less to give utterance in words to his approval of them. At a still earlier epoch the universal belief of Protestants was that the Church of Rome was anti-Christ and a spiritual Babylon, fitly described in the Apocalypse as an abominable harlot. The memories of the Spanish

inquisition, of the cruelties perpetrated upon the Protestants of Holland, and of the condemnation of Galileo were invoked to stimulate hatred of the scarlet woman and to inspire the treatment as social and political outlaws of all who acknowledged her claims to authority.

How wonderfully this intolerant hatred of Roman Catholics has given way to the advance of civilization, and how it has been succeeded by more genial sentiments, Thursday's celebration is convincing proof. The Roman Catholic Church has not changed its character nor abated one jot of its pretensions to be the only true Christian church. In its eyes all Protestants are schismatics and heretics, and if it could rescue them from their errors by any measures however painful, those measures it would not hesitate to adopt. Undeterred by their consciousness of this fact and seeing only the good done by their traditional enemy our New York Protestants come bravely forward to acknowledge that good and to extol it.

Probably this indifference to Roman Catholic censure through an overpowering admiration for Roman Catholic excellencies may be but a part of the growing indifference to the trammels of all religious authority which has lately become so conspicuous among leading Protestants. The fear of the thunders of excommunication may have been dissipated by the same skepticism as that which has dissipated respect for the authority of the Scriptures and loyalty to the ancient creeds of Protestant ecclesiastical bodies. But, whatever it springs from, it is an encouraging sign of progress in religious freedom and in religious liberality.—*New York Sun.*

METHODISTS IN DOUBT.

STATISTICS ARE PERPLEXING.

METHODIST ministers are worrying over the fact that the increase in the church membership this year is not equal to their expectations. For 67,467 increase last year they have added only 19,500 members, and the

comparison of results alarms many of them. At the Methodist preachers' meeting to be held Monday afternoon they will discuss the situation. Dwight L. Moody will be present, and in the course of his address it is thought he will offer some advice as to ways and means of stirring up religious enthusiasm.

The falling off in the increase has been the subject of much discussion in the church since the publication of an article in *Zion's Herald* about a month ago which laid the responsibility of the church's meager achievement upon the Epworth league. It was charged that the league was lacking in spiritual aspirations and that in many churches it was nothing more than a social club. The same criticism was applied to the Christian Endeavor society and other young people's societies in connection with churches.

DO NOT AGREE WITH THE WRITER.

Bishop Ninde took issue with the writer of the article, and many pastors opposed the views expressed in the *Herald* article, among them the Rev. W. T. Perrin, of Boston, who, while denying any decline in the soul-saving efficiency of the church, said the ministry would be to blame if there were.

The Rev. H. C. Jennings of the Western Methodist Book Concern said yesterday: "It is just the swinging of the pendulum. If any cause is to be assigned I think the action of the last conference may have had something to do with it; also the fact that the church is losing something of its eagerness for sensational evangelists. Those who do enter the church are people of solid character. The day of clap-trap is past. I don't think there is any cause for anxiety on account of statistics."

EDITOR THOMPSON'S COMMENT.

David D. Thompson, of the *Northwestern Christian Advocate*, said: "In the history of the Methodist Episcopal Church in this country there has been an actual decrease in membership sixteen times. The most serious was in 1846, when half a mil-

lion members left and organized the Methodist Episcopal Church South. For seven years during the one hundred years' history of the church, down to 1874, the increase in membership has been 100,000 or more; with the exception of these years the average increase for the century would be about that of the present year."— *Chicago Record*.

FORESEES A NEW THEOLOGY.

PROFESSOR HERBERT L. WILLETT, of Chicago University, in an address on "A Religious Forecast," delivered last night before the Congregational Association of Illinois, made the assertion that Christianity has as yet only partly emerged from the confines of heathenism.

In support of this statement the speaker cited the doctrines which have prevailed in the past. He pointed to the tendency to scientific inquiry and the application of critical methods to the scriptures, and, admitting that analysis had thus far been destructive, declared that the removal of error was opening the way for a constructive theology and the growth of a deeper sense of work in the common cause of man.

If the plan favorably reported from committee yesterday afternoon be adopted, the association this morning will establish a ministerial bureau, devised to bring together pastorless churches and churchless ministers. The bureau is expected to be self-supporting. When a minister is supplied with a church through its agency he will make a cash return for the benefit received and the churches for whom pulpits are filled will pay for that service. Action on the matter was deferred until this morning.

Several important matters will have to be decided to-day, among them the fate of the State Foreign Missionary society. The Rev. Joseph H. Selden of Elgin, chairman of a committee appointed a year ago, reported in favor of a more compact organization. The report was tabled, with the understanding that it be called up again.

The Committee on Resolutions was busy all day and will report at this forenoon's session. It will bring to the front the dispute which threatens most to the peace of the association—that on the advisability of making a

stand against universalism. Many of the members of the association believed that the Rev. E. S. Carr's proposed resolution demanding strict orthodoxy on the doctrine of retribution would be killed in committee, but committeemen were strenuous in their denials of any clash in their meeting.— *Chicago Tribune*.

INTERNATIONAL TEMPERANCE CONGRESS.

An International Temperance Congress will be held at Prohibition Park, Staten Island, New York, from July 1 to 6 inclusive.

The object of the congress is to secure an exchange of views so that the different classes of temperance workers may become better acquainted with the work and purpose of one another, and to discuss plans for united effort along such lines as the following:—

1. To prevail upon the 115,000 physicians in the nation to cease prescribing alcohol for internal use, except as they would prescribe other poisons.

2. To bring the leading life insurance companies to acknowledge publicly, what they admit privately, that total abstainers are at least twenty per cent safer risks than moderate drinkers, and then to take the further logical step to grant these total abstainers the benefit of their abstemious habits in lower insurance.

3. To urge upon the more than 300 universities and colleges of America to protect their students by providing clean and anti-liquor surroundings.

4. To see that the millions of children in the Sunday schools are systematically fortified against the drink habit by moral and spiritual arguments, as they are now beginning to be fortified in the public schools by physiological and hygienic arguments.

5. To urge upon the 100,000 clergymen in this country to preach systematically, at least once a month, on temperance.

6. To teach the industrial and commercial classes to recognize the vital bearing of total abstinence on their respective interests.

7. To agitate for total abstinence as a qualification of teachers in our public and other schools—as it is rapidly becoming a qualification of engineers and others who handle complicated machinery, there being found nowhere more complicated workmanship than that of the immortal human minds and hearts, which are placed within the training of teachers.

8. To agitate for total abstinence in the officers and men of the army and navy who are placed, not to defend simply a railroad train, but a government.

Also, there is to be an exchange of views on such questions as, Fermented and unfermented communion wine; Partisan and non-partisan prohibition movements; The best substitutes for saloons.

SPECIAL NAVY SUPPLEMENT.

THE subject of our Navy is one which is all-engrossing at the present time, and the

desire for accurate and reliable information concerning our vessels has induced the *Scientific American* to publish a Special Navy Supplement of 40 pages, with 90 illustrations. Every effort has been made to explain what the Navy is. Comparisons have been drawn, not only between the various types of vessels, but also between different vessels of the same class. The descriptions are couched in untechnical language, and after a careful reading of this number any one can discuss the merits of the various vessels very much as he would talk of the good and bad points of a horse. The clear diagrams showing the differences between these modern fighting machines render analysis of this kind easy. It is beautifully illustrated by half-tone engravings and woodcuts showing not only the naval vessels themselves, but guns, gun turrets, conning towers, steering apparatus, etc. This number has a colored cover and colored map of Cuba. Price, 25 cents. Munn & Company, 361 Broadway, New York, are the publishers.

MR. PATTON AS A PESSIMIST.

President Patton, of Princeton, doesn't take a very high view of the abilities of this generation. In an interview published in a local paper he says:

"This is an age of second-class men. When Bismarck and Gladstone have passed away what really great men will be left? The periods of greatness of literature or statesmanship are recurrent. The Elizabethan age was a marked period; the early Victorian era gave us many men great in statecraft and literature. We have fallen on a barren time now. Mr. Augustine Birrell phrased it very well when he said that the only men who had anything to say were scientists, and they did not know how to say it; and the only men who knew how to say anything were the literary men, and they had nothing to say. In reading Tennyson he said: 'I may put by in my memory the lines that I think are worth remembering. The others I am willing to forget as soon as I have read them.'"

"Is it not remarkable that this generation has not one great poet?" was asked.

"It is a fact," said Dr. Patton. "We are left to choose between Mr. William Watson, who poetizes on poetry, and Mr. Rudyard Kipling. Not that I would belittle Mr. Kipling, for I think that if he ever becomes serious he may still do something worthy. In fact, he has done recently something which seems to bear the mark of inspiration. His recessionary was the literary feature of the Queen's jubilee."—*Ex.*

ADDRESSES.

- J. F. Mintun, Box A., Magnolia, Iowa.
- L. F. Johnson, Minneapolis, Kansas.
- L. R. Devore, Graysville, Monroe County Ohio.
- T. A. Hougas, Supt. Gen. S. S. Association, Henderson, Iowa.
- Peter Anderson, Stanberry, Missouri.
- W. R. Armstrong, secretary, 14 Council Street, H., Manchester, England.
- Elder Henry C. Smith, No. 647 South Spring Street, Los Angeles, California.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, June 15, 1898.

No. 24.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 15, 1898.

PALESTINE.

It is customary with some to thoughtlessly speak of the great and important work done in Palestine as done in a "little corner of the world," but this is exactly the reverse of the truth. Some time ago we wrote an article, which was published elsewhere, in which we took the position that no country in the world could have been better adapted to the work performed, because of it being, in the time of Christ, as near the center of the then known world as possible, and because of its variety of products, scenery, and climate; and also because it was situated on the "highway of nations," thus affording facilities for the spreading of the glad news not surpassed by any nation or country then known to the world. We then, and do now, wonder how any one could speak of it as a "little corner of the world." We see now that "Dr. Theobald Fischer, Professor in Marburg," takes this view of the subject. In an article on Palestine, published in the May and June (1896) numbers of the *Geographische Zeitschrift*, extracts of which are published in the *Palestina*, of London, England, for June and July, 1896, occurs the following:—

But another feature made itself felt, which was in strong contrast to that exclusiveness; Palestine's position in the midst of, and in close vicinity to, the great commercial routes of the world. Palestine offered no allurements to the Lords of those routes, but its inhabitants were enabled to introduce their products, material and spiritual, into the traffic of the world. This position of the country showed its effects upon the spreading of the Jews and Judaism about the beginning of the Christian era. The Jews went to Abyssinia, South Arabia, and India; to Egypt, in whose center of commerce, Alexandria, that metamorphosis probably took place, which turned an originally agricultural into a mercantile people; to Barka, where they were very near founding a new empire at the com-

mencement of the second Christian century, and further through North Africa and Southern Europe. Christianity proceeded in a similar way. . . . If the orthodox cosmographers of the middle ages, mainly from religious causes, considered Jerusalem as the center of the world, and marked it as such on the maps, it was not altogether without geographical foundation.

To us this appears to be an important point. In the former dispensation God chose a central point, and one possessing the greatest facilities for the spreading of light, in which to establish his work and set up his kingdom. In like manner he chose one of the central and most important nations of the earth, and the one in which the greatest religious liberty was guaranteed, and hence possessed the greatest facilities for the spreading of light, in which to establish his work and set up his kingdom in the last dispensation. The importance of this should not be overlooked, and to represent God as doing a work, either *then* or *now*, which so vitally concerned the whole world, in a "little corner," is misrepresenting him. Dr. Fischer's remarks concerning the present condition and future prospects of Palestine will be especially interesting to the readers of the *HERALD*. He is quoted as saying:—

The population of Palestine is chiefly an agricultural one; cattle breeding takes only a second place. The cultivation of the ground progresses everywhere, especially in the neighborhood of the towns. Arboriculture—the vine included—ranks first. Jaffa is, for several kilometers, surrounded by orange groves. Olive groves are found all over the country, even east of the Jordan, the largest being those in the neighborhood of Gaza. The fig tree is also cultivated. . . . The production of wine is being carried on on a large scale around Haifa, Jerusalem, Es Salt, and other points, especially about Hebron. Cereals, cotton, sesame, and tobacco are also grown. The wheat of Palestine is held in high esteem. . . . Little cheerful as the aspect is that Palestine presents at the present day, the question as to its future can be answered with the greatest confidence. The moment a wise and benevolent government is established, and the development of the country is aided by good management, a new departure will set in. Even now a progressive movement can be noticed, in consequence of improved communication, and increased European influ-

ence. This is most noticeable in Haifa, Jaffa, Nazareth, and, above all, in Jerusalem; in a slighter degree, even in the country east of the Jordan. The small town of Nazareth alone possesses three hospitals, seven convents, and twelve schools of Europeans, in some of which artisans are being trained. In Jerusalem, where the Mohammedan population forms already a minority of the inhabitants, the Jews have seventy synagogues, besides numerous other institutions. Christians of all nations and denominations have their churches, convents, orphanages, schools, etc.

The settlements on the plateau to the north extend to a considerable distance. The narrowly built city harbors within its irregular square of barely four kilometres not less than twenty-four religious communities, twelve of which are Christian. Jerusalem with its ever varying scenes presents now more than ever the aspect of a peculiar cosmopolitan city, of a holy city, the seat and center of three cosmopolitan religions. Even east of Jordan cities, desolate for many centuries, rise up again. . . .

Although the layer of soil may have become somewhat thinner and more broken, and, perhaps, the showers somewhat less frequent and more irregular, yet are the conditions of the country still essentially the same, especially in view of the progress made in the mechanical appliances. Palestine can again become "The South," and the granary of the Southeast Mediterranean and of Europe. It is capable of increasing its population fourfold; *i. e.*, to three millions, or 100 per square kilometer. It only requires a development of its agriculture. . . . The plain to the coast west of the Jordan, with its infinite water supply could support a very dense population, and the conditions are highly favorable for the growth of oranges, cotton, tobacco, sugarcane. On the plateau west of the Jordan also it only wants a husbanding of the water supply, especially a storing up of the winter supply, to turn a large portion of the land into garden plots, such as are found at present only near Bethlehem, Nabulus, Djennin, and a few other places. With increased artificial irrigation more valuable articles could be produced everywhere, for which there would be no lack of good markets in the country or on the Mediterranean, especially in Egypt. The valley of the Jordan could be turned into a tropical garden over its whole extent. Its dates would be like in ancient times, better than any other, and far better than the Egyptian; it would grow oranges, cotton, sugarcane, bananas, and, in winter, all sorts of vegetables. Jericho, now only five days' journey from Berlin, can be reached from Jerusalem by an easy morning walk; it lies 1,050 meters lower than the latter city and its temperature is in January 2° centigrade above that of

Cairo; it can again become what it was at the time of Herod, a magnificent winter abode. It would derive additional value from the hot mineral springs in its vicinity, at Tel el Hamman (Ain es Sultan), from the Dead Sea with its glorious scenery and its springs, like Ain Djidi, Hammam es Zerka (Calirrhoë), Ain es Sara and others, from the numerous relics of antiquity all round, from the Jordan, so rich in fish, etc. It is told of Thales of Miletus, that having foreseen a rich harvest of olives, he proved to a scoffer that his philosophy was of great practical value, by buying up all oil presses in Iona, which he let out again, at a high rate after the harvest. In the same manner the geographer of the present day can advise the foundation of a sanatorium at Jericho, in the same way as the German settlers at Haifa intend to establish such an institution on Carmel.

The whole of the land east of the Jordan, from Moab to Hermon and the Hauran is a wheat country which cannot anywhere be surpassed in excellence. The most fertile tracts, exposed to the heat of the sun, after the harvest is ended in May, soon becomes a waste, and have to be evacuated by its inhabitants. But by a prudent storing up of the abundant water supply during winter, it might be made permanently habitable. The many ruins of hundreds of towns and villages show that the district was densely populated before the invasion of the Arabs. Nature itself lends a hand, for the winter rains frequently are gathered and preserved in excavations in the rocks, and to this day remains of such cisterns, covered or open, are extant, by means of which only it was possible for Bosra (Bostra), to become an important centre of the traffic to Damascus. Some of them are still in use, and aqueducts can still be traced, one of which called the Pharaonic, stretches over a length of 44 kilometers. . . . In those days the whole country was probably under cultivation, large tracts irrigated, and the bad harvests rarer.

The cultivation of the whole of Palestine is a tender plant, which necessitates careful nursing and strong protection, it will wither in the absence of either. The districts bordering upon the desert are the theater of a constant struggle between waste and fertility. Whenever a strong hand protects the land, and an organized management prevails, settlers crowd into those territories and move the landmarks of the cultivated land forwards; the settlements gain in population, the latter grows richer, civilization progresses; the cultivated country triumphs over the desert. The reverse takes place as soon as the vigor of the population is being paralyzed.

At the present day small beginnings of a return of a golden age for Palestine are perceived everywhere. Its further development depends upon the course events will take in the East. But the European influences appear so strongly to affect the tottering Turkish Empire, that no reversion in the proceedings set on foot need be feared, though obstacles may have to be overcome. We can confidently say: Palestine possesses not only

a grand historical past, but also a glorious future!

To this we add the report of the Agricultural School at Jaffa:—

The managers of the agricultural school at Jaffa have issued their report for the first part of the year 1895-96, and it shows that the results have been, on the whole, favorable. It is well known that all important agricultural operations, such as sowing, planting of trees and vines, etc., are principally done in winter, and that the success of such work depends greatly on the atmospheric conditions of the season. This year the weather has proved particularly favorable. The oldest inhabitants do not remember, in the last twenty years, a winter so mild, and having the rains so well distributed, without hail or storms.

The first rain fell in November, just at the time when the sowing for the winter and other pressing work was at hand. At that period, the soil, hardened by the fierce heat of the summer, would resist the action of the plough, unless moistened by an abundant downpour.

A rain which, with intervals, lasted for six days, and was succeeded by brilliant weather made a proper execution of the first labors possible. All work connected with the growth of barley, wheat, and fodder was actively pushed forward and the fields sown.

December brought a fresh supply of water, again followed by beautiful weather. During this month the olive plantations were attended to, the almond groves extended, preparations made for foresting, shrubberies laid out, the vineyards manured, and the potatoes sown.

In January there was the same succession of rain and good weather, and what frost there was, caused only some slight damage to some of the plants of the kitchen gardens. In this month, the dressing of the vines absorbs the greater part of the work, there is the pruning, the manuring, etc. Here and there the plough is still busy in the gardens and orchards, and the cultivator, drawn by six horses, works in the little garden below, on the site of the old orangery, a clayey corner, which they had improved and covered with maize for fodder.

In March the various growths already showed unmistakable signs of health and vigor; the wheat and barley shot forth capitably, the almond trees were in full bloom, the young almond and olive plantations were thriving beautifully; slight rain showers gave from time to time a new life to the vegetation. Towards the end of the month and the beginning of April, a sharp downpour, preceded and followed by light siroccos, which had no disquieting effects, closed the season.

They have thus happily passed the first period of their activity. They now hope that the summer may not have anything disagreeable in store for them.

It is known that there is a regular series of labor connected with the vineyards. The first work, consisting of manuring, was done in December. But before this the clearing of certain stumps must have been effected,

partly for the purpose of destroying the insects that lodge under the bark, and partly in order to extract the superfluous suckers and roots. In January and February the pruning was commenced, but it was quickly finished by the pupils of the school. The pruning was followed in March by the second and third items of work, which consist of extirpating the weeds and breaking the outer crust. At the same time they replaced the stocks wanting in the vineyard of muscatels, adjoining the vineyard Crémieux, they again grafted certain stocks, paid the necessary attention to the new graftings, cut the shoots of the supports, and were actively busy during a portion of the season in weeding out the dog grass.

The first smoking with sulphur, which is done three times a year, was applied in April. It is a preventive of cryptogamic diseases. A different kind of treatment was applied to some vines where some traces of mildew showed themselves.

At the beginning of the season, when it was found that the supply of manure was insufficient, they sowed between the vines on Mount Isaac, where the soil is poor and calcareous, lupines, which were eventually hidden in the ground under the form of green manure. The various proceedings of pruning, weeding, manuring, grafting, smoking, etc., entailed an expenditure of 3,242 francs.

The vineyards are splendid, they look neat and are laden with fruit. If there be not any strong siroccos, the vintage is sure to be satisfactory. Thus far that wind has been very moderate, without having caused any injurious effects.

The new orange gardens are one of the finest works ever undertaken by Mikveh Israel. Almost four *hectares* are covered with orange trees, and two and a half *hectares* with fruit trees, of the most delicate varieties, producing apricots, plums, peaches, medlars, pineapples, and bananas. The whole forms a splendid orchard, sheltered from the wind by a triple hedge of mimosas, eucalyptus, and pomegranates.

The total expenditure of this great work does not exceed 30,000 francs; add to this another 5,000 francs for expenses till the period of production has arrived. This will bring it up to 35,000 francs, a very moderate outlay indeed, considering the returns that may be confidently expected. To judge by the Montefiore orangery, which covers no more than a *hectare* and a half, and which, according to the most moderate calculation, is able to bring an annual return of 4,000 francs, Mikveh Israel may expect their garden to produce upwards of 10,000 francs.

During the winter they were occupied in this garden with filling up holes, weeding, planting the lower portion, regrafting certain stocks, and sowing a few potatoes between the rows of orange trees. Up to the present the cost of this garden amounts to 1,412 francs, besides the cost of the teams.

The almond plantation has, during the year, been enlarged by about one *hectare*. As the nursery did not offer a sufficient number of stocks, the planting was for the greater part effected by sprouting kernels directly

sown on the spot. This system, though successful, is nevertheless inferior to that of using plants from the nursery; the latter are always more vigorous and promise more certain results.

As for the kitchen garden, the greater portion to the sum of 2,050 francs expended on this branch, was absorbed by winter vegetables. There were beans, horse beans, peas, cabbages, beet roots, carrots, artichokes, gourds, salads, spinach, radishes, etc. A number of vegetables were also prepared for the summer.

The principal consumers of these products are the staff and the pupils of Mikveh Israel. If there were, near Mikveh, a market for these vegetables, their cultivation would be a source of considerable profit. As it is, only half a score of families—the gourmands of Jaffa—are being supplied. The Arab is frugal, and prefers being provided for a few pence to using such delicacies.

It must be said, that on the whole, the cultivation of such articles as are difficult to preserve, and for which there is no export in view of the scanty means of communications which this country possesses, is not at all advantageous. Oranges, wine, olives, almonds, and some cereals will most likely, for a long time, remain the sole resources, until new outlets will have been opened.

One of the most interesting of their labors is the foresting. Imagine an immense ravine, broken up in all ways, serving as a breeding place for mosquitos, snakes, jackals, spoiling the aspect of the vineyards, and constituting an ugly spot in the midst of cultivation. This eyesore has to a great extent been transformed into a picturesque plantation. It has been planted over with a great number of trees of various descriptions. This work has occasioned an outlay of 1,000 francs.

In the sale of wine there was startling progress. Whilst last year there was an average sale of scarcely 40 hectolitres per month, it has risen this year to 70 hectolitres, amounting to 2,800 a month. The fact is that their wine is daily more and more appreciated, and that its quality enables them to cope with the constantly increasing competition. A very interesting question arises in connection with this. Will it be possible for their sale of wine to remain thus steadily increasing, considering the incessant progress of the wine culture in Palestine, and the extension of Jewish colonies which produce wine of all qualities and values? Will it be of advantage to Mikveh Israel to continue extending its vineyards? Whether it will be possible for them to sell their wine much longer with the same facility and the same profit, is a question which it would be difficult to answer before another two or three years will have elapsed; before the colonies of Zichron Jacob, Rehobot, and Rishon-Le-Zion will have disposed entirely of their enormous stock of wine, and of the stock which the various Jewish vineyards have commenced producing.

Nevertheless it appears that the question as to the further increase of the vineyards of Mikveh Israel should be answered in the affirmative. The only untoward results in the

wake of new plantations can only be a stagnation, or decrease in the disposal of wine, and this consideration they think, ought not to stay their hands. If there is a crisis in store in the commerce of wine in Palestine, the crisis will anyhow affect them. Supposing even the worst that could happen, that they were obliged to sell their wine at 15 francs the hectolitre, the half of their actual price, even in that case every *hectare* of vineyard would produce almost 250 francs, and although, at the present moment, a *hectare* produces on an average of 500 francs annually, yet it is an average remuneration of 250 francs, an income by no means to be despised, especially as they have land in abundance, and would be able to increase the output to about 2,000 hectolitres. Even in that case the vine would be more remunerative than either cereals or farming.

The following from the *Palestina* for June and July, 1896, will serve to show the interest taken by the Jews in the products of their native soil:—

THE PALESTINIAN EXHIBITION IN BERLIN.

Nothing is more calculated to bring the practical results achieved by Zionists, of all shades, before the eyes of Western Europe than the Judæo-Palestinian Exhibition in Berlin.

It forms a part of the International Exhibition opened some weeks ago by the Emperor of Germany. A special division "Cairo" forms a sort of annex to the general exhibition, and it is there that a committee of Berlin Jews, under the leadership of Dr. Hirsh Hildesheimer and Herr Willy Bambus, arranged for the exhibition of such products from the colonies of the Holy Land, as would best demonstrate the practicability of a Jewish colonization of Palestine. The *Judische Presse* gives a description of the spectacle this exhibition presented during the first days after it was opened, which shows that it promises to prove a success in every way.

On the "Pyramiden Platz" the Edû Temple has been erected, which contains the collections of the Khedive and the sugar exhibition. Opposite this building, by the side of the Kaih-Bey Mosque with the graves of the Khalif's a plain structure rises up, whose colossal unhewn stones and mode of construction, gives the impression of the tower of a fortress of times long gone by. This peculiar building, by its architecture, and its clever imitation of old, weather-worn masonry, reminds one of the tower of David, in Jerusalem, and it is there that the Palestinian exhibition is housed. A wooden porch, roughly put together, and richly festooned with flowers, bears the inscription in Hebrew and German, "Products of Jewish villages in Palestine." Neatly worked chairs and tables are placed in abundance before the entrance. The sight that strikes the visitor on entering is astonishing indeed. Architecture and art have combined in producing really grand results. The walls painted in a soft white are adorned with arabesques representing palms, vines, etc., and are more-over ornamented with a number of scripture

texts all round in large Hebrew letters, all bearing reference to agriculture. Opposite the entrance we read: "A land of wheat and barley, and vines and fig trees and pomegranates, a land of olives and honey."—Deuteronomy 8: 8. On the left: "The fig tree ripens its green figs, and the vines are in blossom and give forth their fragrance."—Song of Songs.—2: 13. On the right: "With fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and of the blood of the grapes thou drinkest wine."—Deut. 32: 14.

The back wall of the room is occupied by a pyramid of enormous wine casks, the top one of which exhibits a "Hechsher" (license) from the Chief Rabbi of Jerusalem, Rabbi Saul Eliashar. The room is crowded with throngs of visitors, both Jewish and Christian, the latter of whom express a desire to taste the "Jew wine." It is amusing to witness how pleasantly disappointed most of them are. They put the cup to their lips with a rather anxious grimace, quite prepared to swallow down some very doubtful concoction; but their features relax at every sip, and but few go away without some words of praise as to the quality and low price. And it is quite deserved; the wine is excellent, both the sweet "Esra mark," at 20 pfennige (2½d.) a glass, and 1½ mark (1s. 6d.) the bottle; the red "Rishon L'Zion" wine, at 25 pfennige (3d.) the glass, 1½ mark (1s. 9d.) the bottle; and the cognac. The latter, although still young, is of excellent quality, and better than most of the French second class cognac, and sells at 15 pfennige (2d.) a glass, and four mark (4s.) the bottle.

The second room contains the other products of the Holy Land. It is larger, but decorated in a manner similar to the first. Here again the Scripture texts are a prominent feature. They are the following: "Drink thy wine with a merry heart."—Ecclesiastes 9: 7. "A land wherein thou shalt eat bread without scantiness."—Deuteronomy 8: 9. "Thou shalt not lack anything in it."—Deuteronomy 8: 9. "The mountains shall drop down sweet wine, and the hills shall flow with milk."—Joel 3: 18. "I cause thee to drink of spiced wine, of the juice of my pomegranates."—Song of Songs 8: 2.

One side wall gives the names of the Jewish villages in Palestine, and the others are decorated with photographic views of the colonies and the agricultural school, Mikveh Israel, and with two superior maps of Palestine. The products are exhibited on long tables. Not less than twenty-three glasses contain specimens of various cereals and pulse, and samples of each are placed on plates for examination. Such visitors as have some knowledge of agriculture express surprise at the quality of the wheat, and the size of the lupins, maize, etc. Even during the very first days of the exhibition more than a hundred farmers applied for, and obtained samples of various kinds of corn, while corn merchants and middlemen show a particular interest in the specimens of wheat exhibited here.

The general public, that have no special knowledge of the quality of products of the

soils, are chiefly interested by the exhibition of the silk; there are the cocoons, the silk yarn, and the colored materials, as worn in the Holy Land by the well to do as *Keffijes*. It has a special interest for the ladies; they admire the beautiful textures, and their astonishment is increased by an inspection of the perfumes, and especially by the eau de Cologne, manufactured in the colony of Yessud Hamaalah. Thousands of bottles might have been sold, there is a constant demand for them, but the small supply was already sold on the second day of the exhibition, and a further supply has been ordered. Besides these products, there are the jellies prepared from all sorts of fruits, the mixed pickles, liquors, and, especially the olive oil and honey.

Besides these products of agriculture in its widest sense, there are the well-known carvings in olive wood and stone, made by Jewish turners of Jerusalem; they include a few masterpieces, such as a "Sederdish," a work box, etc. All exhibits have not arrived yet; for instance, such fruits as have not yet been gathered. But varieties of almonds and apricots are already on their way to Berlin, and other fruits will be sent on. Numerous photographs, not only of the colonies, but of memorable sites and monuments are also offered for sale.

Jaffa oranges are now sold on the English markets at about one shilling three pence a dozen (thirty cents).

PATTIE; OR LEAVES FROM A LIFE.

REDUCED from \$1.15 to 75 cents. An excellent work for the home, also for young people's libraries and societies. Herald Publishing House, Lamoni, Iowa.

THE SOLDIERS AND THE CHURCHES SOUTH AND NORTH.

OF late years the soldiers of the South and the North who wore the gray and the blue have practically and actually set aside all differences and become united in the common cause of our country; leaving all past causes of separation and division with the history of the past. This feeling and sentiment which developed some years ago, has been perfected since the outbreak of war with Spain. However, our Methodist, Christian, Baptist, and other churchmen, who separated into divergent bodies known as "North" and "South" churches, have not yet become reunited in the bonds of fraternity and peace.

True, they have fraternized together through committees and talked over such reunitions of separated church divisions, but have not been able to complete the unity for which they have labored. Why is it that our

government militant army of men sent into the field as soldiers have exceeded them in this respect?

Is it possible that there is more unity of sentiment in those partaking of our national American spirit than among those making claim to represent the unity of Christ and his doctrine? Something surely is lacking, with this state of affairs continuing.

The boys of the blue and the gray have set a commendable example to the separated church bodies. The spirit in which they have greeted one another in the common cause of our country against oppression is highly Christian in character. Worthy of note, too, in this connection, is the hearty reception to the sixth Massachusetts regiment by the people of Baltimore, as that body of troops passed through that southern city enroute south. In '61 the sixth Massachusetts was stoned and mobbed and shot at in the streets of Baltimore, but in '98 it is met with every possible demonstration of fraternity and affection—garlands of flowers, food, and warmest demonstrations of welcome greeting them from the citizens of the monumental city.

It appears that some of our churchly brethren will have to wake up and keep step to the music of national unity.

EXTRACTS FROM LETTERS.

BRO. J. M. TERRY, Chicago, Illinois, June 7:—

All goes well so far; good spiritual meetings, an increased desire to work, and a general rallying of forces. Feel encouraged and shall try to recognize no discouragement.

EDITORIAL ITEMS.

BRO. A. B. PIERCE writes of good work being done by the young people and others of the branch of Providence, Rhode Island. The aid society and other organizations for good were doing much in various lines of effort to make the work spiritually, socially, and generally attractive as a force for good. The musical, literary, and other talents of saints and friends were being developed in the various social and other services. The *Providence Journal* in a late issue had commended their work in terms of no uncertain praise.

Students of the world's progress want *Public Opinion*, which contains a

weekly summary of the best thought of the times. Its political, religious, literary, and general columns are up to date and full of matter of importance and interest. The subscription price is \$2.50 per year. Address the publishers, No. 13 Astor Place, New York.

We thank brethren who have sent us a report of the Central Nebraska district reunion, held in a grove near Shelton, Nebraska, the first week or ten days in June. Brn. James Caffall, J. W. Waldsmith, W. E. Peak, S. D. Payne, C. W. Prettyman, L. Gamet, J. M. Stubbart, T. J. Sheldon and others of the ministry were present. A pleasant and profitable season was enjoyed; seven were baptized. Sunday school and Religio meetings were held, in addition to the preaching and prayer services. All were so well pleased that another reunion, in 1899, was decided upon, and Brn. W. E. Peak, S. D. Payne, and F. A. Smith appointed a committee to appoint time and place and to make all necessary arrangements therefor. Reunions have become so abundant that the *HERALD* has been obliged to omit publication of regular reunion minutes. Brief reports or outlines thereof are acceptable however, and in keeping with our limited space and the growing demands upon it.

Brn. A. H. Smith and J. R. Lambert returned on Monday, the 13th, from attendance at conference of the Nauvoo and Decatur districts, held at Keb and Hiteman, Iowa.

Mothers' Home Column.

EDITED BY FRANCES.

"With peace that comes of purity
And strength to simple justice due,
So runs our loyal dream of thee;
God of our fathers!—make it true.

"O Land of lands! to thee we give
Our prayers, our hopes, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee!"

ONLY A LITTLE WHILE.

"GOOD morning, Mrs. Raymond. I am very, very glad to see you; but you have found me wearied and out of sorts. I always feel so—and I can't help it—when my housework is not properly done; my baby has been so sick and cross for a week, I could not attend to anything but him and the cooking. I can't bear to live in such shape—but I can't help it."

"I heard he was sick, and came in to help you," replied the caller, at the same time turning her attention to the sick child in the

cradle. "How is he this morning? Don't you feel better, dear?"

He recognized the gentle voice and feeling expression of the kind neighbor.

"He is awful sick, and always was a sick, troublesome child; and sometimes I think—I don't know but 'tis wicked—that we both would be better off if he should die."

"Very true in regard to the little ones, for no doubt they are saved in the fold of Christ, and thereby escape *all* of *life's* woes; but it cannot be so without deeply lacerating our very souls. None but those who have had the experience can tell. So, dear Mrs. Kimball, fold him in the bosom of your fondest affections, regardless of your household cares, for it is only a little while that we can have them at the longest," replied one who had been bereft of her children at different ages, and had seen the last one of her surviving children go out into homes of their own. "We will admit," she continued, "that it is very hard and oftentimes tedious to care for our sick ones and attend our household duties too; but such has been the experience of many women, such is the experience of many, and such will be the experience of many more. 'Tis the common lot of women, who move in life's common sphere; but 'tis only for a little while, though the days and the nights may seem to be very long."

"I suppose it is so, but it is awful tedious to have a sick child to care for, two children to get ready for school, and the work to do for a husband and a hired man—and at just such a time too. I tell you 'tis awful, Mrs. Raymond," was the reply, accompanied by expressions suited to the emotions of one who felt that no woman *ever* had quite as hard an experience as she had, notwithstanding she had a good home, a kind husband, and not a large family.

"I know it seems to be very hard, and especially when our mental and physical powers have been overtaxed. Then we can see how weak we are in our own strength, and how necessary it is for us to draw from the great source of strength. There is no time in a woman's life that she so much needs the aid of a higher power as she does when rearing her family. She needs first to have a thorough understanding of her business, that is, strive to have an understanding of each new experience, as it presents itself; she also needs patience, wisdom, and grace every moment, that her labors may be crowned with success; no failure so great, so awful as a family failure, and we are sorry to say it is quite as often caused by the wife as by the husband," was the thoughtful and true answer.

The little sufferer fell asleep under the soothing influence of the kind woman, and the mother had a few moments to rest and collect her thoughts, after expressing her feelings.

"Before marriage I thought it would be only a delightful pastime to have a good companion, a nice home, and a few children—had I known the reality of such a life, the responsibilities of such a life, I never would have accepted the situation. I would sooner

be called an 'old maid' all my days than have such care, such anxiety."

"Many a young, inexperienced girl has thought as you did, and a large number of them have met more trying, more stern realities than you have had to contend with; but by perseverance and a struggle for self-possession have come off conqueror; and in old age could look back on their past experience with regrets over their indulgence in weakness, but with joy that they had with the help of God won the victory and been crowned with success. There can be no victory without labor; no victory without a warfare."

"Just so; but I can't have patience with children; I never was used to them, neither was I ever maid of all work till after I was married. If I was not married I never would be. And I've heard many a woman express the same, and seen others who wanted to." The intonations accorded with the sentiment, and she childishly administered to the needs of the little sufferer.

"Certainly, certainly. I have known tired mothers to feel just as you do; but the frequency of the case does not prove that it is the best method—the right method. God created the world, created mankind, and made certain laws by which all things are governed, each in its own order, from the most minute object up to woman. Woman—the crowning work of the Creator—who can deny it? The last act in every well-arranged program is *always* the best. We do not try to prove our point, by referring to those who have dwarfed their physical or mental powers by ignorance—or by willfulness; but to woman as designed by her Creator. Now, Mrs. Kimball, please don't be offended at my plain remarks, for you know I have had a broad experience, and am one of your best friends, consequently wish to make a few suggestions, hoping you will study the same and profit thereby." This remark was expressed in a manner that gave evidence of her sympathy and kind wishes toward the other. "If generations before us had rightly filled their mission—that is if they had understood their work and faithfully performed it, from beginning to end—one generation after another, children would be less troublesome and parents would have more strength and more patience."

"I don't fully understand you, Mrs. Raymond," replied the one addressed, her countenance assuming a look of interest.

"Well, I will try and make it plain: If mothers as well as fathers, if young women as well as young men, *all* had lived consistent lives in every sense of the word, our cemeteries would not be so full; our asylums, our hospitals, would not be so thronged, our present mothers would not be so weak and nervous, and their offspring would be a comfort instead of an annoyance. Less than a century ago children were considered a blessing—an honor. In many cases of late they are considered the reverse, and what is the cause? A perversion of God's laws. And the result is a curse upon humanity.

"There is too much struggle for popularity, for style, and eminence; and what

is the result? Let the beholders answer.

"If people only would be satisfied to live on a pure, consistent plane of life, generations hence would bless their memory. 'Tis only a little while that mothers can do their work, and we are glad that some of them are trying to do their work faithfully. Mothers; yours is the greater work on earth. On you rests the destinies of nations. Let man boast of his great power, but what is he without a mother?"

"May mothers rightly govern themselves, and thereby perform their designed work in the manner that will insure them the plaudit: 'Well done, thou good and faithful.'"

Dear mothers, it will be only a little while.
SR. ALMIRA.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR JUNE.

Thursday, June 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—D. C. 1; Matt. 25: 32-47.

Thursday, June 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—D. C. 45: 4-15.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. PAULINE RUBY, of Omaha, Nebraska, earnestly desires the faith and prayers of the Prayer Union in behalf of herself, that it may please God to restore to her her hearing; for her sister, Mrs. C. M. Bell, who has heart and stomach trouble; and for her niece, Mrs. Jennie Thomas, who appears to have a cancer in her head. The latter is not a member of any church, but has faith in the promises of God. Sr. Ruby has been promised the blessing she asks, if her faith fails not, and she entreats your prayers that God may strengthen her faith.

Letter Department.

UNDERWOOD, Ont., May 31.

Editors Herald.—"Marrying and giving in marriage" is the order of the day. We are pleased to notify *Herald* readers of the marriage of Alice, youngest daughter of Alexander Clark, of Waldemar, to Mr. Archie McLean, of Toronto branch; both members of the church. Wedding occurred last Wednesday at residence of bride's father, where a distinguished company were present, some coming from British Columbia, Idaho, and one from Lamoni, Iowa, ye Editor's wife. Elder R. C. Evans tied the nuptial knot.

This makes the second marriage this year among the daughters of Bro. Clark. It seems they are in great demand; howbeit, be it known to all ye single men that only one more daughter remains to pass through the ordeal—the last but not least, and unless ye manifest diligence ye shall lose your reward. The happy couple have taken up residence at Toronto.

The wedding festivities had scarcely broken up when another event of pleasing

importance was hailed with delight—this time a uniting of our northern branches in a two-days' meeting at Garafraxa branch. It was a grand success. Saints from Arthur, Egremont, Proton, Masonville, Cedar Valley, and surrounding country turned out abundantly, while Gentiles caught up the spirit of the time and so were numbered among us. Meetings were crowded from first to last. Report says that fully nine hundred people were in attendance at our Sunday afternoon service to listen to an Elder Evans' two and one half hours' sermon; so great was the crowd that we had to take possession of Isaac Taylor's barn in order to accommodate the multitude.

The prayer service was spiritual, the gifts being manifest to encouragement of saints and to the calling of Douglas Cameron to office of priest.

The work has a progressive appearance in this northern clime, and why should it not? Is it not recorded that Israel is to come from the "north country?" I am alone in this northern field, which extends to the north pole, and in breadth it reaches the two oceans. I trust that ye apostles, prophets, and bishops will in future recognize the locality of the ten tribes by sending us help.

Unity is increasing among saints, while Israel in Babylon are clamoring for greater light. Shall we lay down the armor, put out the candle, or hold our peace until our brethren in the dark shall see the light? I pray not.

Yours in the work,

DANIEL MACGREGOR.

LOOKOUT, Cal., May 29.

Editors Herald.—While the General Conference was in session I was preaching at Santa Rosa. I patiently waited for the news of its proceedings. We were anxious to know what would be done for this State. Thanks to the Quorum of the Twelve for remembering it so well.

I spoke sixteen times there and eight times at Fulton, a little town near by. At first I announced but three meetings at the last named place, for I was very anxious to get through in that region and move on to this part; for the saints here had already sent the money to bring me. I also wanted to give myself time to stop and hold a few meetings at Auburn and Sacramento while enroute. I closed there on a Friday evening. I had a fair audience and interest that night. The saints thought I ought to remain longer, and so did I; but I decided to go to Santa Rosa and start from there to Sacramento the next day. That night I dreamed I was holding church at Fulton and intended to continue over Sunday and that it was very important that I should. "But," I thought to myself, "I have spoiled it all, for I have already dismissed and I am now at Santa Rosa and aim to go to Sacramento to-morrow." The dream impressed me very much. I did not know it was from God, but thought it might be, and I believe it is much better to heed such admonitions than to risk your own judgment in a direction in which we have not received anything that resembles divine counsel. Some saints make a

mistake in applying human reason, cold calculation, to revelation. It must be received upon faith, and it sometimes takes more to accept one than to get it. We are benefited, it appears, just to the extent that we have the Holy Spirit to interpret and appropriate what comes from God. The size or number of revelations does not constitute the pivotal point, but our power to understand. A little dream very often means as much as an open vision or an angelic visitation, if properly interpreted.

I sometimes find myself inclined to accept only what harmonizes with my own feelings, failing, it seems, to realize that the Lord knows more about anything than I do. May I ask, How many of the saints can unreservedly say with Paul, "I have confidence in God?" I am not certain I can, for there is enough of the carnal mind about me that I am not willing under all circumstances to have my ideas of propriety reversed.

Not having any appointment at Sacramento, nor any dream calling me that way, I concluded to remain. Accordingly I gave out other appointments and stayed more than a week longer and by so doing baptized two that I believe will be an honor to the cause. One was ready, and the other all but ready to enter the kingdom when I prepared to leave. My stay in that country was made pleasant by Bro. Lewis Cooper and daughter Etta, by an occasional drive. It does one good to look at nature, especially in this State where she is so gorgeously arrayed. For some time I have been trying to cultivate my mind, but now I am seeking more to enlarge my soul and improve my body, and natural scenery helps amazingly.

Bro. Alex. Schelling loaned me a bicycle while there, which I found very convenient in passing to and fro. I shall not forget the kind ministrations of others "whose names are in the book of life," among whom I will mention Sr. Jennie Page and always-on-hand, Sr. Tupper. May God bless them all.

I held twelve meetings at Auburn and three at the capital city. Upon the last of two short visits to the latter place I met Bro. D. L. Harris and heard him preach twice. He was on his way home from General Conference. I must say in this connection a good word for the saints there. The most of them are living as near the standard of this latter-day work as their surroundings will at all admit. It really takes more of God's grace to keep up interest in his work when a person is following an avocation where his associates are not friends to grace to help him on to Him than is required for one who is wholly engaged in gospel work. Indeed, I am willing to concede that the standard of spirituality generally is as good out here as anywhere I have been, but I am also free to admit that I have not lived under "the droppings of the sanctuary" as much as some. Justice, however much I might be inclined to be merciful, requires me to state that some who profess to be saints do not work at the trade very much.

The following dialogue represents the condition that exists to some extent here as well as elsewhere. He who runs may read:—

Minister: "Is your Pa a Christian?"

Little Boy: "Yes, sir; but you can't tell it on him."

However, the spiritual status is not as far below what it is East as some believe. The East (significant word that) has not as great a monopoly on things lovely and of good report as a few are wont to think. Some of those who write from there to the church papers are like the man who wore red magnifying glasses when he ate cherries to make them look large and luscious. In other words, they have the land-agent faculty. It is, of course, when not extreme, an enviable trait; for it is good to be able to look on the bright side, to be as optimistic as the facts will allow.

I came to this place the 20th inst. The saints appeared to be and I think, really were glad to see me. I like to be in this country because my health was better here than anywhere in the State. If I were to remain long enough I believe it would become permanently good.

When I was here before the Spirit spoke to me, as I believe the following words: "In a way thou hast not looked for I will bless thy labors here." It came like a telegraphic communication. It is the last line except the word "God," "I" being used instead, of the following verse of poetry which I had often used to console myself when discouraged and heavy-hearted:—

"Be not weary or distrustful, O, thou servant of the Lord,

Though thy work seem fruitless labor, thou shalt reap a rich reward.

Work not with a faltering spirit though no sings of life appear,

In a way thou hast not looked for God will bless thy labors here."

Bro. William Newton, who was with me at the time, asked me what I understood by the word "here." Did it mean this locality or the world? I replied that it meant my labors generally. Since I came here this time the following words were given me in a dream: "You can do more good here than anywhere else." Now what did it mean? May not its meaning include both? It will not mean practically anything unless I do my part. What little experience I have had in regard to divine communications has convinced me that God oftener indicates what may be than what will be. The fact that a person is represented in a dream or otherwise as being in a certain condition or position is no evidence that he will ever reach it. An individual may have a vision of heaven, and then go to hell if he starts in that direction and heads that way long enough. If a certain point is reached it will be because certain conditions have been complied with or intermediate steps taken. The man who believed he would meet with three surprises in heaven and among other things said, "I will be surprised to find myself there," was evidently mistaken upon this point. No man will go there unless he purposes to, so when he gets there he will not be astonished. I once dreamed that I went to Monroe City, Indiana, and presented the gospel and that forty people accepted it. I went there and preached with ordinary attendance and in-

terest, had much opposition to encounter. My brother, Charles Barmore, was with me. He dreamed that faithfulness and the gift of continuance were required to make the work there a success. I dreamed of seeing a man with whom we stopped one night arise in an audience, apparently an assembly of saints, and tell about the light that had dawned upon his mind since he obeyed the word of God. We went away and never returned, as a consequence there are no saints there. Whose fault is it? This occurred in the autumn of 1894. In how many cases are the saints to blame for the failure of certain persons to accept the truth? Sometimes the failures of humanity are charged upon God.

I know people who are floundering upon the shoals and sands of doubt because a certain manifestation failed, when the fault is theirs. Nearly all of God's promises are based upon conditions, and he is the judge as to whether they have been fulfilled or not. He told the saints to build a temple and the city of Zion, but they failed to do so, and he revoked the command, which he says he has a right to and does do. It isn't right to put forth human hands to steady the Lord's ark, but to stand still and see his salvation and yet, we as *lively* stones are built up a spiritual house. We must strive, however, according to the law if we expect to be crowned.

There are some things about this latter-day work, some things about God's ways, I don't understand. All of my expectations have not been realized, but I have thereby learned that God sometimes causes our disappointments and the shattering of our plans and opens doors through which we pass into the enjoyment of brighter things than we even imagined. My likes and dislikes, I have discovered, have nothing to do with God's choices. It has become a proverb among Latter Day Saints that a revelation is like lightning, no one knows where it is going to strike. It is best to let God's will, not ours, be done. Many of the sectarian people are willing to believe the gospel so far as it is in harmony with their creeds, and some saints have little creeds with which they want to harmonize God.

Heaven forbid that I should ever pit my judgment against Jehovah's wisdom. I am justifiable in using the best wisdom I have until God speaks, but then I must keep silence. There is then no place for self-assertion. I must remove my hat, take my shoes from off my feet, tamely submit and humbly acknowledge that he is omnipotent and omniscient, not I. We should ever remember that

"God is his own interpreter,
And he will make it plain."

Again:—

"Judge not the Lord by *feeble sense*,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

It is certainly a mistake to think a certain thing is not from God because circumstances, are, at a certain time, against its realization. The Lord does not work according to human time. Anything from him has as much time in which to vindicate its truthfulness as he

has years in which to live, though it may not take that long.

"Truth crushed to earth will rise again;
The eternal years of God are hers."

Yours, laboring for and hoping to soon see her triumph,

ALMA C. BARMORE.

TABOR, Iowa, June 7.

Editors Herald:—The Wight-Braden debate is moving along very nicely. We are perfectly satisfied with our part of the work. The disputants are very spirited, and earnest in their arguments. Bro. Wight is behaving himself wisely, and doing his work very pointedly; Mr. Braden is doing his best, as he should; but we see no reason for fear. We are hopeful and rejoicing in the truth, for it alone will triumph. We are seeking to God for help, and the Master has said, whose word never fails, we shall find. To him be praise and honor forever for the needed help thus far bestowed.

Bro. Wight has been amply supplied. He is cheerful and encouraged, knowing that God is at the helm, and that he will direct by the Holy Spirit of promise to his name's honor and glory.

We are assured that our work, which we know to be of God, will suffer no loss in this part of his moral vineyard through this debate, but to the contrary, good will be done, and the truth be made to shine the brighter, the folly of man be seen, and the power of God manifested. Honest souls will receive the gospel and rejoice in hope of immortality and eternal life. More anon.

Yours in the truth of God,

HENRY KEMP.

HENDERSON, Iowa, June 6.

Editors Herald:—Please allow me room in your columns to say to my correspondents that they are not forgotten, even though they may be neglected. I can't say that I am very busy, for I am not. Farmers in this country are too busy, just now, to attend meetings of week-day evenings. Were I better acquainted in my mission I might manage better, and do more; but as it is, I have to make haste to go slow. Trust to get acquainted with the saints, and the needs of the work in the two districts (Pottawattamie and Fremont), as fast as circumstances will permit, and shall use my best endeavors to advance the cause of my Savior both among saints and sinners.

I shall expect, and have good reasons for believing that I shall receive, the hearty cooperation and good will of the saints in the two districts. Have attended the conferences of both districts, and was pleased with the unity of purpose and the Christlike spirit manifest on both occasions.

My address, for the present, is Henderson, Mills County, Iowa. Anyone desiring work done in his or her locality will please write me here and, if practicable, I shall be glad to respond. I want to get out of those parts of the mission that have been well and thoroughly worked, just as soon as possible, and open up some new fields and work those which have been more or less neglected. It

is far more pleasant to work among the saints, but, as missionaries are not out on pleasure excursions, we can't always do that which is most pleasant, and have a clear conscience at the same time. And the saints will please bear in mind that they can greatly assist the missionary in getting into new fields, especially when the missionary is a stranger both to the people and the country.

Bro. Joseph Carlson is here now, and is a bright young man, well informed in the work, and anxious to be about his "Father's business."

Brn. Kemp and Hilliard were with us at both conferences, alive in the work and using their influence to enliven others. Bro. David Chambers was at the Pottawattamie district conference and, while I did not hear him preach, I was well pleased with his zeal and humility.

Hoping, praying, and laboring for the interest of Zion, I am as ever,

In bonds,

ISAAC M. SMITH.

LOS ANGELES, Cal., June 1.

Editors Herald:—In General Conference minutes in Bro. Joseph Luff's report, page 81, is a statement that may carry with it the thought that I have labored in Florida during the last year, which it may be proper for me to explain. There is a settlement on what is known in Southwestern Colorado as the "Florida (Flo-re'-ta) River," where I held several meetings; but I have not been in the State of Florida in the last year.

HENRY C. SMITH.

Original Articles.

THE FAITH THAT CURES.

IN the *Medical Record*, which is a weekly journal of medicine and surgery, published in New York, in the number for last May, we find an article under the above title. In it the question of healing through *faith* as a legitimate therapeutic measure is discussed calmly and judiciously. The aim of the physician being the cure of disease, anything by means of which this end can be reached is worthy of scientific study. The fact, which admits of no doubt, that many persons, condemned by competent physicians to a life of incurable suffering, have been cured by means of prayer, led the great Dr. Charcot to investigate the subject, with the view of determining if possible the extent and limitations of the therapeutic miracle. He does not pretend that science is yet in position to explain all the puzzling facts embraced under the general term miraculous, but he holds that the frontiers of the supernatural

in the therapeutic miracle are steadily receding, and he doubts not that eventually the complete solution of what but a few years ago was one unfathomable mystery will be reached.

As a fair sample of the whole, he takes the well-known case of the Demoiselle Coirin, who was cured miraculously after fifteen years of suffering. Her troubles began in 1716, following a fall from a horse, in which she struck her left side against a heap of stones. She began soon after to have vomiting of blood, and three months later the left breast became hard, swollen, and purplish in color. This became gradually worse and finally opened, giving exit to blood and other discharges. It was looked upon as a cancer, and the surgeons advised that the breast be amputated, but the mother would not consent to the operation. Two years after this a paralysis appeared in the left side, and this with the "cancer" persisted without any remission until the year 1731. In the summer of this year a pious woman made a nine-days' prayer for her at the tomb of the blessed Paris, and brought her some earth from the tomb and also a garment which had been laid upon it. After putting on this garment the paralytic was able to turn herself in bed; and the next day the earth was applied to the "cancerous" ulcer, and the secretions dried up; and the night after this the circulation was suddenly restored in the paralyzed limbs. The *restitutio at integrum* was not, however, instantaneous, for the cicatrization was not complete until the expiration of eighteen days. Six weeks elapsed before the atrophied legs had acquired sufficient strength to enable the woman to go out of doors, and another week before she was able to mount into a carriage.

"Even fifteen years ago," Charcot says, "the interpretation of all the elements of this curious observation would have offered many difficulties. The hysterical nature of the vomiting of blood and of the paralysis was then recognized, but it had not then been so clearly demonstrated that hysterical contractures or paralysis may be accompanied by muscular atrophy."

"The more we investigate the facts of healing by faith," says the writer, "the more evident is it that this mode

of cure obeys natural laws. For example, a study of the reported cases of the alleged miraculous cure of organic lesions, such as ulcers, shows that the suddenness of the cure is more apparent than real. Thus, in the case of the Demoiselle Coirin, the purely hysterical manifestations, that is, the circulatory disturbances and the paralysis, disappeared instantaneously, but the complete cicatrization of the ulcerated surface occurred only after a considerable interval, and the atrophy resulting from the long disuse of the paralyzed limbs required a normal time for its repair."

As the result of his studies, Charcot believed that not all persons are proper subjects for miraculous healing, but only those whose maladies are capable of being influenced by the action of the mind on the body—that is to say, the hysterical.

Suggestion, either from outside or of autochthonous origin, is the therapeutic agent. And in suitable subjects; that is, the hysterical of either sex—the influence of the mind on the body is sufficiently powerful to bring about recovery from maladies which, but a short time ago, owing to our ignorance of their nature, were regarded as incurable. At the close of the article he says: "But even though we are unable to accept a supernatural explanation of such cure, we must acknowledge their existence, and ought, as conscientious physicians to avail ourselves of them when the other resources of our art fail us."

Any method of cure is worthy of scientific study. I do not know whether or not I shall be able to throw any new light on the subject of the healing of the sick by faith, for it has been taught to the Latter Day Saints ever since 1830. Still it may not be time lost to you, if you will go with me into this study and see if science goes hand in hand with "faith."

The method of cure practiced by Jesus, was through faith. The expressions, so often occurring in the Gospels, "Thy faith hath saved thee," "Be it unto thee according to thy faith," and, "Thy faith hath made thee whole," express the fundamental idea in the system of healing disease by Jesus and his disciples. It was

the cure of the body through the influence of the plastic and sovereign mind upon it. In an act of faith the mind rises out of the preconscious range of its action, and from an intelligent impulse it becomes a conscious, voluntary effort, but loses none of its creative efficiency, for faith combines into a concentrated form, and into a unity, all those mental states—as thought, imagination, belief, and feeling—which influence the condition of the physical organism. We have in history a good illustration. At the siege of Buda, in 1625, when the garrison was on the point of surrendering, in consequence of the prevalence of scurvy in an aggravated form, the Prince of Orange caused to be introduced a few bottles of sham medicine, as a sovereign remedy and infallible specific for the disease. This given in drops as such produced the most astonishing effects. Such as had not moved their limbs for months before were seen walking in the streets sound, straight, and whole; and many who declared that they had been rendered worse by all former remedies recovered in a few days. In the explanation of this interesting fact the inquiry arises, what was the principle or medium of cure in this case? Everyone will answer at once that it was the influence of the mind on the body. It was certainly not the effect of the medicine, for there was no medical virtue in what was given. But what particular mental state, or what form of mental action, was it that possessed such therapeutic efficiency? It would commonly be attributed to what is called imagination. I can discover here but little that answers to the idea expressed commonly by that term. It was faith that made them whole. It was their confidence in the remedial virtue of the prescription that effected the astonishing results; and this was no miracle, but the expression of a general law in regard to the action of the mental forces upon the bodily organism. But is it not better, rather than to resort to sham medicine to follow the plan of the Latter Day Saints, and instruct the people in the use of this spiritual principle of cure, and educate them to make an intelligent exercise of faith and imagination for the cure of their mental and bodily

diseases, and how to believe unto salvation?

We should become informed how to exercise a saving or healing faith in the Divinity that dwells within us. It becomes then an intelligent method of cure, and far more reliable than the administration of drugs in Allopathic or Homeopathic doses. A genuine act of faith in God is a movement of the whole being towards him, and brings the soul into a vital contact and vivifying conjunction with him who is all powerful to heal and to save. New vitality and life are thus received.

Faith is the most intense form of mental action. When the mind rises from the preconscious to the conscious range of action, its activity separates itself into two distinct phases, the intellectual and emotional; but at the summit of our being, in a genuine act of faith, they unite in one intense focus. "Faith," by the best authority, is regarded as the highest intellectual sensibility. It is not possible to say whether it resembles most an intellectual or an emotional state of consciousness; the two seem to be perfectly blended in that pure spiritual elevation where our intellectual gaze upon truth is not separable from the love and ecstasy we feel in the contemplation of it. "He that loveth not," says the Apostle John, "knoweth not God;" his consciousness has not reached that high elevation where knowledge and love are inseparable, and in the light of which alone we can know God aright.

Faith, then, when perfect, is the state of consciousness which links our present to our future life. The denizens of heaven are termed indifferently Cherubim and Seraphim, spirits that are replete with knowledge or burn with love; and as we have just seen, it is the Cherubic and Seraphic life united which expresses the perfect state of man's consciousness on earth—a state in which we have equally a perception and a love of the beautiful, the good, and the eternally true.

When I recommend faith as an efficient remedy for the cure of disease, or an intelligent exercise of belief by a volitional effort, combined with an act of the fancy or imagination, I shall be met with the question, Can

anyone believe without evidence? To this I answer that belief or faith is a form of *knowing*. It takes the place of knowledge. It is a mode of cognition that acts beyond the limited circle of perception by the senses. In its highest form it is an intuition of the love, an inward seeing, a clear perception of truth, without any objective or external evidence. Hence, in the Hebrew language we have the same word (*amuna*) to express the idea of faith and that of truth. Much that goes under the name of knowledge, when closely analyzed, is found to be nothing but a belief in varying degrees.

On the subject of the nature and essence of faith and its relation to knowledge, Coleridge very truly says that "it consists in a synthesis (or uniting together) of the reason and the individual will. By virtue of the latter, therefore, it must be an energy, and inasmuch as it relates to the whole man, it must be exerted in each and all his constituents or incidents, faculties, and tendencies; it must be a total, not a partial, a continuous, not a desultory, or occasional energy. And, by virtue of reason faith must be a light, a form of knowing, a beholding of truth."

Faith and knowledge cannot be separated. On this subject Cousin remarks that "to believe is, in a certain degree, to comprehend." Faith, whatever be its form, whatever be its object, whether vulgar or sublime, faith cannot but be the consent of reason to what reason comprehends as true. This is the foundation of all faith. Take away the possibility of knowing, and there remains nothing to believe, for the root of faith is removed. In all faith there is knowledge, and in all knowledge there is much that is only believing.

Faith, which in its highest form, is an *inward seeing*; is the divinely appointed method of attaining the *real* knowledge. Sensation is never knowledge, but only feeling. Our knowledge of matter must rest upon faith, or intuition.

Just as sensation gives us an immediate knowledge of the world, so there is an inward sense—rational intuition—or a spiritual faculty of perception, by which we have a direct revelation of supersensual things.

We gaze upon them with the inward eye, and have just as firm a conviction of their reality as we have of those material objects upon which we look with the bodily eye. It is by this two-fold faith, or revelation, that man has access to the whole material of truth,—material which his understanding afterwards molds into various shapes, and employs on the one hand for the purposes of this life, and on the other for the preparation for the life to come. Leave out, however, this direct inlet to our knowledge, and all demonstration, all definition, in short, all philosophy are but a sport with words; a superstructure sometimes complete enough in itself, but baseless as the most airy visions of the imagination.

Faith is the Christian means and *method of cure*, and is based upon a correct philosophy of human nature, and of the relation of the spirit to the body. All belief implies some degree of knowledge; and faith, which is always united to imagination, is an inward seeing, and is the highest form of cognition and degree of knowing. The mind, as all admit, affects the body; and the mental philosopher affirms that its varying states are the body's health or malady.

The immortal Spirit creates for itself a body in harmony with it, and is the operating cause of its conditions of health and disease. But faith and imagination are the most intense and influential forms of mental action that can be brought to bear upon the physical organism. To change our belief with regard to the body, either involuntarily or by a conscious volitional effort modifies its condition. If we believe and imagine that a change is being effected in ourselves, or in others who are in contact with us, it will be so; for whatever in this way the spirit predicts will find its fulfillments in the altered condition of the body.

Fear—in its varying forms of doubt, anxiety, foreboding, and melancholy—is the spiritual root of disease, and a prophecy of it, and faith sustains the same radical relation to health; and their previsions and predictions will be realized in the corresponding modifications of the physical condition.

Belief being the foundation of all knowledge, so it is the ground of all

reality. To believe that we have a thing and to *have* it, are one and the same so far as our mental possession of it is concerned. Belief in its higher form is a *complete conviction* that a thing is true, or that it really exists. In this sense, to believe that we have a thing is a mental appropriation of it, and it becomes to us a reality. Its reality to us is in exact proportion to the strength of our faith. To believe that we are well, or are becoming so, makes it a reality to the extent of our inward conviction of it. This principle was taught by Jesus, the Christ, when he said: "According to your faith be it unto you," which expresses a law as uniform in its operations in the realm of mind as gravitation is in the region of nature. (Matthew 9: 29.) Also in that remarkable saying "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 24.) This is based upon a correct philosophy of the mind, that to have, and to believe that we have, are the same. Take away our belief in the possession of anything, even though we may hold it in our hands, it is to us as good as annihilated. The testimony of our senses to the existence of an object, if we have no faith in its reality, brings no evidence or conviction with it. To believe that we have a disease is to have it, while the full persuasion of it remains. On this subject James Mill truly observes: "To have a sensation and to believe that we have it are not distinguishable things."

It is in accordance with one of the deepest laws of the spiritual universe that the restoration of the body to health and harmony, is, and must ever be, through faith. It is important to remark that belief is not a mere passive state of the intellect, but is also a voluntary act. Hence we should not wait for a saving faith to come to us, but by a volitional effort use the power we already possess. In the Gospels, men are blamed for not believing, which could not in justice be done if belief and unbelief were wholly beyond the control of our volitions. In its essential character, belief is a phase of our active nature, otherwise called will.

In conclusion let me say that, it is the want of faith in our age which is

the greatest hindrance to the stronger and more marked appearance of that miraculous power to heal the sick. With the Latter Day Saints we find that the doctrine of Jesus is true; that in the cure of disease it is unto us according to our faith. Not only hundreds but thousands of the saints have obeyed the scriptural injunction and called for the elders of the church, when they were sick, and by the prayer of faith were made whole. This is truly, in a temporal sense, the gospel, or the power of God unto *salvation*.

O. H. RIGGS, M. D.

4 East Eighth Street, CINCINNATI, Ohio.

Selected Articles.

THE CANAL OF JOSEPH.

HOW MANY of the engineering works of the nineteenth century, remarks *Engineering*, will there be in existence in the year 3000? Very few, we fear, and still less those that will continue in the far-off age to serve a useful purpose. Yet there is at least one great undertaking conceived and executed by an engineer which during the space of four thousand years has never ceased its office, on which the life of a fertile province absolutely depends to-day. We refer to the Bahr Joussuf—the canal of Joseph—built, according to tradition, by the son of Jacob, and which constitutes not the least of the many blessings he conferred on Egypt during the years of his prosperous rule. This canal took its rise from the Nile at Asiut, and ran nearly parallel with it for nearly two hundred and fifty miles, creeping along under the western cliffs of the Nile valley, with many a bend and winding, until at length it gained eminence, as compared with the river bed, which enabled it to turn westward through a narrow pass and enter a district which was otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends.

The northern end stood seventeen feet above low Nile, while at the southern end it was at an equal elevation with the river. Through this cut ran a perennial stream which watered a province named the Fayoum, endowing it with fertility and supporting a large population. In the time of the annual flood a great part of the canal

was under water, and then the river's current would rush in a more direct course into the pass, carrying with it the rich silt which takes the place of manure, and keeps the soil in a state of constant productiveness.

All this, with the exception of the tradition that Joseph built it, can be verified to-day, and it is not mere supposition or rumor. Until eight years ago it was firmly believed that the design had always been limited to an irrigation scheme larger no doubt than that now in operation, as shown by the traces of abandoned canals and by the slow aggregation of waste water which had accumulated in the Birket el Querum, but still essentially the same character.

Many accounts have been written by Greek and Roman historians, such as Herodotus, Strabo, Mutianus, and Pliny, and repeated in monkish legends or portrayed in the maps of the Middle Ages, which agreed with the folk lore of the district. These tales explained that the canal dug by the ancient Israelite served to carry the surplus waters of the Nile into an extensive lake lying south of the Fayoum, and so large that it not only modified the climate, tempering the arid winds of the desert and converting them into the balmy airs which nourished the vines and the olives into a fullness and fragrance unknown in any part of the country, but also added to the food supply of the land such immense quantities of fish that the royal prerogative of the right of piscary at the great weir was valued at \$250,000 annually. This lake was said to be four hundred and fifty miles round, and to be navigated by a fleet of vessels, while the whole circumference was the scene of industry and prosperity.—*Sel.*

OLIVE OIL.

"OLIVE oil is now used in many ways at one time never thought of. Besides being more largely used medicinally it enters into various processes of cooking much more extensively than it did.

"It is well known that good eggs fried in olive oil are much better flavored than when any other kind of fat has been used.

"In massage, bathing, and for numerous other purposes the use of this

most natural valuable food is greatly extending. The value of good olive oil is beginning to be more generally recognized throughout the world than it formerly was. Eminent authorities have experimented with it and found it a potent agent for any defects of the excretory ducts, especially the skin. Eczema has rapidly disappeared upon a discontinuance of starch foods and a substitution of a diet of fresh and dried fruits, milk, eggs and olive oil.

"Its beneficial effects when taken in conjunction with a fruit diet have frequently been marked upon the hair, nails, and scalp, quickly clearing the latter of scurf, and supplying to the sebaceous glands the oily substance which they secrete when in a healthy condition, and the absence of which is the cause of debility of the hair, frequently ending in baldness.

"It has long been observed that those who live upon olive oil as a common article of food, and take it as such, are generally healthier and in better condition than those who do not. Its therapeutic and prophylactic properties are now well-known to medical men.

"Oil is destructive to certain forms of micro-organic life, and it is reasonable to suppose that they can best be eradicated from the system by its internal use. The use of oil not only does this, but it restores to the worn out or diseased tissue just those elements of repair that its weak reconstruction demands."—*Claffin's Drug-gist*.

Sunday School Associations.

CONVENTION NOTICES.

Northern Michigan district Sunday school association will convene at Coleman, June 24. A full report of schools is requested.

C. B. JOICE, Sec.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 5.

MAY 12.—ELDER WILLIAMS' FIRST SPEECH CONCLUDED.

Alexander Campbell calls all other religious organizations "works of the flesh." (See Christian System.) The "Restorer"—Alexander Campbell—calls the followers of Christ "Christian" (see Christian System), and condemns the sects. He favors the name "saint."

All the principles contained in Psalms 37:

3-7, and Psalms 1: 1, 2, are good and necessary. Is that all a man must do not to walk in the counsel of the ungodly to be a child of God? Will the law to David regenerate a person? If so, what need we of more?

Galatians 3: 6-8 says Abraham believed God and it was counted to him for righteousness, and also that the gospel was preached to him. What does the gospel indicate that man should do to be saved?

He says all these local churches constitute the "one body." Does he mean the local M. E., Latter Day Saints, and Disciple Church constitute the one body? Did Alexander Campbell restore a local M. E. society?

Bays contends that the church cannot have but one head and Christ is that head. Yes, Christ is the head of the church as the husband is the head of the wife, but the wife has a head also.

He is committed by the proposition that the church was restored—re-established. Then the Church of Christ was lost, if Alexander Campbell restored it, as the proposition claims which he signed. He must show a complete return of that which once was.

I shall set up a counter claim as well as negate. I shall prove that he is not in harmony with the Bible. The Bible is the rule of evidence.

Matthew 7: 29 shows that Jesus spoke with authority. He was sent of the Father, and was commanded what to speak. (John 12: 49, 50.) John 1: 6 gives evidence that John was sent of God. Mark 1: 1 says his work was the beginning of the gospel of Jesus Christ, hence those sent to restore the gospel must be sent of God.

ELDER BAYS' SECOND SPEECH.

I will briefly answer question: The Church of Christ is the name of the church. Laws of the States differ, hence the incorporation name would be controlled by the law of the State in which it was incorporated.

We have no general church authorities. We have no central organization like the Catholic Church—No High Muck-a-muck in our church.

He read Webster on the meaning of the word "restore." Webster is good authority. I accept of his definition.

Bro. Williams, the Church of Christ is the Church of Christ. All the regenerated compose that church—All who are born anew.

Bro. Williams thinks Alexander Campbell says that which contradicts what the Disciples teach to-day. Alexander Campbell is not regarded as unquestioned authority. People of this church can think for themselves, whether it differs from Alexander Campbell or any other. If we differ from Alexander Campbell it is not material. But he can't show any difference from present position of the Disciples with those away back there.

What was done before Christ, was done under the law, having faith that pointed to Christ. They were regenerated through the law—called saints. People must be regenerated under the condition in which they are placed. Can an unregenerate become a Christian?

Wife must have a head to be sure. Wife represents the church. Head of the church is Christ, and not man.

There are Christians in the Methodist Church and in all other churches. It makes no difference whether a person is obedient to that form of doctrine required in the gospel or not; if he is regenerate he is a member of Christ.

Sectarianism must be abolished. There should be no barriers. All are Christians in all churches, even in the Latter Day Saints' Church, if he has obeyed the gospel. All the family in heaven and earth are of Jesus Christ. (Eph. 3: 14, 15.)

I shall not quarrel about the kingdom of God being the Church of Christ. We agree upon that.

All who confess that Jesus Christ is Lord to the glory of God are of the church. (Phil. 2: 9-11.)

Matthew 28: 19, 20, bears record that Christ the King, gave the commission. The church will be built up under this commission. Luke 16: 16 presents mark of distinction. They believed the law and prophets until John, then "kingdom of God is preached." I will trace the kingdom from its inception to its consummation. Matthew 10: 4-7; they preached the kingdom is at hand. John made the same announcement: "Repent ye, for the kingdom of heaven is at hand." Mark 1: 14, 15, shows that Jesus preached the same and told the people to "Repent ye, and believe the gospel." John preached the Kingdom is at hand; Jesus preached the same, and so also did the apostles. This was something new to be preached.

Luke 10: 1, 8, 11, shows that the Seventy were to preach that the kingdom of God is come nigh unto you. Luke 9: 27, says there were some there who would see the Kingdom come. It was now drawing very near. The counterpart of Luke 9 is in Matthew 16: 18-27. The Son of God was to be slain. Time of kingdom very nigh.

The commission was given after his resurrection. He was soon to take his seat on the throne of his glory. Matthew 28: 19, 20, Luke 24: 47, 49. The apostles were instructed where to begin to preach the kingdom. They were to tarry at Jerusalem, and there receive the Spirit. They spake in other languages and they then went out into all the world.

After his resurrection Christ told Mary to touch him not, for as yet he had not ascended to his Father: he had not been crowned yet. On Pentecost Peter said he hath become "both Lord and Christ." He did not take charge of the kingdom until he was crowned.

This kingdom or church must be perpetuated. Jesus said to carry it to all the world. This was the privilege given. How was the church to be perpetuated? We don't read of evangelists, pastors, bishops, teachers, or deacons till after Pentecost. They were given to establish and perpetuate it. (Eph. 4: 11, 12.) Without evangelists there would be no missionary work, no spread of the church. Some churches have been anti-missionary and they died.

Paul sent Timotheus (1 Cor. 4: 16, 17) as an evangelist. Paul had a certain way to do his work. This was one of the means of propagating the gospel.

Acts 14: 20-23 shows Paul's way. Men were now entering the kingdom through much tribulation. Elders were ordained in every church. Evangelists preached and brought people into the church, and elders were ordained as governors and feeders of the flock.

ELDER WILLIAMS' SECOND SPEECH.

I read the proposition again. It reads: "Is the *Church* of Christ;" not churches of Christ. Alexander Campbell and his coworkers were to restore one church. How could they restore that which already existed?

What is the incorporate name of the church, Disciples, Christian, or Brethren? No State designates what name a church shall be incorporated under. His statement in reference to that matter is false.

There can be no Church of Christ unless there are general officers under which the local churches are united. Destroy the general officers of this government and you destroy the government. Destroy the general officers of the church you destroy the one body.

I gave the definition of "restore." He acknowledged it was correct. He also said that Alexander Campbell was not accepted as unquestioned authority. Then when he restored the church the people don't have to believe he restored right principles. They claim he restored the right interpretation of the Scriptures. This being true and the people not believing his interpretation, who is right? If Alexander Campbell did restore the right interpretation of the Scriptures, as is claimed, then he could take stronger positions than he has taken. I find it a great trouble for him to show any harmony between what is claimed Alexander Campbell restored and the Bible.

Alexander Campbell has pitted himself against all sects, and calls them ungodly and following their own will rather than the will of God. Can an ungodly man be a regenerate man?

He has affirmed that an ungodly man is regenerated according to Alexander Campbell.

Luke 16:16 claims that the kingdom of heaven was preached and men pressed into it.

Matthew 18:18: Jesus instructs those having trouble to "tell it to the church."

The Bible seems to be in the middle, Alexander Campbell on one side, and Bays on the other.

Christ is the husband and the church the bride, hence in that sense is Christ the head of the church.

Will he take the position that in other churches men and women are made Christian? Do these churches that sprinkle create Christians?

He says that the name Christian is not the peculiar name of the church Alexander Campbell restored; yet in "Distinctive Peculiarities of the Disciples" it is argued, "If you are only a Christian, why do you need more than that name to tell what you are?"

In "Memoirs of Alexander Campbell," by Richardson, vol. 2, p. 59, is found the following as the sentiments of Alexander Campbell: "Every Christian who understands the nature and design, the excellence and glory, of the institution called the Church of Jesus Christ, will lament to see its glory transferred to a human corporation." You see Alexander Campbell called the church the "Church of Jesus Christ." He was mistaken in name, according to Bays, hence not a restorer.

In the "Christian System" Alexander Campbell calls the other churches "an adulterous brood"; that the church was lost in the dark ages and not till of late restored. (See "Instructor," p. 67.) What think you now of the apostasy as understood by Alexander Campbell?

On the same page of the Instructor—page 67—is an extract from Barton W. Stone, who says that "Sectarianism is but another name for heresy." Can a person be in heresy and regenerated?

The family name is Jesus Christ (Eph. 3: 14, 15), hence we contend the church on earth should be known by that name. John 17:18 says Jesus was sent of the Father, and that by the same authority he sent the apostles. 1 Corinthians 7:20-22 gives evidence that every man should abide in the "calling wherein he was called," as he is "called in the Lord." Acts 13:2 shows how some were called of the Lord, which is by the Holy Ghost. 1 Corinthians 12:28 says the officers were set in the church by God. "The Restorer," Alexander Campbell in "Christian System," says the officers are chosen by local congregations and acknowledges this is only "apostolic tradition." The Pharisees in New Testament times said their authority was tradition.

He cannot find the term "The Church of Christ" in the Bible. He must find the identical words according to his own argument. Had Alexander Campbell had the word of God to have guided him he would not have resorted to tradition.

In preface to "Christian System" Alexander Campbell is made to say that there had been a "great apostasy," and that he said concerning the work of himself and coworkers that they "formed societies against their will." He claimed to introduce a reformation at first, then compelled to institute a restoration.

In the church according to the Bible were apostles and prophets. Did Alexander Campbell restore these officers in the church by authority? If he did not, he did not restore the Church of Christ.

He set out to prove that Alexander Campbell restored the Church of Christ. He can't find a passage that Alexander Campbell restored a single principle that was not in the world when he came. Does that which he brought into existence bear the marks of the detector?

Head of woman to unite its forces, to bind into one body. Christ to give counsel to woman through her head. Ephesians 4:11 says that apostles, prophets, etc., were given

that we be not carried about with every wind of doctrine.

MAY 13.—ELDER BAYS' FIRST SPEECH.

It is a pleasure for me to appear before you to affirm the proposition under consideration. We are here for truth. We should not strive for mastery, but for the truth.

I thought the ruling of the chair was not just right at the time, but now I think it was just right. I say this in justice to the chairman. [Bays tried to introduce the name of Joseph Smith, and to reflect upon his character while in the examination of this proposition; but the chairman ruled him out of order in so doing.—J. F. M.]

He says the disciples of to-day are in conflict with the published views of Alexander Campbell, but he does not tell us where. I say there is not a single point wherein we are at variance with Alexander Campbell. We are not here to prove whether we differ from Alexander Campbell or not; the question is whether they taught anything contrary to the Bible or not. I say they did not. Suppose the Disciples do differ from Alexander Campbell; he only gave his opinion. We are not compelled to take the word of anyone as leader, as some have to. I know a people who in their discipline are instructed to take the word of a man as though it proceeded from the mouth of God. We stand upon the Bible and the Bible alone, as the man of our counsel. He must show where these reformers differ from the Bible. He says that Alexander Campbell denounced all reformers as wicked men, and said that all the people in other churches were wicked people. Alexander Campbell's contention and my contention is that there are Christians in all churches. Our distinctive plea has been the union of all Christians everywhere, and that that unity must be upon the basis of God's word, and upon God's word alone. Human creeds cause divisions, and they are at variance with the tone and word as found in the Bible. Creeds, disciplines, etc., are but human institutions. They are the device of the people, and not of God.

He is trying to dodge the force of my argument by saying the woman must have a head of her own. Williams' church has a head of her own. It is a hydra-headed monster. Yes, the woman must have a head of her own. This is a mere evasion of the issue by Elder Williams.

Colossians 1:18 shows us that there is one body. These local churches constituted the one body. There are many members, yet but one body. By one Spirit we are baptized into one body. (1 Corinthians 12:13) If the church has any other head than Christ, let Williams describe it. In Colossians 1:18 Paul is not talking about a male or female body. "He is the head of the body." This is a clear statement. Christ is the head of the church—the one body. Williams wants a two-headed concern. Local churches are not united here. All these different churches are only a matter of convenience, and it is helpful. One can be a member of the church triumphant and yet not be a member of any local church. By one Spirit are we all united into one body. I am going to read

from Doctrine and Covenants. The brother may object. Sec. 17:25, I read. That is just what we teach.

He talked about apostles and prophets. We have apostles and prophets. There is a church militant and a church triumphant. These two compose the whole church. Original twelve in heaven. We have same apostles and same office work, so shall all after churches be governed.

In Revelation 12:1, 2, the woman represents the church. The Twelve are in heaven. The head of the church is in glory. Stars on the head of the woman in glory. Same twelve in church to-day. The word "apostle" is from *apostolos*, one sent. Everybody sent is an apostle—one sent; but not apostles of Christ. Williams is an apostle, being sent by the April conference. The Church of Christ sent missionaries to various places. Paul and Barnabas were apostles of the church of Antioch.

We have prophets. A prophet; what is it? Primarily, one who predicts; but it also means a preacher of the gospel of Jesus Christ. Acts 15:32 Judas and Silas were sent out to preach, and they were prophets. Acts 16th and 17th chapters show that miracles were wrought by them. An evangelist is a prophet, hence Judas and Silas were prophets and evangelists. A prophet is a preacher of righteousness. Evangelists are to travel and preach. Acts 15:37 evidences that John Mark was an evangelist and a prophet. Acts 16:1; Timothy is an evangelist and a prophet. Luke is called by everybody, the evangelist, because of the fact of his writing the gospel. In Colossians 4:14 Luke is called the physician. The 7th and 8th chapters of Acts show that Stephen and Philip were evangelists.

ELDER WILLIAMS' FIRST SPEECH.

Bays says Evangelists are prophets. Let us see Ephesians 4:11. That says there were both prophets and evangelists. It would not sound well to say prophets and prophets. You do not think Paul talked that way.

Bays is the husband, his wife is in Michigan. Bays can write to his wife, but if she had no head she could not understand what he wrote. Bays said the affirmative must prove beyond the possibility of a doubt. Where can he find a "Thus saith the Lord" for the position he has taken? He has admitted that Matthias and Paul were both of the twelve apostles. Now he says the stars in Revelation 12:1, 2, represent the original twelve, Who are they?

The proposition says the Church of Christ, and Bays contends for that name. Alexander Campbell calls it the "Church of Jesus Christ," Bays says it is not the "Church of Jesus Christ." If Alexander Campbell is in harmony with the Bible, then Bays does not, and the Disciples cannot, agree with both Alexander Campbell and Bays.

In the Christian System Alexander Campbell is made to say that, "The seniors or elders always ordain." Ephesians 4:4 says, "There is one body, and one Spirit, even as ye are called in one hope of your calling;" and 1 Corinthians 12:12 says, "All the mem-

bers of that one body, being many, are one body: so also is Christ." If Alexander Campbell misrepresents God, he is not right. Compare the church he restored with the one spoken of in the Bible. (Eph. 4:11; and 1 Cor. 12:28.) Because other churches are wrong does not prove that he is right. He is trying to say he is clean by saying others are blacker than he. He has to go back and hedge on former proposition.

Alexander Campbell, in the Christian System, is made to say, "Still the question recurs, Are all religious sects works of the flesh? Paul makes no exception. We dare not." Bays says there are Christians or members of the Church of Christ in all churches; Alexander Campbell says not. Here is a contradiction. Alexander Campbell says they are of the flesh—wicked men.

He refers to Colossians 1:18 and says Christ is the head. We insist that Christ is the head as the husband is the head of the wife. Wife should not rebel against her husband.

We insist that he put his finger on a passage in the Bible that says that anyone is a child of God out of the church.

He says they believe in Doctrine and Covenants, section 17:25. Do they send teachers to a conference from the several churches? Then there must be one to preside—one earthly head. I should think he would take a stronger position if he believes thus.

He says, "We have apostles;" but they are in heaven. If in heaven, what are they doing for the church? Apostles and prophets were placed in the church for the work of the ministry till we all come "in the unity of the faith" to a perfect man, in the stature of Christ Jesus. Apostles gone to heaven. They did not go when Christ did; they were left to do their work.

When he admits that in Revelation 12:1, 2 the woman refers to the church, he admits a complete apostasy. (Rev. 13:7, 8.)

Prove by the Bible that Stephen, Philip, or John Mark were prophets. He claims to speak where the Bible speaks and that where Bible is silent he will be silent.

To restore means more than to organize and establish, as was in the proposition at first. A thing cannot be restored until it is lost. A thing must be disestablished before it can be reestablished. When it is restored, it must fill all details of the detector.

What is the Church of Christ as it was and is in the mind of God? Christ organized it under God. If Alexander Campbell restored the church without the Holy Spirit, then he must be greater than Jesus Christ. Matthew 7:29 says he taught with authority. In Matthew 16:18 he says, "I will build my church." Christ builds; that is, controls and advises. It is claimed that Alexander Campbell did the work of restoration without advice from Jesus Christ. Alexander Campbell did not want to leave the Baptist Church. The brethren in the Baptist Church drove them out, yet Bays says they are all of one body. In John 15:16 Christ says, "I have chosen you, and ordained you." 1 Corinthians 12:28 says, "God hath set some in the

church." Christ as the builder was taught the will of God by the Spirit. As there is but one body, all the characteristics of that one body must now exist. Supposing a house of large proportions should burn and I should build a 4 x 6; would that house be restored? No; a similar house must be there.

Revelation 12 presents evidence of an apostasy; Revelation 14:6 shows a restoration. Angels were to minister in the restoration. John saw the restoration by an angel. 1 Thessalonians 1:5 shows that the gospel must exist in power, and in the Holy Ghost, and in much assurance.

In "Our Movement," page 13 is the following: "The present state of the church with its divisions, its party spirit, its party names, its conflicting creeds, is not what Christ intended, and cannot be approved by him.

"These evils are a result of a departure from the purity and simplicity of the gospel.

"Therefore, the only permanent remedy is to return to the simple faith and practice of the apostolic church, throwing overboard whatever corruptions have crept into the church during the succeeding ages.

"This accomplished, the church should resume its original unity, and under the sole leadership of Christ go forward in its sublime mission of bringing the whole earth in subjection to him. . . .

"The restoration of the gospel in its faith, doctrine, and ordinances, just as it was preached and practiced by the inspired apostles."

Here is another conflict with Bays.

In W. L. Hayden's tract, "What is the Christian Church?" page 3, we read:—

"This was not merely a reformation; it was a complete restoration of primitive Christianity in letter and in Spirit, in principle and in practice, in its pristine beauty, its perfect unity, and its original power. In order to such a restoration, we must go back to the beginning of the gospel of the Son of God. Whatever cannot be found at the beginning, sanctioned by inspired precept or precedent, is not from the beginning, and is therefore without divine authority. Hence the grand men who became the great lights in this restoration movement went back of all reformations, back of the great apostasy, that culminated in the Romish Papacy."

John 15:16 and Luke 6:12 show that Jesus chose twelve disciples, called them apostles, and ordained them, giving them authority to act for him.

He said that when Jesus sent out the Seventy, the kingdom had come "very nigh." Now it seems from the arguments that we are to abandon both apostles and seventies to have the kingdom. Strange logic!

Ephesians 4:11 and 1 Corinthians 12:28 show that apostles, prophets, etc., were set in the church militant. According to the argument of Bays Alexander Campbell must have done a work in heaven to have restored the church as it was, since a part of it is in heaven.

ELDER BAYS' SECOND SPEECH.

I am going to run over the fox's tracks. I

will follow his tracks to his hole. I say that evangelists are prophets; he says they are not. It is now for you to decide.

Yes, my wife has a head, and a good one, too. When I write she understands it. He will have it that the church has a husband head and a head of her own; but did he tell you what the head is? Bro. Williams, don't talk in innuendos. I am not ashamed of my little woman.

I called upon him to show that Alexander Campbell and the Disciples disagreed with the Bible. I don't care if I do disagree with Alexander Campbell; that is only a side issue.

We have prophets and apostles in every sense of the term.

He says: "I think I gained a victory on the other proposition, and don't have to refer to it while discussing this proposition." Yes: the Spanish claimed a victory at Manila. I think Williams will bear watching; I need it, I know.

If we prove we are in harmony with the Bible, we prove all we claim. We will try and sustain this claim.

Matthew 28: 20 makes Christ to say "I am with you always, even unto the end of the world." He is with those sent to-day as much as he was then.

Revelation 12 does not admit of an apostasy. I will show you about that after awhile.

He talks about apostles of Christ. I say they are apostles of men and not of Christ. There is not an apostle of Christ living to-day. Christ commissioned his apostles, and his apostles only. He did not commission anyone else. You cannot find it in the Scriptures. They went out and ordained others, and conferred authority. When this was done then the law was given.

John 14: 23 says Christ would manifest himself. This was by the Comforter; hence we have the Bible. We now have all truth right here. By this he will try us all. I will be tried by this in the day of judgment.

He asks if I will prove that Christ instructed Alexander Campbell. Mr. Campbell did not profess to receive revelation, nor to have seen angels. He must prove that we can't restore that which is lost without a revelation. Prove that, Bro. Williams, or your whole system falls.

The proposition reads "restored through the instrumentality of A. Campbell and his coworkers." He claims that the great architect must be there to restore. Suppose the capitol at Washington was destroyed; would we have to resurrect the architect in order to rebuild the building? The architect makes plans and these are submitted for our guidance. Jesus Christ is the great architect of the church. Paul says he was a wise "Masterbuilder." Do we need to call up the architect? No, sir; we get the plans and specifications from the archives where they have been kept. Here are the plans and specifications (holding up the Bible). Alexander Campbell took the plans and specifications, and the building is restored without a communication with the architect. It is a farce to talk about the need of the architect being present. All his argument vanishes

like fog before the sunlight. I have not taken the position that all was gone. Fires of apostasy have burned, but the walls remain. Martin Luther, and Wesley, Knox, and Zwingli began to build. Martin Luther broke the bands of superstition and introduced liberty; then came reformation after reformation. Sectarian lines were drawn. Against party lines we make a fight, and invite all to come up to the standard as in old time.

He argues that we must have all these spiritual gifts mentioned in the Bible. If it takes that to have the Church of Christ, there is no Church of Christ to-day; for no one can do these things.

Garrison says that which they *preached and practised*. That is the sticking point. He says Garrison contradicts Alexander Campbell. Garrison says we should return to all gospel practices as well as the precepts of the apostles; not all the apostles practiced, else we should have circumcision, for Paul circumcised Timothy. Gospel practices and precepts are all that are referred to.

He says all the original power must be restored with the gospel. The gospel is the power of God unto salvation. (Romans 1:16.) That power has been restored. What is that power? Convicting, converting, sustaining, and preserving power; all the power God thought to be necessary; all the power necessary to salvation.

Evangelists, elders, pastors, and deacons exist by reason of apostolic authority, and not by direct authority of Christ. These officers were to direct till the end, their duties being to set in order and ordain. (2 Tim. 2:2; 3:16, 17; 4:5; and Titus 1:5-8.) When the apostles were taken away, all the work of the church was performed by the officers they set in the church. No other officers are necessary. If I show they could do all that was necessary to salvation, I prove that no others are needed. Philip, an evangelist, baptized, and the Holy Ghost came. According to Doctrine and Covenants elders can baptize and lay on hands. Evangelists are higher in authority than an elder. What need is there of any other officer in the church?

BRO. WILLIAMS' SECOND SPEECH.

He asks, What need of other officers, if elders could do the work? They could do some of the work, but not all.

He is the fox this time, and he says the hound will get the fox. The fox has been in the hole ever since we began this proposition, only now and then sticking his head out, as much as to say, Here I am. Yes; there is where he will be all the time.

Prophets are evangelists, Bays said. That's all the proof he presents or can present.

Bays says Christ has not been heard from for a thousand years or more; yet he says Christ is perfect. Then there must be something the matter with the woman, or church, as she used to hear from him.

He said there was no difference between "Disciples" and Alexander Campbell. Then I have proven both contradict the Bible. Disciples say, "Where Bible speaks, we speak; and where Bible is silent, we are

silent;" and Bays is claiming to represent the Disciples.

He said not a vestige of the original church was left. This is proof of a total apostasy.

Matthew 16: 19 says that keys of the kingdom were given to Peter. He stood above the others. He said a few nights ago that I must prove that there were any apostles on the earth, and that Christ commissioned none but the apostles. Now he says there are several here, and hence there are here those commissioned by Christ.

In the Bible is contained truth; but he cannot prove that the Bible contains all truth, neither can he prove there can be a restoration without revelation.

Matthew 28: 20 promises that Christ will be with them to end, providing they would teach all things he had commanded them. If they did not teach all things, then he did not promise to be with them.

John 14: 21, 23, Christ promises to manifest himself if they would keep his commandments. Without revelation no one can know God. (Matt. 11: 27.)

Did Alexander Campbell put apostles, prophets, and spiritual gifts in his church? No; Christ is the builder. No one can build without direction from Christ. If the church is built under direction of Christ, the gates of hell shall not prevail against it. Paul was a masterbuilder, because he received revelation from Christ. (Gal. 1:11, 12.)

The proposition claims the church was restored by Alexander Campbell and his coworkers. Now Bays claims that Luther, Wesley, Knox, and others assisted, and they taught sprinkling. Were they coworkers with Campbell? "Reformation" means one thing, "restoration" quite another thing. To restore is to bring back that which is lost; to reform is to make better that which exists.

Mark 16: 15-17 shows that signs shall follow the preaching of the gospel. Bays is out of harmony if he does not have them in his church.

The apostles taught and practiced the laying on of hands, but circumcision was not taught to be observed, and only practiced for convenience, and not as a gospel ordinance. They laid their hands on baptized believers in the name of Jesus Christ, and the Holy Ghost came to confirm.

He says all the original power is in the church he represents. Acts 2: 38, 39 gives promise of the Holy Ghost to all who call upon the name of the Lord, and that promise consists of gifts and fruits, as God gives. (1 Cor. 12: 9-11; Gal. 5: 22, 23.)

He said Jesus did not set apart evangelists, elders, pastors, etc.; but that the apostles did. Then we must have living apostles to set men apart to these offices now. If that referred to by Bays is the rule, we cannot have living evangelists without apostles.

He refers to Hebrews 6: 1, 2 and tries to controvert the laying on of hands, yet this passage says it is a principle of the doctrine of Christ. The Bible says children were blessed by the laying on of hands; also ordi-

nation and confirmation were performed by laying on of hands.

What is it claimed that Alexander Campbell restored? The keys to the interpretation of the Scriptures. Has he restored ordination? He has not apostles, prophets, etc., yet claims to have pastors. Paul said they all should remain, and that for the same time. One man has as much right to restore as another.

In "Hayden's History of Disciples," we find that Campbell says that the Papacy arose and men groped in darkness, and that even in his day he says: "The primitive gospel, in its effulgence and power, is yet to shine out in its original splendor, to regenerate the world."—pp. 36, 37. Then we conclude that the primitive gospel was yet to shine out. Alexander Campbell says so. J. Z. Tyler says in his tract "The Distinctive Peculiarities of the Disciples," that we are working towards the original gospel. Here is one preacher against another. He can make his own application.

I have shown that Alexander Campbell indorsed the name "saint" and the name of the church as "The Church of Jesus Christ." Paul never used the term "Christian" as applied to the children of God.

I find Bays out of harmony in these points. He takes the Bible as his guide to build the church, while all others took God as their guide; yet he claims that the church he represents is the Church of God in fact. He has not told us which is the general church or some local church. He discards many of the officials and blessing of the Spirit. It would look strange for a man to deed his son a farm and yet not deed him the fruit that grew on it. He says, "Gifts of Spirit do not follow now." God filled the disciples full in the past, but now we must sit down at the table, and only read about their being full. I want the same to-day, and God will give it.

WIGHT-BRADEN DEBATE.—NO. 2.

ELDER WIGHT'S NINTH SPEECH.

Joseph Smith's teaching in the Doctrine and Covenants is in direct harmony with the teachings of Christ. We examine the Book of Mormon, which claims to be a record of three colonies, two of which were Israelitish. If Israelites were on this land, why not God speak to them? John 10: 16; Jesus had other sheep besides those at Jerusalem. Gentiles become sheep by obedience, and were not then in that condition. He was to visit these sheep. (Reads several passages from Book of Mormon.) I ask you if accepting and obeying such teachings would not make you better.

Ridicule won't remove the force of these teachings. If the book is what we claim for it, its prophetic utterances will be fulfilled. Mr. Braden demanded of us a miracle. We produced it from his own history. He says it was the result of a sudden shock. Such assertion could apply to every miracle ever wrought and strike at the teaching of Jesus. Matthew 24: 14. If we are to have the gospel of the kingdom, all the appurtenances—officers, gifts, etc., must exist and be

enjoyed. Jesus said: "These signs shall follow them that believe." Which is the *believer*, Mr. Braden who says they shall *not*, or I when I stand for the fulfillment of Christ's statement? The Book of Mormon mentions plenty of gold. In 1830, exclusive of Asia the annual output was \$30,000,000 only. Ancient America wove all manner of cloth. Mr. Smith saw only the rude Indian with his loin cloth. Whence could he get his inspiration in this direction? Mr. Braden *asserts* that it was a prevalent theory in 1830, that Indians descended from Israel.

ELDER BRADEN'S NINTH SPEECH.

Outlines of the Book of Mormon. They, the Nephites, had superior prophets, miracles, etc., to the Bible—a church so perfect that Christ's played only second fiddle to it.

I have my opponent on trial for trying to pass counterfeit bills. I will prove that Smith had no authority to issue. They had inspired engravers, interpreters, guard, possessors, and scribes. The original copy of the Book of Mormon is much the direct work of God as the two tables of stone. Page 202: 27 contains thirteen participial phrases from one noun; 758 ungrammatical and ignoramus' uses of words in Book of Mormon. Mr. Braden spent rest of time in reading pages where errors in grammar could be found.

ELDER WIGHT'S TENTH SPEECH.

The Book of Mormon must go down because it contains grammatical errors! 758 of them!! Just think!!! The American Bible Society informs us that there are some 23,000 in the B-i-b-l-e! If there be "mistakes, they are the mistakes of men," says one of the Book of Mormon writers. We are willing to put the books (Book of Mormon and Bible) in the hands of a committee composed of your college professors and let them decide the question of grammar.

We are not after mastery, but the *truth*. We ask for more than assertion to demonstrate the truth, however. Book of Mormon page 38: 130; all kinds of animals. Two *large* animals named—not then known—since found. The horse especially; not discovered till years after, and thought by scientists at that time that it had been unknown in America till brought by Spaniards. Book of Mormon long ridiculed on this point. Now we have the fossil remains. How did Mr. Smith get ahead of science? Mr. Braden says we are agreed as to Bible, but he fails to represent our belief in Book of Mormon. We believe it to have been a Bible to Israelites in America, and a record of God's dealings with them and others.

I now present you some of his prophetic utterances. Doctrine and Covenants 45:11: "Ye hear of wars in foreign lands, but, behold, I say unto you, They are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands." Was Smith a true or false prophet? Lay aside your prejudice, and listen not to the scurrilous stories and *assertions* of my opponent, and examine it in the light of a desire for truth. Suppose Mr. Smith was a true prophet, what will you do in the day of judgment if you reject him?

Doctrine and Covenants 98: 4: Zion not to be moved out of her place. Zion sometimes means land, sometimes the people. Here it has reference to the land or location. "Notwithstanding her children are scattered." Why did he not read all this the other night rather than read the portion that suited him and then ridicule it? Those that remained faithful and their children have been and are returning and building up the "waste places," and they are going there with "songs of everlasting joy."

He says the bill nearest the genuine is the most dangerous. True. But suppose it be the exact counterpart or a genuine Bible bill, what then? If my opponent comes to you and presents that which is contrary to the Bible it must be counterfeit. Suppose he were to come claiming to be a minister of Christ? How would you determine? Doctrine and Covenants 102: 7: "Behold, I will give you favor and grace in their eyes." A peculiar prediction that, so soon after they had been driven and while they were yet in the midst of trouble.

ELDER BRADEN'S TENTH SPEECH.

Will he accept all that that is good in the Koran as given by inspiration of God? It is one thing to say a thing is good, but another thing to say it came from God. Because there are good things in the Book of Mormon, it is no evidence that it came from God. Mrs. Johnson's healing was the result of shock. The physician had healed his mother in same way. If I were to concede spiritual gifts that would be no proof that Smith had them. When Spaniards conquered Peru, the king filled a room with gold for his release. We knew for three hundred years that there had been a great civilization in America. All these things were known.

I will accept his challenge, only it must be Revised instead of authorized version. The Book of Mormon says domestic animals; but, sir, you can't find the fossil remains of the *domestic* horse. The most perfect specimen of the mastodon ever found was dug up within a few miles of Smith a few years before the Book of Mormon came out. Zion not to be moved. He says it means land! What a prophecy. The land won't be moved. I guess Smith was a prophet! I'll prophecy. A thousand years from now the hills and rivers in Jackson County will be there!

"They shall return." Question as to whether it means the same individuals or those going now. I have no objection to their having everything that was in the apostolic church, if they only have such things. The fact that miracles once existed is no evidence that they exist now. I was once a boy; so I am now! God once gave revelations, hence he does now. What reasoning! The things existing in the church were given to give truth, but are not needed now. He would not claim to need revelation for new truth, but for details such as that Joe should have a house to live in.

BISHOP'S AGENTS' NOTICES.

To the Saints of Utah:—As Bro. Kelley has seen fit to retain me as his agent for Utah, and I now expect to visit Montana and Idaho

before I reach you, it will be satisfactory to me if you pay your tithes and offerings to either D. W. Wight or R. J. Parker. I need not remind you that this is the financial law of the church, and that the church cannot get along without financial aid. Could all hear the cries that come up to the Bishop and know how some of the wives and children of the ministry suffer as a result of not being maintained, I am sure that you would the more readily put your hands forth in the way of tithes and offerings to assist the needy. I need but say that there is now an urgent demand for this matter to be attended to.

I congratulate the saints of Utah for what you did last year, and only ask that you remember that some are sacrificing the love of home and all its ties that you may have the gospel. Their wives, children, mothers, and sisters, stay at home, and sometimes are short of the necessities of life! Can't you help bear the burden? Will the saints of Montana and Idaho also remember you have Bishop's agents and missionaries in your fields? J. W. WIGHT, Bishop's Agent.
Tabor, Iowa, June 7.

The saints of Oregon and Washington will please notice that my present address is John Day, Oregon. I trust all will give an assisting hand, by sending in their tithing to the sustaining of the missionaries' families of Oregon and Washington. All means received by me has been and will be strictly for the building up and prosecution of the great work in this part of the field. Thanking you for past assistance, I trust each will apprehend the just obligation in equally assisting according to your means.

I am your servant,
ALMA MORRIS, Bishop's Agent.

PASTORAL.

I have for the past month tried to inform myself in regard to the best interest of the work in this field, and I have concluded to place T. J. Sheppard in charge of Texas and Western Louisiana; C. R. Duncan in charge of Oklahoma and Indian Territory; and J. W. Jackson in charge of Arkansas. Will these brethren please publish their permanent addresses, so that all who labor in their fields may know where to report. Praying the good Lord to bless us all in our work,

I remain your brother,
AMOS J. MOORE.

BEAVER, TEXAS, June 7.

To the Elders and Saints of Southeastern Mission; Greeting:—As I was placed in charge of the missionary work in above mission I give notice that Elder J. C. Clapp will have charge of Kentucky, Tennessee, and North Alabama; Elder D. E. Tucker will have charge of Florida, Georgia, North and South Carolina, and Southern Alabama. The missionaries laboring in their fields will report to them the first of July, October, January, and March, giving number of sermons preached, baptisms performed, and new openings made, etc. Presidents of districts and branches and isolated members who desire their labors will correspond with

me and those in charge of the territory in which labor is desired.

Dear brethren, let us make an effort to do all we can to advance the cause of Christ, so when we look over our record we can rejoice rather than mourn. I desire officers of districts and branches to assist the missionaries in mission work all they can, after they have discharged their duties in their respective offices first; for in the past the work in places has suffered loss, and the missionary work hindered, because some have failed to do their work as local officers in their own district or branch that they were called to do—that is to feed the flock—and gone elsewhere to do missionary work. Let every man learn his duty is a very essential command, then perform it in the fear of God, remembering that we will have to render to God a final account. J. C. Clapp's mission address is Sedalia, Kentucky; D. E. Tucker's is Milton, Florida; mine is Garland, Alabama. Your colaborer in gospel bonds.

M. M. TURPEN.

THEODORE, Alabama, June 7.

To the Saints of Southern California district, Greeting:—Having been assigned the above-named field of labor by the General Conference of 1898, and in accordance with the instructions of missionary in charge, Bro. G. T. Griffiths, that those placed in sub-charge publish their post office address, I wish to state to those wishing to address me, my permanent address will be San Bernardino, California. I desire the cooperation of all the saints in the district, and let us work together for the accomplishment of the work intrusted to all. I shall be pleased to hear from all, especially those wanting preaching in their neighborhood. Let us try and make this one of the most successful years ever known to California. Our force is not very large, but let us work the harder.

Yours for truth,
D. L. HARRIS.

To the Brethren of Far West, Missouri, District:—Having been appointed as assistant missionary in charge of Far West district I take this means of informing you that those of the traveling and local ministry are expected to report to me all matters pertaining to the labor done, and all items of interest that may take place in your immediate fields, especially the sermons preached, baptisms performed, and so forth. This I believe is required by our historian, that all may be kept informed of the history we are making. Your reports are due and should be made out and forward to me on the first of July, October, January, and March of each year. Please be prompt, so I may be the same in reporting to Bro. I. N. White. Keep me informed as to the needs of the mission in its various parts.

My address is Box 733, St. Joseph, Missouri. Yours for Zion's weal,

H. O. SMITH.

ST. JOSEPH, MISSOURI, June 10.

TWO-DAYS' MEETINGS.

The following two-days' meetings will be held in Galland's Grove district, and the

ministers named will have charge at the point mentioned in connection with their names:—

Auburn, Iowa, June 25 and 26. Elders J. M. Baker and William McKim.

Dow City, June 25 and 26. Elders J. T. Turner and Benan Salisbury.

Deloit, July 9 and 10. Elders R. Wight and Priest A. H. Rudd.

Harlan, July 9 and 10. Elders George Montague and W. A. Carroll.

Benan; grove meeting, commencing July 9 and continuing until the 17th. Elders Charles Derry and J. M. Baker.

Those in charge may secure the services of other ministers to help if they can, and should think best so to do. If convenient, commence the two-days' meetings Friday evening, instead of Saturday morning. If the ministers give their time, the saints and friends should pay their expenses.

CHARLES E. BUTTERWORTH,
J. M. BAKER, Presidents.

REUNION NOTICES.

Southeastern Illinois reunion will be held in the grove by the saints' chapel near Parish, Illinois, commencing July 22, ending on the 31st.

More anon, by order of committee.

J. D. STEAD, Clerk.

SOUTHERN CALIFORNIA REUNION RATES.

The Santa Fe Railroad Company has agreed to furnish those attending reunion at Santa Monica, July 8 to 17, a twelve days' limit of time, beginning the 7th and lasting until the 18th. Now let it be particularly remembered, that it requires fifty fares to the reunion to secure the one-third rates on the return trip. Therefore every person purchasing a ticket to the grounds, of necessity should obtain certificate from the agent where the ticket is purchased, so that all may avail themselves of the reduced rates on their return home. The committee makes the above earnest appeal to all. Therefore do not allow yourselves to either neglect or forget to carry out this instruction.

R. R. DANA, Chairman.

DIED.

POWELL.—On May 25, 1898, near Lamoni, Iowa, at the home of her daughter, Sr. James Richardson, of cancer of the tongue and throat, Mrs. Elizabeth Powell, aged 76 years, 2 months, and 4 days. She suffered much, and during ten months partook of only liquid food. The name of her first husband was William Robinson, brother of James, formerly of Kewanee, Illinois. She was once a Wesleyan Methodist, but of late years believed largely in the restored gospel of Christ, yet she greatly feared going into the water and delayed until it was too late. Funeral sermon by Elder H. A. Stebbins at the house.

HUFFMAN.—At Lexington, Michigan, May 26, 1898, Sr. Lena, wife of William Huffman, of Elk Township, member of the German branch of Cash, Sanilac County, Michigan. Services at the Baptist church, conducted by P. W. Surbrook, of Lexington, Michigan.

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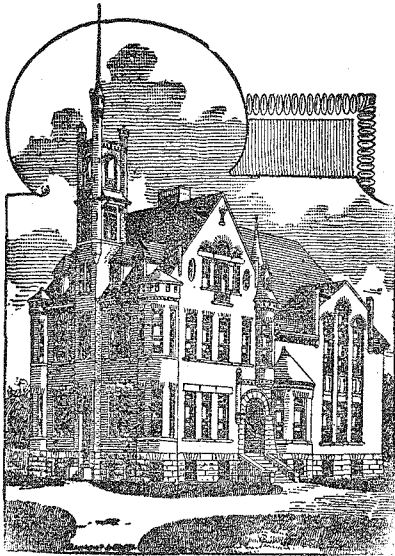
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Vol. 45.

Lamoni, Iowa, June 22, 1898.

No. 25.

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PRESBYTERIAN ANCHORS DRAGGING.

SIGNS are not wanting to indicate that some of the largest vessels of the Presbyterian squadron are dragging their anchors badly. The drift is all in one direction, too—toward Episcopalianism. Now, when a Calvinistic anchor fails to hold it must be admitted that the case is serious. Without any intention of unduly alarming the conservative Presbyterian brethren, it may yet be asked, in view of recent events, how long it will be at this rate before the whole Presbyterian fleet, with Princeton as the flagship, will be riding in Episcopalian waters.

Ever since the beginning of the trial of Dr. Briggs for heresy five years ago it has been apparent that the region of the Westminster Confession was suffering from a severe wind of doctrine. Though Dr. Briggs did not part his cables or cut adrift from Union Theological Seminary, he was suspended from the ministry and allowed to remain only on the understanding that he was to wrestle with himself and develop a spirit of repentance. How successful his wrestlings were may be inferred from his total abandonment of the Westminster creed a few days ago and from his formal admission into the Episcopal

Church by Bishop Potter of New York.

Now comes the report that Professor Shields of Princeton has likewise abandoned Presbyterianism and been confirmed in the Episcopal faith. Professor McGiffert of Union has long shown signs of steering in the same direction. Latest and most significant of all is the statement that President Patton of Princeton, with Professors Duffield and Cameron of that college, has refused to go as a delegate to the coming session of the Presbyterian General Assembly.

On the surface, at least, the Princeton trouble appears to be a matter of personal liberty rather than one of doctrine. The fat was in the fire from the moment when Professor Shields, Grover Cleveland, and other Princeton property owners signed a petition that a liquor license be granted to the Princeton Inn, a local hostelry said to be frequented more or less by students and professors. The unregenerate Grover might have been excused, but it was otherwise with the professor who held the chair for the promotion of harmony between science and revealed religion. His views of harmony resulted only in discord. Indignant Presbyterians all over the country have refused to admit the need of any alcoholic lubricant to ease the friction between science and religion. It is expected that the entire Princeton faculty will be severely censured by the General Assembly, hence President Patton and his colleagues have decided to begin the war themselves by staying at home and leaving Princeton unrepresented in that legislative body.

When a Presbyterian stronghold such as Princeton shows this increasing disposition to break away from the denomination it is time there was a general inspection of anchors. It would be sad to have the Calvinistic brethren all wake up some fine morning to find themselves Episcopalian. Perhaps it would be well for them not to hold their lines quite so stiff on non-essentials and to allow a little more liberty of thought and

action. Certainly the greater latitude allowed by the Episcopal Church is the present attraction in that direction, and if all the liberal thinkers should take a notion to follow Dr. Briggs' example the true blue Presbyterian Church would become alarmingly small.—*Chicago Tribune.*

HOW THE BRAIN WORKS.

A COMMITTEE of British physicians, acting jointly, has for some years been giving particular attention to this topic, and their researches, though not yet altogether complete, already show some very interesting results, which, taken together with those of investigators on the Continent, let us see a long way into the intricacies of the brain.

It has shown unequivocally, for example, that a brain cell, which is the really important part of the brain, actually loses part of its substance during action. The brain cells of persons and of animals that have died during a period of great exhaustion from overexertion are found to be greatly changed from the condition of the normal cell during times of health and vigor. The cell of the exhausted brain, instead of being plump and full of nervous matter, is found to be hollowed out or “vacuolated,” a cavity within its substance having formed and being filled with water. This means that a part of the cell substance has been actually consumed during the time of brain activity, precisely as coal is consumed when one gets heat from a furnace.

It is found, further, that if an animal whose brain cells are thus exhausted is permitted to rest and to sleep, its cells rapidly recuperate, new material being supplied from the blood until the vacuolation has disappeared and the cell is practically as good as new again. This explains why sleep is necessary to our existence. During waking hours our brains are literally worn away, and sleep is the state during which the repair shops of the brain make good the damage of the waking hours. Thus the brain of a person who suffers from

insomnia is in the condition of a locomotive which is run night and day without going to the repair shops. Disaster must ultimately result.

It is not sleep alone, however, that rests the brain cell, though sleep is absolutely essential to recuperation of the brain as a whole. But not all parts of the brain are involved in any one kind of mental effort. The blood supply of the brain is so arranged that by expansion or contraction of different arteries, parts of the brain may be flushed with blood and other parts dammed off, so to speak, somewhat as the various currents of an irrigated field are regulated by the gardener. And as a rapid flow of blood is essential to great mental activity, this means that one part of the brain may be very actively at work while another part is resting and recuperating.

Thus it is that a person suffering from brain fatigue may leave his desk and go out into the fields, or on the highways with a bicycle, and by diverting his mind give the overworked cells a chance to rest and recuperate.

But it must not be overlooked that such exercise involves other brain cells, which in turn become exhausted; and that in the end, for the recuperation of the brain as a whole, sleep is absolutely essential. No recreation, no medicine, no stimulant, will take its place. The man who does not give himself sufficient hours of sleep, or who is unable to sleep when he makes the effort, is literally burning away his brain substance, and can no more keep on indefinitely in this way than a locomotive can run on indefinitely without getting fresh supplies of fuel.—*San Francisco Call.*

LIVE IN THE OPEN AIR.

CONSUMPTION, that scourge of Eastern Massachusetts, Rhode Island, Connecticut, New York, and New Jersey, has lost some of its terrors of late.

Recent English experiments have shown that consumption is almost always developed as a result of overcrowding and bad air.

Take a boy of a slight inherited tendency to consumption and put him at work on a farm, and he will probably escape the disease himself and have healthy children.

If he goes to work in a bank or dry goods store he is almost certain to contract the disease, unless he is very careful in his out-of-work hours to seek outdoor pursuits.

These facts suggest what is known as the outdoors treatment of phthisis. Dr. F. W. Burton-Fanning reports that success follows its use in a very large percentage of cases, even where there is considerable lesion of the lungs.

The fever is reduced, in some cases yielding wholly in a month, in others persisting for six or seven months.

Appetite improves, sleeplessness vanishes, and night sweats depart if the patient is kept out of doors literally all the time, winter and summer. Of course, a dry, warm, sunny climate has usually its advantages for such a purpose, but there are reasons why a radical change of climate is not always advisable. Such resorts as are found in Cornwall, England, or in Atlantic City, or Southampton, Long Island, in this country, probably answer quite as well as the Riviera or Florida.

Of course the open air treatment does not in any way mean that the patient must live an active life out of doors. This would be a great mistake, except as a prophylactic in mild cases, as all the vital powers are needed to throw off the disease, and too much exercise lowers the vitality of the sick.

The preferred plan is to put the sick into open tents; in summer and pleasant weather take their beds and hammocks out of doors. A movable wind shelter which can be turned as required is a valuable adjunct in the treatment.

Sleeping rooms must always have their windows fully open, winter and summer, according to Dr. Burton-Fanning. So long as the patient is properly clothed he need not fear damp or cold. Consumptive patients are less liable to nasal catarrh than are comparatively healthy people.—*New York Journal.*

PATTIE; OR LEAVES FROM A LIFE. REDUCED from \$1.15 to 75 cents. An excellent work for the home, also for young people's libraries and societies. Herald Publishing House, Lamoni, Iowa.

TERRIBLE HEREDITY.

A special study of hereditary drunkenness has been made by Professor Pellman, of Bonn University, Germany. His method was to take certain individual cases, a generation or two back. He thus traced the careers of children, grandchildren, and great-grandchildren in all parts of the present German Empire until he was able to present tabulated biographies of the hundreds descended from some original drunkard. Notable among the persons described by Professor Pellman is Frau Ada Jurke, who was born in 1740, and was a drunkard, a thief, and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 709 were traced in local records from youth to death. One hundred and six of the 709 were born out of the wedlock. There were 144 beggars, and 62 more who lived from charity. Of the women, 181 led disreputable lives. There were in this family 76 convicts, 7 of whom were sentenced for murder. In a period of some seventy-five years this one family rolled up a bill of costs in almshouses, prisons, and correctional institutions amounting to at least 5,000,000 marks, or about \$1,250,000.—*Ex.*

UNFERMENTED GRAPE WINE.

A reader of the Philadelphia *Press* contributes to it the following recipe for unfermented grape wine, which she says is an excellent one:—

Take twenty pounds of Concord grapes, add three quarts of water, crushing the grapes in the water. Stir them until it reaches boiling heat, let them cook fifteen or twenty minutes, then strain through a cloth. Add three pounds of granulated sugar. When the sugar is dissolved, strain again through a cloth; heat to boiling point again. Pour it into bottles, and seal instantly. Have the bottles thoroughly heated. Dip the necks with corks in into the hot sealing wax.

DEEP BREATHING.

S. Ciccolina advocates special daily attention to deep breathing as a means whereby almost every person can induce a vast improvement in general health, besides a permanent development of lung power. The method recommended is to breathe from the abdomen entirely; to exhale by the compression of the muscles overlying the stomach, and to inhale by expansion or inflation of the stomach. The ribs should be motionless during the acts of inhalation and exhalation. The inhalation—through the nose—should be slow and deep, and the air is to be held for a few seconds, which can be done after a little practice. It is then forced into the upper chest by contracting the abdomen, drawn back into the abdomen by expansion of the stomach, and finally exhaled rapidly through the mouth. This rapid exhalation has the effect of greatly expanding the chest, and the whole process, if practiced, at first for a few minutes, then gradually longer until it can be kept up for an hour, should be persevered in until it becomes second nature. It is quite a potent cure for nervousness, even consumption, hysteria and many allied pathological conditions. Care should be taken that the air breathed is perfectly pure, and if the practice is maintained indoors, the windows of the room should be kept open.—*Ex.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 118.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 22, 1898.

FROM THE FIELD.

THE following is from the Beardstown, Illinois, *Evening Star*, for May 4, and is a bright, racy exhibit for an elder in the field. It will be read with pleasure by some of our HERALD patrons:—

THE SAINTS.

Preaching and patriotism go hand in hand. The Church of Jesus Christ of Latter Day Saints have their headquarters, business center, publishing house and book bindery at Lamoni, Decatur County, Iowa. It is their universal belief that this great Nation was founded in eternal justice. They stoutly advocate that the God of battle was on the side of the Revolutionary soldiery and victory was inevitable. The tree of human liberty was planted secure in the craggy heights and sunny vales of the Atlantic States. The rootlets were watered with the tears and blood of illustrious patriots. Under the far-famed and wide-spreading branches of the above-named plant dwell all fowl of every wing.

Forest and field, mountain and plain, the realm of mechanism and the arena of science, art, discovery, and liberal education are all duly represented between the two great oceans which are the natural highway for the commerce and trade of the whole civilized world. The sparkling lakes in our northland, that abound with the finny tribes, feed the rushing rivers that replenish the hungry sea. The network of railways distribute the productions of field, factory, mine, and shop. The necessities of life are laid at the door of the frugal, while luxuries in fabric and food come within the range of the provident rustler. Free schools, benevolent institutions and public improvements are fostered "in the land of the free and the home of the brave."

Political and religious liberty, without a national creed are the bulwarks of the government. All attempts to unite and combine church and state, and foster any mode of faith and worship, ought to be rebuked and nipped in the bud. The fires of '76 are burning on the altar of Cuba. Their prolonged, conscientious, unyielding, heroic struggles for independence ought to touch the heart of a stone.

In the language of the immortal Hebrew prophet, Moses, we should "Proclaim liberty

throughout all the land, unto all the inhabitants thereof, it shall be a jubilee," etc.

If I die ere our tropical neighbors gain their merited freedom, and the horn of plenty teems temporal prosperity into their laps and the olive branch of peace waves over their homes, I will think my demise is untimely, and I will try and turn over in my newly-made grave.

True Americanism, the faithful interpretation of the Monroe Doctrine and the "perfect law of liberty," with all that is pure and good, cry out to lend a helping hand before it is too late. I wore the blue for three full years in the front, during our recent national unpleasantness. An honorable war in the interests of downtrodden, mentally or physically shackled humanity, surely is far better than a base peace, while virtue is sacrificed and partly expires. Shall I, like the vain and unfeeling priest, or the haughty, heartless Levite, pass heedlessly by on the opposite side when mangled, pillaged humanity needs attention and care? Let us act the humane part of the Samaritan, and bind up the wounds, apply the mollifying ointment, and foot all necessary expenditures.

A religion that does not seek to lift heavy burdens and raise up the fallen, and bind up heart wounds; yea that careth not for both the tabernacle of clay and the inner man should speedily be relegated to the realm of oblivion. When worshipers become proud and vain they ought to be reminded that a haughty mien paves the way for an ignominious downfall. It is right to feel grateful for pleasant homes and good environments, but business cares and domestic joys, or worldly emoluments and honors should not wholly engross our time and talent, for indeed St. Paul wisely saith "not slothful in business, fervent in spirit, serving the Lord." The war spirit is in the atmosphere and has largely crowded out detailed theology or even a brief sketch of our church development, methods, growth, etc.

ELDER M. T. SHORT.

SUGGESTIONS TO CHURCH-GOERS.

IN proposing to attend church service, or concert, recitation, entertainment, or public service open to the public either free or for pay, the persons so attending will manifest good sense and good will as well as good breeding, if they will give heed and observe the following rules of good conduct in such places:—

1. Before going make up your mind that you are going for a good purpose—to receive some benefit from what you may see and hear.

2. Conclude that others go there for the same purpose.

3. You have a right to see and hear all that is done or said, without being disturbed. Every other person in attendance has the same right.

4. No one has a right to annoy or disturb you in the exercise of the privilege to hear and see, to prevent you from enjoying the exercises and getting the most benefit from them; as a consequence you have no right to annoy, or disturb anyone else to prevent them from enjoying the exercises.

5. Whispering, laughing, giggling, talking in loud tones, moving from place to place, wiggling and twisting about in the seat, coughing or clearing the throat, drumming on the floor with the feet, or shuffling the feet noisily on the floor, or drumming on the seat or rail with the fingers, drumming with the nails against the teeth, whistling or making any other noise with the lips, tongue, or voice, are all calculated to disturb and annoy others, and ought not to be indulged in. Spitting on the floor, chewing of tobacco or gum during the exercises are in very bad form, and should be avoided entirely.

6. Be sure to go early enough to be seated before the exercises begin. It is bad form to come after services begin; and is besides annoying to many, and the preacher, or those in charge especially.

7. Sit quietly. Do not turn your face toward the entrance at each arrival, or at any little bustle near the door. If anything comes in that may be dangerous or likely to hurt anybody, the officers in charge will give due notice and warning. To keep turning the head to ascertain who may be coming in at the door, especially after the services have begun, is an act of disrespect to the speaker or the persons occupying the stage doing their part of the program.

8. Stay in your seat until the exercises close. And, do not attempt to go out until the benediction is pronounced. The parting song and bene-

diction, good word, are as much a part of the service as the sermon, and many who attend are seriously disturbed and hurt in feelings by the unseemly haste of those who are disrespectful enough to bustle in getting ready to go, or who do go out while the song is being sung, or the benediction being said.

9. Anything which is calculated to disturb the peace or quiet of a seat mate or a neighbor, is improper and ought not to be done. The intention-cordial, or good feeling which is necessary to the best enjoyment of all should be cultivated by all; hence it is the duty of every one to see to it that his conduct at meeting, concert, recitation, entertainment, or any other assembly which the public may attend, is of the best. The public has a right to look for this and to demand it, if there be any who will not grant it.

10. While the above is for the consideration of the pewholder and seat-occupier, the duties of the preacher may be summed up about this way:—

11. The preacher should be natural, in his attitude, gestures, and speech.

12. He should have something to say and say it in an interesting way.

13. He should avoid repetitions. They are as much out of place in a sermon as in a prayer, and vain in either.

14. He should avoid the use of pet phrases, so far as possible.

15. He should be in touch with the people as well as enraptured with the beauty of his own speech; and should never speak longer than a well-known custom of his congregation permits. Extra long, or even long sermons, sometimes defeat the very object for which the preacher labors through his overtime.

16. While the preacher demands and expects that his audience will give him attention and due respect, he should remember that he must respect his audience.

17. It is in bad form and useless for the preacher to berate his audience, present and before him, for the failure of others to attend, or to scold the absentees over the shoulders of those present. Those who have come to hear should be first in the preacher's mind and consideration; and it is his duty to put the best ability he has at

his command, natural or granted, for the occasion into his effort for the direct benefit of those *who are present*; and any effort to score those absent is lost, not reaching its object, and is besides annoying and distressing to those who are present and should be treated to better things.

18. No matter how small the audience, it is wise for the preacher not to notice the fact or refer to it in his effort. It is productive of the best results for him to proceed upon the lines of his subject. One or two interested listeners is better than a houseful of uninterested and inattentive people who do not hear, and who take no heed of what is said.

19. It is the duty of the preacher or actor to be at his post ready to undertake his part. A minister who is too late in keeping his appointment must expect to meet some annoyed if not irritated members of his congregation. Such tardiness is as a rule unjustifiable, and deserves rebuke.

20. Preacher and audience should be at one in interest in the subject presented, and should have the best of feelings each for the other. This disregarded, and the preacher will toil in vain.

NEW BANK AT LAMONI.

A BANKING institution to be known as the "State Savings Bank of Lamoni," has been organized at Lamoni, with a paid up capital of \$14,000.

This new corporation has bought the bank building and office fixtures of the Lamoni State Bank, which is going out of business, and will begin its official business existence July 1, ready for any and all business, that such an institution may legitimately do.

The stockholders of this new institution are David Dancer, William Anderson, William A. Hopkins, Oscar Anderson, Frank Criley, Andrew K. Anderson, Lucy L. Resseguie, Ella D. Whitehead, George H. Hilliard, George W. Blair, and Alice P. Dancer. The Directors are David Dancer, President; William Anderson, Vice President; William A. Hopkins, Cashier; Oscar Anderson, Assistant Cashier; and Frank Criley, Andrew K. Anderson, Lucy L. Resseguie, and Ella D. Whitehead.

The members of this new banking

institution are men and women of sterling worth and citizens whose character and reputation are so far above reproach. The financial ability of those chosen to conduct the business of the corporation is good, and of their faithful conduct of affairs there need be no question.

Interest will be paid on time deposits, according to the rules of the bank. Those who may have business requiring the services of a bank, or who have money to intrust for safe keeping, may send to the State Savings Bank of Lamoni, with safety, and will be served with fidelity and good will.

NEED OF DISPASSIONATE JUDGMENT.

SOME one sends us anti-Catholic newspapers with marked articles containing what to us appear harsh and drastic criticisms of the Roman Catholic Church. We do not republish said articles for two reasons; viz.; lack of space, and lack of sympathy with the spirit of the writers. We do not believe in the spirit of Roman Catholicism, neither do we believe in the spirit and methods of those who cultivate bitterness and unjust sentiments towards it. There is a saying, "Give even the Devil his due," the spirit of which, to say the least, might be emulated by many with profit. Catholics have common rights with others, no more, no less. When they or others resort to use of wrong methods, correction should be demanded; but persecution or bitter aspersions should not be made use of.

Men can and should be firm in insisting upon rigid execution of the laws without respect to religious societies, but also without resort to injustice. It is the strong man who can do his opponents impartial justice; who does not permit his own strong convictions upon public or religious questions to sway him an iota beyond the straight line of right and truth.

There is need for the cultivation of the spirit of dispassionate, intelligent fairness in all phases and departments of life. Extremes vary from truth, the path of which is straight. The individual who permits personal dislike, religious prejudice, or selfish ends to sway his judgment, is incapable of reaching correct conclusions or

of rendering an unbiased judgment.

He who has disciplined himself to see and adjust himself to truth in all its phases, and in the affairs of ordinary life and duty, has attained advanced development. He has thus become an honor and of use to society. He has not succeeded, however, without much self-denial, self-correction, and strict honesty in the examination. If he has thus succeeded he shows forth the fruits of just convictions, based upon proper standards of criticism. If he has not, his low standards and imperfect methods of thought are manifest in unjust, erroneous, and harmful words and work. All need a baptism of the spirit of self-examination. Are we able to receive it? is a question that we all might consider with profit to ourselves and to others.

THE SUNDAY SCHOOL COLLECTIONS FOR THE SAINTS' HOME.

DURING the late convention of the General Sunday School Association a resolution was adopted requesting every Sunday school of the association to take up a special collection on the third Sunday in May (the 16th) for the purpose of furnishing the halls of the Saints' Home and otherwise contributing to the completion of that worthy institution.

The response to the resolution was both general and generous, the saints and their children taking the matter to heart as well as in hand and contributions reached Bro. A. B. Hanson, the treasurer, amounting to five hundred dollars and over, and are still coming in as the outlying schools continue to remit.

Brn. Frank Criley, W. A. Hopkins, and Bishop Kelley were appointed a committee by the General Association to act on its behalf in purchasing necessary supplies in making the general outlay of the fund. Accompanied by Bro. Criley, of the purchasing committee, and by Bro. D. F. Lambert, of the *Patriot*, the writer made a tour of inspection of the Home, on the morning of the 18th inst., to note the results of the contributions of schools.

Entering the front of the first floor hall the leading features noted in the purchase are the hall floors neatly and substantially covered with one

hundred yards of heavy linoleum, tasty in pattern and light in color, in keeping with the general, cheery surroundings. The floors had also been painted on the margins. Besides this, one half dozen light-wood hall settees and one and a half dozen neat chairs were placed in position, and molding and pictures pleasing to the eye adorned the walls. Large cocoa mats at the principal entrances and Smyrna rugs at the openings to leading rooms were also found in place, adding a sense of comfort to the general appearance. Entering the dining room, tableware and pictures were pointed out as representing a portion of the Sunday school purchase money.

Approaching the stairway to the second floor the steps were found covered with heavy fluted rubber, which with the reliable banister rails prevent the aged from slipping or falling.

Entering the halls on the second floor they were found covered with ninety yards of neat ingrain carpet, heavily padded, the walls adorned with molding and pictures, and made comfortable by two large settees, twelve chairs, door mats, etc.

The good work made possible by the school children had not stopped here, however, for leaving the building a brand new windmill was pointed out, towering high above the Home and furnishing an abundant water supply from the Home well for the convenience and comfort of its inmates. The fund had been sufficient to purchase that necessary and desirable accessory, and also five hundred feet of sidewalk, which had been built around the entire building and to the entrance gate to the grounds.

The windmill was purchased at cost. Bro. John H. Hougas, of Lamoni, a skilled mechanic and builder, erected the mill free of cost, taking charge of the work, as he has done in much other public church work, without cost to the body.

We failed to mention another item; viz., the bill for window shades for the Home, amounting to ninety dollars (\$90.00), was also paid from the school fund.

The work of the association and its schools, including that of all concerned, is creditable and greatly

beneficial to the Home. The children and all the workers included deserve credit for their excellent united effort. The results will add to the comfort of the many aged ones who find a resting place at the Home. The money collected was mostly made up of penny donations, and shows what can be done by will and work. It has been wisely expended and will prove a blessing to those receiving from the gifts.

The Home is a delightful place and a credit to the church.

EDITORIAL ITEMS.

BRO. G. H. HILLIARD, writing from Little Sioux, Iowa, June 17, requests us to announce the following appointments for him during the months of June and July. Saints in the localities named will be interested in taking note that they may hear Bro. Hilliard's stirring discourses: "Logan, Iowa, June 18 and 19; Woodbine, the 20th; Dow City 21, 22; Deloit 23 and 24; Galland's Grove 25 and 26; Defiance 27 and 28; Harlan, 29 and 30; Persia July 1 and 2; Underwood 3 and 4."

Reports of the Williams-Bays and the Wight-Braden debates will be continued in the HERALD until completed. Other demands have crowded out remaining matter, but all will be inserted—a portion each succeeding week until the entire report is completed. The subject matter will prove valuable and of worth to all lovers and defenders of the truth.

Bro. J. W. Wight returned to Lamoni on the 18th inst., and so far as we are able to discern, no worse but rather the better for his rencounter with Mr. Braden, at Tabor. The God of battle seems, as of old, to be on the side of the right in these days of war.

Bro. M. Johnson, now at Omaha, relates his pleasure at meeting with saints at Omaha, where he has located while in attendance at school. He feels at home among those of like faith.

Brn. A. H. Smith and E. L. Kelley, of the Presidency, left Lamoni on the 20th inst. for Wadena, Minnesota, to attend a reunion of the Northern district of that State.

Bro. and Sr. William Newton, of Santa Rosa, California, reached La-

moni on the 16th inst., enroute to England, where Bro. Newton expects to resume missionary work in July.

In next week's issue we shall endeavor to give a report of Graceland College commencement exercises. Other matter of equal importance has prevented earlier insertion.

Doubtless our readers are enjoying the spicy reports of the Williams-Bays and Wight-Braden debates. The reports have been forwarded by Brn. Mintun and Wight, at our request. They contain many new points on the propositions, and show the latest developments in the various forms of opposition invented to overthrow the latter-day work. Brn. Wight and Mintun have our thanks for their excellent work. The HERALD readers doubtless appreciate the value of said reports and the amount of labor required to prepare them.

"The poorest day that passes over us is the conflux of two eternities."

"An imperial edict has been issued providing for the establishment of the University of Pekin, China, on European models. The dignitaries have been commanded to confer immediately for the carrying out of the scheme." China, long inert and buried in the stolidity of its peculiar civilization, is beginning to awaken to the necessity of learning modern sciences and adopting western civilization.

The *Chicago Tribune* is authority for the statement that eight Mormon missionaries have been sent to New Zealand from New South Wales to work among the Maoris, among whom there are said to be four thousand members of the Utah church.

The appeal of the Bishopric in behalf of Graceland College fund should receive a hearty and prompt response from every one interested in the success of the work. The College was built by direction of the General Conference, hence the burden of liquidating the indebtedness assumed rests largely upon the financial arm, to whom is presented claims due from the church. The appeal ought not to be received with indifference, but deserves a hearty and prompt response from the body. Let all bear a helping hand and the indebtedness will soon be cancelled. Where there is a will there is a way.

COLLEGE AID.

TEN CENT COLLECTION THE SECOND SUNDAY IN JULY, 1898.

ALSO

Subscription of One Dollar, to be Completed by August 1.

TO THE SAINTS:—In order to meet the college claims now pressing upon the church, each member of the church is asked to help in a collection for this purpose to the amount of ten (10) cents to be taken the second Sunday in July next.

The amount is small, but if all will perform this small part it will be of great good to the body, and relieve the Bishopric of a burden which is greatly trying and annoying. Brothers and sisters in every branch and district of the church, will you aid this

TEN CENT COLLECTION?

Do not hesitate and question as to whether it will be enough to do much good; let us all see that it is done, and then count the result as the returns come in.

We ask that Bishop's agents, and presidents of districts, and presidents of branches, take charge of this in their respective places of work, advertise the collection in their meetings, and arrange for taking the same.

A subscription of one dollar (\$1.00) each is also authorized to be taken in every branch and district of the church to be superintended by Bishop's agents, and presidents of branches.

It is not a big sum, but if faithfully carried out it will do the work and the Bishopric will not have to call upon you again for the college. If not furnished we will be compelled to trouble you again.

Presidents of branches have an opportunity here to do an excellent work alongside of every other branch. Let us hear from you, brethren. The call is within the reach of all; and we rely upon each and every one of this great gospel family to give the help. If a member or friend cannot give the one dollar, he can give to the ten-cent collection. If possible give to both.

In taking and reporting the ten-cent collection give name of branch and amount.

In taking the dollar subscription, give name of subscriber and amount.

Report these to the Bishop's agents in respective districts, or to E. L. Kelley, Bishop, Lamoni, Iowa.

The last General Conference of the church at its regular business session held April 16, 1898, passed the following resolution:—

Whereas, the financial report of the Board of Trustees of Graceland College shows a large indebtedness, to the proper payment of which the church is morally in honor bound; and believing that the church should use that department of its working forces which the law creates to be the financial agents for the accomplishment of its financial ends; therefore, be it

Resolved, that the Bishopric be hereby authorized and instructed to devise and make such arrangements for the collection of means as may be adequate, and out of such means so collected, and such funds of the church as are not otherwise appropriated, liquidate the indebtedness, and provide for the further carrying out of the desires of the church heretofore expressed in conference enactments directing the establishment of an institution of learning to be maintained by the church.

This places a burden of no little care and weight upon the Bishopric, and the result of its undertaking in this department of financial work is of the highest importance to the church.

If you are a member, you are, or should be, equally interested in this work as any member of the Bishopric or the entire body. The undertaking it is true, if to be accomplished by a very few, is a mammoth one; but if by the united membership of the body it may be quickly and successfully performed.

It will not comport with a godly walk or spirit for a single member of the body or church to say that he will not do what he can and as soon as he can to aid in this work, for the good of the church demands action at once; and, under such conditions, all should make some effort at least.

The Bishopric to a degree has already felt the approaching financial burden and feels that it may safely rely upon the saints individually to lift whatever part it is possible for him or her to do, and thus equalizing the load by a united effort move it at once out of the way.

In devising ways and means, therefore, it has been our purpose to give every one a chance to perform a part, that no one may have to do another's work, but each his own; and having

arranged the matter of collections so that it is possible for every one to act, we urge the faithfulness enjoined by the Master upon the church at Philadelphia:—

"That no man take thy crown."

Let each perform his or her own work, and neither wish nor permit another to perform it for him.

One of the most stinging rebukes to the ancient Scribes and Pharisees came by reason of their lack in performance of duty, and a failure of appreciation of the burdens of their fellows.

For they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Let this not truly be said in any sense of Christ's children.

In this call the Bishopric has considered the necessities, and asked as little as would perform the work. It is not out of the reach of a single person who will strive to help.

May the Lord bless you in helping.

Confidently in the one hope,

E. L. KELLEY,

G. H. HILLIARD,

Of the Bishopric.

LAMONI, IOWA, June 18, 1898.

Mothers' Home Column.

EDITED BY FRANCES.

Blotted out!

All within and all about
Shall a freer life begin;
Freer breathe the universe
As it rolls its heavy curse
On the dead and buried sin!"

WASN'T WANTED THERE.

SHE was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect, and goodness, and they wondered at the presumption of the old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing, and smiled a little withered smile, as she said gently:—

"O, I'm quite comfortable here, quite comfortable here."

"But you are not wanted here," said the sexton pompously. "There is not room. Come with me my good woman; I will see that you have a seat."

"Not room!" said the old woman, looking at her sunken proportions and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—" But the sexton took her by the arm, and shook her roughly in a polite, underhand way, and she took the hint. Her faded old eyes filled with tears, her chin quivered, but she rose meekly, and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said gently:—

"I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr. — preach for? She would not be able to understand a word he said."

"Those people are so persistent. The idea of her forcing herself into our pew! Isn't that voluntary lovely? There's Dr. — coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here."

He was a commanding-looking man, and as the organ voluntary stopped and he looked over the vast crowd of worshipers gathered in the great church, he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading desk, and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon which struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," replied that functionary in an injured tone.

How few remember that "while man looketh on the outward appearance, the Lord looketh on the heart."—*Selected.*

SMITHLAND, Iowa, May 22.

Dear Sisters:—Feeling it my duty to help support the Home Column, I thought I would write you this lovely Sabbath day. We organized a Daughters of Zion and Prayer Union here last summer, and had several good meetings, when circumstances became so I could no longer attend as president, and it was abandoned, much to my regret. I believe the secretary did not send in the names for enrollment as instructed. Two of our number have moved away, thus leaving the

number of workers so small we can hardly carry on a society profitably at present; so we try to do all we can in Religio and Sunday school work. I would like to be where I could attend the Daughters of Zion meetings, as I feel it would be a great help to me in training my boy and girl. I find a great deal of help in *Herald* and *Autumn Leaves*, and only wish I had more time to write for their support than I have, but with two babies, about all the time I have for writing is Sunday afternoons, and that at the expense of staying home from afternoon services; but I do not consider the sacrifice too great if I can do any good. I hope to get my work arranged soon so I can do the same amount of writing without missing the preaching in the afternoon, as there is nothing I love better than to hear the gospel preached.

Not long ago I was thinking about the *Hope* being supported by so few, and wondered why. I think many sisters might do more, and many brothers also, especially the ministry who for most part have nothing to do from morning until evening, except think and study for preaching in the evening. Could they not write many instructive articles for the *Hope*? Either descriptive of some place of interest they have visited; some incident in their own lives; or better still, something illustrative of the great plan of salvation. Perhaps they will tell us they have a higher mission than this. Let us say then, the Lord when here on earth commanded the Apostle Peter to feed his lambs. How can they be fed better than through the *Hope*? Yet, when have we had an article from the pen of an elder, let alone an apostle? Brethren, please think of this and help lift the burden from the overworked mothers who now supply its columns.

There is one question I wish to ask before closing. We read in Home Column, and hear the elders teach, You must never tell a child to do a thing a second time. When we tell them once and they do not mind, what are we to do? if we must not tell them again. I must close as it is supper time.

Your sister in Christ,

CORA B. COHRT.

PROGRAM FOR JULY MEETINGS OF DAUGHTERS OF ZION.

OPENING hymn, No. 137. Prayer. Scripture reading, Matthew 5: 13-16. Select reading from Home Column with discussion. Roll call. Business. Hymn, No. 221. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. ALICE PICKENS, Tennessee, desires the faith and prayers of the Union, that she may be restored to health. She has been sorely afflicted for a long while.

Sr. Estella Hart, of Broughton, Kansas, asks your faith and prayers in behalf of her father (Elder Henry Hart), who is very badly afflicted, that if it is right in the sight of God he may be speedily restored to health. He places his entire trust in the Lord, whom he believes is able to do all things.

Letter Department.

LOCUST POINT, Ohio, June 3.

Editors Herald:—I came here last fall, preached a few sermons, had a great interest, and the people seemed anxious for me to return. I came, and have been here four weeks to-day. The crowds are on the increase and interest also. Have baptized ten and expect more on Sunday. I have been preaching in a fruit house, but now I have the Seventh-day Adventist church. It was dedicated the first Sunday after I arrived. It is a nice, large church, and is full every night, besides a lot out of doors.

The United Brethren are terribly worked up. I have baptized four of their best members, and some of the Adventists are talking of obeying. I have been here twenty-four days and preached twenty-four sermons. I guess by fall, if all goes well, we will have a church built here. Some of the members are quite well off. There is a good crop of preachers; they are very young and green yet, but the people are ripe to receive the word and to be gathered into the fold.

Yours for the truth,

F. C. SMITH.

INDEPENDENCE, Mo., June 15.

Editors Herald:—I left Independence on May 26 and called that evening at Bro. D. C. White's, in Blairstown. Next morning, in company with D. C. and his daughter May, started for the Coalhill conference in carriage. Drove twenty miles and took dinner at Bro. and Sr. Matthews' in Clinton. Drove to Deepwater and put up for the night at Bro. I. N. Delong's. They hustled around among their neighbors and before nine had quite a houseful of saints and friends, to whom I broke the bread of life with fair liberty.

Next morn found us on the road early and drove in at Bro. Odes', near Taberville, where we all relished a sumptuous dinner of fish and many other fine things. Bro. W. E. Haden had joined us at Clinton and we felt just at home with the jolly young folks as they made the long hours seem short by chipping in a song now and then. Left Bro. Odes' and passed on through Taberville, meeting Sr. Baugh and others, all anxious to have us remain and preach; but no time. Pulled in at Lebeck near sundown, a little tired. Here we met the Andes, Kecks, Walters, Bakers, Duncans, and some others, all seemingly glad to see us. Next morning we drove to Eldorado Springs where we held a few meetings, and on Friday, June 3, met the saints at Coalhill church, where the Clinton Sunday school convention went into session at ten. There seemed to be considerable push and energy in many of the workers. Sr. Dr. Miller, who is district superintendent, never tires when she sees anything to do that will help this great latter-day work on. Had an entertainment at night, which was good, but a little tedious because of length. Late hours found your writer domiciled at Bro. Keck's, where we were cared for during the next two days.

Conference convened at 9:30, June 4, with

D. C. in chair and Sr. Miller clerk. I was asked to preside over the conference, but declined, to give others experience, and I soon learned Bro. D. C. was no slouch in handling the pros and cons in a business meeting. Glad to see men post themselves so they can be wide-awake leaders; such men are needed all along the line. The conference was quite well attended and everything went off in fine order. Bro. Sory spoke to us on Daniel's image, Saturday night. While he did well in elucidating some of the "hoofs and horns," I thought it would have taken one hundred years of such "suppositions" and attempts at straightening up the faults that Adventists had made along that line to have convinced me that the Latter Day Saints had any gospel to save.

Sunday morning came and the place swarmed with saints anxious to take part in the early prayer service, which lasted from 9:30 to a few minutes after eleven. I was announced to preach the dedicatory sermon at eleven. I had visited that vicinity in 1886 and held a public debate with the Christians who had a flourishing congregation then, but now it is a thing of the past, and the saints have built up a flourishing church and are prosperous. At the time of debate we only numbered eight souls all told in that whole country; but they reach now up into the hundreds and are still moving forward with the angel's message to save. No minister in the church could have been better prepared to appreciate the surroundings than was myself. This is the home of brethren F. C. Keck, R. T. Walters, Swen Swenson, and D. E. Tucker, who at the time of the debate knew not the gospel, but are now all seventies and are wide-awake missionaries. This is the home of Brn. Abner Lloyd and C. M. Schroder, who are elders and the charter members of the branch. Srs. Schroder and Lloyd are not a whit behind with their "good works" with the "chiefest of workers." My sermon for that occasion was well received and I pleased *myself*, which is of no little moment. We had a "basket dinner" and the long table just teemed with good things. Bro. D. C. spoke in the grove by the church at two, and was followed by a Christian lady on "Woman's rights." I spoke at night, which closed the conference.

The success had in the dedicatory service spurred up the Veve saints, some ten miles further west, and they invited me to officiate in the dedicating of their church the next Sunday. I agreed to this and spent the week at Eldorado Springs, trying to speak to the people in the courthouse and to encourage the saints to live to please God by taking Christ as their model. Bro. Walters joined me, and Bro. Floyd drove us over to the Veve chapel Sunday morning in time to meet with the Sunday school and give them a short talk. I was proud of the school, and thanked God that he had put it into the minds of the young men and women to carry forward the Sunday school work. I preached the dedicatory sermon at eleven, Bro. Walters leading in prayer. Again God blessed us for the occasion and the saints and friends all seemed to enjoy the services. Another sumptuous

"basket dinner" was spread in the yard and none went hungry. At two we enjoyed a saints' meeting presided over by Bro. Joseph Sterling. I spoke at night and left Bro. Walters in charge of two more appointments. Monday, 13th; Bro. Bud drove me to Nevada, where I took train for Independence. On the morning of the 17th I leave for St. Louis, where I will attend that conference and then pass on to Illinois to remain till some time in August. Am billed to attend their reunion to be held at Parrish from July 22 to August 1.

I am glad to note the activity among a large majority of the missionaries. Hands full and pressing forward, we are trusting, hoping, and expect victory by and by.

I. N. WHITE.

TABOR, Iowa, June 17.

Editors Herald:—Our debate closed last night; twelve sessions, six nights on each proposition. We were hindered three nights by rain. Bro. Wight held out well unto the last. He was sustained by the faith and prayers of the saints. God came to his help beyond our expectation, by the power of his Spirit. To *him* be all the praise.

Bro. Fred Smith did his work well and satisfactorily as moderator for Elder Wight. Bro. Samuel Orton and his amiable wife did a praiseworthy work in caring for the elders, making them as comfortable as possible. Other good sisters also did well. They aided as they could. Be it to the credit of the dear saints who so liberally came to our help in paying the expense, and sending our beloved brethren on their way rejoicing. They have, by their fair dealing and honest, earnest, faithful work, found a warm place in the hearts of the saints and many friends of this community.

Bro. Charles Fry did exceedingly well as a scribe for Elder Wight. Bro. Wight is sending a brief synopsis of the argument, which will suffice and satisfy the inquiring minds of your readers.

We have lost nothing through the debate, but gained much. The saints have increased in faith. We have made many friends who bade us Godspeed in our work. Some have been converted to the truth of our position and are ready to unite with us. We are lonesome to-day, as the brethren left us this morning, but we intend to push forward in this work, preaching the gospel to the many who are anxious to hear. We are still hopeful and in the faith.

To my collaborators in this mission: Please do not forget to report to me the first of July. My mission address is, Box 659, Shenandoah, Iowa.

In bonds,

HENRY KEMP.

CANADY, Miss., June 13.

Editors Herald:—I left home on the 31st ult. for the southern part of my field of labor, meeting with the saints at Theodore, Alabama, in conference capacity on the 4th of June. We had a very good conference, everything considered. I was truly blessed while instructing the saints and in teaching others not of the faith.

Bro. Carpenter and I remained for four days after conference and continued meetings with fair interest. We then came here to assist in a two-days' meeting and to continue longer if interest would justify. We had a fair attendance yesterday morning, but rain prevented many from coming last night. We hear that the yellow fever has made its appearance again on the coasts of Mississippi, and we may be quarantined for some time, and we have fears that it may hinder us in our work here; yet we will try and do the very best we can under the circumstances. Perhaps we did wrong in coming here when we did, but we hoped to do what we could in this part first before the fever made its appearance, then to move on north. I hope the saints will remember us in their prayers that we may not be prevented from doing good by being detained here unnecessarily, but that the way may open and we be given wisdom to go where we can do the most good.

At present we could not go very far from here, for lack of means, unless we should go on foot. We are willing to do for the best, and pray for divine direction.

Kind regards to all the saints where we have labored and elsewhere.

In gospel bonds,

M. M. TURPEN.

WEST FORK, Ind., June 7.

Editors Herald:—I am still trying to speed the gospel plow. I had the pleasure on Sunday last to lead three more precious souls into the waters of baptism to arise and walk in newness of life. I am trying to do my whole duty toward God and man that I may have a crown of righteousness that fades not away, to wear in the sweet by and by. Let us all do our duties and each one do his or her part of the work that we may rejoice together in the kingdom of God.

G. JENKINS.

KING LAKE, Houghton, Ont., June 3.

Editors Herald:—After the lecture at Glenmeyer Baptist church, by the Rev. Mr. McIntosh, referred to in my last, we secured Mr. John Dawson's house near here, and began meetings, and on the 22d ult., baptized four noble souls. One was the good Samaritan spoken of in my last, Emerson Beemer, and his noble wife; and one was Mrs. Arn, from Vienna. This lady heard the gospel a year ago, when I held meetings in the Catholic church at Vienna. The other lady was the mother of John Dawson, and a member of the Baptist Church, but saw her church was built upon a sandy foundation, and not according to the Bible. Others are near the kingdom. The post master's wife is ready, waiting on her husband, so I am informed; and also Mrs. John Dawson.

I am doing what I can to push the work here. I have succeeded in getting forty-five hundred feet of lumber in logs, and two cords of shingle wood, and two thousand shingles already cut, and thirty dollars in money and a considerable lot of work signed, towards our church.

I called on a Baptist trustee to see if he would give something. He said he would

rather sign a paper to have me sent out of the country. We feel that if it was not for the good laws of our land we would soon be driven out and suffer as saints in days of old. We ask the prayers of God's people that the enemy may be driven back and God's work prevail.

Since writing I held two meetings here yesterday, the 5th, and baptized one, Mrs. Franks, making five in all here, and expect to baptize more next Sunday. I go to Vienna to-day to canvass for our new church here. Have called a meeting for next Wednesday evening to appoint a building committee, as we would like to get our church up this summer. The enemy is working hard to hinder the work here, and we are working most night and day for its progress. Remember us at the throne of grace.

ELDER S. W. TOMLINSON.

BROOKLYN, N. Y., June 9.

Editors Herald:—The work in Broad River, Connecticut, is progressing very well. I was with them last Sunday and noticed some improvement, in the singing and Sunday school work especially. The sisters are doing well. Two were added to their number on Sunday by baptism and others are near the door. Bro. A. E. Stone, of New Canaan, is doing well. He has opened his house for the preaching of the word, and some are interested.

Bro. William Hobson is also laboring in Danbury, about twenty miles east of Norwalk, and is doing good. Elder Rushton, from England, arrived here about two weeks ago, and has succeeded in getting employment, so the outlook for the New York district looks a little more favorable for the future. Bro. Homer Buttery, teacher of the branch, is doing his part in assisting, also Julius Cable, deacon, is at his post, which is quite commendable.

May the Lord guide and bless his servants.

JOSEPH SQUIRE, Sr.

NEVADA, Iowa, June 8.

Editors Herald:—The first conference of the Des Moines district of the Reorganized Church held at Nevada, Story county, Iowa, June 4 and 5, 1898, is now past and we hereby commit it to record. It was not so largely attended as are some of the conferences of the district, but was quite well attended by both ministry and membership, the season of the year, and other circumstances of a local character considered. A busy season for the farmers, especially, and but two families of saints reside here—Brn. W. C. Hidy's and W. C. Hardy's. Some of their friends here aided in the entertainment of visiting saints. Mr. Kegrice, a Dunkard minister, and several of his members resident here, attended the preaching services throughout the conference session, and are interested in the work, favorably so. The minister came from Marshall County to attend.

The Sunday school convention and its work was left mainly to the older people, as but few of the younger men were present, but it was nevertheless profitable, and good inter-

est was manifest. One new school has been organized during the last quarter, south of Collins, at Clear Creek, in Jasper County, with Bro. William Owens superintendent. Bro. George Shimel has lately been laboring at Clear Creek and baptized eleven persons, mostly heads of families, people of influence. It is contemplated that a branch will be organized there at no distant day. The splendid manner in which the two families of saints resident here entertained the fifty to sixty visitors to conference, is worthy of mention. No one was slighted in the least; no complaints heard. Bro. Frank L'Hommiedieu and wife, and Sr. Bett, of Colorado, contributed their share of the substantial to feed the multitude and otherwise aid the good work. Thirty-three additions to the church by baptism were reported; also considerable labor by the local ministry.

The Perry branch is doing something to help Bro. J. W. Morgan, its president, give some of his time to work in the field. This is commendable, and as part of the result, five have lately been added to the branch at his hands.

Conference was here in the district tent, so that clouds and rain militated somewhat against the attendance; but some here are interested, consequently the tent will remain here for a week, then go to Harding, near Des Moines, for some days; and then it will go to Perry for a season. Bro. W. C. Nirk was reelected district president, and A. McCoy was elected secretary.

Unity and good feeling prevailed, and the saints and ministry separated feeling courageous and hopeful, Bro. J. S. Roth going to Mahaska County, Bro. E. B. Morgan to Clear Creek, Jasper County, Bro. W. H. Kephart and correspondent remain to occupy and then ship the tent. Brn. Cook, Shimel, Morgan, and other laborers are feeling well in the cause and will do what they can in the good work.

Responsibilities here are increasing, and we need the prayers of the saints.

Hopefully,

C. SCOTT.

SINKING SPRINGS, Ohio, June 5.

Editors Herald:—Since early in May I have been quite active. In the early part of the month I labored at Davisville and Westville, and baptized two ladies at the latter place. I also labored a few days at Vales Mills. The branch there is in fair condition. A Religio society organized there by H. E. Moler before he left for conference is doing well.

On the 24th I received a letter from an energetic young West Virginian, requesting me to repair to this place and say the words that would make him and one of Highland's daughters one for life, and on the morning of the 30th Bro. F. J. Ebeling, of Wheeling, West Virginia, and Minnie M. Rhodes were joined in marriage in the presence of the bride's mother and brother, and ever since Bro. F. J. has been wearing a smile which seems to say, "I came, I saw, I conquered!" May peace attend them through life. They left for Wheeling on the morning of June 3,

The Holy Spirit was present to confirm the union. At one time I doubted the propriety of them uniting, but at the time of the union all doubts were removed.

I called Bro. S. J. Jeffers here in order to use him and Bro. Ebeling as an elders' court; some things here had to be adjusted. Bro. Ebeling preached a few times while here, and Bro. Jeffers once, and last night after the preaching service I baptized three, making eleven I have baptized since my March report.

Although we are quite short of laborers in this district, the work is making some progress. I go home to-morrow for a few days. I desire to do all that I can to advance the interests of the cause: for I believe marvelous things will occur in the future, and that we all may have our lamps trimmed and brightly burning, is the desire and prayer of

Your brother and colaborer in the Lord,
JAMES MOLER.

Conference Minutes.

FAR WEST.

Conference at Kingston, Missouri, June 4 and 5; D. E. Powell and H. O. Smith presiding, C. P. Faul secretary. Branch reports: St. Joseph 387; gain 9. Kingston 90; loss 1. Stewartsville 137; loss 1. Delano, no change. DeKalb 50; loss 1. German Stewartsville 72; loss 1. Mt. Hope 35; loss 2. Pleasant Grove 89; gain 1. Wakenda 63; gain 3. No report from Alma nor Edgerton Junction branches. Gospel Hill mission (no organization) 14 members. Ministry reports: Elders H. O. Smith, J. M. Terry baptized 6, R. Archibald, A. White, Ben Dice, D. J. Powell, G. J. Whitehead, A. W. Head baptized 1, L. L. Babbitt, J. Snider, A. J. Seely, J. N. Cato, G. W. Carter, R. Phillips, D. E. Powell, C. P. Faul, W. Lewis; Priests C. Householder, Ammon White, H. T. Curtis, M. Bryant, R. S. Parker; Teachers J. Friend, E. Cravens, C. Cravens. Request and recommendation from Delano branch that J. S. Constance be ordained an elder, was granted; Bro. Constance requested the matter be left to district president. Request and recommendation from Wakenda branch, for ordination of Alma Booker to office of elder was granted; ordination Sunday afternoon. Organizing of a branch in Cameron was referred to district president and missionary in charge. A. W. Head was continued in charge of Gospel Hill mission. Officers for ensuing quarter: D. E. Powell president, A. W. Head vice president, C. P. Faul secretary, Wm. Lewis Bishop's agent. Preaching by Ammon White, Alfred White, and H. O. Smith. Social meeting in charge of D. J. Powell and L. L. Babbitt. Adjourned to Wakenda September 24 and 25.

KEWANEE.

Conference at Rock Island, Illinois, June 4 and 5. D. S. Holmes and J. C. Crabb presidents, Alma Whitehouse secretary. Reports received from Canton, Dahinda, Kewanee, Peoria, Buffalo Prairie, White Eagle, Millersburg, and Rock Island, showing the dis-

trict to be in a prosperous condition. Bishop's agent, D. C. Smith, reported: Received, \$446.86; disbursed, \$391; balance on hand, \$55.86. Report audited and found correct. Bro. L. E. Hills was recommended for ordination to office of elder. Elders J. W. Adams elected president, D. C. Smith vice president, Alma Whitehouse secretary. Vote of thanks tendered Bro. Holmes for faithful services as district president. The tent was left in charge of district president and missionary in charge. Preaching by President Joseph Smith and Elders M. T. Short and J. C. Crabb. One baptism on Saturday. A very profitable and peaceful conference was had. Adjourned to Buffalo Prairie, Illinois, first Saturday in September, at ten a. m.

DES MOINES.

Conference at Nevada, Iowa, June 4. Called to order by C. Scott. W. C. Nirk chairman, S. Armstrong secretary. Branches reporting: Des Moines, Richland, Boonesboro, Oskaloosa, Angus, Des Moines Valley. Elders reporting: C. Scott baptized 3, W. C. Nirk, J. S. Roth baptized 2, W. H. Kephart baptized 6, J. W. Morgan baptized 5, G. Shimel baptized 11, N. Stamm, E. B. Morgan, M. H. Cook, P. P. Batten. Priests: C. F. Merrill, F. A. Russell, C. B. Brown, J. Barnes, G. M. Jamison, W. T. Maitland baptized 8. Teacher: A. Freel. Deacon: J. Young. Bishop's agent's report from January 1, 1898, audited and found correct: Received \$304.02, paid out \$289, on hand \$15.02. A petition from Angus branch to change name from Angus to Perry was granted. Valley branch petitioned the ordination of F. B. Miller and William Park to office of priests; petition was granted and their ordination provided for. Requests of Clear Creek saints of Jasper County and saints of Warren County to be organized into branches were left in charge of district president and missionary. Reunion committee reported not advisable to hold a reunion this fall. W. C. Nirk was sustained district president and Bishop's agent; H. A. McCoy elected secretary. J. S. Roth, G. W. Shimel, and C. Scott were appointed a committee to which was referred the district boundary line, reported as follows: The Des Moines district proposes that if it meet the minds of the saints of the Eastern Iowa district, that the eastern boundary line of Des Moines district and the western boundary line of Eastern Iowa district begin at the northeast corner of Butler county and running thence southward to the north line of Tama County, then east to the northeast corner of Benton County, then south to the southeast corner of Iowa County, then east to the northeast corner of Washington County, then southward, terminating at the southeast corner of Washington County, the present termination south of the east line of Des Moines district. And Des Moines district does hereby further request General Conference to authorize the removal of the north line of the district from its present locality to the State line running between Minnesota and the State of Iowa, so as to include within

the district the counties of Hancock, Winnebago, Cerro Gordo, Worth, Mitchell, and Floyd, these six counties being at present within the boundary of no district. Preaching by C. Scott, G. Shimel, J. S. Roth, and W. H. Kephart. Social meeting in charge of W. C. Nirk and E. B. Morgan; this service was especially spiritual and edifying to the saints. Adjourned to Clear Creek, October 1.

VICTORIA.

Conference held at Geelong, Victoria, Australia, April 9 and 10, 1898. Elder C. A. Butterworth president, Bro. Hailey secretary. Minutes of last conference read and approved except that portion referring to negligent members being dropped from branches, which was referred to next conference. Statistical reports: Queensferry 44; gain 5. Hastings 71; loss by removal 3. Leopold (now changed to Geelong) 31. Bishop's agent's report: On hand last conference £9. 9s. 1½d. Receipts £1. 15s. 9d. Payments £9. Balance on hand £2. 4s. 10½d. Audited and found correct. Priesthood reports from Brn. Butterworth, McIntosh, Jones, Hailey, and Kippee. The name of Leopold branch was changed to Geelong. Moved that the matter of Bro. Kippee's ordination be deferred to next conference. Bro. McIntosh was sustained as district president, Bro. Read was sustained as secretary. Adjourned to meet at Hastings, the first Saturday and Sunday in January, 1899.

POTTAWATTAMIE.

Conference met May 28, in Parish schoolhouse, Boomer Township, Iowa, Henry Kemp presiding, H. N. Hansen secretary pro tem., J. A. Hansen assistant. Statistical reports were read from Boomer, Fontanelle, Hazel Dell, Underwood, and Wheeler, Council Bluffs no report, Crescent too late. Elders reporting: H. N. Hansen, J. P. Carlile, D. Parish, Henry Kemp, I. M. Smith, D. R. Chambers, Joshua Carlile, W. Chapman. Priests C. C. Larson, P. M. Hansen, John Evans, Peter Rasmussen. Teacher A. B. Smith. Deacon H. Hansen. Bishop's agent reported balance on hand last report \$92.80; collected since \$308.20; total \$401. Disbursed \$383; balance on hand \$18. Committee Joshua Carlile and S. Butler were continued and ordered to report to next conference. Bro. Levi Graybill being carried on the Wheeler's Grove branch as a seventy and also as an elder, it was ordered that he be reported as an elder. P. M. Hansen having volunteered his service was appointed to labor under the direction of the district president. Bro. J. Carlile to labor at the Thomas schoolhouse and other places as the way opens. All elders and priests are requested to labor under the direction of the district president. Bro. J. P. Carlile was sustained as district president and Bishop's agent and J. Charles Jensen as district secretary. Missionaries under General Conference appointment were sustained. Preaching by G. H. Hilliard, I. M. Smith, Henry Kemp, and D. R. Chambers. Adjourned to meet August 27 and 28, at Hazel Dell.

EASTERN IOWA.

Conference met with Brush Creek branch, at Arlington, June 4, J. R. Sutton clerk. Branches reporting: Grove Hill, Brush Creek, Osterdock, Green Valley, Fulton, and Apostolic. Elders reporting: J. W. Peterson, C. E. Hand, J. R. Sutton, John Heide, Jesse Rulon, M. G. Maudsley. Priests: D. L. Palsgrove, C. S. Shippy, F. H. Horne. A committee consisting of J. W. Peterson and J. R. Sutton was appointed to confer with a like committee from Des Moines district in regard to boundary lines. Officers elected: J. W. Peterson president, J. R. Sutton assistant and secretary, W. B. Thomas treasurer for tent fund. A committee consisting of M. G. Maudsley and J. F. Rulon was appointed to paint tent top. Preaching during conference by J. W. Peterson, J. F. Rulon, and J. R. Sutton. Adjourned to meet with Apostolic branch September 24 and 25.

SOUTHEASTERN ILLINOIS.

Conference of above district at Tunnel Hill branch, June 4 and 5. I. A. Morris in the chair, J. D. Stead clerk. Branches reporting: Brush Creek, Dry Fork, Parish, and Tunnel Hill. Springerton and Kibby not reporting. Ministers reporting: Elders F. M. Slover, I. A. Morris, W. R. Smith, J. F. Thomas, S. D. Goostree, M. R. Brown, C. J. Hawkins, J. D. Stead. Priests: P. G. McMahan, Thomas Smith. Teachers: John Bozarth, William Smith. Reports show there has been advancement made along spiritual lines in the district. Preaching by W. R. Smith, J. D. Stead, and F. M. Slover. Adjourned to call of district authorities.

ALABAMA.

Conference at Lone Star branch May 6 and 7, J. G. Vickrey president, W. D. Clark secretary pro tem. Branch reports: Lone Star, Pleasant Hill, Flatrock, Alta Pine. Elders reporting: M. K. Harp, J. G. Vickrey, C. Wadsworth; Priest W. D. Clark; Teachers J. Hawkins, G. E. Wiggins, G. O. Sellers. Elders' court appointed by last conference reported and released. Bishop's agent's report: On hand last report \$22.20; received \$26.50; paid out \$7; on hand \$41.70. Audited and found correct. J. G. Vickrey sustained as president, M. K. Harp vice president, J. Harper secretary, G. O. Sellers Bishop's agent. Preaching by Elders Wadsworth and Vickrey. Adjourned to Flatrock, Saturday, July 30.

Sunday School Associations.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convened at Coldwater, Michigan, June 3. Sr. J. H. Royce, district superintendent, in the chair, G. F. Weston secretary, Bro. Fay assistant. Sr. Maud Leggett organist. Forenoon session devoted to reports of officers. School reports from Knox, New Troy, Hartford, Galien, Flint, Anderson, Buchanan, Grand Rapids, Alpine, South Scott, Cold-

water, and Clear Lake; four of which had not before reported to the district, and two were nearly organized, making a total district membership of 469; gain 89. An improvement in reporting is noticeable, but the delegate system is neglected, and a motion was put into effect to procure printed blanks for credentials. Sr. A. E. Corless, delegate to the General Convention, reported. A chalk design was given by Bro. G. F. Weston. The district treasurer reported \$1.13 received. An interesting entertainment was given by the Coldwater saints principally, on Saturday evening, doing much credit to the participants. A model Sunday school was conducted on Saturday afternoon, in charge of Sr. Ella Davis, and a detailed blackboard diagram of the lesson given at its close, by Sr. J. H. Royce; subject, The resurrection. Election of officers: Sr. J. H. Royce district superintendent for one year, Bro. S. W. L. Scott assistant, Bro. G. F. Weston secretary, Bro. John Shook treasurer. A collection of \$1.50 was taken to pay secretary's bill and to procure credential blanks. Adjourned to Friday before next district conference.

NORTHEASTERN MISSOURI.

Convention at Higbee, Missouri, June 3. Prayer meeting in charge of J. A. Tanner. M. A. Richards in the chair, M. J. Richards secretary. Sunday schools reporting: Higbee, Bevier, Pollock, Salt River, Huntsville. Superintendent's report read, which was very interesting; assistant superintendent and secretary gave verbal reports. Treasurer's report read: On hand \$5.63, receipts \$6.48, total \$12.11, expenditures \$2.27. Balance \$9.84. G. Tryon treasurer. In accordance with general by-laws the term of officers was changed from June to February. Election of officers: Louise Palfrey superintendent, W. E. Burch assistant, Allie Thorburn secretary, G. A. Tryon treasurer. A resolution that hereafter nominations for district officers be made at convention prior to convention for election. It was deferred until next convention. In the evening a literary and musical program was rendered. Adjourned to Friday prior to district conference.

GALLAND'S GROVE.

Association convened at Deloit, Iowa, June 3; William McKim superintendent, Fred Shumate secretary. Reports received from the following schools. Galland's Grove, Deloit, Auburn, Harlan, Salem, Pilot Rock, Dow City, Benan, and Defiance; no report from Coalville school. Total enrollment in district 393; amount in district treasury \$4.51. An assessment was authorized to the amount of \$15 for expense of district. Discussion on the following subjects was held: "How to become a successful Sunday school teacher;" "Home department of the Sabbath school," and "Aim of a Sunday school library." A splendid entertainment of a temperance character was held in the evening. Adjourned to meet at Galland's Grove at 10:30 a. m. day previous to setting of district conference. A peaceful spirit prevailed throughout the entire session.

CONVENTION NOTICES.

Massachusetts convention will convene Saturday, 7:30 p. m., July 9, at 114 Dudley Street, corner of Washington Street, Roxbury, Massachusetts. Will each secretary please report on blanks provided at Herald Office to Ora V. Holmes, 123 Sutton Street, Providence, Rhode Island, not later than July 2. It is earnestly desired that each school will see that their superintendents and teachers attend this convention and see what can be done in Sunday school work, get new light, and thus stimulate greater action in this part of the Lord's work. The following program has been provided and is worthy of your attention. Class drills: Primary, Susie Gilbert; intermediate, Ruth M. Sheehy. Institute work, F. O. Coombs. Sunday school newspaper, W. A. Sinclair, and Ella F. Rich. Blackboard work, E. H. Fisher. Religio work, Essay, Florence E. Sanford. Temperance work, Dr. John Gilbert. Essay, The Sunday school and its relation to the home, John Sutill.

M. C. FISHER.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 6.

MAY 14.—ELDER BAYS' FIRST SPEECH.

Now I examine the word "restoration." He gave the definition the first night, and last night he gave another. I will fail if the last definition he gave is right; I shall utterly fail to prove the proposition. He said that to restore, something must be destroyed; that restored means more than to organize or reestablish. Let us see what Webster gives. "To bring back to a former state; to bring back that which was lost." Mark 3: 1-5 gives a history of a withered hand being restored. The hand was not destroyed, but withered. Reestablish does not mean to recreate. If church was lost, could bring it back; but if it was destroyed, you could not. If a watch was utterly destroyed, you could not bring it back; but if it was lost, it could be found. If a child was lost, we would hunt the child till it was found. Church was in the wilderness. If the child was destroyed by wild beasts, then it could not be found.

Williams says that Paul in Hebrews 6: 1, 2 calls these principles the doctrine of Christ. He does not say these six principles are the principles of the doctrine of Christ. These were something they should leave. Look at the meaning of the word "leave." Paul was not talking about the gospel; if he had been, he would not have said what he did. They were not to lay again the foundation of dead works. Instead of adhering, they should repent of something. Webster's definition of repentance, "a turning away." Then repentance is turning away from sin to righteousness. They were to repent of something; of dead works. What are dead works? "Law is not of faith." "That which is not of faith is sin." This was the law of Moses referred to. (Heb. 8: 2.) Law of sin and death. They were to repent of a dead law and all the

works of the law. Repent of dead works and turn towards God. "Faith towards God" is a Jewish teaching. Faith towards God is of the law, and they should turn away from it. "Baptisms" (See Heb. 9th and 10th chapters) refers to divers washings under the law, never to the "one baptism." "Laying on of hands" was not a gospel principle, and never will be. (See Ex. 29: 10; Lev. 1: 4; Heb. 6th chapter.) Paul was talking about the Jewish law. I have given the meaning as I believe it means. In leaving the principles of the doctrine of Christ and turning to the law, you would be laying again the foundation of dead works, as taught and practiced in the law. This was what Paul wanted to impress. Hebrews 5: 12 refers to propositions which are of the law, and not of the gospel.

What is the gospel? 1. The facts of the death, burial, and resurrection of Jesus Christ. (1 Cor. 15: 1-4.) 2. The commands of Jesus Christ. 3. His promises.

The commandments are: Faith in the Lord Jesus Christ. (Mark 16: 15, 16; Acts 16: 31.) Repentance in the broadest sense, not from dead works. (Luke 24: 47; Acts 17: 31.) Baptism. (Acts 10: 48; 2: 38.) Peter commands. The promises are: Forgiveness (Hebrews 8: 4, 6, 12) of pardon. Holy Spirit to all who believe. (Acts 2: 38.) To all who obey. (Acts 5: 32.) All who obey the gospel will receive the Holy Ghost. (Romans 8, 9, 14, 17.) Eternal life. (Romans 2: 7; Mark 16: 16.) Saved means eternal life. Romans 6: 23 says the gift of God is eternal life. The gospel commandments are: faith, in God and Jesus Christ, repentance, and baptism.

Was the Church of Christ wholly destroyed? It was not. The validity of his argument depends upon this point. It existed through the apostasy. I will prove him wrong, and my position correct. Matthew 16: 18 says, "The gates of hell shall not prevail against it." Then it is Jesus the Son of God against Williams.

In Revelation 12: 1 the woman represents the Church of Christ. The moon was the law of Moses. The man child is interpreted as priesthood by Williams. I say it means Christ. The woman fled into the wilderness, where God has a place prepared for her. If the church was so corrupt as Williams tries to make out, would God prepare her a place? She shall live and be fed. The thirteenth verse says the dragon persecuted her. Dragon is pagan Rome. Woman had two ways to escape. She went into the place God had prepared for her, and went from face of serpent. Revelation 17: 3 shows another woman on a scarlet-colored beast. This was Roman power, church and state combined; Mystery Babylon, the Mother of Harlots. This woman was drunken with the blood of the saints. Revelation 18: 1 shows an angel was to come with power to give light—light was to spring up where woman was in the wilderness; then is Babylon fallen, and the cry is made, "Come out of her, my people." God's people yet in existence—saints indeed. From 313 to 607 A. D. there were many differences of opinion, but beginning with Martin Luther a change came, and

finally the church was restored. Now she is living.

BRO. WILLIAMS' FIRST SPEECH.

I refer to a statement I made, in which I said he peremptorily declined to put the word "only" in his proposition, and now read from a letter by H. O. Smith, *Herald*, p. 261, 1898, in which it is shown that H. O. Smith agreed to put the word "only" in our proposition, if he would put it in his, and he declined to do this. I will also call upon Miss Anna Stuart to tell the conversation that occurred at her father's house, between H. O. Smith and Elder Bays.

"Did Bays refuse to put in the word 'only' in his proposition?"

"He did."

"Tell what he said was the reason he assigned for not being willing to do so."

"He said: 'We do not believe we are the only Church of Christ, and they (the Latter Day Saints) do.'"

Now you see how much there was in his saying that my statement that it was he who peremptorily declined to put in the word "only" was false.

Luke 16: 16 says the kingdom of God then existed, and men pressed into it. Luke 17: 21 says the kingdom was then within or among the Jews. Matthew 11: 12 says the kingdom "suffereth violence." This it could not do unless it existed. Matthew 21: 31 says, "The publicans and the harlots go into the kingdom of God before you." Matthew 18: 17 says, "Tell it unto the church." Jesus would not tell men to do the impossible, hence the church must then have existed.

Paul said, "Be ye followers of me." Paul directed and controlled the labors of the lesser officers. It is the privilege of an apostle to regulate and control the church. Peter and John laid hands on people of Samaria as an apostolic example. Peter, James, and John were considered chief apostles, or pillars of the church. In 2 Corinthians 11: 28 Paul says he had "the care of all the churches"; that is, he had general supervision.

Bays says, "Men can be saved in any organization." Alexander Campbell says, in "A Brief Sketch of Alexander Campbell," by Jerome A. Scott, pages 54, 55: "A mind not devoted to the whole will of God, revealed in the New Book, is not regenerate." "Away with your sprinkling, and pouring, and babyism." "Many, we fear, think they are pleasing and serving God, while they are pleasing and serving themselves. They think they are devout, but they are devoted to their own will." Here it is, Alexander Campbell against Bays. Alexander Campbell says they are regenerate who do "the whole will of God;" Bays says they are regenerate whether they do the whole will of God or not, and even further says they may be regenerate and not do God's will—not be members of any church.

Bays refers to Colossians 1: 18, and says "Christ is the head." Yes; but Ephesians 5: 23 tells how he is the head. He is a director and controller, thus holds a close relationship as a husband to a wife. Would a human body without a head be a perfect body? He claims

Alexander Campbell restored the church—head and all; then if Christ is the head in the sense Bays argues, he must have restored Christ. Bays will have to find a little more Christ than he has.

He cannot find any evidence that an evangelist is a prophet. He says a preacher is a prophet. Then Bays is a prophet; and if so, according to 1 Corinthians 14: 37, he will have to acknowledge what Paul wrote "are the commandments of the Lord." 1 Corinthians 12: 28 and Ephesians 4: 11 says what officers are in the church; and Hebrews 6: 1, 2 tells what are "the principles of the doctrine of Christ." Will he acknowledge these things are of God? No; he refuses to receive them as the commandments of God. He says, "We have apostles and prophets in our church;" then says, "You cannot find a living apostle;" then he has everybody sent on a mission an apostle, and every preacher a prophet.

Alexander Campbell must restore that which is in heaven and on earth to restore the Church of Christ according to Bays, as he says the head is in heaven. Was there anything lost in heaven?

Garrison says their effort was "the restoration of the gospel in its faith, doctrine, and ordinances; just as it was preached and practiced by the inspired apostles." Where does the New Testament provide for the ordination of a pastor?

In examining the subject of baptism, and their authority to baptize, Barton W. Stone said: "It was finally concluded among us, that if we had authority to preach, we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were baptized."

Alexander Campbell was baptized by Matthias Luce, a Baptist minister previous to this. They then ordained elders. Who did the ordaining?

Ephesians 1: 22, 23 says that God "gave him [Christ] to be the head over all things to the church, which is his body."

Alexander Campbell in *Millennial Harbinger*, vol. 5, p. 40, says: "As there was immediate divine direction in the building of the second temple—no inspiration or miraculous influence—but the builders had to pattern after the first as well as they could, so we regard the second church. We have to pattern after the first as well as we can. But we can never equal it. With all our efforts the great disparity will ever remain. And could the apostles and primitive Christians be here, they would doubtless weep at beholding it."

He referred to the word "restore," and read the same as I read the first night. To reestablish anything it must first have been established. He referred to the withered hand. It was in a dead condition; Christ put life into it. He argued that the church was lost, and it has been found. If a child went into the wilderness and was lost, the same child must be found. To find any other child would not do. He claims that the woman that was found has no head on earth. That would not be the same woman that went into the wilderness, for she had a head, and

twelve stars on her head. Then he said last night that there was not a vestige of the original church left. That proves a complete apostasy.

He said Hebrews 6: 1, 2 did not refer to the principles of the doctrine of Christ. It says so plainly. Hebrews 5: 12 shows they had accepted the first principles of the oracles of God and now invited not to lay again the foundation for such a beginning. To leave all these principles, must forsake the resurrection and eternal judgment. Were resurrection and eternal judgment a part of the Mosaic law? He has assumed his position; has not proven it. He claims faith towards God was a part of the law; but faith in Jesus Christ was a part of the gospel. They had faith in Jesus Christ in the days of Moses, and before. Moses bore the "reproach of Christ" (Heb. 11: 26); and Job knew that his redeemer lived. (Job 19: 25.) Abraham was saved by faith in the gospel of Jesus Christ, for the gospel was preached to Abraham, and his belief was counted to him for righteousness, and righteousness is revealed in the gospel of Jesus Christ. (Rom. 1: 16, 17.)

He claims that the laying on of hands was an ordinance of the law. Peter and John, apostles of Jesus Christ, laid on hands at Samaria; Paul, another apostle of Jesus Christ, laid on hands at Ephesus, and God blessed their acts. Why would God bless that which they should repent of, that which was dead works?

He referred to the death, burial, and resurrection of Christ as the facts of the gospel. They are not the *only* facts of the gospel. It is a fact that some must preach the gospel, and it is a fact that the Comforter would come, and reveal the things of God, and show you things to come. Right down the ages Christ has revealed himself to his people.

Acts 5: 32 promises the Holy Ghost to all who would obey. When given to-day it will be given as then, by the laying on of hands. On Pentecost it was manifest by speaking in tongues. Peter and John laid on hands and the Holy Ghost came. Paul laid on hands and the Holy Ghost came and manifested itself in tongues and prophecy. Ananias was sent to Saul, that he might be filled with the Holy Ghost. God is an impartial God. We would not know that he was unless he manifested himself thus. Acts 10: 34 says "That God is no respecter of persons." Bays says we do not get the Spirit of God like they did in the past; that we do not enjoy the gifts as they did.

You cannot know Christ by reading a letter from him. Paul knew God; but that is no evidence that you knew him, says Bays. Jesus promised, "If any man will do his [the Father's] will, he shall know of the doctrine." If anyone obeys he can know. I am entitled to the same evidences. God is the father of the race. His intelligence shines unto all his children through the Spirit. I know, because God manifests to me.

Bays said Alexander Campbell did not receive any revelation; then he is out of harmony with the Bible. Amos 3: 7 says that "the Lord God will do nothing, but he revealeth his secret unto his servants the

prophets." Solomon says, "Where there is no vision, the people perish." (Prov. 29:18.) When the church of God is in favor with him it is not destitute of his power.

ELDER BAYS' SECOND SPEECH.

About the word "only." Williams misstated it. He states it right now. He said, "Elder Bays peremptorily declined to have it in his proposition." The sister reports our conversation about it correctly. Williams was misleading you.

I said a man would be saved if he obeyed the gospel, whether he was in any church or not, or in whatever church he might be. Everybody who has obeyed the gospel is a Christian.

Alexander Campbell said those who had not obeyed God's will could not be regenerated. That's what I say.

He talks about Alexander Campbell restoring Jesus Christ. That's too silly too talk about. Its an absurdity, and beneath a man's dignity to talk that way.

He says a patriarch and evangelist is the same thing. Then he admits that a prophet and an evangelist is the same.

I did not say you could not find a living apostle; I said, You could not find a living apostle of Jesus Christ.

There is decay if dead, and there would have to be a recreation. The withered hand was not dead. Do you see the difference? Put that in your pipe and smoke it.

He talks about a woman with no head, in the wilderness. I believed in a live one with a head.

He asks about the resurrection under the law. I will show him about that. In Ezekiel 37: 1-14, I read about resurrection under the law. The resurrection was then in prospect; now it is resurrection in fact. The laying on of hands was under the law, as I showed you.

I now present my summary. I need not refer to the organization of the church. 2 Timothy chapters 2-4, Titus 1: 5-8 I presented as evidence on organization.

Was the church lost? Elder Williams says it was. I have proven that it continued. Matthew 16: 18; Revelation chapters 12, 17, and 18 in evidence. I showed there was brightness to exist, surrounded by darkness. Remnant of woman's seed in the wilderness. These were saints. The beautiful Christian system has been restored.

Luke 16: 16 and Matthew 10: 1-5 was the formative period of the kingdom of God.

None but the apostles were commissioned by Jesus Christ; they ordained others.

Ephesians 4: 11 shows the officials in the church then to be in the church till perfected. Then Paul in 1 Corinthians 4: 16 says, "Be ye followers of me;" and in 1 Corinthians 14: 37 instructs the saints to accept of what he did as the commandments of God. He instructed to ordain elders in every church. Here was power given to be perpetuated in the church to preach the gospel. This power would remain as long as one good man lived who had obeyed the gospel of Jesus Christ.

We have the twelve apostles in the church referred to in Revelation 12: 1. 1 Corinthians 12: 28; apostles are referred to, but they

are now represented in the person of evangelists. There are no living apostles of Jesus Christ. The apostles of to-day are apostles of the churches sending them. Acts 13: 1-3 shows that Saul was sent by the church at Antioch. If you please we have apostles, Biblical and legitimate. What have you to say to that?

We teach faith towards God and Jesus Christ, not towards God only; also repentance and baptism, and have the spirit that will save. We teach the promises of forgiveness, and eternal life by obedience to the gospel. Eternal life is the greatest gift to man.

Church government was lost, and Alexander Campbell and coworkers sought to restore that which was lost. In Revelation 18: 4 we are shown that a cry would be made, "Come out of her." God must have a people or church there, or he could not say for them to come out. The call came after it had been over a thousand years in the wilderness. Now the church stands erect, with power to save all who obey the gospel of Jesus Christ. The whole Christian system is again restored, with all its beauty and power.

He argues that the laying on of hands is; first, for the giving of the Holy Ghost. He cannot find a passage showing that Jesus taught and practiced it. Suppose we admit the Holy Ghost is received like it used to be, then we would want to see the same power before we would accept of such a claim. I have had some little experience. I was in one meeting where they spoke in unknown tongues. A person got up and claimed to give the interpretation, and afterwards another got up and said the interpretation was not correct, and gave another interpretation as he claimed. They did not speak in tongues in New Testament times as they do or claim to do now.

The Latter Day Saints said if I would have my arm administered to I would be healed. I said if God would heal me I would preach the gospel all my life. I was administered to and not healed. Again I was administered to and yet my arm was as stiff as a poker. We want to see these things now, if they exist. They do not have this power, that's what's the matter. If they did, why would they take people to the insane asylum, why have an eye put out, and it not healed, why have a surgeon, and a knife applied? When Jesus said to Lazarus, "Come forth," how much faith did Lazarus exercise? And when the girl was raised from the dead, she could exercise no faith. Jesus smote the blind man and he was healed. I will promise any faith healer that if he will make me sound and well I will bow to whatever power he may exercise. I never saw a case of healing. When I was administered to and not healed, I was first led to doubt. Never in any case have they healed anyone. Faith healers have tried to heal a paralyzed limb, but failed. They speak boastfully of doing these things.

ELDER WILLIAMS' SECOND SPEECH.

Matthew 16: 18 has reference to the final triumph of the church with Christ as the builder: that is, the church while remaining under his directing influence and control.

Hell will not prevail over its accomplishing what God purposed. However, Matthew 11: 12 says the "violent take it [the kingdom of heaven] by force." The kingdom as established in that dispensation would be taken into the possession and be controlled by violent men. While the people of God would not exist upon the earth, yet the organic structure of the church would remain as God ordained it should, whenever the church was on the earth. Revelation 12 says the church went into the wilderness, into a disorganized condition. The church was destroyed from the face of the earth.

Elder Bays said that the man child represented in Revelation 12 was Christ, and that the head of this woman was Christ; that would make it appear that a woman brought forth her own head. How ridiculous!

In Revelation 13: 7, 8 it is clearly set forth that there would be a total apostasy, for it says that "all that dwell upon the earth shall worship him"—"the beast"; power was given him (the beast), "over all kindreds, and tongues, and nations." What plainer language than this could be used to show a complete apostasy? Then to apply his own statement when he said, Not a vestige of the church was left.

The passage he used in Revelation 18: 4 is against his position, for a voice was heard from heaven, saying, "Come out of her, O my people." As he said that Alexander Campbell heard no voice from God, received no revelation, he cannot have been the one to restore the church. The passages he uses are the strongest witnesses against his position. He refers to the blood of the saints being drunk, and all become martyrs. Where? On the earth.

Alexander Campbell says that members of other churches are doing their own will, not God's will, and condemns all sects as fleshly.

God's love is boundless; for every man shall receive the fruits of his own labor.

This man represents a wolf in sheep's clothing. He tries to curry favor with all the churches, that they may come and help him kill the Mormons; then he reserves the disposition to turn around and kill you.

We believe that all will be rewarded for the good they do, whether in Methodist Episcopal, Congregational, or Latter Day Saints churches; but there can be only one church right in doctrine and organization.

Who said Alexander Campbell restored Christ? His own proposition, and the position he occupies says this. I was only showing how absurd his position was. Yes; it is too silly a position to take if it cannot be talked about.

He says they have apostles, but they are not apostles of Jesus Christ; for he said that no living apostle of Jesus Christ could be found upon the earth to-day. Then they must have apostles of men or devils.

He referred to the withered hand. If Jesus Christ did not give new life to it, what caused it to become whole? He says that Alexander Campbell claimed that no new spiritual life came to him. We argue that however slightly withered the church is, it can become no better unless Christ gives it new life. I do not smoke such argument as

he has made in my pipe. I smoke something better.

He refers to Ezekiel 37, and claims that proves resurrection under the law. He knows better than that. He knows that Ezekiel is speaking by prophecy of the resurrection.

His argument falls in every part, because he cannot sustain it by evidence. He has not shown that they have any authority to ordain.

I introduce a chart that illustrates the arguments made. On this side is the picture of a perfect human body, as drawn from Steele's Physiology, which represents the perfect church as Christ established it; and here is a headless body, representing the claims made by Bays for the church of Christ on earth to-day. Here is represented the doctrine and organization of the perfect church:—

ORGANIZATION.	DOCTRINES.
1. Apostles.	1. Faith.
2. Prophets.	2. Repentance.
3. Seventies.	3. Baptisms.
4. Evangelists.	4. Laying on of hands.
5. Priests.	5. Resurrection.
6. Teachers.	6. Eternal judgment.
7. Deacons.	
8. Bishops.	
9. Elders.	
10. Helps.	
11. Governments.	

These are not supposed to be in the order of their authority.

CHRIST'S WIFE—CHURCH.
(The drawing forwarded with notes represented a human figure entire.)

ORGANIZATION.
1. Apostles.
2. Prophets.
3. Seventies.
4. Evangelists.
5. Priests.
6. Teachers.
7. Deacons.
8. Bishops.
9. Elders.
10. Helps.
11. Governments.

DOCTRINE.

1. Faith.
2. Repentance.
3. Baptisms.
4. Laying on of hands.
5. Resurrection.
6. Eternal judgment.

On the opposite side of this board we have a representation of Alexander Campbell's Restoration, as represented by himself and this representation of the church it is claimed he restored, especially as represented by Elder Bays.

ALEXANDER CAMPBELL'S RESTORATION.

(Elder Williams here represented divided portions of a human body, but lacking a head. One arm was labeled "Congregationalists," another "Lutherans," the upper trunk "Presbyterians," the waist "Baptists," the limbs "Disciples" and "Methodists" and the feet "Latter Day Saints" and "Seventh-day Adventists.")

IF—Title.

"Could the apostles and Primitive Christians be here they would doubtless weep at beholding it."—*Millennial Harbinger*, vol. 5, p. 40.

CAMPBELL'S WIFE—CHURCH.

(The drawing here shown opposite in the column represented an imperfectly formed and headless figure.)

ORGANIZATION.
1. Evangelists.
2. Elders, Bishops, or Pastors.
3. Deacons.

DOCTRINES.

1. Faith.
2. Conversion.
3. Baptism.

He has not even claimed that they believe in the Lord's supper, hence I must erase that. Neither has he claimed that they believe in Resurrection and Judgment; hence I erase those principles.

Do you wonder that Campbell would say that the apostles and primitive Christians would doubtless weep at beholding it? I do not. I would wonder if they could behold it and not weep!

He has not proven that the church he represents is the Church of God in fact, it not being in harmony with the Bible in doctrine or organization; having no spiritual life, having no communication with Jesus Christ, and receiving none of the precious blessings that were enjoyed by the church in the past.

Friends, the system represented by Elder Bays is wrong, and you who have been sincere in believing that way, we invite you now to consider well, and come to the true gospel light, that you may enjoy what God is willing to bestow upon you.

I thank you for the attention you have given me, and I ask you to consider prayerfully the arguments made, and to decide in favor of the truth.

WIGHT-BRADEN DEBATE.—NO. 3.

ELDER WIGHT'S ELEVENTH SPEECH.

Doctrine and Covenants 38:4; 113:4; prophetically presage his death. Zechariah 2:3 shows an angel was to come to a "young man" in a time when it would be necessary to measure Jerusalem. Joseph Smith was a young man, and one of his first declarations was that Jerusalem was to be restored and the people returned. Both pulpit and press were arrayed against him and cried out, "False prophet!" Time with her changes has gone on apace and Smith is now proven a true prophet by a literal and undeniable return of the Jews and the rebuilding of their beloved city. Malachi 3 foreshadows the second coming of Christ, and tells of a messenger to come to prepare the way. Of all the church organizers Mr. Smith was and is the only one ever making the claim that he was especially connected with that restoration by angelic visitation and the authority connected therewith. That Malachi has reference to Christ's coming yet future, is seen in the statement, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord." When the fullness of the Gentiles comes in, the gospel is to go to the Jews, and they accepting it will offer pleasant offerings—a thing they did not do before, else Jerusalem would not have been wept over, and a prediction that her house was left unto her desolate. Here read statements from Josiah Quincy, Prior, and Smucker, in favor of Mr. Smith. Also from *Times and Seasons*, vol. 5, p. 754. Inspired Translation to be printed by itself (1866) and in aftertime New Testament portion to be bound with Book of Mormon. Prophecy on Rebellion read and analyzed. No man now can write so complete a history of that war; strong mark of inspiration. He asks for scripture for our church officers after I have previously given it. Finds fault with Doctrine and Covenants for saying that John was ordained while an infant, but he can read in Jeremiah 1:5 Jeremiah was ordained or chosen before he was born, and think nothing of it because it is in the Bible!

As to polygamy the Book of Mormon says:

"There shall not any man among you have save it be one wife: and concubines he shall have none." Am prepared to meet any advance he may make along that line.

Mr. Braden says all the prerequisite to the baptizing of children is eight years, and yet the Doctrine and Covenants here shows (reads) that they are to be taught the principles of the gospel before baptism. Scoffs the idea of baptism for dead, yet Paul says: "Else what shall they do which are baptized for the dead, if the dead rise not?" Asks what of feet washing? We believe it. Says I can't find tithing in New Testament. Let him read Luke 18: 12. He will find about endowment in Luke 24. Not the kind in Utah, but the kind at Pentecost. That kind we believe in, and not the secrets of Utah. Acts 3: There is to be a restitution and when it comes the Holy Spirit will be manifest in enduing power. Says that Peter said they did not know of the gospel prior to Christ. I ask his proof. He wants to know why revelation does not stop trouble in the church. For the same reason, I presume, that it failed to do so in the apostolic church. Paul said that they had that in their midst that the Gentiles would not even name.

ELDER BRADEN'S ELEVENTH SPEECH.

Doctrine and Covenants page 321: Smith to triumph over his enemies, and yet killed in less than two years! Find in Bible about Smith's coming. We are to have Bible proof for these things. Christ's work was prophesied of.

The world spoke of the return of Israel for hundreds of years. Statement of Quincy not scripture. Inspired manuscripts in the hands of Smiths. They could easily fulfill his prophecy. My opponent can't prove that Smith ever gave the war prophecy. Thousands of persons prophesied of the war while the South applied to Great Britain, no nation was engaged in that war but our own, hence prediction a failure. No ordination in case of Jeremiah. Baptized for dead meant the dead Christ, and referred to the resurrection. It was only that old Pharisee that paid tithes before Christ's dispensation. Endowment of Holy Spirit not like that of Mormons. Book of Mormon says a nation lived here from 2200 B. C. to 700 B. C.; the second nation 600 B. C. to 400 A. D. We have an authentic history back to 400 A. D.; tradition still farther back. No Mormon can identify a man, river, mountain, city with such in Mexican or Maya history. Can't find a single Mormon name in ancient American history. Book of Mormon says they offered human sacrifice. Archaeology disputes it. Book of Mormon says they had coins; denied by Bancroft. Book of Mormon says they had domestic animals; American archaeology says they never domesticated them. Indians cannot be traced back to any other nation. Archaeology knows nothing of the Book of Mormon. There have not been such changes in Central America or the United States as the Book of Mormon speaks of. He can't take a mountain, river, or city in Book of Mormon and point out on the map. Popocatepetl has been the name of that mountain from time immemorial. Book of Mormon

names are Hebrew names twisted and fixed up till hardly recognizable. Book of Mormon says aborigines were Christian; archaeology says human sacrifice offered from time immemorial. Ancient civilization in Africa, Asia, Ceylon. I can prove that the Nephites were in Ceylon just as much as he can prove they were in America.

ELDER WIGHT'S TWELFTH SPEECH.

Smith's declaration of his death we have never claimed other than a prophetic declaration. He says world was full of the idea that Jews would return. Fact is plenty don't believe it now—but very few in 1830. Says thousands prophesied of the war. Let him name one only and stand by him and make the issue. Bring the prophecy of but *one*, rather than so much asserting. Still tries to maintain Doctrine and Covenants teaches eight years as the *only* requisite, (here read fully and showed the falseness of Braden's claims.) Says I found an old Pharisee paying tithes. I thought that in his eagerness to prove his wonderful alibi he would fall over that "old Pharisee." Suppose we turn to Christ's own words (Matt. 23: 23): "These ought ye to have done, and *not to leave the other undone.*" Here is Christ plainly teaching tithing.

Why doesn't he read from American archaeology where they state such things, and cease so much assertion? But of course the whole thing is a fabrication because Braden *says* so! Says he's willing to accept my challenge, but must have the Revised Version to compare with the Book of Mormon grammatically. The other night he told us that I had accepted the Inspired Translation for my "ox" and he was willing to take King James' for his. But when you come to sound him on the matter he first has King James', then Alexander Campbell's, then Revised Version. Presume he has this odd number of oxen so that when one is *sick* he will still have a team to yoke up. He is like a jack in the box on this Bible question; you don't know where to find him! Guess somebody else has *another(!)* Bible!

Says horse was not domestic. "Dr. Leidy has shown that before the age of man, this was emphatically the country of the horse."—Hayden's Great West, p. 44. Suppose those horses must have had five legs—one running up from the back—so they couldn't domesticate them.

In harmony with previous tactics he ridicules the idea of Zion's removal, when the evident and only construction was that a change of location would not be had. Numerous ones then alive afterward returned and with their children have been and are rebuilding "waste places."

Signs came as a result of belief. If we now believe we should have them.

We are under the Constitution, but still have special legislation. By proving truth in the revelation we prove the revelation true to the extent that truth is in it. Summary: Showed the necessity of revelation, without it we die. Mr. Braden failed to prove the opposite, contenting himself with assertion. In every age, so far as the Bible reveals, God has wrought by revelation. He

does nothing without. Prophets have fore-shown the general scattering and return of Israel to and from all parts of the world. Does nothing without revealing to prophets.

Prophet says this general regathering is to be so much more wonderful than the coming out of Egypt that that will be forgotten. Mr. Braden seeks to find fulfillment in return from seventy years' captivity, but we still speak of Israel having come out of Egypt, so here Mr. Braden has utterly failed. While it is true that Luke in Acts 1 shows that they were from every nation, I have shown you that it was not from farther west than Rome, south than Egypt, north and east than Southern Asia; so that Luke's statement is hyperbole rather than literal. As Israel was never, literally, scattered into all the world till after the Roman dispersion, the prophecy must be fulfilled subsequent to that time.

9. Upon this we showed that since 1830 Israel has been going back, and that one of Mr. Smith's first prophetic utterances was concerning their return.

10. Revelation 14; an angel was to bring the gospel. Mr. Smith was the only church organizer who claimed the visitation of an angel, hence his claims harmonized with Bible.

11. Showed by Isaiah 2 and Micah 4 that God was to establish his kingdom in "last days"; and as nations were not to learn war any more, we can be, at best, but in the incipency of that promise; and it was not, as Mr. Braden says, fulfilled in Christ.

12. Then we showed that Smith in his teaching was in harmony with the gospel—strong presumptive proof of his claims—in teaching faith, repentance, baptism, laying on of hands, resurrection, eternal judgment. That he was also right in church organization—apostles, prophets, seventy, evangelists, elders, bishops, priests or pastors, teachers, deacons. That he taught all the gifts and graces with signs following.

13. I then showed the superiority, morally, of the Inspired Translation, and Alexander Campbell's testimony.

14. Showed the Book of Mormon to be in harmony with the Bible in its morals and gospel teaching, and proved that it told of prehistoric America before such fact was known to the English speaking public. In its internal predictions it preceded scientific research.

15. By prophetic statement showed the truth of the revelations in Doctrine and Covenants.

16. Then showed biblically that such an individual—a prophet—was to come.

17. By his prophetic declaration re the war, he proved his prophetic mission. And I showed from Hayden's History of Disciplesism a well-attested miracle. Upon this point he has repeatedly called upon us and when we give him *proof* he strives to explain it away.

MR. BRADEN'S TWELFTH SPEECH.

Doctrine and Covenants 113; a singular thing; it is not a revelation, and yet they quote from it. Nullification was not settled till January, after the war prediction. Bap-

tism of children; nothing said about teaching till *after* baptism. Matthew 23: 23 I said he could not find in New Testament *Church* anything about tithing. He finds the isthmus mentioned in Book of Mormon. My question was to find a name. He ought not to contend for comparing translation three hundred years old with Book of Mormon. He don't know the difference between making laws under a constitution and in making a constitution, or making additions to it.

Summary: Joseph Smith greater than Jesus Christ. He (Wight) didn't give you the strong meat of Mormonism. No saint can say he has the same Bible that other people have. Suppose that Israel did return, how does that prove that Joseph Smith was inspired? He could have copied that from the Bible. Smith prophesies of Christ's second coming; does that prove him to have been inspired? God *can* give revelation now as in former times. He *can create*, but he doesn't do it. If the plan of creation is completed, so is revelation. If people need a new revelation to understand the old, where will it all end? Good things in Smith's works; that is not the issue. But did God authorize him to utter them? Confucius, Mahommed, and others said good things, but were not inspired. Smith foretold the preservation of the manuscript. Yes, it was in his family and they could carry it out as they would with a will. Revelation on the war. They won't acknowledge it as a revelation. The truth is if Smith did get it up (the revelation) it was during the nullification of South Carolina; but when Jackson crushed the rebellion, the revelation was laid aside till the Civil War, then brought out. Archæology says that Indians have been dark since the days of Abraham. Bancroft and Short both say that the Book of Mormon is untrue in the statement of a white race.

Elder Wight: "Page please?"

Elder Braden: "Do you challenge the statement?"

Elder Wight: "Yes, sir."

Elder Braden: "Well, I will furnish it. I come headed for these fellows."

Mayas divided their month into three periods instead of four, as Book of Mormon says. I handed him two questions about the church in the Book of Mormon. Why don't he answer them?

Elder Wight: "I handed them to moderators and they have not been returned."

Elder Braden: "Well, I demand that they be passed upon."

Elder Smith: "I handed them to the chairman, and my recollection is that he thought we had about enough on that subject."

Chairman: "My recollection is that they were moved to one side and neglected."

Elder McClure: "They never came before me."

Elder Wight: "When the moderators pass on them and hand them to me I will be ready to answer."

Elder Braden then read a long list of questions and handed to Elder Wight, and the first proposition became a fact of history.

ELDER BRADEN'S FIRST SPEECH; SECOND PROPOSITION.

He spent some time in answering questions asked by Elder Wight. Failed to state the proposition. Not a particle of corroborative testimony for Book of Mormon like there is for the Bible. Bible uttered the language of the writings of three hundred persons. Book of Mormon pet phrases: "Harrow up," "retain," for preserve; "fleeth" for entice; "cast about you" for look; "support" for defend; "it mattereth not;" "dwindle in unbelief;" "own due time of the Lord;" "more part;" "but what;" "I Nephi," etc. "It sufficeth me;" "hide up;" "it is wisdom in me;" "in fine;" "of which hath been spoken;" "had ought;" "nations, kindreds, tongues, and people." The fact is, one man has put his mistakes, errors, blunders, all through the book. "Chains of hell;" "probation;" "bar and tribunal;" "judgment seat," and "judgment day."

The following not to be found in Old Testament: "Bonds of iniquity;" "holy order of God;" "points of doctrine"—camp meeting expression. What is the meaning of "I will liken," "requisite," etc.? Blunders corrected but left in. What sense! "Whiteness of driven snow." Old Nephi talking of snowdrifts in Central America. "Hope of glory;" "beyond the mark;" "became for themselves;" "hindermost;" "bearing down against church;" "popular." "Priestcraft"—not in Bible; on "morrow month"—awkward. "Course" for direction. Compass not then known. Quotation from Watts. Blood from every pore. Indians had synagogues. Christos (Greek); not then known. Fiery flying serpents.

ELDER WIGHT'S FIRST SPEECH.

Does Mr. Braden wish us to understand that modern translators would insert ancient expressions? No, they would be true to existing conditions, hence his argument falls flat. Analyzed the proposition and answered questions handed in by Elder Braden. (These with their answers will be submitted later.)

ELDER BRADEN'S SECOND SPEECH.

And their "innocent blood" a seal to Mormonism. That's why I use the term. Don't accuse me of calling you Mormons when it's in your own books. How did old Nephi quote from Shakespeare? Ignorant uses of words running from beginning to end. Where did Smith get his interpolations? He hasn't shown where a church ever changed any manuscripts. He has never answered what church is meant in Book of Mormon. Smith retained errors in original manuscripts. He says they might be in the *original*. Let him prove it. Wight says gospel doesn't include all of Christ's teachings. Compass back there. What did Nephites know of Christ and anti-Christ? Book of Lamb of God. His name is Christ; Jesus Christ. Name not in the New Testament. Had gospel of Christ—atonement of Christ. Nephi preached almost everything preached in New Testament. False Christ; Jesus' mother—Mary; salvation through blood of Christ; called by name of Christ. Testimony of Jesus Christ. If all these things

were revealed before Christ what was left for him to reveal? Observed Lord's day—first day of week. Persecutions of those who belonged to church of God. A band of Christians. Took on them the name of Christians. Bible says followers of Christ were first called Christians at Antioch. Book of Mormon says they were called that hundreds of years before.

Where will he find one idea of these things in Old Testament? Nephites had all the apertenances of the gospel before Christ? Why Christ so much better to the Nephites than to the Israelites? Why did he want to visit the people here when they already had all these things? When Jesus ascended he said he would not come again, Book of Mormon against Christ.

ELDER WIGHT'S SECOND SPEECH.

I gave Webster's definition of the gospel. He talks of the definition being as wide as Enoch's heart. Pits himself against Webster. Which will you take? Read from Eusebius to show that Christ and the gospel were known on the eastern continent before Christ, and from Short's American Antiquities to prove that they were known on this continent. He has handed in this long list of questions with the object to defeat me. Denies coins having been had in America. "Copper coins are very abundant in the ruins of Central America."—Atlantis, p. 245. Smith triumphed over his enemies as did Christ. (Col. 2: 15.) Inspired Translation manuscript in Smith's family, but how did he know they would not be lost, burned, or stolen, or but his own people might turn from the faith? Might we not say that when Agabus prophesied of Paul being bound that his friends worked out the fulfillment? Prophecy of Rebellion was not laid aside and brought out after the war, but was published in 1851. Where does American archæology say there were dark Indians since Abraham? Short, pp. 186-7 says they had white people here in prehistoric times. Braden says all but Mormons are to be damned. Doctrine and Covenants 76: 4 says that all the works of his hands are to be saved except the sons of perdition. In fact, we are broader than any but Universalists. There is a glory of the sun, one of the moon, and one of the stars. "In my Father's house are many mansions," says Jesus. My friends, he says such things to prejudice your minds. 2 Corinthians 5: 15; we are to be saved according to our works. I can't conceive why he stands here night after night and tells you differently. The only dispersion of Jews into all the world was under Rome. From that God is now gathering them. He says the only point I made on my affirmative was that our church was like the apostolic. Thank you, Mr. Braden! Strong presumptive proof of Mr. Smith's claim. Let him *prove* there was no written literature before the flood, and he may have some reason for his otherwise unfounded assertion. Took up and answered more questions.

ELDER BRADEN'S THIRD SPEECH.

He called attention to my peculiarities. They are very marked. Some peculiarities run all through the Book of Mormon; showing it

the work of one mind. It quotes four hundred times from New Testament also quotations from modern authors. Had all peculiarities of Christian church hundreds of years before Christ. "The Lord redeemed my soul from hell;" "remission of sins;" "immortality;" "atonement;" all before Christ. "Poured out soul;" "encircled with chains of hell;" "harrowed up"—lay as if dead two days—falling down power. Ammon's joy—a regular campmeeting, hallelujah time. Where do you read such talk as this in Old Testament? Not a hint in Old Testament about baptism. Israelites all baptized in Jordan. Matthew 3: 15; Acts 2: 38, quoted in Book of Mormon. If you are idiotic enough to swallow such stuff you are just right to become a Mormon. If Book of Mormon is true, the Bible tells a lie in saying that John was the first to baptize. The Book of Mormon is thrice blasphemous; it strips the Son of God of all honor of coming here to save men. Christ was a farce and played second fiddle to Nephites. Not Christ, but Joe Smith, fulfilled the prophecies. This is what Mormonism teaches. Why did God not give Smith quotations from Inspired Translation instead of from the Authorized Version? Didn't God know as much in 1828 as in 1832? God took from the King James' and put in the Book of Mormon, afterward took from Book of Mormon and put in Inspired Translation, so we have an agreement. Book of Mormon has all the popular ideas of 1830.

ELDER WIGHT'S THIRD SPEECH.

His entire effort reminds me of the darky preacher who said: "The Apostle Paul preached till midnight and lo, and behold! a man fell out de window and killed hisself and lo, and behold! dey pickt up twe've baskets full o' de fragments!" Or, of the one who said, "Judas went and hanged himself; go dou and do likewise!" The fact is that Mr. Braden by a grouping of phrases scattered throughout the Book of Mormon and by consecutive reading has made it to appear that there is a continuity of this kind of jargon in the book. The fact is, ladies and gentlemen, Mr. Braden has read into the book——"

Braden: "Mr. Chairman, I call him to order. When he says that I have read *into* the book he is an infamous, lying scoundrel; and I will not stand it any longer!"

The Chairman: "I presume that Mr. Wight will not make assertions of that kind unless he expects to prove them."

Wight: "I expect to prove my statements, Mr. Chairman."

The Chairman (standing): "These are places peculiar to occupy. It would seem that points of order might be raised without resorting to such language. Mr. Wight may proceed."

Elder Wight: "I have no desire to cast reflections but expect to *prove* to you all that I have said." (Here Braden proposed to submit the manuscript to a chosen committee which was agreed to; but when Elders Wight, Smith, and Kemp went to see him next morning he said that if Mr. Wight had used the word "consecutively" there was no issue.)

Elder Wight now took up and answered a long list of questions.

ELDER BRADEN'S FOURTH SPEECH.

"Behold" is used 1,512 times in the Book of Mormon. No wonder Wight got it off in his darky story. I never said, No white people in prehistoric times. Said that archaeologists said dark skinned Indians were in Peru since Abraham's time. He found where twelve apostles were chosen, but he failed to find successors, or successors to seventy. The Book of Mormon says John not to die; the Bible; "If I will that he tarry till I come, what is that to thee?" A flat contradiction.

Phillips' decision teaches Adam-God theory.

Cowdery to go to Lamanites. He never preached a sermon. Give him "power to build up my church." He didn't do it. Matthew 24: 34, I believe was fulfilled in that generation. The Book of Mormon writer represents writer as using first person. His abridgement don't help him. He throws infidel epithets at the Bible. If he can't raise the Book of Mormon to the Bible he seeks to drag the Bible down to the level of the Book of Mormon. I defy him to take out the word "liken" in the Bible, and insert another word in its place. Spalding was a bitter anti-Masonic man and had access to Morgan's book. There are thirty-six attacks in Book of Mormon on secret societies. Josephites, Manassehites, Judahites, but no Ephraimites. If no Ephraimite came, away goes the stick of Ephraim.

It would not do to say the characters on the plates were Hebrew. Egyptian had been changed. Let him show how Nephites leaving Jerusalem with some twenty persons could build a temple, have a foundry, build cities, have an army, in thirty years.

The Book of Mormon full of pet phrases. Modern ideas, quotations from New Testament hundreds of years before Christ. Quotations are from King James. It blunders in language.

ELDER WIGHT'S FOURTH SPEECH.

It is my opponent who makes infidel thrusts. If he finds in the Book of Mormon certain things he makes a thrust at them. When I find the same "pet expression" in the Bible I'd like to know if it is not also thrusting at its validity as well? Or does it make the expressions worse to be in the Book of Mormon than if found in the Bible? I challenge him to show that Book of Mormon quotes Shakespeare. Suppose I turn to Numbers 26: 54 and read "more inheritance," or Acts 27: 12 and read "more part," does that invalidate the Bible? No; no more than it does the Book of Mormon. Yes, sir; Mr. Smith was tried before our courts and as many times acquitted because of lack of evidence. "To what shall I liken thee?" says Jeremiah. Said Nephi talked of snowdrifts in Central America, when the real fact is, Nephi said nothing about drifts and mentioned snow *before they left Asia*. Laughs about the compass, yet Encyclopedia Britannica says it was known in China 2,634 B. C.! Had he turned to section 110 he would have found the name of the church three times; but he goes to the statement of a

writer who evidently used the name because it was so common in the world, and nightly applied that name here. Says Book of Mormon is wrong about Christ coming to Nephites, for he won't come till his second coming. How did it happen that he appear to Paul who fell to the earth? Was this the "fall-down power" of which he prates so much? Let him turn to Isaiah 53: 12 and he will find the silver tongued prophet talking about "pouring out" the soul. And the wise man—Proverbs 6: 13—uses "speaketh with his feet." Were I to descend to the depths of ridicule I could talk about feet having a mouth!

He needs only to turn to Jude and to Second Peter and he will find expressions equal to "chains of hell." "Judgment seat," in Romans 14: 10; "bonds of iniquity," Acts 8: 23. He needs but to look at Acts 22: 14 to find "see that Just One and shouldst hear the voice of his mouth;" or to I Corinthians 9: 1, "Have I not seen Jesus Christ our Lord?" And what becomes of his allegation that the Book of Mormon told a falsehood about Christ's coming? He need only turn to Daniel 3: 25 to find that the Son of God was known. In the proper time I will show him the word "Messiah" in the Old Testament.

Braden: "Where is it?"

Wight: "I will show it to you in the proper place."

Abraham knew the Lord (Gen. 18), while he dwelt in Mamre. Job (chap. 19) knew his Redeemer was *alive*! Paul writing to the Hebrews (11: 26) says Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt." But Mr. Braden will likely go right on and *assert* that they knew nothing of him. He says the Doctrine and Covenants teaches stealing. Do you people have to lock up your houses to keep our people from stealing from you? Read Doctrine and Covenants 64: 6 and you will find there is no stealing taught. In 42: 7, 23, "Thou shalt not steal." Why, then, get up here and deliberately assert that which is so contrary to the real teaching?

DECATUR DISTRICT.

At the last sitting of the Decatur district conference, held at Hiteman, Iowa, Bro. R. M. Elvin resigned his position as president of the district, and it was accepted by the conference. Without either desire for the position, or effort to secure it, on my part, the care of the district was left with the missionary in charge till the time for the election of officers, which will not occur till February, 1899.

Bro. Heman C. Smith is my associate in this mission, and upon his return from England he will, with his consent, assume his share of the duties belonging to the care of the district; indeed it is possible that we may so divide our work as to leave the chief responsibility of this added burden upon him.

I am aware that the district needs a great deal more attention and work than we will be able to give it; but we will try to do all we can consistent with other demands, and earnestly ask the cooperation of all the saints and local ministers of the district. All elders

and priests who are not engaged as branch officers, should, if at all practicable, fill regular appointments as often as their circumstances will permit. Do not wait for places to be hunted up for you. If you labor carefully, and build safely, (that is according to the pattern,) your work will not only be tolerated, but encouraged.

We will help you what we can in the branches when necessary; but it is important and necessary that the branches should learn to do *their own work*, and do it well. Observation teaches me that there should be the utmost freedom between the president of the branch and the subordinate officers, and this can hardly be unless they meet together once a month, or as often as occasion requires, for the purposes of adopting such measures as may be found expedient and necessary, and a free interchange of thought.

Let us be fully occupied with the Master's business, so that we will have neither time nor inclination to indulge in that which is unlawful and unprofitable.

Your coworker and brother in Christ,

J. R. LAMBERT,

Missionary in Charge.

LAMONI, Iowa, June 17.

PASTORAL.

To the Saints in Southeastern Nebraska Mission; Greeting:—It is five years past since I came to labor among you, and I feel thankful for the kind treatment and generous assistance which I have received during that time. While there has been trials to meet and difficulties to contend with, by your hearty coöperation these have largely been overcome, and the work kept in a prosperous condition. There are no difficulties in the mission of such a character as to retard the onward march of truth during the coming year, and I hope none will arise; but may every saint feel a special desire to do something for the advancement of the church in his locality, and thus make a united effort. When we all work together, success is sure to crown our efforts.

I feel to commend you for the sacrifices you have made by paying your tithes, and hope you will sustain your former record—if not surpass it—during the coming year. Bro. J. W. Waldsmith, Nebraska City, Nebraska, is still our Bishop's agent, and will gladly receipt all tithings sent to him. It seems to me that every saint should make an effort to have his name on the tithing record. It need not be a large amount, if unable to so do; but something should be done by every one in sustaining this part of the great work which we love so much.

Bro. James Caffall has seen fit to reappoint me as missionary in charge of this mission, and I hope the saints in the different parts of the field will keep me posted as to the prospects and needs of the work in their several localities.

Bro. C. H. Porter will labor in the Southeastern part of the State. Bro. M. H. Forscutt, Nebraska City and vicinity. Bro. T. J. Sheldon in the Northwestern part of the district. These brethren will labor in the localities named for the present, and I

hope the saints will render them such assistance as lies in their power, for the triumph of Zion's cause.

Yours in Christ,

W. E. PEAK.

NETAWAKA, Kansas.

To the Saints and Friends of the Restored Gospel in the Northeast Missouri district, composed of the following counties: Adair, Audrain, Boone, Calloway, Carroll, Chariton, Howard, Knox, Lewis, Linn, Macon, Marion, Monroe, Pike, Putnam, Ralls, Randolph, Shelby, and Sullivan; Greeting:—Missionary in charge, I. N. White, having designated the undersigned to the oversight of missionary work in the above district, I respectfully ask for the coöperation of W. E. Summerfield, General Conference appointee, and Jacob Waltenbaugh, appointed by Bro. I. N. White, and all local laborers to push the cause of truth, and I request scattered saints residing in any of the above counties to furnish me information as to opportunities and demand for preaching in their neighborhoods. Will all the ministry of the district kindly report to me the first of July, October, January, and March, giving such information as will be of value to the missionary in charge.

All letters addressed to me: Box 224, Lamoni, Iowa, will receive as prompt attention as circumstances will permit.

Your servant,

ROBT. M. ELVIN.

LAMONI, Iowa, June 18.

NOTICES.

To all Lovers of Music:—The committee on Sabbath school song book respectfully request an immediate contribution of suitable music, or words and music, as we desire to push this work to an early completion. You are earnestly urged to give us your aid at once. Send to John L. Morgan, Keb, Iowa.

W. J. RICHARDS.

HIGBEE, Mo., June 4.

To Whom it May Concern:—Sufficient is received to purchase the Idaho tent, which is now ordered and will reach Pocatello about the middle of July. Brn. Anthony and Condit will be expected to be there to start it, and as soon as we can so arrange we expect Bro. E. A. Davis to assist one of the above brethren. Individually and in behalf of the people of Idaho, all contributing are thanked. So soon as I can after getting home I will publish the amount you have contributed.

J. W. WIGHT.

To the Several Branches in Nauvoo District; Greeting:—I take this opportunity to call your attention to a resolution passed at your district conference some two years ago: "Resolved that once a month, or upon sacrament Sunday of each month, a special collection be taken up, and (50 per cent) one half of the amount be turned over to the district treasurer, for the purpose of bearing the traveling and sundry expenses of the district officers and missionaries." The branches are getting very careless in this matter which should not be, as it is very important. Owing to the hard times already the missionary force has been unable to answer outside calls

for preaching for want of means. Hereafter I hope and pray each branch president will be very careful to see this collection is taken, and the amount due the district properly forwarded to me. Don't hesitate because the amount is small, everything helps; just do all you can, and the Lord will bless the effort.

Brethren and sisters, can't we arise from our present careless condition and do more for the advancement of the work in this district the coming year? Ever praying for the advancement of the work, and that God will bless his people, I remain as ever, your brother,

In bonds,

JAMES L. WRIGHT, Treas.

No. 1001 South Tenth Street, BURLINGTON, Iowa.

I hope for the success of the cause the above notice will be carefully heeded. Many places we go it is impossible for the people to help us with one cent; they often need help themselves. And if this fund is properly sustained, we will be able to meet with and encourage this class. Yours for the truth,

F. M. WELD, Pres.

REUNION NOTICES.

Annual reunion of Northwest Kansas district and joint reunion with Northeast Kansas district will assemble at Blue Rapids, Marshall County, Kansas, August 19 to 28. Small tents can be rented for entire reunion (ten days) as follows: 10x12 feet \$1.75, 12x14 feet \$2. Parties desiring to rent should order early, as the tent firm wishes thirty days' notice in order to furnish number and size desired. Please send cash with order for tents. The camp ground is beautifully located near the Big Blue River, and convenient to hotels and stores. Hacks meet all trains. We hope that both districts will be well represented; and all others that can come and meet with us we will gladly welcome. That the Spirit of God may meet and abide with us, and that this effort may be crowned with success is our prayer.

By order of committee: William Landers, Lenora; A. Z. Smith, Idylwild; B. F. Lee, Minneapolis; W. S. Pender, Northeast district, Fanning, Kansas.

CONFERENCE NOTICES.

Conference of West Virginia will convene with the Centerville branch in Wayne County, Saturday, August 6, at ten o'clock. Local brethren, and as many of the laity as can come are cordially invited to attend. Those expecting to attend will write to Bro. W. R. Odell, who will give all necessary instructions as to teams meeting them at Kenova, the station to get off at.

G. H. GODBEY, Pres.

DIED.

WISCHMEYER.—At Nebraska City, Nebraska, June 13, 1898, Sr. Mary L., beloved wife of Henry Wischmeyer, aged 51 years, 11 months, and 26 days. Was married to Bro. Henry Wischmeyer, June 18, 1864, in St. Louis, Missouri. Both joined this branch soon after it was organized in 1866. Husband, eight children, and grandchildren, with other relatives, mourn.

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Address communications for publication to the Editors.

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Trans-Mississippi Teachers' Association meeting, Omaha, Nebraska, June 28-30. One standard fare plus \$2.00 for round trip. Date of sale June 26, 27, final limit July 5. On deposit of ticket and fifty cents with joint agent return limit will be extended until August 31.

National Republican League, Omaha, Nebraska, July 13-15. Date of sale July 12, final limit for return July 22 one fare plus \$2.00.

Trans-Mississippi Turnfest, Omaha, June 30 to July 3. Date of sale June 29, final limit July 8.

North American Turner's Union Convention, San Francisco, California, July 5. Date of sale June 28, 29, final limit August 31. One standard first class fare for round trip.

International Mining Congress, Salt Lake City, Utah, July 6-9. Date of sale July 2, limit for return 20 days from date of sale.

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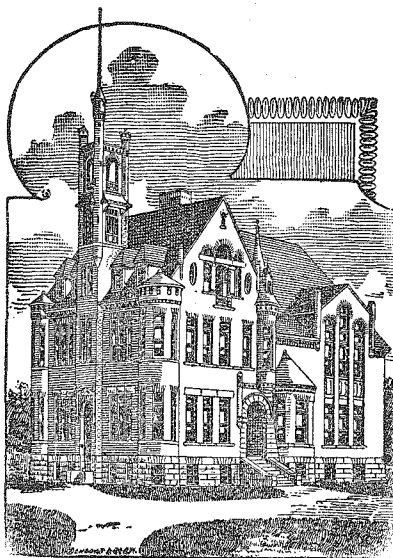
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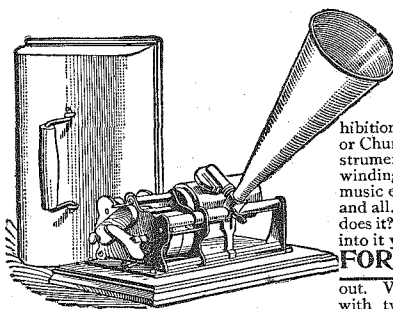
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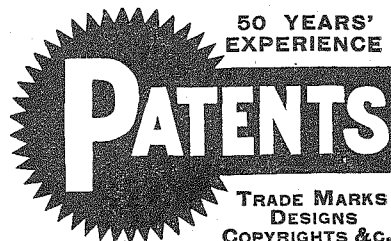
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, June 29, 1898.

No. 26.

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DRINK STATISTICS IN THREE GREAT CITIES.

DRUNKENNESS and the disorderly acts consequent upon it are decreasing in the enlarged New York. In Paris the police figures show that they are increasing, and in London, where systematic temperance agitation is kept up, the arrests for drunkenness and offenses caused by it keep pace with the expansion of the population.

In New York there are now approximately 12,000 liquor saloons, hotels, restaurants, taverns, and road-houses, the present population being about 3,300,000. Three years ago the number was greater by nearly 3,000. The annual consumption of intoxicating beverages includes 7,000,000 barrels, or about 200,000,000 gallons, of beer and ale, and about one-fifth as much whisky and other ardent spirits, though this portion of New York's liquor bill can be less accurately computed. Relatively little wine is drank even among the foreign-born inhabitants from wine-drinking countries, Italy and Hungary notably. About 500,000 barrels annually may be estimated as the quantity, bringing up the city's entire consumption of beer, ale, wine, and whisky to 8,800,000 barrels a year.

A recent official report gives the number of drinking places in London as 14,000. The daily consumption of wine is 5,500 gallons, besides 16,000 gallons of spirits, and the quantity of ale, beer, and porter drank yearly may be estimated fairly at 200,000,000

gallons, or about 550,000 gallons daily.

The population of Paris returned by census of 1896 is 2,600,000. The consumption of beer is much greater than formerly, but is yet much less than in either London or New York, amounting to no more than 10,000,000 gallons annually. Paris, however, exceeds all other cities in its consumption of wine, taking 125,000,000 gallons yearly.

Of the three cities London consumes in a year the most beer and ale, and Paris the most wine. New York is second to London in its consumption of ale and beer, and is ahead of Paris in its consumption of spirits.—*New York Sun.*

SALT IS HIS TOPIC.

CAMBRIDGE, Mass, June 19.—The Rev. Henry Van Dyke, of New York, delivered the baccalaureate sermon before the senior class of Harvard University this afternoon in Appleton Chapel. Four seniors capped and gowned, met in front of Holworthy Hall and in line marched to the chapel to hear the parting words of religious advice from this famous divine.

The subject of the sermon was "Salt," and it was taken from the text in Matthew 5:13: "Ye are the salt of the earth." Mr. Van Dyke's delivery was peculiarly forcible and the rousing effect that it had upon the students was noticeable. He said in part:—

"One of the books which used to be considered indispensable to the library of a well-furnished clergyman in the last century was called: 'The Complete Duty of Man.' It is an excellent, large volume of many pages, but the divine Master has put the essence of it in the one word 'salt.'

"The figure of speech is plain and pungent. Salt is savory, purifying, preventive. From the beginning of human history men have set a high value upon it and sought for it in caves and by the seashore. The nation that had a good supply of it was counted rich. A bag of salt was worth more than a man. The Jews

prized it especially, because they lived in a warm climate where food was difficult to keep and because their religion laid particular emphasis on cleanliness and salt was largely used in their sacrifices. Christ chose an image which was familiar when he said to his disciples: 'Ye are the salt of the earth.' There is no use in saving salt for heaven; it will not be needed there.

"The historian Livy could find no better phrases for the people of ancient Greece than 'salt gentium' and 'the salt of the nations.' But it was not from this point of view that Christ was speaking. He was not paying compliments. He was giving a clear and powerful call to duty. His thought was not that his disciples should congratulate themselves on being better than other men. He wished them to ask themselves whether they actually had in them the purpose and power to make them better men. Did they intend to exercise a purifying, seasoning, saving influence on the world?

"Men of privilege without power are waste material. Men of intellectual, and moral, and religious culture who are not active forces for good in society are not worth what it costs to produce them. They are meant to be the salt of the earth, and their first duty is to be salty. This is the subject of which I want to speak to you to-day.

"This fact brings you face to face with a question: 'Are you going to be worth your salt?' You have had mental training and plenty of instruction in various branches of learning. Harvard offers her students more and better religious privileges than any other college in the country. Be the salt of the earth. Think first of the influence which men of intelligence may exercise in the world if they will only put their culture to the right use.

"Half the trouble of mankind comes from ignorance—ignorance which is systematically organized, with societies for their support and newspapers for its dissemination; ignorance which

consists less in not knowing things than in willfully ignoring the things that are already known. What I plead for to-day is the wider, nobler influence which an educated man renders to society simply by being thoughtful and helping other men to think.

"It is one of the burning questions to-day whether university life and training really fit men for taking their share in this supreme conflict. Therein lies your responsibility, gentlemen. It lies with you to illustrate the meanness of an education which produces learned shirks and refined skulkers, or to illuminate this culture with light of devotion to humanity."

TO CONVERT ENGLAND TO ROME, THIS COUNTRY, FRANCE, AUSTRALIA, AND CANADA ASKED TO JOIN.

THERE has been laid before the Roman Catholic Archbishops and Bishops of the United States and Canada a request to consider the formation of affiliated fraternities of the Archconfraternity of Our Lady of Compassion, which has its headquarters in the Church of St. Sulpice, Paris, and for its object the conversion of England to the Roman Catholic faith. This movement originated with Cardinal Vaughan, Archbishop of Westminster, who laid the matter before Pope Leo XIII. about a year ago. After careful deliberation, and after calling into consultation the Archbishops of Paris and of Autun, the Pope gave his approval and his formal sanction of special services to be held in St. Sulpice, Paris, to formally inaugurate the organization of the original archconfraternity. These services have already been held, Cardinal Vaughan being the principal figure in them, and reading at them the formal sanction and blessing bestowed upon the movement by the Pope.

While France has been chosen, from historic reasons, to be the seat of this movement, the chief centers of activity are intended to be congregations speaking the English language. Hence the appeal to the archbishops and bishops in the United States and Canada. The same appeal has also gone to Australia, to New Zealand, and to every country where the English tongue is spoken. It is an appeal

and not a command, because, owing to the peculiar character of the movement, the Pope has expressed a wish that confraternities come into existence voluntarily if at all.

Cardinal Vaughan has just issued a pastoral letter, which was read in all Roman Catholic churches in England last Sunday, in which he describes the inauguration of the archconfraternity, and points out that already the Cardinals of Paris, Lyons, Autun, Rheims, of Malines in Belgium, the Archbishops of Rouen, Aix, and Aries, the Bishops of Montpellier, Nimes, Marseilles, Orleans, Arras, and other dioceses have taken steps to further the interests of the confraternity of prayer. He says that the Cardinals of Paris, Lyons, and Autun have issued pastoral letters devoted entirely to the subject of prayer for the return of England to the Roman Catholic faith, and he closes by telling English Catholics that English-speaking people in the United States, in Australia, and everywhere will join in this movement.

The movement is to be made to take the form of an organized society in different churches, the members pledging themselves to prayer, to hear masses at stated intervals, and through their proper ecclesiastical head to make regular reports to the headquarters of the movement in the Church of St. Sulpice, Paris. Cardinal Vaughan, in his pastoral just issued, urges the faithful not to hate those who are in error, but to hate only the error itself, and says that

England will never be won to the Roman Catholic faith by controversy, but by calm expositions that satisfy the reason, and by the prayers of righteous men "which availeth much."

It is said that it is doubtful if any American archbishops or bishops issue pastorals on the subject, as the French and English prelates have done, but that permission will be given to form confraternities in such churches in this country as may desire to do so.—*New York Sun.*

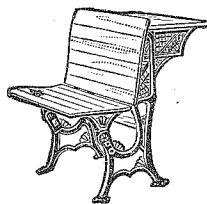
QUEEN DOESN'T KNOW "EXPEDIENCY."

So scrupulous was the Queen in taking care to fully understand every document placed in her hands that Lord Melbourne was reported to have occasionally declared that he would rather have to deal with ten kings than one queen. Having submitted some act of government for the royal approval he was proceeding to urge the expediency of the measure when the Queen stopped him, observing: "I have been taught to judge between what is right and what is wrong, but 'expediency' is a word I neither wish to hear nor to understand."

The funeral of a workingman in Japan costs eighty-three cents, unless the family wishes to have it especially fine, when it will cost as much as \$1.25. The price of a coffin is twenty cents, and the rate for cremation is from forty to seventy-five cents. Refreshments figure up from eleven to twenty-five cents.

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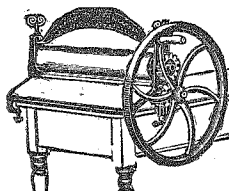
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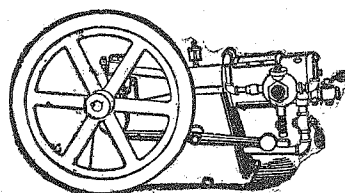
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines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

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 6, 1898.

COLLEGE COMMENCEMENT AT LAMONI.

THE week ending Wednesday, June 15, was a marked one in the history of Lamoni. The end of the school term for Graceland College for the year '97-'98 had been reached; and professors and students were strenuously busy in being ready for the first commencement and graduating exercises, and the granting of its first diploma. The class was not large, but all parties connected with Graceland, Boards of Directors and Trustees, the faculty and auxiliary teachers, the students, and all classes of citizens were just as interested and anxious for success and the smooth carrying out of the arranged program as if the class had numbered dozens.

The commencement exercises began on the evening of Friday, June 10, when a house packed to the doors greeted the Athenian Literary Society at its closing program for the College year. The College graduate was also to graduate from the society, and the program of the evening was full of good things for all, and was propitious in promise of what the whole course would be.

Fred M. Smith received his degrees and diploma, closing his connection with this social organization in the esteem of all.

The exercises on the evening of Saturday the 11th, consisted of a recital given by the pupils of the elocutionary class of Mrs. Ruth Lyman Smith, Bachelor of Elocution and Oratory. The program was a specially good one showing rare good taste and judgment in the selections.

The class showed the result of the drill and training in which they had been engaged, and testified to the skill and efficiency of their teacher.

Sr. Ruth Lyman Smith is well qualified to fill the position she has occupied in the list of Graceland teachers. The exercises were held in the church, the college chapel being quite too small to accommodate the crowd of citizens.

On Sunday morning the church was again crowded, and Pres. Joseph Smith delivered the baccalaureate sermon; and when it is considered that it was his first effort in that direction, in an entirely new role, and the graduating student being his oldest son, if he did well it is traceable to the spirit of the occasion, and the kindly appreciative sympathy of a more than usually interested audience, largely composed of those identified in the success of the college, both in and out of the church.

Elder R. S. Salyards had charge of the services, whose earnest invocation was itself a tribute to the supremacy of God the Father of all.

Monday evening, Prof. Arthur H. Mills, who is teacher in instrumental music in Graceland, gave a class recital by his pupils. The audience was appreciative and the program good. And so far as we could learn Bro. Mills' reputation as a musical instructor was assured to the citizens and patrons of the college. He had worked incessantly to justify the action of the Board of Directors in choosing him to occupy as the music teacher and was very successful.

There was an oratorical contest on Tuesday evening, for a prize of fifteen dollars, offered by Mr. William Pence, the father of J. T. Pence, Professor of Latin and Greek, in which Harry Nicholson, Nellie Anderson, and Wilber B. Gillen, son of Bro. J. W. Gillen, of the Twelve, were contestants. The judges were Professors Darrah and Carter, principals of leading schools in Decatur County. The award was given to young Gillen, and was indorsed by the audience. The orations were all good, and showed good mental training and much native ability. The young woman did well, but was contending against too great

odds in her brother contestants. Young Nicholson, son of the banker, gained some points which were strongly commendatory of his effort. Professor Pence presided with dignity and prudence.

Wednesday morning at 10:30 of the clock, the people gathered again in the auditorium of the church for the closing exercises.

After the invocation, and a duet by Professor Mills and one of his pupils, Professor Pence, who had been Acting President of Graceland for the school year, introduced the graduate, Frederick M. Smith, son of President Joseph Smith, who had chosen as a theme, "The Mission of Graceland College." He sketched rapidly the events leading up to the locating and building the College at Lamoni, recapitulated the labors of the Trustees, stated the resolution of conference authorizing the work, and gave a graphic and glowing account of its school work, the principles in which it was founded, and depicted its mission.

Graduate Smith was followed by Mrs. M. F. L. Fitzpatrick, Professor of French and German, in an excellent paper upon the benefits of education and methods and results. It was well delivered and well received by the audience.

The address of Professor Pence was an opportune effort, and bristled with good thoughts. He augured a pleasant future for Graceland from the results so far obtained.

The diploma which gave the emancipated student the right to sign himself Bachelor of Science, was delivered in words of cheer and encouragement and healthy advice by Bishop E. L. Kelley on behalf of the Board of Directors, and the exercises of the first commencement for Graceland were over; five busy scenes of patrons, faculty, and students enjoying them to great satisfaction.

There were on the platform, of the Board of Directors and Trustees, President J. Smith, E. L. Kelley, J.

H. Hansen, R. S. Salyards, Frank Criley, William Anderson; of the Faculty, Professors J. T. Pence, T. J. Fitzpatrick, Mrs. M. F. L. Fitzpatrick, and the graduate.

We take the occasion to remind the readers of the HERALD that Graceland College is the creation of the church through its authorized delegates in council assembled; and the church, both as an associated body and as individuals, is under moral and honorable obligations to put forth every possible effort to sustain and perpetuate the school. It is not justifiable to say, "Well I am not in favor of educating our young men and women beyond the limits of the common schools of the country," and thus evade what moral obligation rests upon every individual member; for the reason that the duties of citizenship of the State and Federal Government, includes that of giving our children an opportunity to secure the best that is within our reach. Besides this, the revelations of the Lord to the church make it the duty of parents to get for themselves and their children a knowledge of governments, kingdoms, countries, peoples, things above the earth, on the earth, and in the earth; the knowledge of men, history, and all things within the domain of their lives. (See Doc. and Cov., sec. 85:21.)

Those who attended the exercises of the commencement week were strongly impressed that the college had already wrought much good, and would be the means of great good and advancement, if it is properly sustained.

Bro. O. H. Riggs wrote lately that a woman in New York City had given to the medical society of which he is a member, a building that made the surroundings of the society equal to the best; the gift was that of many thousands of dollars; and while we felt like being thankful to think there were such women in the world, we felt like praying, not for her especially, but for one just like her who would put a strengthening prop of dollars under our institution at Graceland.

It is expected now that Bro. Ernest R. Dewnsnup, of England, a graduate of Owens College and London University, will come to the aid of Grace-

land and take charge of its destinies as an educator.

He will be the President and an active teacher with the faculty already secured. Honors to Graceland, and to God thankfulness for his favor, and prayers for the complete success of our work.

Baccalaureate sermon by President Joseph Smith, delivered Sunday, June 12:—

I ought not to make an apology after so much has been said in reference to this occasion, for no one who is to address a congregation in our chapel is expected to make an apology, but the habit of apologizing before the sermon is so foreign to me that I will not resort to it now. The occasion is new, but I accept the logical conclusion of my own philosophy, therefore I have no apology to make this morning. It is understood that this effort is to be a baccalaureate sermon, preceding the college exercises from which students grow from scholars to citizens and take up the active lines of life, aside from their studies, including the labor to secure a place among men, and incidentally a living; and I take it for granted that if education does not properly fit them for some portion of the great struggle in which they are to engage, there necessarily has been a mistake, either in the course which they have pursued, or the studies in which they have been engaged.

I have chosen the text for this morning's sermon from the writings of Paul. My reason for doing this is that he was a citizen of no mean city, well acquainted with the philosophy of the Jews, a man acquainted with the history and theories of his time, and qualified to weigh well whatever was presented to him of an intellectual character:—

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

This text is prolific of thought, and from among those thoughts suggested to me I shall present a few. The prominent thought, to my mind, is the injunction to the individual, to whom Paul wrote and carefully stating to him that there was one to whom his allegiance was due, and to whom it must be his first effort to approve himself, and that was God.

There is a position held that man is accountable, not for the act of creation, but for that which has been conferred upon him in the creation of man, to make him what he is; and if it be true that he has been made but a little lower than the angels, and as philosophy has long held, the only animal endowed with reason, it is because of that reason, that ability and power to reason, which is the best gift God could give to man after he had created him; and it was that thus he might well hold him responsible. The thought that man may go stumbling along in life, blindly feeling his way without any representation, that he is responsible to divine power, which while creating him has left him without direction, but permitting him to drudge without regard to his fellows,

is not a pleasant one to hold, nor do I or any of us accept it. Such a life will inevitably be a failure. Man is not answerable to God for acquired ability; he is answerable to him for the faculties with which he has been endowed by creation by which he is enabled to answer the demands of his best desires and secure what will fit him for life's activities. I mean by this that God has placed within man ability, but he has not put within him knowledge. He has simply fitted him with the power to acquire and use knowledge. He has not especially endowed him with the faculty for any particular branch of science, but has qualified him for all of them, and thereafter put him upon his good behavior. A good while ago, I took issue with the statement of the poet with regard to the natural characteristics of man and of the animal. This poet wrote:—

"And reason raise o'er instinct as you can;
In this 'tis God directs, in that 'tis man."

I thought then and think now the poet made a mistake; for certainly, if God made man in his likeness, he possessed the power to reason, and endowed man with this power above the beast. God is the God of reason as well as the God of instinct, and if the thought of the poet is to be taken in this sense, that the conditions which he proposed to endow the animals with are strikingly different from those with which he proposed to endow the reasoning animal man, and having thus given him this higher qualification, he has done all he intended to do for him and in that sense left him to the creation of his own world, then man surely would not be responsible.

If we are to answer to God for that which has been granted unto us, whether it be rich or poor, one of the active questions that every man must necessarily solve, stating it at the outset of his career, that he is forced to answer how best to put himself in a condition to properly answer. I may say this morning that the thought that suggests itself to me is, that one of the first things which an individual should take into account before settling upon an occupation he proposes to follow in life, he proposes to answer to God for his being and natural endowments, and to answer to man for the use he makes of that with which God has endowed him. I may possibly be asked by some one, If man proposes to answer to God, he must necessarily answer to man? To this I reply, There is an element in man that may lead him to suggest his service to his fellow man as being the just service of God for the fact of his having lived in the world. Hence in the selection of an occupation it seems to me that one of the best methods by which man may witness to God his desire to answer for the responsibility, is to secure, if he can, a position that will make him an active integral portion of the great mass of workers in the world. He cannot take it into thought that he is a born genius, but he should so cultivate whatever God may have endowed him with by natural selection, that he may answer unto his fellow man until he finally lays down the weapons of his warfare in death, therefore he can answer unto God and to man; proving by his earnest service to the

good of his fellow man that he loves God and proposes to answer to his love in an honorable service.

It is a man's duty to study himself, to become acquainted with himself, to know the powers that are within him, to know the extent to which his powers may reach; and while God has spread the evidences of his intelligence so widely that everything in the wide field is open to man for examination, every avenue for acquiring knowledge is open for his occupation by reason of that which God has put within him. He meant by this to indicate that the wide field was open to man's research and for him to enter in and occupy. For a man to become acquainted with himself, he must become acquainted with his fellow man, and if he knows what other men may do, he knows what he may do; if he knows what other men have done, he can say, What other men have done, I can do. Whatever man may do that is legitimate for him to make an effort to accomplish, and while he is doing it, the only thing he must be careful about is, that while a few only may become great, all may become good. All there is within the human domain is open to man's inquiry; it is for him to say how to make the inquiry. If this mission has been imposed upon him by divine will and command, then man has no choice; but if there has been no divine intervention, the whole wide world is open to his choice, and he may make it as he will, unto life, happiness, and success, approval of God, or to degradation and final defeat and death. It may not alone be found in religious circles. There is nothing but what these elements enter into.

It is said, "Every man is the architect of his own success." This being true, is it absolutely true, or only relatively true? It cannot be true in an absolute sense, for man is largely responsible to God and his fellow man for the development and use of that which is within him; and this is especially true in regard to his education. I am aware that it sometimes happens, and that this truism is not always applicable, that men are controlled by that which is without, the circumstances which control them, and as a consequence it has followed that the other saying is approved,

"There is a divinity that shapes our ends,
Rough hew them as we will."

Still he may and must in a large degree control his circumstances, or choose the conditions and circumstances by which he is to be controlled; and in this he is the architect of his own success. He is responsible for that which may enter into his life, and by that which he proposes or submits himself to be surrounded by. One of the finest things that education provides a man with is the ability and power to surround himself with those things which tend to make him nobler and wiser. If he takes to himself that which is degrading, he is responsible in a divine sense unto the power of God. The student is responsible for the developing element in his own education. I may be answered, "Does not the choice of the processes that he uses transcend the choice of the teacher he represents? Are they not responsible to him for

the character of his education?" I answer, from time immemorial until now it has never been in the province of a teacher to give a man success. It is not within the power of the teacher to confer the education. It lies with the student. The teacher may make every effort possible, but he never can supply the inner and better element which will give the student success.

Design, application, industry; these the teacher can never give the student. He may exercise them, but it rests with the pupil to apply them. If he has them not by gift, he can attain them; but unless he is willing in heart and in brain, the teacher may labor in vain. Application is one of the forces that made the teacher; it is one of the elements that will make the scholar. Elihu Burritt became the master of several languages. It was necessary for him to labor day by day, and while he was blowing the fire that heated the iron his brain was at work accomplishing the work of securing the languages. His book lay open on the forge at which his work was done. He was called the learned blacksmith.

Poverty does not always put it out of reach to accomplish an education. Every child that will may have an opportunity to get an education. I may pause for a moment and ask what an education is. Is it the filling of the head with knowledge? Oh, no! Is it the reaching out and getting everything within man's reach? No. Education is the ability or trained faculty to acquire knowledge. It is called by some "applied knowledge." I agree with this in a sense. The accomplishing of that ability is to bring the faculties into such condition that whatever a man sees he may understand; what he reads he may comprehend. When that is done he may go into any occupation. I understand, then, that that is what I should mean by the use of the words, "one's education."

A brother once came to me and wanted me to help him obtain a situation. I asked him what he could do, and he said, "I am a learned incapable." A head full of knowledge with no power of application; could not set himself to work at all. He made the mistake of drifting along, getting this and that, until finally thrown upon his own resources, without a proper study of himself, he came into the active press of everyday life unfinished. One thing that education does: if successful it gives increased power and broadens the mind and heart. The ignorant man is narrow, as a rule; not only narrow, but he is not in a condition to be brought in broad ways of thought and action. He drifts along in grooves, and while he may succeed in a sense, he does not reflect credit on that which the Maker has put within him.

There are two great enemies to education that are productive of failures; these enemies are, vacillation and hesitancy. We trust men who will act. We mean men who will act in the circumstances that surround them. These two enemies have crippled some of the brightest minds that we have, and I do not believe I shall be

outraging any principles of trust when I say that these two things have injured the success of some of the brightest minds that have been attendant upon this college. The patient plodder who sticks to his work is the one who succeeds. No matter if he is less brilliant than his fellows, that pupil who presses patiently forward will be found at the front at the close of the year. The reason that he is there is because he has accomplished a partial knowledge of these surroundings, and has worked to a design, and has never for a single instant permitted that design nor the way to reach it to leave him.

The education of the heart goes on at the same time that the education of the mind is going on. It follows that it will be more complete when the other is finished; and by the education of the brain the education of the heart is going on, and after a time we have a properly trained man because his heart has taken the education at the same time that his head has. I am thankful we have been preaching a religion of the head and of the heart. Man being a man of creation of heart and brain, we have to make a grand success in life. The choice of a pursuit must depend on the man's knowledge of himself. Some people when they die expect to have nothing to do, only to sing and play. The choice of a pursuit depends largely upon the natural capabilities, and the desire to make them established, creates the desire to cultivate them. As a consequence, we have genius. But I have often found that men of genius have not accomplished as much as men of power.

There are two questions that remain, I shall be brief upon them: Where is the room for the thinker and the worker, and in the language of one of the brightest minds that loved position, "There is room at the top." He who strives earnestly and reaches the top will find that there is plenty of room. Those who have a bad foundation, will be below him. Try then, students, all of you, to be qualified to occupy at the top. Never be satisfied with a smattering of knowledge of your chosen pursuit; keep steadily at it until you have reached an acquaintance with all that is within the domain. Fit and prepare yourselves by the accomplishment of labor and you will score a complete success.

We are celebrating the success of Graceland College. We are in duty bound to give it our moral support. The whole community is interested in it, while I as a man may be pleased that the student to graduate to-day forms a portion of my family and may reap the first benefits; nevertheless it reaches out into every branch of the community, and I am thankful the occasion is of that character, though it really finds its first developed plant in my family. I feel then that our obligation to Graceland College, is to see to it that we by no means slacken our efforts to relieve it from everything that may hinder its progress, and thence to continue earnestly until we shall send from this little hamlet of ours individuals who may be justly found in the front ranks of men of ability and force in the great battle of life, because they have

made a right choice, because they have been diligent in the occupation which they have chosen to follow.

THE COMMENCEMENT EXERCISES.

The services at the regular commencement exercises on Wednesday, the 15th, were opened with prayer. The addresses are given herewith. Vocal and instrumental music also made up a portion of the program, an appreciative audience giving careful attention to every feature. Dr. J. H. Hansen, of Lamoni, dismissed the assembly, after which audience, faculty, and graduate were severally congratulated on the spirit and success of the occasion.

The address of the graduate, Bro. Fred M. Smith, is as follows:—

MISSION OF GRACELAND COLLEGE.

"Resolved, that in the opinion of this conference, the time has arrived when it may be expedient to establish an institution of learning under the control or influence of our church organization, and to this end there shall be a committee appointed (by the body) to receive proposals for a location and take such other preliminary measures as may be necessary; and said committee are empowered after receiving such proposals to make all necessary arrangements for the establishment of such institution."

Thus run the words of the resolution passed on the 11th of April, 1890, at Lamoni, by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, which sanctioned the establishment of Graceland College. For years before this, large hearts had meditated this step, and broad-minded, liberal-thinking men had fondly dreamed of the time when active operations should begin for providing a place of learning where their youths and the youths of others of their own faith could be educated as the world educates and yet be under influences tending to propagate the principles of religion which they infuse into their children from infancy. We can only imagine the joy these men experienced when they realized that by the adoption of this resolution their long-cherished plans and hopes were soon to materialize.

Time in his course measured the months and even years while the body of men called into existence as a committee by the resolution were quietly, somewhat slowly, but nevertheless surely prosecuting the work before them. Lasting and imposing work, like the formation of the enduring, wonder-inspiring giant of the forest, is accomplished only after lapse of time. Father Time in his rounds inspects critically and instigates needed changes, while his divisions of the year season and solidify, and the tempest is defied. The work of the committee under the supervision of the bearer of the sickle reached its first goal when the workmen's spades first disturbed the ground whereon to build; another when the corner stone with appropriate ceremonies was lowered into place;

still another when the ball on the flagstaff was placed at its high elevation above the ground whereon stands the monument to their efforts.

The liberality of the propagators of the institution is nowhere more strikingly manifest than on the corner stone, which bears the somewhat paradoxical inscription, "Graceland College, Nonsectarian; Erected 1895; Reorganized Church of Latter Day Saints."

Here is the first college founded by a religious people occupying a unique place in the theological world bearing an inscription on its corner stone which boldly asserts, that though brought into existence by a religious body, yet the truths of science and learning would be promulgated and taught among its students unbiased by religious tenets; and that while every effort would be made to surround the student by moral influences tending to enoble and elevate, yet in the classroom and chapel the principles and doctrines of no one religion would be taught,—that the object of the school should be to promulgate truth in all its forms and wherever found. Indeed, Latter Day Saints, the object of whose religion might briefly be expressed in the words, "Teach God and his work,—truth,—and grant to man his agency," living up to these principles, could not well place any other inscription on the corner stone of their college.

In the interim of the breaking of the ground for building and the last finishing touches of the painter's brush the then actively operative committee had rented suitable rooms, and on September 17, 1895, the first scholar registered as a Graceland student. Once, twice, thrice, and four times came the ambitious neophytes of Minerva's learning to schedule as students while Graceland was in rented quarters; near five hundred times did Apollo in his duteous, daily journeyings cross the firmament in his fiery chariot and look down upon the France Block as the temporary home of the school. Then came a gala day. The beautiful new building stood invitingly finished, opening its broad portals to the small but happy group of students. The dedication of our college marked an epoch in the lives of its founders; it was the consummation of long-cherished hopes. On that day in the chapel room, where were held the dedicatory exercises, were breathed stirring sentiments of patriotism and generous words of encouragement by men summoned from various places to participate; while, typifying the spirit of the institution and designating the patriotism of the institutions, directly above that paradoxical corner stone, on a staff visible for miles in every direction, floated gracefully, beautifully that loved emblem of liberal freedom—our country's honored flag.

Twice, now, have the first birds of spring on their return from tropical climes found activity in the new home of our school. Twice has old Boreas subjected this citadel of learning to sieges of bombardment by storms of wintry blasts and masses of snow. For the second time have we a succession of "rare June days" while the Graceland student plods his steady way up College Hill and the ungarnished road to knowledge.

To-day has another goal been reached in the history of Graceland, for to-day its first alumnus becomes such. True, but one; and while that one may miss the associations of classmates, and feel keenly the awful responsibility of being at the same time head and foot of his class, salutatorian and valedictorian as well as last, and constituting at once the whole regime of officers, having the responsibility of selecting colors, giving class yell, class prophecy, class poem, and discharging the many duties generally devolvent upon many; yet he feels proud that to him our institution gives its first degree.

Thus have we attempted briefly to outline events as Graceland's history has been shaped. Its history complete is found only in the history of its students, faculty, and founders,—the value of its work can be ascertained only by noting the degree of success achieved by its alumni and children; much, then, remains for the future to tell.

The principles of patriotism and liberal generosity so manifest at its inception and its subsequent growth have borne fruits most grand. At the staff wherefrom has floated many times the Stars and Stripes there was placed 'neath Old Glory, by liberty-loving students, a flag which represents a people which is, with all the zealous patriotism of our Revolutionary forefathers, now struggling for what our flag represents—liberty. One of the very boys who, in his sympathy, helped to make and hoist the flag he thought was the emblem of that people, now shoulders a musket in the army that is fighting to liberate the brave sons of devastated Cuba from Spanish tyranny, while five more of his college mates are marching 'neath battle flags being carried against the arms of that odious oligarchy, Spain. Probably no other college in the United States has furnished so many soldiers per hundred students.

Graceland is not represented in the ranks of our nation's defenders only, but among the moral warriors who from the rostrum wage war on error; for it has had no less than four representative students who have taken upon them the responsibility of the priesthood among the people who founded the school, thus manifesting their intention to labor for the sake of humanity and the church. Two of the four are duly appointed missionaries.

Short as has been the life of Graceland its students are found in many avocations of life, filling places of trust and responsibility.

Upon the lips of many lies the question, ever ready to be hurled at any active friend of Graceland, often in the acrid tone of acerbity, "What is the mission of Graceland?" and the active friend is lead thoughtfully to ask *himself* the question, "What is the mission of Graceland?" Hundreds of colleges are scattered over our land—every State boasts an Athens. Has, then, our institution a mission as distinctive as to justify founding and maintaining it?" In seeking to fortify his position as a friend many reasons come to the self-questioned one why Graceland should be—why it must continue to be.

The student in the world finds in his heart always a feeling of reverence and love for the

institution which has fostered him while journeying the weary way of knowledge. The alumnus of our public schools finds always within him a love for the community which supported the school he attended. The graduate of a State college feels always reverential love toward the State which fosters his Alma Mater. The student who has pursued a course of study in an institution under the care of a church cannot but feel this same love towards the church, even though not affiliated with it. Then should not Latter Day Saints feel that interest in their young, should they not be as solicitous to gain and hold the love and good will of their young, that they will see to it that a place is provided and *maintained* where they can acquire an education and feel that they have been fostered in their efforts by the church of their choice?

One still more important function yet has Graceland. Our ministers, sacrificing as they do, working hard and earnestly in the interests of the church and humanity, and receiving as they do barely living expenses for themselves and their families, are left often utterly powerless to aid their children in acquiring the benefits of a higher education. Often, indeed, even a common school education for their children is beyond their reach, and their young grow up under the buffetings of the world and are led from the church of their childhood and the paths of rectitude, because, *aye, why?* Has not, then, Graceland a mission no other school in existence can perform? Is it not to become the refuge of ambitious young Latter Day Saints who are, because their fathers are arduously working for humanity, sacrificing home, and even family for the sake of the work of the church they represent, unable to attend the schools of the lands? What more noble mission for the church than to foster, by the means of Graceland, its indigent but ambitious and worthy young.

Founded by magnanimous liberality, dedicated midst waves of patriotism, her students now fighting under and for the flag of freedom and taking upon them the task of helping mankind, inculcating into all who are connected with her the spirit of magnanimity and liberalism, her mission seems to have been successfully entered in upon and uniquely marked out for the future.

Graceland may be a failure; it may be none will help sustain her. It might, left to itself, like the sick, hunger-weakened pauper who falls by the wayside and dies unvisited and alone, sink into the oblivion of memory, and be buried 'neath the debris of frustrated hopes and shattered dreams of success. But no! It cannot be! Graceland cannot, must not fail! That beautiful building on College Hill empty, or tenanted by others than Graceland students would be an indelible blot on the history sheets of the people who founded it. She is not a pauper; she is the child of a people who will not desert her. Her support must be forthcoming. At her pinnacle must float still that glorious emblem. Behind her walls must be diffused still the principles that will send from her hundreds who will rise in their gratitude and call

her blessed. She must be the pride and joy of the hundreds who, recognizing the uniqueness of her mission, will generously support her in her noble work.

As I meditate thus over the short history of Graceland and the work accomplished in her short life, and think of the time yet before us, my heart o'erflows with welling hopes for my Alma Mater; and could I be transported on the wings of prophetic vision past the obscurity that conceals from us the future, I cannot doubt that I would see, floating on the placid surface of the sea of education, a noble ship, plowing her majestic way through the quiet waters, propelled by the force of internal energy, controlled by loyal hands and noble minds; coming from her decks the hum of the throngs of busy, active young, on her mast perching the pearly bird of peace, calmly watching the waving of pennants of victorious old gold and loyal navy blue gently fluttering in the soft zephyrs of prosperity.

An address by Mrs. M. F. L. Fitzpatrick, Professor of French and German:—

THE COLLEGE GRADUATE.

Men are born free, but not intellectually equal. The faculties of every individual bear strengthening. Men do not see nor think alike; their senses are differently affected under the same circumstances.

Progress in mind is a natural desire in humanity.

Each individual gains from experience and study, an additional knowledge, largely of the same kind as he already possesses; and broadens in knowledge when other minds are made subservient to his own, and he is called upon to see and think as others see and think, or to compare the knowledge of others with his knowledge. Although one individual may never be exactly what another is, he may attain to the highest possible degree in a sphere all his own, the sphere outlined by the faculties with which he is naturally endowed; for every individual seems best fitted for some certain pursuit in life.

Some of the great attainments of the human mind are:—

The cultivation of self-reliance and the reasoning faculties.

The formation of right habits.

The power of concentrating the mind upon any special subject, which is a power of the highest value, and worthy any effort for its attainment. This power alone goes far to mark the difference of intellectual greatness in the minds of men; for the perfection of the disciplined mind is not to be able on some great contingency to rouse up its faculties and to draw out a giant strength, but to have it always ready to produce a given and equal quantity of results in a given and equal time. Attention is the father of memory. The profound thinker can hold his attention on a subject, look through, around, and beyond it.

It further attains a clearer knowledge of mental operations; the cultivation of the judgment so as to be able to compare opinions, facts, and theories; the knowledge of

self; that is, to know what one cannot do, as well as what one can do, and that there are others superior in knowledge and wisdom.

The knowledge of human nature, which it is popularly believed can be studied only by moving or crowding among men, may be gained during college life; and if the student, at the time of his graduation, has not a deep insight into human nature, it is his fault or that of his instruction; finally to know honestly and usefully how to apply whatever knowledge one may have acquired.

A liberal education, especially a widely elective course of study, favors to discover to the student the proper bent of his inclinations, and it is evident the pathway to success is shortest when the bent of mind is discovered and followed from the beginning. There are few geniuses born into the world, and it is not so much the object of education to locate these geniuses as to enable ordinary minds to develop themselves for active and effective usefulness, and to develop to the utmost their individual, innate talents.

One may have a good mind and sound judgment, and yet never attain to distinction without severe application. One must, as a rule, labor for all the distinction one has, and nothing is worth possessing or offering to others which has cost no effort to procure.

Self-evident as it may seem, the admonition to the student to devote himself to study, cannot be repeated too often or too emphatically. It applies not alone to the last terms of college, but also to the first. The temptation to enjoy collegiate liberty after the necessarily more rigorous training of lower schools, manifested first of all by neglect of study, is no doubt great with the young student; but there must be a limit to forbearance, for, in reality, collegiate liberty when properly interpreted is a very different affair. It is not the liberty to do nothing, but the liberty to study. In order to enjoy the full benefit of this liberty to study, the first condition is a love to study, the second, a willingness and adaptability to do independent work.

The criticism is often made that graduates are impractical, and that persons trained from earliest youth to a certain work are better fitted for it than students who pursue that work after graduation. Formerly only a small per cent of graduates adopted some business pursuit; but this is true no longer, and every year a large per cent enter into business life. On comparing the college man with the noncollege man, the fact is observed that the former has decidedly the advantage. He has a quickness of perception that is lacking in the latter, and soon reaches, and being mentally superior, surpasses an uneducated man who has had a several years business start. Men who are successful without an education, could have become eminently so if they had added it to their already excellent qualities. It has been estimated that there are ten times as many prosperous educated business men to the same proportion of uneducated business men: and the average of their prosperity is high.

At the present time no matter what his business may chance to be, the manufacturer

endeavors to thoroughly understand every detail and continually tries to improve his processes. For the accomplishment of his purpose he engages the services of men trained scientifically at a university, or in a school of research; in truth, men who are not so trained are now not at all employed by the leading manufacturers.

The growth of knowledge, the increased facilities for imparting the widely elective courses of study, and the almost general acknowledgment that all knowledge is equally honorable, has mitigated much of evil in the dead or decaying systems of the past. Art, science, and industry unite in a happy combination to ameliorate the race.

I am sorry to admit that there are a few college graduates who have little of which to boast. These individuals are unfortunately of the number doomed to failure under any conditions. An educated person without energy of application can truly never be successful.

In this, the second century of our republic, the conditions for amassing wealth are based largely on ability and merit, which are most essential to financial success. The best opportunities are open to men of the strongest intellect and ability. But success does not mean alone the accumulation of wealth, else we could set the youth to labor early and grind out his existence at the shrine of Mammon. It means, however, to be able to deal with the most difficult questions of life, of country, and of state; it means the obtaining of the highest mental and moral development, the elevation of the individual and humanity, for which no education can be too broad or too deep consistent with thoroughness; for the solving of the great questions with which we have to deal, such as the labor question and others of political or the applied sciences, enriches humanity far more than all the ignorance of the world though it be combined with strength.

Educating includes the making of good citizens. Every truly educated citizen regards it his duty to aid in the promotion of all that is good and true. It is the duty of a graduate to be a true citizen. Let him, therefore, unite the true with the beautiful and the good; let him represent a state not inert, but that of inertia.

"Education has the duty to furnish the state and society with generation after generation of well-trained young men permeated with systematic knowledge, governed by high moral views, keeping alive the sacred torch of science and bearing it aloft through all the difficulties and perplexities of daily life."

Parents, as a rule, labor to acquire wealth which their children are to inherit; but the greatest inheritance they can bestow upon them is as thorough an education as their abilities can command.

All are not in the currents of improvement and culture, and in our progressive epoch, when the glorious light of intelligence sheds its brilliancy upon us, when all lands and all streams are open to investigation and research, when all winds and all terrestrial phenomena are being illuminated with the

radiance of science, when all the history of the past and these form the single and organized environment of every mind, it depends on each nation and each individual to say how much it or he will enter into the conscious enjoyment of this estate. There are, in this world, men and women who cannot read and who are incapable of performing any skilled labor whatever, who are the survivors of long past ages of ignorance and inexperience, and who are only in the eddies of culture, as one author eloquently says, in the zone of calms. Between the two extremes are we each and all, and I should be untrue to you if I did not implore each one before me to strive to be in the moving current as much as possible. We should be the heirs of the ages, and should not desire to be their prodigal sons.

A great philosopher once said that the spiritual life and the conquests of the earth are better than the ownership of the earth.

Tennyson measured the conquest of the earth by the evident progress in the substitution of mechanical appliances for the hands and the arms of man; by the increase and perfection of industries, the progress of culture, or the growth of the spiritual life evidenced by the development and diffusion of literature, sculpture, painting, music, engraving, landscape, and architecture, derived from the sights and sounds in the world of nature; by the origin and growth of language; the organization of families, society, and the government; the ever wider and deeper knowledge and explanation of the cosmos and man's relation to it termed science and philosophy; the more ideal conception of the spirit world and the divine life within us, which are the inheritance of the present generation.

The children of education and knowledge are especially the heirs of all the ages. They bear the stamp of intellectual kinship and upon them devolves the duty to uphold it. They should be ever the foremost in unselfish devotion, in zeal regardless of recompense, in love that springs from intellectual maternity.

Gradually as the years roll on the guardians of the past must surrender their trusteeships. To-day it is a Gladstone or a Dana who rests forever from his labors; to-morrow it is a great inventor or brilliant historian; the next day a daring explorer, or perhaps a genius of art who lays aside his pencil or chisel which he cannot will to another. Anon the career of a generous patron of science is ended.

"Now who of all human beings should have a true and abiding interest in the preservation of these honored careers? Whose hearts should bleed when such men die, whose hearts should be glad when they are honored, who in their unwritten wills gave and bequeathed to their children and heirs, to have and to hold so long as they live and to hand down with accrued interest and betterments to their successors, all true knowledge, all skill acquired with infinite pains, all the harvest of human industries that have been raised upon the generous and fertile environment called earth?"

Graduation does not mean the end of study, but the beginning. To the knowledge already gained may the alumnus add new knowledge in his ever upward career, till his name shall shine with luster amid the honored alumni of the world.

Address of Prof. J. T. Pence, Acting President, Professor of Latin and Greek:—

INDIVIDUALISM VERSUS SOCIALISM.

Living under the benign influence of a progressive age, we are proud of our inheritance, proud that we are made the recipients of these benefactions, the cumulative wisdom of many centuries. Not boastful of our advantages, for I am constrained to believe that we have not yet reached that period when we can complacently remark, "And man was made a little lower than the angels."

The responsibility that attaches to us because of our heritage must be highly appreciated. No contentment can come where there is a knowledge of duty not well performed, while it is imperative that that which is our birthright must be faithfully preserved. Not only must it be preserved, but must be cherished with usury in order that we may act in harmony with the Biblical injunction, "and with it bring five other talents."

No one should be permitted to hide his talent under the guise of his indolence and profit from him who has been faithful to the trust imposed. The state exists for the individual and it performs its highest functions when he performs his duty to the state. Individualism has passed through a series of phases. At one time it holds a prominent place in the minds of men, everything becomes subservient to its demands; the public clamors for its advancement; the learned profession wisely or unwisely takes up the refrain; the people of whatever caste gladly respond to the spirit of the times, and thousands are devoting their attention to discussing the ethics of individuality. At another time the discrepancy between individual minds has been noticed as becoming too great. The haughtiness of the one imposes upon the good nature of the other. A disparity has arisen that demands adjudication.

It is said by socialists that the higher duty of the state is to protect the weak against the strong; that the application of the rules of individualism is destructive of the rules of the social compact; that the state is the higher power and must insinuate its workings into every avenue of thought and action. And thus through the long catalogue of events is seen the high and low barometric pressure applied to the actions of men. At a period like our own which of these diametric rules shall be observed? Shall it be the first, that combines that which is beneficial from a wise use of individual application, with that which is vicious from an unwise use of the same? or shall it be the second with like results? Shall it be an irresponsible individuality, or shall it be an intense socialism? Like most other questions regulating the conduct of human affairs, it depends very largely upon its application.

Every new doctrine has some good principles. They may be exceedingly meager, but it is very likely that a ray of truth will be extracted from a world of error. Even if they should be devoid of every intrinsic excellence, the experiments made and the vices exposed will more than compensate for the expenses incurred. So the extreme positions occupied by the individual and the state respectively only operate to expose the vulnerable characteristics of both, and to affirm the seemingly axiomatic truth that their combined forces are indispensable in the accomplishment of the highest ideal. There is but little doubt that society is made better by the freedom of personal action, by the adoption of those principles which are characterized and summed up in the personal "ego." The prenatal influences acting as a magnet upon the mind along with present environments that may operate in the same line, will certainly produce greater efficiency than if a rule of action were followed directly opposed to the line of least resistance.

The lines of human progress are certainly more rugged and various because of this intellectual *abandon*. Not all are measured upon this Procrustean bed, and all feel the impulse of a natural law. Not all may grasp the geometric rules of Euclid nor sing the measures of Homer. It was the unbalanced Columbus who believed that the earth is round, and the heretic Galileo believed in the principles of Copernicus. Prof. David Swing has said that "intense passion is the condition of man's success," and what is true of individuals is true of communities.

In the long vista of the past, several peaks arise to mark the passion of nations. Sculpture arose in Greece, the Grecian mind lost sight of every accomplishment except that that was robed in art. The Ionic intellect was fruitful of resources, but strangely biased. The national mind was bound up in the aesthetic; the physical and moral forces of all were directed to that end; they mount upward, and on the summit we recognize the form of Praxitiles. What but his genius with the wisdom of Phidias could immortalize the little peninsula.

Rome was proud of her statesmen, and although statesmanship was a synonym for war, she proved well her claim. What nation can point with equal pride to the continued success of an imperial soldiery? War was her vocation and in it she conquered. What other nation can claim a Caesar? The period of oratory called for a master mind and Cicero was at the helm.

A third peak arises and we recognize the institutes of Justinian. Far below the altitude attained by these men cluster the Roman citizens, but their position is marked by their abilities, not by their desires. Every man would have been a Caesar, every man a Cicero or Justinian. Another age produces a Luther. These are but the peaks that ever and anon arise to declare a martyr or mark a distorted civilization, when the state is everything, the individual nothing.

It is the enthronement of the individual in this era that marks the progress. The olive branch is for him who wins through his own

efforts. The individual is king, made so by being heir of the centuries, working to promote the race, losing sight of personal aggrandizement, recognizing that he is but a factor in the grand tragedy of social life. The language above the portal of the Delphic oracle has been the watchword, *Know thyself*. The Greek god that sat within and spoke the future was the incarnation of the principle, whose announcement was cut by sculptors above the passage way to that mysterious sanctuary, *Know thyself*, and all the nations have caught the spirit. For a thousand years it slumbered, to be awakened on a new continent, put into active operation by the combined forces of an accelerated civilization. The unveiling has been accompanied with much heraldry, the turning of thoughts upon self has dissipated more superstition than all else combined. The proper appreciation of self is a virtue not to be disparaged. A knowledge of the inner consciousness coupled with a desire to do the right should be the goal of all true manhood and true womanhood. The spirit of education that marks the age is one to be approved. It commends virtue, it disparages vice; it accepts the true, it rejects the false; it cherishes the good, it condemns the bad; it advocates the growth of individuality, yet cherishes the principle of the social compact, teaches that each individual must depend upon self for his own promotion, yet be dependent upon others for its highest accomplishment. While it is in accord with these abstract conceptions of right, and while in harmony with the early notion of first principles, it has become modernized to meet the exigency of the times.

The social state has been widely changed. Equality has taken the place of a crushing inequality. All matters are assuming a common level. All movements, whether of politics, education, ethics, science, or religion, have been observed working hand in hand before the searchlight of advancing truth. What for the future shall be the character of our institution, educational and other? Shall we observe the experiences of the past, profit from them, or blindly steer for the maelstrom that is certain to come to the unwary? No small factor is it to judge what plan of campaign will succeed.

All must be given credit for patriotic motives, and it is only a difference of means to gain the same end. It is often suggested that the Republic shall stand stolidly by, careless alike whether the world moves forward or back, but by example show the benefits we enjoy under a republic. Under the light of a broader civilization, it would seem we should occupy a wider sphere, free ourselves from selfishness, and live for the race, for "all are but parts of one stupendous whole whose body nature is, and God the soul."

Standing upon the apex of the ages we can see the benefits and the disadvantages of the past. All the peaks have risen higher, there has been a general leveling up, until the deviations of the plane have become less marked. The great disparity between men is becoming less, when with Tennyson we can reflect,

"When the centuries behind me like a fruitful land reposed,

And I clung unto the present for the fullness that it closed,
When I dived into the future far as human eye could see,
Saw the vision of the world and the wonders that will be."

EXTRACTS FROM LETTERS.

CHEERING news is received from Bro. John H. Lake, who of the work in his district has this to say:—

Bro. F. M. Cooper has moved to Plano, and as soon as he gets things in shape he and I are to go to some place where they have been asking for help for some time. Bro. Henry Southwick has been here [Sandwich, Illinois.—Ed.] laboring among the saints, and has done good, so reported. Brn. H. E. Moler and A. J. Keck have started with the tent in West Pullman, and expect to use it in other places in the city. [Chicago.—Ed.] Good reports from the tent work at Geneva Lake, Wisconsin, by Brn. Wildermuth and Houghton; tent full and numbers standing outside. So far as reported to me all are doing well in the mission.

Bro. R. M. Maloney, Dyke, Oklahoma, June 17:—

After spending four weeks at home and preparing farm and garden, I bade adieu to loved ones this morning and am off to the mission field. Prospects are good for the work and I am feeling well myself; health good. Oklahoma is booming with a good wheat harvest. We hope also for a good harvest in the Lord's field.

EDITORIAL ITEMS.

BRO. J. W. WIGHT, our doughty warrior, fresh from the field of forensic dispute with Rev. Clark Braden, of the Disciple Church, at Tabor, Fremont County, Iowa, put in an appearance at the sanctum, on Saturday, June 18, smiling and happy. He bore some scars, but the wounds were minute, not big enough nor ugly enough to cause him to lose his temper or deport himself in an unchristianlike way in the conflict. It is clear that he managed to keep his opponent busy, and, as a consequence, to lose his Christian temper; albeit the conduct of these Disciple disputants is more and more steadily showing that whatever may be their treatment of others, they do not care to treat their "Mormon" contestants, as they persist in calling us, with due courtesy. They seem to forget that all men are entitled to fair consideration, however strange their views may be, if they are consistent in their adherence to and support of them. Bro. Wight did not come home on his shield as fathers used to charge their sons to do if defeated in battle, but brought his shield, the Word, home with him.

The appeal of the Bishopric in behalf of Graceland College fund should receive a hearty and prompt response from every one interested in the success of the work. The College was built by direction of the General Conference, hence the burden of liquidating the indebtedness assumed rests largely upon the financial arm, to whom is presented claims due from the church. The appeal ought not to be received with indifference, but deserves a hearty and prompt response from the body. Let all bear a helping hand and the indebtedness will soon be cancelled. Where there is a will there is a way.

A late issue of the *Aledo, Illinois, Republican* contains a column article defensive of the faith, from the pen of Bro. M. T. Short. Many have been reached through their county papers by Bro. Short, who believes in the press as an arm for good in the work of the church militant.

The Rev. John Fletcher, of Grand Valley, Ontario, has published an article in the *Dufferin Advertiser*, of late date, in which he criticises certain features of the faith of the saints. Success to our cause in the Dominion has caused some adverse criticisms upon the church, but such have been met in the past and probably will be answered in future. The *Dufferin Post*, of the 2d, reports a late conference of the saints and a sermon by Bro. R. C. Evans.

Bro. Thomas F. Roe, of Utica, Indian Territory, writes an urgent request for the missionaries in that field to visit him. Brighamite elders have been through that country and the people are stirred up and look to him for an interpretation of the true faith. Many are interested and good might be done. He promises a home to the visiting elder. He writes to come prepared to meet a Campbellite minister who, so far, defies all comers and carries a theological chip constantly on his shoulder.

Bro. D. R. Jones, writing from Sheridan, Nevada, commends the labors of Bro. J. Arthur Davis, and of Bro. R. W. Davis and wife, who "labored faithfully and traveled hundreds of miles over deserts and mountains, through heat and cold," to establish the work; Sr. Davis also doing good work among the young

people. Prospects were not flattering. The people are liberal, but prefer shallow religious theories to truth. The saints are scattered, but the faithful among them hold fast to the truth.

COLLEGE AID.

TEN CENT COLLECTION THE SECOND SUNDAY IN JULY, 1898.

ALSO

Subscription of One Dollar, to be Completed by August 1.

TO THE SAINTS:—In order to meet the college claims now pressing upon the church, each member of the church is asked to help in a collection for this purpose to the amount of ten (10) cents to be taken the second Sunday in July next.

The amount is small, but if all will perform this small part it will be of great good to the body, and relieve the Bishopric of a burden which is greatly trying and annoying. Brothers and sisters in every branch and district of the church, will you aid this

TEN CENT COLLECTION?

Do not hesitate and question as to whether it will be enough to do much good; let us all see that it is done, and then count the result as the returns come in.

We ask that Bishop's agents, and presidents of districts, and presidents of branches, take charge of this in their respective places of work, advertise the collection in their meetings, and arrange for taking the same.

A subscription of one dollar (\$1.00) each is also authorized to be taken in every branch and district of the church to be superintended by Bishop's agents, and presidents of branches.

It is not a big sum, but if faithfully carried out it will do the work and the Bishopric will not have to call upon you again for the college. If not furnished we will be compelled to trouble you again.

Presidents of branches have an opportunity here to do an excellent work alongside of every other branch. Let us hear from you, brethren. The call is within the reach of all; and we rely upon each and every one of this great gospel family to give the help. If a member or friend cannot give the one

dollar, he can give to the ten-cent collection. If possible give to both.

In taking and reporting the ten-cent collection give name of branch and amount.

In taking the dollar subscription, give name of subscriber and amount.

Report these to the Bishop's agents in respective districts, or to E. L. Kelley, Bishop, Lamoni, Iowa.

The last General Conference of the church at its regular business session held April 16, 1898, passed the following resolution:—

Whereas, the financial report of the Board of Trustees of Graceland College shows a large indebtedness, to the proper payment of which the church is morally in honor bound; and believing that the church should use that department of its working forces which the law creates to be the financial agents for the accomplishment of its financial ends; therefore, be it

Resolved, that the Bishopric be hereby authorized and instructed to devise and make such arrangements for the collection of means as may be adequate, and out of such means so collected, and such funds of the church as are not otherwise appropriated, liquidate the indebtedness, and provide for the further carrying out of the desires of the church heretofore expressed in conference enactments directing the establishment of an institution of learning to be maintained by the church.

This places a burden of no little care and weight upon the Bishopric, and the result of its undertaking in this department of financial work is of the highest importance to the church.

If you are a member, you are, or should be, equally interested in this work as any member of the Bishopric or the entire body. The undertaking it is true, if to be accomplished by a very few, is a mammoth one; but if by the united membership of the body it may be quickly and successfully performed.

It will not comport with a godly walk or spirit for a single member of the body or church to say that he will not do what he can and as soon as he can to aid in this work, for the good of the church demands action at once; and, under such conditions, all should make some effort at least.

The Bishopric to a degree has already felt the approaching financial burden and feels that it may safely rely upon the saints individually to lift whatever part it is possible for him or her to do, and thus equalizing

the load by a united effort move it at once out of the way.

In devising ways and means, therefore, it has been our purpose to give every one a chance to perform a part, that no one may have to do another's work, but each his own; and having arranged the matter of collections so that it is possible for every one to act, we urge the faithfulness enjoined by the Master upon the church at Philadelphia:—

"That no man take thy crown."

Let each perform his or her own work, and neither wish nor permit another to perform it for him.

One of the most stinging rebukes to the ancient Scribes and Pharisees came by reason of their lack in performance of duty, and a failure of appreciation of the burdens of their fellows.

For they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Let this not truly be said in any sense of Christ's children.

In this call the Bishopric has considered the necessities, and asked as little as would perform the work. It is not out of the reach of a single person who will strive to help.

May the Lord bless you in helping.

Confidently in the one hope,

E. L. KELLEY,

G. H. HILLIARD,

Of the Bishopric.

LAMONI, Iowa, June 18, 1898.

Mothers' Home Column.

EDITED BY FRANCES.

"Don't let your heart grow cold, and you may carry cheerfulness and love with you into the teens of your second century, if you can last so long."

THE MOTHER'S DUTIES.

IT IS surprising how few mothers appreciate the possibilities of combining the duties and pleasures of motherhood in becoming a real "mother-nurse" to their children. The sight of a little girl at play with her dolls has a tendency to arouse some sentimental emotion in the breast of the average spectator. The little performer in the unconscious drama dresses and undresses her mimic babies, puts them to bed, and sings them to sleep with lullabies, and the whole is looked upon as a touching forecast of a maternal future. And yet, if the mother of dolls belonged to the leisured, conventional class, that sentimental spectator would be almost shocked to see her,

grown to actual motherhood, performing with earnestness and regularity those same offices for her flesh-and-blood babies which she had once done in play for her waxen effigies. For in spite of a pretty generally received theory that the righteous concern of a woman is the care of her children through all the stages of childgrowth, it is a remarkable fact that the average woman who can afford to hire the services of an efficient nurse, takes but little part in the daily life of her nursery, and altogether hands over to her nurse the duties she was once so happy to perform for her dolls.

It is true, these women have found more amusing games to play at than this of live doll-tending, which entails patient service and self-sacrifice, and they deem their maternal duty all fulfilled by some institution of state calls, exchanged at regular intervals between nursery and boudoir. Maternity with many of these becomes a mere pose, assumed out of deference to traditional ideals.

Do we not know the smart afternoon caller, who stops short in the middle of her muffin and her gossip, and, assuming a madonna-like expression, ostentatiously makes for the door, explaining that this is her "children's hour," which she would not miss for the world? Her children's hour, indeed! Can she realize the immensity of the debt she has incurred towards these helpless human beings when she thinks to cancel it by one small daily hour of personal service?

I know of another mother, who, pursuing hard all day her own personal pleasure and profit, chooses to express her maternity by having her child brought into her bedroom of a morning, before she is up, and feeding it with a rich sweetmeat, or otherwise forbidden delicacy. "I wish always to be associated in my child's mind with pleasure-giving sensations," explains this lady, strangely content to play the part of dessert in a banquet, where she could be the *piece de resistance*. It is not in this wise that the ideal mother conceives of her duties to her babies.

I know again of another mother, whose home is as a temple she has raised to her children, with herself as high priest. Right on top of a hill stands the wide, low house, its courtyard, round which the rooms are built, open to the sky. The garden in which it stands slopes down the hillside, and at the bottom of the hill are woods and running water. To look around the many-windowed rooms is like turning the leaves of a glorious picture-book, for on every side is seen a beautiful bit of surrounding country. And here the mother lives with her little ones, bringing, perhaps, by her sweet presence and unconscious teaching, the inner life into harmony with the beauty outside the walls. A woman of the highest culture and intellectual resources, it is her delight to share all the nursery tendance, and, white-aproned and bubbling over with mother-love, she is to be found every morning, before the rest of the world is up, taking active part in the bathing and dressing of her little ones. Her nurses have learned to value her presence, which brings with it no atmosphere of fault-

finding or majesty. They have unconsciously learned to look upon their work in all its details from a higher plane—to realize the endless opportunities for good or for evil which arise in the children's daily life, and to discern the right moment and method of interference. And it is from the mother of the children that these things can best be learned; for, besides the extra love and forbearance, she brings to the task of understanding their often puzzling little natures, her thorough knowledge of them furnishing her with a key to the mystery of ways and moods.

Most of the little ones bred in such an atmosphere of "thinking love" have a better chance of attaining the right moral development than the many children who are being "slapped into manners" by smart, white-capped, experienced nurses in nurseries remote from the mother's ear and eye.

It may be argued that the woman of leisure has no right to devote herself exclusively to these motherly duties. She is a member of a community as well as a mother of children, and as such has duties to perform. But it is pretty generally conceded, that the more you do the more you find you can do, and the intelligent mother will be able to manage her time so as to include other than home duties in many ways, and if something must be neglected, let it be the outside rather than the home duties. And the happiness of knowing that she must be to her children as sunshine and the air they breathe—the deeper happiness of feeling that by her ceaseless care and watching she has done something towards helping forward the progress of mankind toward higher things will more than compensate for the present ceaseless round of duties in the nursery, and the duties will become pleasures when viewed from this standpoint.—*The Home Queen*.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. COLUMBUS SCOTT, of Lamoni, Iowa, earnestly requests the faith and prayers of the Sisters' Prayer Union, that if it be the Lord's will he extend to him sufficient health and strength to enable him to magnify his calling. He has great confidence in the prayer of faith, and desires that God may bless him with needed wisdom as well as health. May it please God to hear and answer in mercy.

Letter Department.

OMAHA, Neb., June 11.

Editors Herald:—On May 7 and 27 respectively we were called upon to conduct the funeral services of Elder Elisha McEverts and Bro. Isaac Ashton, from the saints' chapel at Little Sioux, Iowa. They were pioneers of Western Iowa, with which history theirs must be inseparably interwoven.

Both were members of the Little Sioux branch of the church, and each had and bore a strong testimony to the truth as revealed through the instrumentality of the Smith family.

It seemed a peculiar yet sad way to begin and end our short visit to our native town, after seventeen years' absence, by administering these last sad rites to two of the hardy pioneers who with my father helped to make the country habitable. Bro. McEverts was born at Montezuma, Pike County, Illinois, April 5, 1846, and in 1854, with his father's family, came to Harrison County, Iowa, where his remaining earthly probation was spent, excepting the years 1864 and 1865, which were devoted to his country's cause.

He united with the church September 9, 1877, and endeavored to magnify his calling as an elder by preaching from time to time as opportunity and circumstances permitted. He died of sublingual cancer, May 6, 1898, after eighteen months' patient suffering from that dread destroyer. A wife and nine children were left to mourn, but not without the consolation of the hope of a final reunion.

Bro. Ashton was born July 4, 1811, in Hampshire County, Virginia. He united with the church at Nauvoo, in 1840. He came to the Little Sioux sometime about 1849, and settled at Ashton, near the present site of Onawa, Iowa, in 1852, being the first settler and first individual to turn a furrow in the territory that was afterward organized into Monona County. Often have I heard my father mention his name when relating incidents of early life on the Little Sioux, when their only associates were the half hostile red men, who grudgingly shared these then prolific hunting grounds with the "pale face."

Bro. Ashton remained firm in the faith espoused at Nauvoo, but did not reunite with the church until a few years prior to his death, while living with his daughter Sr. Herbs, at River Sioux. Of nine children born to him four remain to mourn his departure. Previous to his death he told his daughter to direct the officiating minister at his funeral, to the family Bible, where on two or three pages his nearly palsied hand had traced some brief incidents of his life, dwelling especially on his associations with the church and the trying scenes at Nauvoo, when Joseph was martyred and many led into following Brigham by reason of the deceptive voice, etc. His strong faith shines forth in this simple and meager narrative, in the conspicuous omission of individual biography for the more full recording of church incidents and expressions of faith therein. He died May 26, 1898, at his daughter's home,
S. D. CONDIT.

DETROIT, Minn., June 16.

Editors Herald:—Since leaving my home on the 28th of April I have been busy proclaiming the gospel to the people. In some places preparations for war hindered me some. Have baptized seven since landing in my mission. Many others are almost persuaded, but hold back for reasons best known to themselves. I am feeling quite well in the work, and, as a whole, I believe the saints are feeling good.

On May 30 I was called in company with Bro. Henry Way to administer to Sr. Ochser, who was very low. The Spirit of our Master was with us and the blessing we

sought was given to our hearts' content, the gift of tongues being enjoyed by the writer, all present rejoicing under the power of the Spirit. The work up here is moving on slowly but surely. With love to all I am,
Yours in the faith,
I. N. ROBERTS.

EAST DENNIS, Mass., June 3.

Editors Herald:—I have been putting in a little labor for a week or two in this part of the district. I found Bro. George Robley busily engaged at Dennisport, holding up our beautiful standard in the saints' chapel on my arrival May 25. The noble band of sisters there had by their united efforts renovated the interior of the chapel, and it was made very attractive, clean and homelike for the saints and friends to meet in and worship the Lord.

Arrangements had been made for its dedication on the Sabbath following. Although it had been built nearly thirty years it had never been dedicated to the Lord and his service. The next day after my arrival I received a dispatch to attend the funeral service of our aged sister, McIntyre, of Boston, to whom I had administered the day previous and was impressed to say to her daughter that the end was near. She only lacked a few days of being ninety-two years of age. All her mental faculties were keen to the end; and her faith in the angel message, the divinity of the work, the calling and prophetic work of Joseph the Seer, and the divinity of the Book of Mormon, never faltered. "Her end was peace." Funeral services at her daughter's, Mrs. Chick's, May 27, where she lived up to her departure.

On my return to Dennisport I started in to assist George in the services which were being held every night; good audiences and good attention. Saturday was used for the decoration of the chapel for the special services on the Sabbath. The flowers were very nicely arranged, and Old Glory, our beautiful star spangled banner in rich profusion draped the back and front of the platform, everything being in harmony with the day (Memorial Sunday) and our free and glorious gospel and also the dedication of a free pulpit. Bro. George led two noble women into the waters of the ocean to commemorate the event, after he had preached the dedicatory sermon. The day will go down in the history of Dennisport as a pleasant occasion, as it took on much of the appearance of conference, the chapel being well filled.

I am at writing at the home of our aged brother and saint, Luther Sears and his noble daughter Sr. Abbie M. Chace, who are making my visit a pleasant occasion. I am trying to tell the gospel story every night to them and their neighbors.

The work in the district with few exceptions is onward, and our army of young saints is coming grandly forward in the conflict, and claiming the attention and admiration of those who love the work. May steadfastness of purpose and spiritual power be granted them.

The few saints in this place need the sympathy and prayers of God's people, being iso-

lated from frequent association with the saints, and are greatly opposed in their work for the Master.

The following lines were suggested to my mind as I stood on the shore and thought of those I left behind years ago. If you have no room for them, put them away:—

I stood on the sands as the tide was just leaving,
And wished in my heart a fond message 'twould bear
Across the deep blue as I watched its breast heaving
Some words of endearment to friends dwelling there.

O watery expanse why should you divide me
From those whom my heart yearns so oft to behold?
O, wings of the morning, how glad would I use thee;
To my dear ones away my heart's message unfold!

In fancy I hear in thy music sweet voices,
Blend in harmony sweet the glad song of my heart;
My soul all enraptured awakes and rejoices
As I linger to catch the sweet strains ere we part.

Perhaps on yon shore some feet may be straying,
Some fond heart re-echoes the throbbing of mine;
And could I but hear what your soul's harp is playing,
The chords would be perfect 'twixt my harp and thine.

R. BULLARD.

CASTLE ROCK, Wash., June 6.

Editors Herald:—Please say to the saints that my permanent field address is Castle Rock, Washington. We arrived here May 13 and at once commenced our work of getting ready to begin the campaign with the tent, meanwhile preaching a few times in and around this point; but just as we were about ready to start to join Bro. Holt in Southern Oregon, our boy—Charley—developed a (to us) very interesting case of the measles. Of course that, as the coal miners would say, "put a sprag in the wheel." Well, the boy is all right and the girl is enduring them just now.

If all goes well we will be ready for our field work with the tent in a week or so. Meanwhile calls come for preaching near this place, and I am trying to fill them, so am not inactive.

I find that the seed sown here last year has been growing and only needs a little cultivation. I baptized one at Lank schoolhouse on the 29th of May, a Sr. Willard Johnson. Others are near. One young lady of about seventeen years of age gave her name for baptism, but her father prevented her, alleging that she was not old enough. Well, the excuses are many, but the Master will put the responsibility where it belongs.

I suppose Bro. Holt is in the field by this time, as I receive a letter from him written from Oakland, the 29th, saying he would start for Looking Glass, Oregon, the next day. There has been considerable rain here since our arrival, but it seems now to have cleared up for the summer season. Prospects for fruit are fine here. Gooseberries are many and cheap and strawberries are coming into the market. Well, this will please Bro. Holt, as he looks forward to the time when we shall live on an exclusive diet of fruit. However, he insists on classing *beans* with this fruit and excluding onions and potatoes, and this I think hardly fair treatment for our staple articles; and he can have a foretaste of those joys now. Well we'll try to help him taste them.

Hopefully your brother,

A. M. CHASE.

SAN JOSE, Cal., June 14.

Editors Herald:—I left Lamoni on May 17, stopped over night at St. Joseph. Next morning took train for the West and arrived at Salt Lake City on Saturday at noon. I went to Bro. Ethan Barrows', where I was royally received and cared for. I attended the Tabernacle service of the great American apostate church. Three of its representatives spoke, occupying one hour and fifteen minutes. They all testified that they knew Joseph Smith was a prophet of God, and the last speaker knew that Brigham Young was his successor, and eulogized him to the skies. He also testified that he loved his children and his wives (plural). Not a word of gospel from any of them; boast and bombast were their stock in trade. The music was grand, and the only attraction, and that accounts for the large attendance at their meetings. If the preaching that I heard was a fair sample, it is no wonder they are making so few proselytes.

I reached San Francisco without accident or incident; found Bro. C. A. Parkin; he kindly gave me necessary information. From there I came to San Jose, and am making my headquarters with Bro. and Sr. J. B. Carmichael, 54 Colfax Street. He is the president of the branch here, and is alive in the work, and is helping me to get places to preach in, and assisting in the meetings, besides making my stay here very pleasant. I met Bro. and Sr. Daley here; I like him very much; he is wide-awake and full of push. We were called upon to officiate at a funeral of a man that was killed by a runaway team; he was not a member of any church, and his friends did not want him sent to a place of fiery flames, hence they invited us to preach his funeral sermon, knowing we would give him an opportunity after death to accept the gospel.

All goes well; we have laid siege to this place. Bro. Daley has taken the west side of the city and I the east. We are having a good interest, preaching in private houses every week night except Wednesday and Saturday. Wednesday night is prayer meeting, and Saturday general shopping. We preach at the hall on Sunday. We think if a persistent effort is made here, good will result. We are not confined to the saints' houses for preaching, others have invited us to occupy their homes; and we have many invitations to call and talk with them. Generally speaking prospects are good for gospel work here.

Crops are poor; fruit will be good wherever it can be irrigated. Hay and grain are a failure; a bale of good hay will bring as much as a horse. This is not overdrawn, for it has to be shipped here from the east.

Yours for the truth,

E. KEELER.

PROVO, Utah, June 20.

Editors Herald:—Bro. Parker and I closed a series of thirty-one sermons in this place last evening, and intend to go with the tent to Nephi to-morrow.

Bro. Parker baptized five yesterday, and one more, at least, is intending to obey in the

near future. Others are interested and may obey sometime.

Good liberty has been granted, as a rule; and, although ample opportunity has been extended, the Brighamites have not seen fit to make a defense. The saints have treated us royally, and we shall ever remember their kindness with grateful hearts. They have abundantly sustained their part of the work.

To the saints and friends who may not otherwise receive communication from me, I will say that you are remembered just the same, and trust you will not forget that we need the assistance of your prayers.

In bonds,

D. W. WIGHT.

PLANO, Ill., June 16.

Editors Herald:—We are feeling that God is with us in this district. Our conference, held June 10 to 12, was indeed enjoyable. Beginning with the district Religio convention on Friday morning, through the Sunday school convention in the afternoon, and conference business sessions of Saturday morning and afternoon, the good Spirit of peace and unity prevailed, and encouraging interest in the various features of the work was manifested. The Sunday school convention appointed a committee, (Bro. J. M. Terry, Sr. Marie Clarke, and your servant,) to arrange for a two days' institute, which will probably be held at the next meeting. For this step we have long hoped, so we are pleased.

Friday evening a program, instructive in Religio and Sunday school work, with some entertaining features beside, was rendered. We think a very profitable hour and a half was spent.

Saturday afternoon, after business was finished, an hour was used in social service. Then came the softening influence of the Spirit that speaks peace to the soul and points the ways of God to man. Fervent prayers sent humble but eloquent pleas to the throne of grace. Living witnesses told in inspiring words of God's condescension to bless a single, lowly soul, and spoke of faith and knowledge in the gospel. Then, as if to make it more like the Pentecost of blessed memory, came through the beloved president of our mission the familiar but marvelous gift of tongues. After a pause the interpretation spoke words of encouragement and of admonition, and called to Brn. Elmer Johnson, of Chicago, and David Anderson of Mission, to enter in and occupy—the former as deacon, the latter as priest. Brother Elmer was ordained and promised higher responsibilities; Brother David's ordination was ordered. Saturday night the writer occupied the stand.

Sunday morning another good prayer and sacrament service was had. Sunday school proved that Mission branch is far from the rear of the procession in that line of work. The order of the school was indeed commendable. Bro. J. M. Terry introduced himself to the district conference by a sermon that must make us all desire to cultivate an acquaintance with him in the pulpit. In the afternoon Bro. H. E. Moler also made his initial bow to our district assembly, and we

think all were pleased with our new missionary. Bro. F. M. Cooper was in an old field to him, but the way he laid down gospel truth and put the Pedobaptists in the jug was refreshing to those who know him well. His preaching was on Sunday night. Bro. Lake remains at Mission over next Sunday and preaches.

Mission church, nine miles from any town of consequence, is a wonder in the matter of attracting crowds. Sunday night about five hundred were in attendance. Bro. Moler and I had been hunting for a fortnight for some one to whom to preach, hence it was refreshing to face so many people. We two are associated to work with the district tent, and begin at once in Pullman, Chicago. Bro. Cooper moves his family from Chicago to Plano this week. There is probably other news from these parts, but I either don't know of it, or can't think of it.

Still in the faith,

ADAM J. KECK.

LAMONI, Iowa, June 24.

Editors Herald:—A part of the thanks for the report of the Wight-Braden debate are due Bro. Charles Fry, as I copied some of his notes without change. In fact it was due to his most excellent report that I was permitted to daily prepare for debate and report to *Herald* as well.

Yours,

J. W. WIGHT.

Conference Minutes.

CHATHAM.

Conference in Ridgetown, Ontario, June 4 and 5; R. C. Evans president, G. Green and J. Shields assistants, R. Coburn secretary, S. Brown assistant. Branch reports: Wabash 39; 1 received, 1 removed by letter. Wallaceburg 54; 1 baptized. Blenheim 50; 1 died. Buxton 19; 1 baptized. Longwood 21; 1 died. Lindsley 51; 1 received by letter. Petrolea 59; no changes. Tilbury 49; no changes. Chatham 89; 3 baptized, 1 died. Zone 54; 1 received by letter, 1 removed by letter. Battle Hill 23; 1 baptized, 5 removed by letter. Ridgetown 73; 18 baptized. Elders reporting: G. Green, A. Leverton baptized 3, J. Shields baptized 12, S. Brown baptized 1, B. St. John baptized 25, G. M. Shippy, J. A. Blackemore baptized 7, L. Annett. Priests: R. Burr, W. H. Taylor baptized 1. J. H. Tyrrell, Bishop's agent, reported: Receipts \$765.25; paid out \$556.61; balance \$208.68. Audited and found correct. District treasurer, G. Hampshire, reported receipts \$23.47; paid out \$22.98; balance 49 cents. Audited and found correct. A petition was presented from Petrolea branch, requesting conference to provide for the ordination of Bro. R. H. Huston; the matter was left in hands of missionary in charge and district president. Petition from Zone branch to divide the district was lost. Elder G. Green was sustained as district president, A. Leverton vice president, R. Coburn secretary, J. H. Tyrrell Bishop's agent, G. Hampshire district treasurer. Mo-

tion to allow J. H. Tyrrell \$25 per annum was defeated. Preaching by J. Shields, S. Brown, R. C. Evans, A. Leverton. Collections amounting to \$18.36 turned over to Ridgetown branch. At Monday morning prayer and testimony meeting Bro. James Williamson was called to office of elder, and Bro. B. Schrader to office of priest, and both ordained; three were baptized and ten children blessed. Adjourned to Zone, October 1.

NORTHEAST MISSOURI.

Conference at Higbee, June 4 and 5; J. A. Tanner president, G. A. Tryon secretary. Reports read from High Priest R. M. Elvin; Elders J. A. Tanner, J. F. Petre, W. E. Summerfield, R. R. Jones, J. T. Williams, W. Vincent, W. J. Vaughan; Priests J. Waltenbaugh, D. Edmunds, R. Thrutchley, J. I. Young, F. M. Burch, W. Chapman, W. Kelso, F. T. Mussel, G. O. Adkins. Teachers J. J. Jones, C. A. Brown, E. E. Petre, H. W. Gipson; Deacon T. E. Perry. Branches reporting: Bevier 177, Higbee 114, Missouri River 29, Salt River 23, Pollock 18, Huntsville 16; Hannibal and Carrolton not reporting. Bishop's agent, J. T. Williams, reports: On hand last report \$17.76, receipts \$120.65, disbursements \$96, balance \$42.41. Audited and found correct. District treasurer's report: On hand last report \$21.15, receipts \$8.41, disbursements \$20.96, on hand \$8.60. Bills allowed: to president \$2.95, secretary \$1.40. Election of officers resulted in choice of J. A. Tanner president, J. F. Petre vice president, G. A. Tryon secretary and treasurer. Priest J. I. Young was allowed privilege of laboring in district as circumstances permit. Preaching by Elders R. M. Elvin, J. A. Tanner, W. Summerfield. Adjourned to Pollock, September 24, 25.

FLORIDA.

Conference convened with Calhoun branch, June 4; S. D. Allen presiding, B. L. Jernigan clerk. District treasurer received 65 cents; paid out 66 cents; due treasurer 1 cent. Bishop's agent's report: On hand February 4, \$48.50; received \$46.50; total \$95; audited and found correct. Branch reports: Calhoun 64. Coldwater 56; 1 died; 4 removed. Greenwood 30. Pleasantview 26. Edendale 18. Openhead 11, a new branch. Ministry reporting: Elders E. Powell, D. E. Tucker, J. N. Hawkins, S. D. Allen; Priests V. S. Jernigan, J. P. Calhoun, C. Dixon; Teacher J. L. Rice. E. Powell elected district president, B. L. Jernigan sustained as secretary and treasurer. A vote of thanks was extended to S. D. Allen, our retiring president, for his untiring efforts and usefulness. Conference adjourned to Coldwater, Saturday nearest the full moon in September.

Sunday School Associations.

KEWANEE.

Convention of district Sunday school association convened June 3; Bro. A. Whitehouse in the chair, Sr. Lamb secretary. The usual business was done and short talks were given

by Brn. Crabb, W. P. Terry, and Sr. Strange. Six Sunday schools reported; namely: Buffalo Prairie, Kewanee, Millersburg, Canton, Rock Island, and Peoria Zion's Hope. Next convention to convene two days before conference instead of one, and the secretary to correspond with Bro. T. A. Hougas asking him to attend the same. The entertainment of next convention to be left in hands of the Sunday school where the convention is to convene, and that the school may confer with district superintendent if they so wish. Officers elected for ensuing year: Alma Whitehouse superintendent, W. E. LaRue assistant, Eva Holmes secretary, Minnie Terry treasurer. The evening session was an entertainment under the auspices of the Rock Island Sunday school. Adjourned to Buffalo Prairie, September 1.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 7.

ELDER WILLIAMS' FIRST SPEECH.

It is with pleasure I essay the task before me. With the assurance and implicit trust in what I believe, I enter into the task of proving the proposition. The proposition is:—

"Is the Book of Mormon a true record, and are its inspirational teachings entitled to the belief and confidence of all Christian people?"

Because a thing is generally rejected does not argue it is false. To be generally accepted does not prove it true. Jesus Christ said the truth would be espoused by the few and rejected by the many. Galileo was ostracised and persecuted for advocating a truth. At the onset anything new seems to be peculiar. It is however due that you investigate it carefully and prayerfully when first presented, so you can intelligently decide.

Rev. John McCalman, of the Christian Church, said March 4, 1894, in a sermon: "The word of the Lord is divine communication, teaching his children what to do under circumstances in which they find themselves at a given time and place. Sometimes we call it confidence. If to-day your hearts are open to receive divine communication, the word of the Lord will be present. You ask, How shall I know it is the word of God? Joseph Smith published to the world at large that he had received a divine communication. Now, what right have I to say that that communication was not a divine one?"—"Palmyra to Independence," p. 4.

The wise man, in Proverbs 18: 13 says, "He that answereth a matter before he heareth it, it is folly and shame unto him."

What is the Book of Mormon? It claims to contain a record of three colonies that came from the eastern continent to America. The Bible is a record of a people or peoples on the eastern continent. The Book of Mormon contains a history of a people who came from the tower of Babel, and of two other peoples who came from Palestine about 600 years B. C. It is a brief record of other peoples than those referred to in the Bible.

The first colony wrote a record which came into the hands of the second colony, and they made an abridgment of it, and it was hid up in the earth. Joseph Smith found this abridged record by direction of God and translated it by the power of God.

We will look up the meaning of the proposition. "Record," according to Webster, means: "A register; an authentic or official copy of any writing, or account of any facts and proceedings, entered in a book for preservation; or the book containing such copy or account." The Book of Mormon claims to contain accounts and proceedings of a people who came to this continent. The word "true" means "Genuine; real; not counterfeit, adulterated, or false; not false or pretended." It is my purpose to prove the Book of Mormon such a record. In deciding on a case a true judge decides as to the plausibility of a thing being true. The audience to-night are the jurors, and should not decide till all the evidence is in. You should weigh the evidences carefully as I present them. When I present testimony, a mere denial by Elder Bays does not prove the testimony untrue. This is not the proper way to prove a negative. He must show by evidence that the evidences I present are false, or prove that the evidence means something else than I claim it means. He must disprove what I present, or prove an alibi.

Hedge's Logic gives the proper rule by which to try cases of moral reasoning: "We must consider each side of the question, and give our assent to that on which there appears the greatest weight of evidence." "But in moral reasoning there is often a contrariety of evidence; and the degree of assurance, we feel in the conclusion, must depend on the degree, on which the evidence on one side exceeds that on the other." Then you should decide on the preponderance of evidence.

It is a mere begging of the question to reject evidences used in favor of the Book of Mormon that he would use to prove the truthfulness of the Bible. According to the statement of the Christian minister he should not reject such evidence. The same argument which is used to reject the Book of Mormon, he should be willing to have used against the Bible. I shall use internal, external, and circumstantial evidence to prove the Book of Mormon a true record. Not all the statements in the Bible are accepted by some, and yet they claim that it is a true record. The history of Jonah and the whale is not accepted as true by some, and yet none such would reject the Bible because of this. Some even reject the record found in the Bible about the immaculate conception of Jesus Christ, and yet claim the Bible is a true record.

2 Timothy 3: 16, 17, claims that all Scripture given by inspiration of God is beneficial. Should I prove that the teachings contained in the Book of Mormon are in harmony with the character of God, it is worthy of your belief and confidence.

There are several arguments removed from this debate from the position taken by Elder Bays in "Doctrines and Dogmas of Mormon-

ism;" two of which are the "Spalding Story" as the origin of the book, and Sidney Rigdon as chief assistant of Joseph Smith in its existence.

There are two books now published by the Christian Publishing House, of St. Louis, Missouri, one by Braden, the other by Bays; the one claims that the "Spalding Story" was the Book of Mormon, the other says that such a claim is false; yet both are used to down the Book of Mormon. Bays, in referring to the "Spalding Romance," confessed the lamentable failure of those who had used such an argument against the Book of Mormon, and says, Do you use such an argument, it will let you down. The Christian Publishing House indorses this.

Bays says Oliver Cowdery, and not Sidney Rigdon, assisted Joseph Smith in bringing into existence the Book of Mormon. Braden says Sidney Rigdon assisted. The Christian Church was taken up with Braden's theory for a decade, but now abandons that and takes up with Bays' theory without it being proven. Bays does not prove that Sidney Rigdon did not assist Joseph Smith, yet the Christian ministry, without waiting for him to prove it, recommends his theory, and some say that Bays and his book are "children of Providence."

You should be willing to accept of the same proof for the Book of Mormon as is used to prove the Bible true. Attacks of an infidel character should have no weight. The book claims to come from God. You should examine its claims, trying it by the standard—the Bible. It claims to contain a communication from God. These claims are proper claims. The object of the book is the next thing to examine. In the preface we find the following: "An abridgement taken from the Book of Ether: also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." Here is the special object of the book; it is to prove that Jesus is the Christ, the immaculate Son of God, born of the Virgin Mary, and in this respect is in harmony with the Bible. Will my opponent deny this? Also, on pages 493, 494, I read:—

"And now behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak, Know ye that ye are of the house of Israel. Know ye that ye must come unto repentance, or ye cannot be saved. Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you. Know ye that ye must come

to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up. And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment seat. And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day, hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in the state of happiness which hath no end. Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you. For behold, this is written for the intent that ye may believe that; and if ye may believe that, ye will believe this also; and if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them; and ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen."

The object then is to establish the divinity of the Bible, and that Jesus is the Christ, the Redeemer of the world.

I now refer to the Jaredite colony. On pages 500 and 503 we have an account of Jared and his brother with others coming forth "from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth." The language of these few remained the same; and the Lord directed them until they came to "the land of promise, which was choice above all other lands which the Lord God had preserved for a righteous people." These families came forth from the tower of Babel, led by the hand of the Lord. I will sustain this proposition by the Bible.

ELDER BAYS' FIRST SPEECH.

So far as the argument of Bro. Williams as relating to the Book of Mormon, I might just as well take my seat and let him go on. He has made a very nice speech, but what proof has he presented in favor of the proposition? But I will follow him and see what he has done. Has he been telling you something new? Any truth when new is in the minority. Galileo when he advocated his theory was in the minority, and the Spaniards persecuted him. That's their way of doing. The Book of Mormon is in the minority and will probably so remain. Every

truth has not remained in the minority, whether it was a religious, moral, or scientific truth. Galileo is not in the minority now. The Book of Mormon has been going on since 1830, and now only a few believe it—probably 150,000 to 200,000. Christianity was in the minority at first, but how long did it remain so? It soon arose supreme. What truth is in the Book of Mormon not contained in the word of God? In all the professed revelations believed in by Latter Day Saints there is no new truth presented in so many words, or in essence.

He referred to what a Christian minister said, and stopped where he did, so as to create the impression that you ought not to reject that which claims to be a revelation from God. I will show proof that the Book of Mormon is not a revelation from God.

I am glad he has read in "Doctrine and Dogmas of Mormonism." I hope he will learn something from it.

In Orson Pratt's works, pages 55 and 56, we find what Orson Pratt says about the Book of Mormon, and of you if you reject it: "If he (Joseph Smith) was sincere, then the Book of Mormon is a divine revelation, and this church must be 'the only true and living church of Christ upon the face of the whole earth,' and there is salvation in no other." Do you hear that? No salvation in any other! Williams says now there is. Then you realize your condition. "All men among all nations, kindreds, tongues, and people, are required under the penalty of eternal damnation to believe, receive, and obey the Book of Mormon." All are required to believe and obey the Book of Mormon or be under the penalty of eternal damnation. That's the position of Bro. Williams and Orson Pratt. Remember it is "everlasting damnation," a damnation you cannot get out of.

I will now examine the proposition. "Is the Book a true record?" The proposition does not contain the claim of divine origin. I urged that this clause should be in the proposition. In a letter from H. O. Smith of December 24, 1897, we have this in reply to this request from me. "We will only affirm what the Book of Mormon claims for itself." Elder J. R. Lambert in a letter dated December 20, 1897, says, "We will affirm the claims of the book." They would affirm nothing more or nothing less for the book only that it was a true record. If a true record, of what? of whom? Of what continent, country, islands? Where?

In the Book of Mormon, page 4, paragraph 14, we read of the river Laman running into the Red Sea. I have examined Cram's and Rand and McNally's Atlas of the latest date, and I cannot find the River Laman. Such a river cannot be found. It may be argued that they crossed the Red Sea to the west side; but the record says they went in a south southeast direction. What an idea! To have in that day such a modern idea as south southeast. The idea of these people talking about the south southeast direction, that is a point between southeast and south. The mariner's compass never existed till the twelfth century. The Arabs about the

eight century knew of North, South, East, and West, and intermediate points. We further read that they traveled and came to the sea Irreantum. Can you find it on the map? Joseph Smith knew there was a Red Sea and gave the name, but he gave this sea a funny name. He should have translated it in English. Joseph made that little record himself.

On page 40, paragraph 28, we read that God commanded Nephi to build a ship, and then they all got into the ship and went to the promised land. It don't tell where that is, nor doesn't even tell what direction it is. The Book of Mormon may be a record of the Chinese Empire, Africa, or Central America, so far as the record itself shows. Bro. Williams says they came forth from the tower of Babel.

Bro. Williams is anxious for Bays to do something. Well, I will show him I will do something before this discussion closes. He says it is my duty to prove it is not true. He makes the claim that the Book of Mormon is a true record. He must prove it. The thing alleged in a charge against a person must be proven. He says I must prove the book not a true record. He is here to prove the proposition true; I will prove, or try to, that it is not a true record. This artful dodging has ceased. He must come down to business.

A thing must be proven by the evidence, not by the preponderance. When he presents a witness and it is not material to the question at issue, I have only to deny it. When one witness says one thing and another another, we would judge by the preponderance of evidence; then preponderance goes. But this question does not partake of that nature.

He realizes that there are weaknesses in the Book of Mormon, and is trying to hedge against them. We don't have to apologize for the weaknesses in the Bible. What has Jonah and the whale to do with the truthfulness of the Book of Mormon? There is no apology to offer for the Bible; but Williams has commenced to apologize already.

Clark Braden took the position that the Book of Mormon was written from the "Spalding Romance," and Bays has refuted that position, says Williams. You should not allow this to have weight in the present argument. I believed I had something better to present. What if it is Braden vs. Bays, what has that to do with the question? That does not prove the Book of Mormon a true record. This is mere subterfuge. Bays speaks on this subject from experience. Those who have taken this position in argument against the Book of Mormon—that it was written from Spalding's Romance, have gone down and will go down.

WIGHT-BRADEN DEBATE.—NO. 4.

ELDER BRADEN'S FIFTH SPEECH.

Read from Doctrine and Covenants concerning Aaronic priests; fullness of the gospel; only church; avenge, curse, revenge, stealing, Oliver Cowdery to preach to Indians and convert them. Zion means people. (Book of Mormon 239; 22; 282; 33.) "Made a

blunder, tried to correct and left the blunder there." Think of the Lord starting out and saying such a ridiculous thing! How could Lehi quote scores of times. Inspiration gave these blunders. Did not quote those statements because they were wrong, but because they were modern? Camp meeting expressions of 1830. What did those Nephites know about them? Genesis 11: 9; language confounder. Book of Mormon says the Jaredites kept the language. 2 Kings 25 says some of Zedekiah were killed; Book of Mormon says one came over to America. The book says Christ was born at Jerusalem: Bible says in Bethlehem. The book says God is flesh; John says God is Spirit. So light that it did not get dark on this continent when the sun went down, and three days of darkness. Without fall no children; Bible says, "be fruitful and multiply," Book of Mormon says Christ crucified on the 4th of April. Bible says 14th. Says men became angels.

ELDER WIGHT'S FIFTH SPEECH.

I told you the paragraphs cited by him were not to be found on the pages noted, and he knows that he could not find them there when I went to him this morning. You will remember that I told you he could not find that long rigmarole of phrases which he read consecutively. He knows that it can't be found in the book that way. We believe there was a church on the American continent before Christ, but will Mr. B. tell us where to find twelve in the American church prior to Christ? The Bible hints a condition of this kind. (Gen. 48; 49; Deut. 33; Ps. 85; Ezek. 37.) Jews of old apostatized. (Dan. 9: 25, 26.) "Messiah" is found. He says we are to steal. The Lord to take as seemeth him good according to his will. Will Mr. Braden say it is the will of the Lord to steal? D. and C. 42: 23 says: "If he or she shall steal, he or she shall be delivered up to the laws of the land," But he can turn back to Exodus and read of the Israelites being told to borrow the jewelry of the Egyptians and *take it away with them!* But of course that is not stealing, because the Bible tells of it! Israel took Canaan by force. Saints were to *purchase* the land. They did so and were driven away by a mob. If this book (D. and C.) teaches such things, why don't you people see the fruits of such teaching? Hold his army "guiltless." Yes, for taking their *own*. Make proposals for *peace*; does not look as though there was to be revenge. But in the "Christian System," pages 337-339, we have something about the Lord's army. (Read it.) Does that teach revenge? Are we to be afraid of these people—the Christians—waiting till their army becomes very great? The fact is, neither teaches it. He ridicules the idea of Nephites talking of fiery flying serpents, but he needs only to turn to Isaiah 14: 29; 30: 6, to find the same statement. Will he tell us it is worse for the Nephites to make the statement than for Isaiah?

ELDER BRADEN'S SIXTH SPEECH.

Church was not in the Old Testament times. Christ said, "I will build my church." No gospel in Old Testament times. Stealing; will of the Lord to take when he pleases and pay as seemeth him; good; you

are the Lord's servants. I have never used the expression, "Old Joe Smith." Vengeance all right under old law, but forbidden under new. Serpents were not flying in Moses' time, and Book of Mormon falsified in saying so. Abinidi disguises himself and then says, "I, Abinidi." Coriantum cuts off Shule's head. He then throws up his arms and dies. Moroni lies about exchange of prisoners. Change of skins; Lamanites debased; became skillful; had synagogues. How can these things be reconciled? Fair skin, changed; Nephite apostate becomes dark; changed by miracle from white to dark and vice versa; was done by the faith of the one baptizing. Nephites leave homes and wealth. This gives the book away. Jaredites leave home. Prosperous, then opposite. Good, wicked; then good and wicked again; then they get good and wicked again. Ten changes from great good to great wickedness in short time. Priests of Noah steal twenty-four women and in eighty years descendants nearly as numerous as Nephites. Nephites left their wealth in Jerusalem—traveled to Red Sea in three days. No river running into Red Sea. Raw meat made sweet. Nephi digs ore, builds ships all himself; yea, verily! Ship going backward. How did they know? The Nephites strictly kept up the law, to which they knew they were dead. Joseph a descendant of Joseph in Egypt. What tribe of Indians did he come from? Quote Watts. Olive tree grows old in a lifetime. Temple like Kirtland. Corrects mistakes, then makes them again. Stares for one hour. Crowd smites Amulon and all say the same word. Smith was a great admirer of Mohammed and the Koran. Money digging justified by tale of others. Smith did not know that Christian era was not reckoned till 500 A. D., but Nephites fully up with the times; commenced counting first year after Christ was born.

ELDER WIGHT'S SIXTH SPEECH.

He says all from twenty-four women equalled the Nephites. It was the descendants of all the dissenters. He got his soul "harrowed up" the other night, but here in Uncle Tom's Cabin Mrs. Stowe uses the same expression. He says the Book of Mormon quotes from the New Translation. Will he submit five such to me?

Braden: "I will, if you will agree to hand me back manuscript."

Wight: "I will make such agreement, with our chairman here as a witness." Mr. Braden never insinuates. O no! Redeemed my soul "300 B. C.," said Mr. Braden. Had he searched the Bible as closely as he has the Book of Mormon he would have found—"the Lord hath redeemed the soul of his servants."—Ps. 34: 22. Why, Mr. Braden, 1,000 B. C.! Was it worse for a Nephite to make such statement 300 B. C. than for David to utter it 1,000 B. C.? Psalms 71: 23: "My soul, which thou hast redeemed." Deuteronomy 8: 17: "Fell upon my face." Why, Mr. Braden, here's your "fall down power." Daniel 10: 7-10: "Heard the voice of his words" while "in a deep sleep." Why, if he found that in the Book of Mormon it would be enough to condemn it. If one have to resort to attacks of

that kind, it only serves to show the strength of the book. Daniel 9:24-26: "Unto the Messiah;" "Messiah be cut off." Here is his word that he said I could not find in the Old Testament.

No such changes ever took place in America. Well, Baldwin says they did. (Read from it.) Which will you take, Mr. Braden's assertion or the scientist's statement? Here in Braden-Kelley debate Mr. Braden depended on the Spalding story. (Here gave a history of it.) Now he goes back on it. Bays in his book says the Book of Mormon never so originated. Christian Church publishes and recommends both books, notwithstanding the contradiction! Braden says the Book of Mormon teaches human sacrifices. I need only turn to Short's Americans of Antiquity here, page 216, and find it verified. If he knew there were white people here in prehistoric times, why did he attack the book on that point? Says baptism unknown before Christ. Smith's Bible Dictionary, art. Baptism says not only known, but practiced.

ELDER BRADEN'S SEVENTH SPEECH.

Am willing to leave the matter to the college faculty as to the descendants of Noah. I showed you that twenty-four women and as many men had descendants equalling Nephites in eighty years. "Harrow up." I showed that it was by authors hundreds of years apart. I criticised the use of *Christos*, a Greek word, instead of Hebrew word *Messiah*. I defy him to show that archaeology says these animals were domesticated. When they get ready to discuss Spalding story I will be ready for them.

Never said anything about human sacrifices among the Nephites. Can't find a statement of any writer within years of Christ that hints baptism. Crucifixion of Christ—darkness three hours. In America they had a sky-splitting terrible-howling old time. Had darkness three days and three nights. Jesus crucified fourth day of April; Bible says fourteenth. "I am Jesus Christ." What did those people know about Jesus Christ—the Anointed? Alpha and Omega. What did they know of Greek letters? Beautiful language of Jesus changed to balderdash of Rigdon. The idea! unutterable rot! People after losing their loved ones, having a regular hallelujah time of rejoicing. Cyclone didn't touch the righteous. The great mountain coming down on the cities, but didn't hurt the righteous—not one. Lamanites in South America; Nephites in New York. Proposed to march three thousand miles so as to have it out up here in western New York, that they might hide up record! Think of those fool Nephites sending to South America for Lamanites to come. The latter brought their women and children. Babies armed themselves! and they fought till few were left, and all to leave a record for Joe to find. Rant! stuff! balderdash! Do you think God would notice such stuff? An insult to common sense, and yet fullness of the gospel!

ELDER WIGHT'S SEVENTH SPEECH.

He asks what a literal descendant of Aaron is. I answered, blood descendant. Doctrine

and Covenants says *bishop* is to be literal descendant. Why does Mr. B. think all our priests are to be? Book of Mormon contains fullness, not *is* the fullness. Book of Mormon not *alone* new covenant, but former commandments also. Jesus says he that believeth not shall be damned; but, of course that is all right because in the Bible, but all wrong because in the Doctrine and Covenants. It does not say they are to be eternally damned in hell. Paul (1 Cor. 15) says there are three glories. Every one to be rewarded according to deeds. The only true church. Why doesn't he read the qualifying clause "with which I, the Lord, am well pleased." Takes the parable of Sec. 98 and tries to make it appear that we are to enter into a war of revenge. Why did he not read where we were to *purchase* the land, and where we are "forbidden to shed blood?" As the cursing, Jesus practically offers the same thought—"whosoever sins ye retain, they are retained." Genesis 27:29: "Cursed be every one who curseth thee." (See 12:13; Numbers 24:9.) With such facts why will he through the Doctrine and Covenants thus continue to stab the Bible with his infidel thrusts?

ELDER BRADEN'S EIGHTH SPEECH.

Contrast the beautiful story of the crucifixion in New Testament with the balderdash of Book of Mormon. Have you ever had a bishop who was a literal descendant of Aaron? It is a question whether former commandments are joined to Book of Mormon in that section. All who reject shall be damned. The only true church. It teaches to curse your enemies. New Covenant claimed to be better than the old. Book of Mormon and all connected therewith inspired. "Every whit;" "more part;" olive tree; two churches only. Lie low in the dust in the midst of the ocean. Liken means apply. "More history part." "It sufficeth me." "Have save it be one wife." Why didn't he say have one wife only? If my people sow filthiness. Weapons of peace—o—r—weapons of war for peace. Awful affliction to be swallowed up in joy. Being shielded from vital parts of body—o—r—vital parts of body being shielded. They sleepeth and we have took their wives. Garb of secrecy. Expounded all scripture in one. I don't know what that means. Power to give Holy Ghost. Such grammatical monstrosities and stuff doled out by God to Joe Smith! Whole face of the land covered with dead. Number killed 2,000,000 besides wives and children; 500,000 killed in civil war in four years; but here ten millions killed in a few months. Nephites four years in gathering together for war. Men, women, and children; just imagine the babies fighting in the war! No wonder there were so many killed. They fit, and they fit, and they fit! Coriantumr turned up three hundred and fifty years afterwards among the people of Zarahemla.

ELDER WIGHT'S EIGHTH SPEECH.

If Braden would fit and fit and fit into the Bible like he does into the Book of Mormon he could make it look very ridiculous indeed. He says imagine inspiration putting such silly things there. The fact is

that no claim is made of the kind, but they are the ungrammatical expressions of the writers. Moroni says if there be mistakes they are the faults of men. The Church History, vol. 1, p. 80, shows that Cowdery did preach to the Lamanites though Mr. Braden denies it. He was given power to convert them *providing they receive it*. The Doctrine and Covenants plainly says that a high priest can act in the Bishop's office. He says if Book of Mormon is true Bible tells falsehoods in saying John was the first man to baptize. I ask him where it says so. Book of Revelation says John was yet to prophesy before kings and nations. Can he point to his history where he did so?

Ephraim could have come to America in present century and then been in time to have had the stick of Joseph in his "hand." Nephite temple not fully like Solomon's, as the book will show. Says Book of Mormon false as to division of year. From Bancroft, vol. 5, p. 62, we learn: "Resemblances have been found between the calendar systems of Egypt and America." How he parades the idea of *Christos* being known. Max Müller asks: "Why should there be any hesitation in pointing out in the Old Testament an Egyptian custom or a Greek word?" (Braden, interrupting.) Wight: What's the matter with him? He must have one of those terrible fits! We'll need to call the doctor in! I thought he'd have a fit before we got through with him. He says Lehi quoted from Shakespeare. Did Jesus quote from Rig Veda in that memorable prayer? 1,200 B. C. the Bramins said: "O God have mercy, give me my daily bread." Or did Paul draw his inspiration from the same source when he wrote about a third heaven? Infidels say that Christ quoted. You would hardly like me to ridicule the Bible and say that Paul and Jesus had quoted from the Rig Veda, would you?

But he finds a terrible mistake in the Book of Mormon saying that Christ was born at Jerusalem, while the Bible says he was born in Bethlehem. Well! Why, I took up Webster's School Dictionary to-day and the very first definition given the word "at" is "near." How profound! The fact is that the real strength of this book (Book of Mormon) is seen in the necessity of resorting to ridicule to put it down.

He still prates that Christ was not to come to earth after his ascension till his second coming. Why, turn to Acts 8:17 and Ananias says, "Jesus that appeared unto thee in the way as thou camest." Why continue to ridicule the Book of Mormon for declaring only what the Bible so plainly states? Can't you see, my friends, his indirect stab at the Bible? Why not make an issue and stand by it, rather than this ridicule? *It is not argument.*

PASTORAL.

To Whom it May Concern:—At the General Conference Bro. J. B. Roush was appointed to labor in "Colorado, till September 1, then Eastern Iowa." W. A. Smith was appointed to labor in Colorado. After the application for such an appointment by

Bro. Roush, it was found by experience that his peculiar condition of health would not permit him to labor in Iowa, with safety, if indeed he could labor there at all. In this conclusion Brn. Roush and Gillen fully concur. Bro. W. A. Smith being already in Iowa, we made an exchange by virtue of which W. A. Smith will labor in Iowa, and J. B. Roush in Colorado for the entire year.

We present two reasons for this arrangement: To secure the continued services of Bro. J. B. Roush to the church, as well as to prevent what, under the circumstances, would seem to be a rash and unnecessary exposure of life; and to save the expense of taking Bro. Smith into Colorado, and then returning him or some other one to supply the place of Bro. Roush next fall. So, under such peculiar circumstances, we have concluded to run our own risk and answer before our quorum and the General Conference if necessary.

Your brethren in the cause of truth,
J. W. GILLEN.
J. R. LAMBERT.

To the Scattered Saints of Kentucky, Tennessee, and Northern Alabama; Greeting:—Forasmuch as Elder M. M. Turpen has requested me to take the oversight of the work in the territory named above, and desiring to labor where work is most needed, I desire all the scattered members that feel an interest in the work (and certainly *all* should feel an interest) to correspond with me, and let me know of the needs, hopes, and prospects of the work in your several localities.

Come, brethren and sisters, let us get acquainted and labor together in union. The cause is a glorious one, and its triumph will be a glorious one, and some will be crowned with honor and adorned with palms of victory for aiding in the great conflict against the darkness and superstition of the age. Shall we be among them? Let us all answer Yes, and then show our earnestness in the work by rushing to the front.

Remember, dear saints, "To him that knoweth to do good, and doeth it not, to him it is sin."—James 4: 17. It is good to pray for the redemption of Zion and her children; it is good also to work for it, but infinitely better to pray and work both together.

My address will be Sedalia, Graves County, Kentucky. In bonds,

J. C. CLAPP.

To the Missionaries in Texas, and Saints Throughout the State:—Having been appointed to take charge of the work in Texas, I wish to announce that my address for the present will be Medina, Bandera County, Texas. I am desirous to work in harmony with my brethren, and keep in touch by correspondence with the saints throughout the entire State.

Bro. I. P. Baggerly will labor for the present in Texas Central district.

Bro. L. L. Wight in Taylor, Nolan, and adjoining counties.

Bro. H. P. Curtis, whose health at present is very poor, may labor anywhere in Western Texas that he may think is best for his health.

Bro. A. J. Currie, Sr., who is not under conference appointment, but is a willing worker, will, by request, labor in Gonzales and Grimes counties.

All district and branch officials, with all who have made a covenant to serve God, are requested to consider the great importance of the work, and the responsibility that rests upon each and every one to aid and assist in every way that the law has provided. I would be glad to hear from all who want preaching, and we will do all we can to visit you; but brethren, don't let us forget that it requires some means to travel from place to place. May we all labor in peace and unity till the work is done.

Please be prompt in reporting. Not later than the last day of June, September, December, and March.

Your brother,
T. J. SHEPPARD.

REUNION NOTICES.

Reunion of Northeast and Northwest Kansas districts:—The annual reunion of the above-named districts will meet at Blue Rapids, Kansas, August 19, at three p. m., and will continue in session until and including Sunday, August 28. Those wishing tents should order them *at once*, as the firm furnishing them requires thirty days' notice of the number and size of tents needed before they can supply them. Tents 10x12 feet will cost \$1.75; 12x14 feet \$2 for use during the entire reunion. Send cash with orders to Bro. William Landers, Lenora, Kansas. Fuller details will be published later.

William Landers, Mrs. A. Z. Smith, B. F. Lea, Committee Northwest Kansas district; Frank Lofty, W. S. Pender, Committee Northeast Kansas district.

To the Saints of Southeastern Illinois District; Greeting:—Our reunion, of which a notice of time and place has already appeared in the *Herald*, (July 22d to 31, near Parrish, in Franklin County, Illinois,) bids fair to be the best one held in the district. Bro. I. N. White writes me he will be with us, and with others of the ministry, the reunion will be furnished with good speakers. Bro. Johnson informs us we can get the use of the soldiers' tents at seventy-five cents each; they are seven feet square, but can have two or three, if we want them, at the same money a larger one from the city would cost us. These tents will be delivered on the ground for those who will write Andy Johnson, Parrish, Illinois. Should any want a larger tent, write me at Xenia, Illinois, and I will try and get it for them. Bro. Dillen thinks his pasture, three quarters of a mile from the ground, will furnish pasture for the horses; good spring of water in it. Those coming on the train should write W. S. Miller, Parrish, in time for him to meet them at the train.

J. D. STEAD.

CONFERENCE NOTICES.

The conference and reunion of the South Missouri district will convene at Dixon Grove, in the city of West Plains, Missouri,

commencing Friday, July 29, to hold over to August 7. Come one, come all; bring your tents and have a spiritual feast.

C. M. BOOTMAN, Dist. Pres.

EUROPEAN MISSION.

The annual conference of the above-named mission will convene at Birmingham, England, on Saturday, 30th July, at six o'clock p. m. sharp. Rule 7 states: "That the authorities of districts, branches not in the districts, and missions, send a report of the spiritual condition of the work in their respective fields to each conference; such reports to be in writing and duly signed by the president and secretary of such district or branch; said report to reach the secretary of the European conference not later than July 20 in each year." Rule 8 states: "That all elders or priests laboring by appointment from these conferences, or not included in any organized district, report their labors to the annual conference. All reports must be submitted in writing, handed to the secretary, and be read from the table." Elders from all parts of this field are *earnestly* invited to attend. (Rule 8.)

HEMAN C. SMITH,
President of the European Mission.

Northeastern Texas and Choctaw conference will convene July 15, at ten a. m., at Shawnee branch, on Shawnee Prairie, Red River County, Texas. A beautiful grove to hold conference—a desirable place to camp and pasture for stock. The place of conference is seven miles south of Texas and Pacific Railroad. Douglass is the station to get off. Bro. Thomas Pollard lives at said station; he will take care of those coming and conduct them to place of conference. Come one, come all; and if God blesses us with his Spirit we will have a happy time. May God bless us in this great latter-day work. Remember July the 15th. We will have a few days' meeting after conference.

E. A. ERWIN.

DIED.

DOBBS.—At Glen Easton, West Virginia, April 18, 1898, Bro. Amos Dobbs. Born in Washington County, Pennsylvania, May 10, 1832; baptized November 2, 1865, by Elder James Brown.

DULL.—Mary C. Dull passed peacefully away at her home at Limerick, Ohio, May 13, 1898. She was born October 4, 1845; married to David Dull, June, 1867; to them were born ten children, nine are living, who with husband, aged mother, six grandchildren, and many friends mourn. Sr. Dull united with the church September 21, 1884, and remained in the faith until removed by death. Funeral at residence; sermon by T. J. Beatty, to a large assembly of relatives and friends.

DEWITT.—At Wheeler's Grove, Iowa, December 18, 1897, Glen Carlis, son of Mr. and Sr. J. W. DeWitt, aged 2 years, 1 month, 1 day. Services held in Carson church, conducted by Elder D. Hougas; after which the little one was laid to rest in the Carson cemetery.

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C. B. & Q. EXCURSIONS.



National Saengerfest, Davenport, Iowa, July 28-31; one standard fare plus \$2.00 for round trip. Date of sale July 27 and 28, final limit for return August 1.

Trans-Mississippi Teachers' Association meeting, Omaha, Nebraska, June 28-30. One standard fare plus \$2.00 for round trip. Date of sale June 26, 27, final limit July 5. On deposit of ticket and fifty cents with joint agent return limit will be extended until August 31.

National Republican League, Omaha, Nebraska, July 13-15. Date of sale July 12, final limit for return July 22 one fare plus \$2.00.

Trans-Mississippi Turnfest, Omaha, June 30 to July 3. Date of sale June 29, final limit July 8.

North American Turner's Union Convention, San Francisco, California, July 5. Date of sale June 28, 29, final limit August 31. One standard first class fare for round trip.

International Mining Congress, Salt Lake City, Utah, July 6-9. Date of sale July 2, limit for return 20 days from date of sale.

TRANS-MISSISSIPPI EXPOSITION.

Omaha, Nebraska, June 1 to November 1, 1898. For rates and dates apply to agent.

Fourth of July excursion rates to any station within 200 miles, at one and one third fare; date of sale July 2, 3, and 4; good returning July 5. Minimum selling rate 50 cents.

Summer Race Meeting, St. Joe, Missouri, July 4-7. One and one third fare for round trip. Selling date July 3-7; good returning July 8.

A Warning to Users of Alum Baking Powders.

CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana, *Times*.—

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, living southwest of Logansport. Four of the family were poisoned from eating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a serious condition. It is probable that had not vomiting ensued, emptying the stomach, the four would have died from the effects. It is supposed the poison was caused from the baking powder used in making the dumplings. The wife probably

added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the * * * *, manufactured by the * * * *. This should be a warning in using cheap baking powders, which flood the country. People buy them because they are cheap, and the merchant buys them because he can sell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize baking powders belong to this class.

The highest authorities in chemical science pronounce alum injurious to health and a destroyer of digestion.

Here is explicit evidence that it is a noxious poison.

Alum baking powders likewise coagulate the blood rapidly, interfering with its ready course through the arteries and valves of the heart, predisposing to heart-failure.

The laws of Minnesota and Wisconsin prohibit the sale of alum baking powders, unless they are branded as a warning to the public.

By the laws of England it is a crime to put alum in bread in any form.

NOTE. The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food.

The Royal Baking Powder is far above question as regards its quality and healthfulness, because it is made of cream of tartar derived only from grapes. No other article has ever received such high praise for its quality.

Consumers may use the Royal with full assurance that they not only get the worth of their money, but that they also get the best cream of tartar baking powder that can be had.

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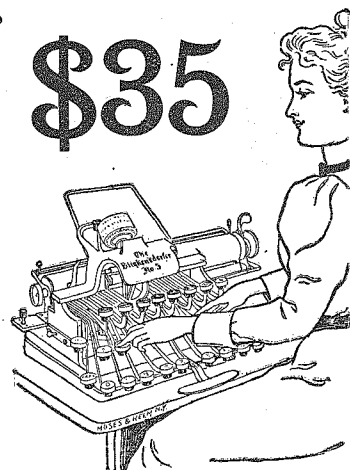
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The Staff of Life in Danger.

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, July 6, 1898.

No. 27.

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MISFIT EMOTIONS.

AS A peaceful life becomes more and more a necessity, we gain wisdom as to the things which promote and the things which destroy it. At different times we conceive the trouble under different similes. Perhaps we may account for a good share of the trouble by simply saying that our lives are dislocated and ineffective because of our applying the wrong emotions to the different occasions which meet us.

We use scorn at the wrong time. Our mercifulness is often unwise and untimely. Severity is used when it is the last thing to be thought of. When it is all over, and too late, we see how our emotions and the events to which we applied them had no real relation in truth. They are misfits.

We are the disciples of a Master who has never wished he had acted differently, repenting neither of severity nor mercy, yet exercising both in relation to people toward whom no man had dared exercise them before. Joining scorn with the priest and mercy with the publican, no wonder men felt he was turning the world upside down. The Gospel of Luke especially is a history of the inversion of traditional emotions. Yet no one has

ever seriously called in question the inevitable fitness of the feelings of Jesus in every event in which he showed them.

When a day is over, and, as in most days, we are compelled to cast up its losses, we discover that perhaps the larger part of them are due to feeling the wrong emotion toward some occurrence during the day. Common sense alone will not restore rightness, though in all the operations of the Spirit common sense is, of course, presupposed. Right feelings cannot be attained by any mere shrewdness; the best that mere calculation can do is to help us hide or show them. Their lore is in the love of God made known to us through Christ. It is nothing less than self-robbery to treat our fellow-men wrongly, to meet their mistakes with condemnations too strong, or habitually to fail in delicate appreciation of their goodness through emotions which are ignorant and untrained. Right feelings are all that can ever appropriate to us the good which is in our surroundings.

Jesus saw at once what things to make light of, and passes his insight on to whoever will have it. Perfectly incalculable is the misery stored up in some souls which were designed to be joyous and clear through just this magnetizing of the trifles of life. Spiritual growth may be traced in the increasing quickness of recoil which we experience when we find that we have failed to cherish the right feeling in a given instance.

How often one finds himself growing more and more serious through the hours of the day over some trifle which the quiet of the evening reveals to him to have been an excellent but lost opportunity for amusement!

Every occasion makes a demand upon our feelings. Hourly we are thrown into new relations, and to meet those occasions and fill those relations in just the right spirit is to live nobly and beautifully. The thoughtful are always saying to themselves, in the midst of the varieties of life, "How ought I to feel in this matter?" The rising of some change in

life, a new position, the incurring of an injury, the sudden revelation of sin in some one of whom we did not suspect it, the more bitter discovery of some hitherto unprobed wickedness in ourselves, whatever it may be,—these are the things which make us wonder how we ought to feel about things. The hardened one callous to our help, the one whose integrity has shown a rift, the man who throws himself as a dead weight upon charity, the criminal, the outcast, the neighbor, to feel for each in turn the right emotion, this is a life-long question; for as we feel we act. In earlier days we do not look at things like these with much refinement. As we go on toward character, every man who approaches us makes a difference in ourselves.

Some suffer from too little feeling. It is the dull ache of coldness. The utter absence of a mood to match the occasion which is bringing forth a healthy excitement in others, to sit among people who are caught up out of themselves by some unselfish interest, and to feel that we cannot get far enough away from self to share with them,—this is a bitter experience. There seems to be upon some people a malign and contradictory fate of never being in chime with anything at the same time with others. The right feeling comes too late when the occasion to be appropriated is gone. We must go softly in the region of the temperaments, but we may warn every man of the necessity of "cultivating opposites," and not making his temperament a god. Isolation may be the mark of lofty minds, but is even more the mark of unhealthy minds. When one finds his antagonisms outstripping his sympathies, and attributes it all to a badly arranged world, let him get down on his knees and pray for a better mind. Never does a man stand more in need of the salvation of Jesus than when he finds himself in this condition. Not to catch all the greater relationships between ourselves and our surroundings and our neighbors, to say nothing of those deeper and finer relationships con-

stantly disclosed to the sympathetic, is to lose our life.

The parable of the Prodigal Son, or that part of it relating to the elder brother, is a study in these misfit emotions. All out of tune with what was going on in the house that night, the elder brother sincerely thought his emotion the right one, but he was miserable with it. The right one was in him if he could only get at it

Nothing wastes us like anger over the matter which deserves no such distinction. The instant and instinctive measuring of an affair, the knowing just how much attention to give to it and how soon to forget it, comes as the teaching of Jesus. There is such a thing, too, as using all our earnestness in combating earnestness. A man with a touch of the negative in him will spend more force and waste more feeling over a trifling inaccuracy in scholarship or a defect in taste than he can get out of himself for any large and positive employment. It is a mark of spiritual sanity to know what things bulk large in life, and to be at your own disposal for them.

How to deal with the weak so that they shall not become weaker is a continual problem. Not to mistake weakness for badness, not to approach the crushed and disheartened with the stalwart treatment which belongs to the hardened and aggressive, is a learning, the lack of which confuses everything we do. And then there are those who remain spiritually poor in spite of great opportunities for nobler living. These are the special trial of the Christian worker. Only with much suffering and forbearance can the Church keep the right attitude toward the outside world, which detects a false ring in the Church's word much more quickly than it will acknowledge a true one. If a man is not a Christian and refuses all your best efforts to make one, the alternative for you is not anger, nor sourness, nor enmity. The cause never demands this. Deep regret answers sufficiently. Men cannot be driven into the kingdom, nor hated into it, nor shaken into it. All such attitudes and efforts recoil upon us with misery, and finally endanger our own faith because they destroy our love.

Let us take time, then, about choosing our emotions. This may seem a psychological error, but there is

something of truth in it. Let us take a little more time to see how we will feel. Right moods or wrong moods are what bring us peace or storm. Right moods are the offspring only of a heart held close to God. They come rarely at the beginning of life. As experience deepens, it leads into them, and, when they come, power and control and character and happiness come with them. Perhaps there is no moment in which a man feels the peace of God enter his soul more definitely and powerfully than the moment in which, at great cost, he has led forth just the emotion to meet some vital and exacting occasion.—*Trumbell in S. S. Times.*

EXTRAORDINARY RUN OF A FREIGHT TRAIN.

A few days ago the Pennsylvania Railroad turned over to the Chicago, Burlington and Quincy Railroad at Chicago a train load of government supplies bound for San Francisco. It was made up of ten freight box cars heavily loaded. The distance to Denver by this, the Short line, is 1,025 miles, and the run was made in 37½ hours—an average of 27½ miles per hour, including the many stops for coal, water and change of engines. This is the fastest time on record for so long a freight run. The Burlington not long ago broke the world's record for long distance running when a special passenger train ran the 1,025 miles in 1,047 minutes, but this freight run, without accident or delay of any kind, is considered quite as important as the other and shows what can be accomplished on a well managed railroad.

ALPHABET OF PROVERBS.

A grain of prudence is worth a pound of craft.
Boasters are cousins to liars.

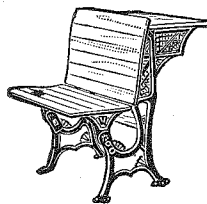
Denying a fault doubles it.
Envy shoots at others and wounds herself.
Foolish fear doubles danger.
God teaches us good things by our own hands.
He has worked hard who has nothing to do.
It costs more to revenge wrongs than to suffer them.
Knavery is the worst trade.
Learning makes a man fit company for himself.
Modesty is a guard to virtue.
Not to hear conscience is the way to silence it.
One hour to-day is worth two to-morrow.
Proud looks make foul work in fair faces.
Quiet conscience is quiet sleep.
Richest is he that wants least.
Some faults indulged are little thieves that let in greater ones.
The boughs that bear most hang lowest.
Upright walking is sure walking.
Virtue and happiness are mother and daughter.
Wise men make more opportunities than they find.
You never lose by doing a good act.
Zeal without knowledge is fire without light.—*Philadelphia Record.*

ADDRESSES.

Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.
J. A. Grant, 913 North Walnut Street, West Bay City, Michigan.
J. S. Roth; No. 1011 Summer Street, Grinnell, Iowa.
R. M. Maloney; mission address, Kingfisher, Oklahoma.
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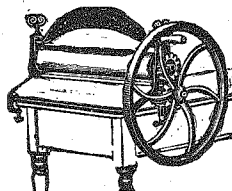


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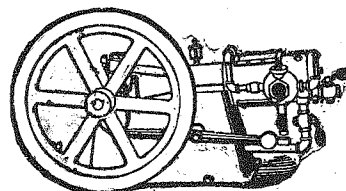


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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 45.

Lamoni, Iowa, July 6, 1898.

No. 27.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 6, 1898.

AN ELOQUENT SPEECH.

THE following is from a farewell sermon preached by Bro. T. W. Williams, at Council Bluffs, Iowa, June 12, on the occasion of his going west, to his new field, as reported in the *Nonpareil*, of the 13th. It is an eloquent and feeling tribute to both Bro. Williams and the Council Bluffs saints:—

"Reluctantly I appear before you to deliver a closing effort after a five-years' sojourn in your midst. In leaving you there is, however, the pleasant consciousness that progress marks our pathway; and, though the ideal has not been fully realized, yet we have experienced seasons of ecstasy and often the inspiration of divine congratulation has thrilled our beings. Many faces that greeted us when first we appeared in your midst are not present to bid God-speed in departing. Because of the crushing blight of hard times numbers have gone from us hoping to better their financial condition. Others there are whose bodies lie in the 'city on the hill,' their spirits having 'gone on before.' The gray-haired matron and the venerable sire; budding manhood, and the immortal tendrils of a day. We miss them, O, so much! It is gratifying as the years come and go, to observe how easily the responsibilities of life are shifted from overtaxed age to the shoulders of ambitious youth. And when I look into the faces of the ever-increasing army of young people, I have no fears for the future of God's marvelous work.

COMPLIMENTS THE PRESS.

"A source of gratification is the publicity given our work. Prejudice is passing away like the hoar-frost before the rising sun and where men once scoffed they now respect. The newspapers have been very courteous and considerate, and through their instrumentality, in no limited degree, have we been privileged to show the people our fidelity to God and loyalty to his Christ. Where hitherto the name Latter Day Saint was a synonym for polygamy and the kindred evils of the Brighamite deflection, we have lived to see our earnest toil show the striking difference between us, and that we are in no way responsible for those follies.

"It is to be hoped that the injunction of the apostle will be a monitor for, we all, 'Be

perfect.' It is our carnality that banishes God and severs friendship. It is true humanity which keeps God ever near and clasps hands across a continent and makes all men one.

THE PROMISE OF THE FUTURE.

"Be of good cheer.' Why?

"Because this life is but the first act in the drama of existence. We are but preparing for another and the chance acquaintanceship of the 'now' will be intensified in the real conception of the 'then.'

"Be of one mind; live in peace!" What a wonderful transformation, were this more than sentiment with us! Theoretical Christianity! The poet's dream, the writer's paradise, the toiler's haven! Thus far the practical is but the shadow. The primary object of Christianity is not to prepare us for a life with angels in an imaginary heaven, spending our time in enforced idleness, but to develop true manhood, purify womanhood; to transfer heaven to earth—make a paradise here.

"Ever will I remember our life together; not only have the members of the church been good and kind, but the people of Council Bluffs, with true genuine western hospitality have ever shown their big-heartedness.

"Yes, 'the God of love and peace shall be with you,' and may 'the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'"

WILLIAM'S VISIT TO PALESTINE.

BEIRUT, June 19.—In view of the approaching visit of Emperor William to Palestine, an aid-de-camp of the Sultan is examining and having repairs made upon all the roads in Syria and Palestine, and all the troops have been presented with new uniforms.

Berlin, June 25.—The details of the journey of the German Emperor and Empress to Palestine are interesting. The party will number ninety persons, and no newspaper men will be officially permitted to accompany them. Their Majesties will spend six days in the Holy Land. They will land at Jaffa, where they will be received by a Turkish escort 100 strong. Besides, there will be present 12,000 Turkish troops, all in new uniforms. They will leave Jaffa on October 26 for Jerusalem, pitching their tents for the first night beside the ruins of Casarea.

They will arrive at Jerusalem October 29 and will attend divine services on the morning of the 30th in the Protestant church at Bethlehem and in the afternoon on the Mount of Olives. The Church of the Redeemer at Jerusalem will be consecrated on October 31. Their Majesties will encamp the same night on the plain of Jericho, and will visit the Dead Sea and the River Jordan

on November 1. Then they will spend four days sightseeing at Jerusalem.

They will probably return by way of Nazareth, whence they will visit the Sea of Galilee and Mount Tabor. They will go to Jaffa and thence to Beyrout. On November 10 they will visit Damascus and the ruins of the Temple of Baal. They will return homeward via Constantinople, whither they will be escorted by nine Turkish warships.

Emperor William, the sensational and spectacular young man who rules upon the throne of Germany is making preparations to visit the Holy Land. Attended by a gaudy retinue of distinguished soldiers and civilians he will go to Palestine to inspect the ancient land with a view to locating sites made sacred by past association and tradition. The Sultan of Turkey, whom the Emperor has befriended to a degree in the late Greek and Cretan troubles, has purchased a plat of ground said to measure about three hundred yards square, just outside the city of Jerusalem, which he will present to the Emperor that the latter may found a monastery (?) at the city. The visit of the German ruler may serve to open the land more fully to Christian and Jewish occupation. The rule of the Ishmaelite must certainly be near its end. The German Emperor has shown no scruples against taking a share of the Celestial Empire and will probably be willing to receive a good portion of the Sultan's empire when the powers make ready to divide it. We shall see.

EXTRACTS FROM LETTERS.

BRO. W. H. Kelley, Cleveland, Ohio, June 28:—

I came here to-day from Akron, where I held meetings Sunday and Monday last. There is a little band of saints there who seem to be getting along nicely, and by proper effort their numbers may be added to. It is cool and pleasant to-day. Crops are fine and fruit prospects excellent.

EDITORIAL ITEMS.

IN answer to a question: The College belongs to the Church, not to private individuals. The receipts from scholars go into the College expense fund.

The saints at Flagundus, Pennsylvania, are awaiting the coming of some of the ministry in that field; the meantime doing what they can to establish truth. So writes Bro. G. H. Parker, under date of June 25, who also reports many blessings received because of efforts made for good.

Six have been added to the church at Tabor, Iowa, since the late discussion there; so writes Bro. S. Orton, late date.

Bro. H. T. McClain, Coalgate, Indian Territory, writes of the Erwin-Chism debate, claiming victory for our cause. He is doing what he can to maintain the work locally.

Bro. H. E. Brown, of Helena, California, writes of the efforts of the Adventists at that point. He would like to see some of the traveling ministry at work among the Helena people.

Letters are received from Sr. I. L. Jones, Canton, Illinois, and Bro. J. E. Ritter, at San Francisco with the army enroute to the Philippine Islands. He commends many of his comrades for their moral character and interest in religious duty. He believes the war will still further open the door for the preaching of the gospel, in the Orient.

The Military Tract Press Association held its twenty-first semiannual meeting at Nauvoo, Hancock County, Illinois, June 10, 1898. The Editor of the HERALD was honored by an invitation to be present and address the association; but by reason of previous engagements he could not attend. However, after the meeting was over, Friend Baumert, of the *Independent*, Nauvoo, sent the editor a badge; a piece of pretty pearl-colored ribbon, with a picture of the Temple and a description of it, and title of the association printed on it; a souvenir of the meeting—had we been present. We regretted somewhat that we were not able to be there, to renew some old acquaintances and make some new ones among the editors.

The general mission board of the Presbyterian Church, acting under instructions from its General Assembly, is preparing to enter the Philippine Islands, believing that God in his providence has opened the way for Protestant Christianity and civilization.

It has been noted that the Emperor

of China has issued an edict commanding that a university be established in the city of Peking, for the education of the Chinese in western civilization, arts, sciences, etc. Our own people have ordered a college built. They will not permit the heathen Chinaman, as he is perhaps unjustly called, to excel them in this good work. Let us all aid the College fund as requested by the Bishopric.

Emperor William, of Germany, in a recent address to his soldiers, stated that the army was the base or foundation of his throne. He also commended the principle of "blind obedience" to the soldier, for the perfection of discipline and defense of Fatherland. Our glorious country, established under the inspiration of divine Providence, is based upon the principle of government by the people and for the people, and asks only that intelligent, discriminating obedience be rendered by a free soldiery and a free people. It is because such sentiments prevail that Americans and others have so far been invincible. Love of liberty has prompted the American soldiery to place their lives upon the altar to secure both their own freedom and the freedom of an oppressed people. There is little danger to any government whose citizens continue to be actuated by such exalted principles. They approach the spirit of the empire of the Nazarene who, as Napoleon has said, founded and rules an empire in love, not by force of arms. God will continue to favor the peoples who contend for liberty and enlightenment, and their strength will continue in him. Emperor William's crown is insecure. Already the restlessness of the people of Germany manifests that widespread dissatisfaction exists. Love of country and love of a would-be absolute monarch are two diverse sentiments. Emperor William's throne represents the not divine rule of kings, and of ambition under sceptered sway, which must in time be cast down to make room for the heightening frame and spreading branches of the tree of liberty. God and humanity—with all men free and equal—is the liberty that is enlightening the world universal, preparatory to the reign of love of the Prince of

Peace. The growth of liberty means the downfall of unjust principles and of those in whom they find expression and life. Proclaim liberty not only throughout America, but throughout the world universal.

Bro. R. C. Evans is to meet a representative of the Campbellite Church at Chatham, Ontario, in September next, in public discussion. Each disputant is to affirm the faith and general claims of his church.

The HERALD is indebted to Sr. Annie Allen, of Lamoni, for the stenographic report of Pres. Joseph Smith's late baccalaureate sermon.

Bro. Criley, our Business Manager, requests that remittances be not sent by cash inclosure, unless sent by registered letter. Remit by money and express order or by registered letter. A number of letters containing bank bills have been stolen, hence this request.

"Christianity is not a circumstance in life, it is the very life."

The college article, the reports of debates, and other extra matter have crowded out a number of letters which will appear in our next issue. We now hope to have sufficient space at our disposal to meet all demands without delay.

Mothers' Home Column.

EDITED BY FRANCES.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make the heart the lighter;
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing."

CHOIRS.

MY ideas of a church choir differ from some but if they will do others good, they are welcome to my experience as leader and teacher for fifteen years. A few years ago I was member of a fine musical club. Our conductor was a gentleman of European musical training. Concerts of superior music were given monthly in the finest theater of the city. The conductor stood with his back to the audience and facing the singers, who kept their eyes strictly on his finger, which was kept as much as possible from view of the audience. Certain slight movements of his hand or head meant differences in expression to be obeyed instantly by all. Every selection was sung from memory. This club had its season patrons. Invitations were sent to lovers of music, and only those were admitted. An admission was charged, also

a small monthly fee was required of members. The gentlemen's concert suits were black, with white waistcoats, ties, and shirts. The lady club members wore cream nun's veiling, made Galatea style, loosely shirred below the neck, angel sleeves, a white cord girdle at waist, which slightly confined the straight cut robe. Corsets were not worn.

We considered this quite an ideal club, because every member had been admitted only after strict examination as to voice culture and character. Members voted upon the latter, and if one black ball was found, the person was not accepted. We did not coincide with public leading, as we considered that diminishes the good effect. Every choir should so perfect themselves in expression, coloring, and "grammar" of music, while practicing under good leadership, that the master is not needed in public to guide, only to sing among the others if he chooses; but not to lead by motion of any kind, or prominence, as it detracts from the object, which is to cause our minds to center on heavenly melody alone.

How much better it would be if certain Latter Day Saint choirs would copy after the above rule. Outsiders would be attracted and perhaps unawares caught in the heavenly net of the gospel. We have been guilty of going to certain churches just to hear the music from trained singers. I noticed in two certain choirs a constant discord; and as I knew two of the members could not sing the scale, I wondered why Latter Day Saints should allow this unpleasant conglomeration of sound so grating on musical senses. We confess our tempers were ruffled enough while sitting in the congregation to wish we and our friends, we had brought for the first time, were somewhere else. Order is heaven's first law.

We occasionally see choirs consisting of one third the number in the congregation. This should not be in a small room. It is not necessary to have more than a quartet except in a large edifice. Do away with more than one person for each part, or at most have two. Do not ask every particular friend to join the choir, and do not be afraid of offending by gently expelling a discordant voice who has innocently or purposely gotten into the choir for honor or imagined help. Listen for your choicest voices in the branch, select a quartet from them, and a leader who will meet with you every week or two, let them beat time with baton, or simply by a slight motion of hand. Learn from them where to shade your music, if they understand it; if they do not, let their way be paid if possible by the choir to learn from a master, if one is in your town. Music is a part of the service.

R. L. R. M.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THE article "Inspirational Teaching" that appeared in the department in *Herald* of

March 30 was written by Bro. W. R. Armstrong, of Manchester, England, but by some oversight was not accredited to anyone.

THE New South Wales district Sunday school association voted to ask the General Sunday School Association to make provision for the appointment of "alternates" to take the place of absent delegates in district or general conventions. Such action, we believe, would not be necessary because the anticipated action is often taken both in districts and in schools sending delegates to their respective conventions. True, there is no mention made of such action in either the church "Book of Rules" or the "Constitution and By-laws" of the General Sunday School Association. But it is a practice almost universally accepted as proper, and advisable where there is important business to be transacted by the body of which they are to be a part. Appoint your delegates, and if there is any doubt that they can all attend the convention, appoint "alternates" who will take the place of absent delegates. The "alternates" stand in the order of their appointment—the first appointed filling the first vacancy.

CLEANING TIME.

Written for the Sunday school convention of the Clinton, Missouri, district, by Mina Perkins Kearney.

SPRING is the general cleaning time of the year. Then nature, like a good housewife, dresses everything anew in clean, beautiful raiment. She covers everything unsightly with lovely, living green. Everything old and wornout is brushed aside, and new shoots and vines take the place of dead ones, while the old ones which still have life, not wanting to be cast aside, send forth new tendrils that they may still cling and grow side by side with the young vines, beautifying and enriching Mother Nature the whole year through.

Yes, cleaning time has come, and we, as Sunday school workers, must realize this fact, and get the foggy notions in regard to this department of gospel work out of our heads, and put forth new vines of energy, new tendrils of hope, if we do not wish to be cast aside like old rubbish, along with other dead vines and branches.

Come! awake! let us reason together and say with the poet,

"Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snowbank from yer heart.
Yes, w'en spring cleanin' comes aroun',
Bring forth the duster an' the broom,
But rake yer foggy notions down,
An' sweep yer dusty soul of gloom."

Yes, rake out every idea or notion that Sunday school work is merely to be tolerated and pushed aside on every occasion, or whenever an opportunity occurs; that it is simply a small auxiliary of the church that could easily be dispensed with and not much harm done. Let us, as a district, awaken to the fact that we must sweep out such thoughts from our minds, brush down the cobwebs that keep tangling up our ideas; get these cobwebs and old ideas out together.

"Sweep ol' ideas out with dust,
An' dress yer soul in newer style;
Scrape from yer min' its worn-out crust
An' dump it in the rubbish pile.
Sweep out the hates that burn an' smart,
Bring in new loves serene an' pure;
Aroun' the hearthstone of the heart
Place modern styles of furniture."

The old church had no Sunday school; certainly not, and neither did the church as reorganized, for many years; but what are the consequences of such neglect? *Everywhere* you will find evidences of it in the fact that those who should now be bearing the gospel banner bravely forth to battle are either marching with the enemy,—the world,—or have sunken into a state of chronic indifference, out of which nothing less than a twelve inch gospel gun fired close by their ears can arouse them; then, perhaps they might not know they were hit until they were blown into eternity and found out they were all out of harmony with the country there, and they would have to be pushed off in one corner until they were acclimated.

Some fear the Sunday school workers will endeavor to crowd the church work out. This is mere nonsense. How could the Sunday school get along without its parent, the church? Surely it is her—the church's—duty to take the Sunday school by the hand and lead her along; watching over her as a parent over a child; not taking every opportunity to crush the workers therein, by quietly pushing them to one side as if their work was of no importance whatever.

"Clean out yer mornil cubby-holes,
Sweep out the dirt, scrape off the scum;
'Tis cleanin' time for healthy souls
Git up an' dust, the spring hez come!
Clean out the corners of the brain,
Bear down with scrubbin' brush an' soap,
An' dump ol' Fear into the rain,
An' dust a cozy chair for Hope."

Be sure to dust it well in every corner and crevice and install her therein, that she may, by her bright and encouraging glances and sunny smiles, impart new life to the seemingly dead vines and branches as well as to strengthen the new ones.

Let those who in the past have felt their labor was not appreciated allow the smile of Hope to once more shine into their hearts, and turning their eyes heavenward begin once again to grow and flourish in the Sunday school work. God needs your talents. They were given by him for the good of his cause. Then do not allow them to waste away.

Did it ever occur to you why those called to the Sunday school work should have a nature so sensitive and easily touched or crushed? Those in whose care God places the future of his little ones, must have their very souls in tune with that of the children. In some things they must remain children themselves; not in mind or development but in tender, loving, childlike feeling and simplicity.

Then you of the church militant, who, through the fiery furnace of affliction and hardships, have been made strong and firm so as to fittingly meet the rebuffs and blows of the world you have to boldly face, may you stand like sentinels guarding the precious flock of our Master and kindly and

tenderly watching over those who under your care and supervision, have charge of the lambs of the fold.

Ye workers of the Clinton district, the cleaning time is here! Let us go at it with the vim and zeal that characterizes the modern housewife. If there lingers an ounce or even a grain of prejudice in the minds of any against the advancement of the Sunday school work brush it out. If it sticks too tightly to be brushed or swept out, then take spiritual soap and water and scrub with might and main until every speck is removed.

"Clean out the brain's deep rubbish hole,
Soak ev'ry cranny great an' small,
An' in the front room of the soul
Hang pootier pictures on the wall;
Scrub up the winders of the mind,
Clean up, an' let the spring begin;
Swing open wide the dusty blind
An' let the April sunshine in.

"Plant flowers in the soul's front yard,
Set new shade and blossom trees,
An' let the soul once froze an' hard
Sprout crocuses of new ideas.
Yes, clean yer house an' clean yer shed
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head
An' sweep the snowbank from yer heart!"
—Sam Walter Foss.

Letter Department.

ARTHUR, Ont., June 4.

Editors Herald:—I have purchased and read the two church histories recently from you; and love them so much. I now desire to know if there is a third one published. If there is, please send me one.

My heart is made to melt to read of the cruel assassinations of our dear, beloved brethren. O, how I long to see and meet them! What love the gospel brings for those we never saw! My spirit swells within me while I read Williard Richard's testimony of the death of the Martyr. O, may we be found as true to our Lord and keep the faith till celestial ground is ours!

Yours in gospel love,
GEORGE BUSCHLEN.

DELLSLOW, W. Va., June 19.

Editors Herald:—This place is about six miles east of Morgantown in Monongahela County on "Decker's Creek," near the Pennsylvania line, where once the Bickertonites had a branch of fourteen members; some of whom are still here, but many have fallen asleep. Among the survivors I find an aged sister, Mary Stimmel, at whose home I am stopping, sharing the friendship and hospitality of the family. She says: "I will keep any preachers but the Salt Lakers." My effort this afternoon in the schoolhouse made plain the difference, etc. Intelligent men gave me the hand with congratulations and thanks for the explanation.

I am quite a distance from where I was last Sunday. I met Bro. J. L. Goodrich in the County of Doddridge, and the pleasure of such an unexpected coming together was mutually enjoyed. He (ex)pounded the Scriptures in the morning and I in the afternoon. The attendance was good, and the interest unusually

warm, but for the fact that the preacher preached, and preached, and preached until it rained, and then he seemed satisfied as though he had accomplished his purpose. Raining, like preaching, is quite enjoyable for awhile, but when it rains too long, not knowing when it is done, the good is changed to an evil.

But, we had to part. I came this way, and he went that way, and thus we were separated. He is now probably in the Old Dominion, near Staunton, in Augusta County. Something has caused it to rain to-day, interrupting our services somewhat, and I begin to imagine Bro. Goodrich has been at his old tricks again. However I believe him "the right man in the right place."

I heard the announcement here last evening, that "a Josephite" would preach in the schoolhouse, and one of those "ites" was heard here for the first time. I think a good opening is made here for the gospel. I learn since coming that Bro. Joseph Moxon, of Banning, Pennsylvania, was seriously crushed in a coal mine. I hope and pray that he will soon recover from his injuries. He is well known, and of good report in this country. It was he who preached here more or less a year ago, and opened the way for "the present incumbent."

D. L. SHINN.

FORESTER, Mich., June 16.

Editors Herald:—The Eastern Michigan conference convened with Fremont branch, June 11 and 12; E. C. Briggs in the chair; Elders J. J. Cornish, J. A. Grant, William Davis, E. H. Durand, and William Dowker present. Business session passed off very pleasantly, the Spirit of the Master being present to comfort and cheer, bringing that love and charity that ought always to be with the children of God. Our social meetings were grand, and the teaching and general instruction of the president of the mission was grand and edifying. The preaching was good, the Spirit assisting each speaker.

Nine were baptized on Sunday afternoon, Bro. J. J. Cornish officiating. In the confirmation the Spirit was present to confirm and seal the young converts heirs and joint-heirs with Christ of the glorious inheritance he has promised to those that love him. So passed off a peaceful session without a jar.

In gospel bonds,
A. BARR.

BAZINE, Kan., June 20.

Editors Herald:—We have just closed a successful tent meeting at Bazine, Ness County, Kansas. Bro. Pender began services June 2; the writer came to assist on the 14th. Six persons were baptized yesterday, and that many more say they will obey the gospel when we return a week from next Sunday to fill appointment in the Methodist church.

Much of the country is sparsely settled and some have come nine, twelve, and fifteen miles to attend the services. This is near where Bro. N. Lund (priest) lives, and he has

created interest by preaching occasionally. Bro. E. H. Ebert (deacon), also living near, has been at work, and being on grounds during tent meeting, rendered useful service. We move to Ness City this week. Bro. Pender is announced in Ness County paper to lecture on Thursday night to the teachers in attendance at the institute on "Prehistoric America and the Christ."

Yours in the work,
WILLIAM MANNERING.

STEWARTSVILLE, Mo., June 19.

Editors Herald:—We are always glad to hear from the various parts of the land. We have had one of the wettest seasons in the recollection of the oldest settlers. This is the 19th day of June, and not one half the corn planted yet; and that which is in is smothered with weeds. To-day is pleasant and looks as though we might have a change. There will be a large crop of hay if we can have weather suitable to harvest it. Wheat is damaged some by rain, even on high land, and very much on low land. I have been in this part for twenty-three years, and it is the worst season I have seen. There will be a large crop of fruit. Last year was very dry and hot; still we had fair crops. There is much old corn in the country, and because of the poor prospect for a crop this season, they are asking forty to forty-five cents per bushel, and quite a good deal selling at forty cents. This week corn shipped here from Nebraska sold for thirty-four and one half cents. With good weather from this on, as we hope we will have, we can yet raise a good crop of corn. If the farmers will use wisdom and not try to mud the corn in; but wait and let the ground be in a condition suitable to cultivate, in the end you will make by it. I see some trying to plow when the poor horses can hardly go because of the mire. In temporal as well as spiritual things we should let patience have perfect work.

Well, Mr. Editors, you and others may think this article a new departure; it is, but as we like to hear from others in this line, possibly it may be all right. Because of the extreme wet weather our district tent is still under shelter. Brn. Dice, Head, and Paul have been at work getting out seats for the tent; they intend to make thirty, each ten feet long. They are made from good material and in workmanlike manner. All that are interested in this matter that have not as yet subscribed, can do so at once. The seats will cost, completed, about \$1.25 each. They are made from the model presented by Bro. I. N. Roberts. I think Bro. Grant is the inventor. The seat is in two pieces only. The tent and seats can all be loaded into one wagon. Our committee will improve some on the model; no objections to this. As soon as the weather is such that it will be advisable to do tent work, Brn. Alfred and Ammon White will take charge and labor in the district; there are lots of good openings. We hope to see our missionary in charge, Bro. H. O. Smith, take a trip out in the district. I am aware that he has plenty to do in St. Joseph; it is a large field. Still the local brethren there can keep the ball rolling over

one Sunday at a time. Brn. D. E. Powell and A. W. Head, president and vice president of the district, will do what they can in the work, and the Bishop's agent is going to be on the lookout; he will see that the names of all the members in the district are on his book. This is a very important matter, and we hope that all who have not as yet complied with the law of tithing will do so at once. The expenses to be met every month in this district are about one hundred dollars. We have four missionaries' families and several poor that are depending on the church for their support. Let me ask all to consider this, and if the agent does not call on you, please send to him; and those of you that have in the past sent your tithes and offerings direct to the Bishop, please remember that the Bishop has an agent in the Far West district, and in order that this district may get proper credit for what its members do in this line, please send your tithes and offerings to the agent; he will give you receipt for the same and see that you have proper credit, not only on the agent's book, but on the Bishop's books. Honor all men in their calling.

Let us as members of this district put forth every effort to see that we are all doing our part, and that the work will not suffer because of our slothfulness. Though the prospect is now gloomy for a corn crop, let us do our duty and leave the rest in the hands of Him whom we serve, and it will be well with us. WM. LEWIS.

BEACON, Iowa, June 20.

Editors Herald:—The Sisters Kramer tried hard to get a church here for me, but failed. Then Brn. Kramer and Luke procured the city hall for me and I began operations on the night of the 14th. Had a small crowd to begin with; last night about one third could not get in. But O, how the Devil rages! The Baptist minister said at his meeting some time ago that the Devil was asleep here, and I believe it; for he had nothing to fear. But the second sermon I preached awakened him *sure*, and he raved because his dominion was disturbed. The M. E. minister warned some of his members not to go to hear me, etc. Another said his Bible didn't read as I read out of mine; but the next night he came up and said he was wrong; that both Bibles read alike. A woman jumped up and left in the middle of the meeting, saying that I preached *damnable* doctrine and ought not to be allowed to use a church anywhere; so you see the Old Harry has waked up *mad* because he was disturbed in his feathery nest. I will continue here until July 1, if I am not mobbed out by the righteous Pharisees.

Four have asked for baptism which will be attended to next Sunday, and there may be others by that time. I am glad that I am able to be about my Father's business again, for I am not contented unless I am; but my deafness is a great detriment to me, and I desire an interest in the prayers of *all* God's children that my hearing may be restored.

In the fray for victory for King Immanuel,
J. S. ROTH.

ARTHUR, Ont., June 10.

Editors Herald:—Just one year ago the writer secured a school for preaching, two miles from Arthur, and work was begun by J. L. Mortimer who preached for several Sundays, baptizing a few, the house being well filled by many honest hearers. In a couple of months Elder MacGregor came along and has done a wonderful work. He has been with us probably three months off and on, having baptized about thirty. We have also had a short visit from Elder Tomlinson; he also baptized some and rendered much aid in general spirituality. We had a flying visit from Elder R. C. Evans, and those who know him best love him most. His presence always renders a coaxing desire to come up higher. We are always made to feel our weakness when a few hours in his presence, by the superior wisdom and the spirit that seems to surround him. Elder Shields also called to see us, and preached an excellent sermon, in his plausible manner. We were made to feel his earnest counsel by the sweet Spirit accompanying his exhortation. Others of the priesthood have visited us in the past year, all rendering able assistance to the furtherance of our Lord's work here.

At the end of the year we are pleased to tell the saints that we have a large Sunday school organized, and a branch raised up of forty-nine members. Most all of them, say about forty, have been brought into the kingdom no doubt by the effect of all our labors; hence Paul may plant and Apollos water, but after all the Lord does the work.

None of us can do too much; the work is intrusted to all, and the Lord divides the work to each severally as he will; and the work of the prophet, apostle, priest, or laity, is equally estimated by the One who appoints. There should be no jealousy among the saints to aspire after another's work, for if we were fitted for our brother's or sister's work we would have that work to do. Let us all do the little work we have to do, and do it well, and when the race is run we will be commended for doing well what little we had to do. Saints oft crave another's work, but sometimes forget to see the greater work placed upon us the more will be expected. I have seen those who craved to preach, and would not even do the little duties of attending to their own families. The man who expects to convert the world must begin at home and rule well his own family, if he is permitted to live at home with them. Aspiration and exaltation are seeds of apostasy, ruin, shame. Let us be diligent in well-doing, and if we never rise to the positions in life anticipated, let us remember that the Lord does all things well, and that our strength and success lie solely with our own humility. If we are of a proud spirit, it is the most disgusting feature, to my mind, the human soul can possess.

To those who have heard of the quick rise of our branch, there were four more added on the 6th of June; two heads of families and two promising young men; these make the forty-nine, and more are near the door. The late two-days' meeting at Garafraxa rendered spiritual strength to our branch as well as

the surrounding vicinity. We surely ought not to forget to mention the able assistance rendered by Elder MacGregor's wife, Maggie. Her counsel as a Sabbath school worker is to be esteemed as excellent. She has made many warm and lasting friends. We are once more left to control the affairs of the branch, feeling very insignificant to perform the duties of an officer over a bunch of sheep.

Let us all pull together, saints; God is at the helm. My heart rejoices to hear of the spread of the gospel. The Lord wants a full, consecrated life; go heart, and hand, and pocket book to spread this work. The self-denying, liberal, broad-minded, generous-hearted will receive more of the earnest here, which assures us of a larger heritage there. If I have written with a spirit to teach, don't look upon me as a crank, for the Lord knows the motives we all have in view, and he sees as man does not.

Your interested brother,
GEO. BUSCHLEN.

LAMONI, Iowa, June 29.

Editors Herald:—I am trying to keep things moving in my part of the great harvest field the best I can; but, of course, we have the usual opposition and adversity to meet, and sometimes, it may be, the *unusual* both in amount and kind. But the confirmation of the truth, as it comes to us through the divine Spirit, and the bright and firm hope of triumph *in the right*, is indeed, the best part of our experience.

I am thankful to be able to state that I am much better, physically, than I was one year ago (and more especially five or six months ago); but I find it a great struggle to be able to remain in the field a week or two at a time; and sometimes when overburdened with grave responsibilities and writing, it throws my stomach and nerves into a bad condition.

In company with Bro. J. W. Wight, I started for the Mondamin debate, on the 8th of May, returning home on the 28th. Bro. T. W. Williams, our disputant, did well. Under trying circumstances—things well calculated to exasperate—he bore himself like a good soldier for Christ. In my judgment, Elder Bays is very unfair, bitter, and inconsistent, in his opposition. But notwithstanding what Elder W. L. Mellinger has written and published in the *Christian Index* of June 1, I am sure we stood much better with the people at the close of the debate than we did at the beginning, while Elder Bays, in my judgment, did not stand so well; nor was I alone in this opinion, by any means.

A number of elders were in attendance at the debate, and on the two Sundays Bro. J. F. Mintun provided places for them to preach (or most of them) which was evidently the right thing. The first Sunday I spoke twice in Mondamin, the second twice in Little Sioux.

On June 4 and 5 I attended the Nauvoo district conference in company with Bro. A. H. Smith, at Keb, Iowa. We had a good, peaceful session. The church was dedicated, Bro. A. H. Smith preaching the sermon, and Bro. James McKiernan offering the prayer. I

spoke on Saturday night, Sunday at 10:45 a. m., also on Tuesday night. Bro. McKiernan spoke on Sunday night, and Bro. A. H. Smith again on Monday and Wednesday nights.

On the 11th and 12th of June we were in attendance at the Decatur district conference, held at Hiteman, Iowa. I spoke by request of the district president on Friday night and Sunday afternoon. Bro. A. H. Smith delivered another dedicatory sermon at 11 a. m., and Bro. R. M. Elvin offered the dedicatory prayer, and preached on Sunday night.

Our work becomes more and more important to us as we understand more about it. There is no room for bitterness and ambition. There is, however, a strong and growing demand for more knowledge, discernment, energy, courage, godly zeal, and last, but not least, *love*. Love for God and man.

Last Saturday and Sunday Bro. Bell and I occupied at the Union schoolhouse, near Spring Valley, some twelve or fourteen miles from Davis City. We held services Saturday night and Sunday. Attendance not large (partly on account of the weather), but our meetings were good, and the interest fair. Bro. Bell has done a good work in this region of country and is well liked by the people. Our leading purpose was to investigate the propriety of organizing a branch at Spring Valley, but after obtaining some knowledge of the situation it was decided to defer.

Before Elder D. H. Bays commenced his debate at Mondamin, he and Bro. C. E. Butterworth had entered into a written agreement that the debate should be repeated at Defiance, Iowa, provided the missionary in charge would consent. I had an interview with Elder Bays concerning the matter, while at Mondamin, and we partially completed the arrangements, leaving some matters to be determined upon the acquirement of further information. I am now waiting for a reply to a letter which I sent to Elder Bays on the 23d inst., which will determine whether he can and will meet us again on the same propositions, and in the same order, which were debated at Mondamin.

Your brother,

J. R. LAMBERT.

N. B.—By recent letters from the brethren at Hiteman, Iowa, I learn that Miss Emma Parsons of the Missionary Baptist Church, has been delivering some lectures on Mormonism, at that place. She failed to make any distinction between us and the Brighamites, and greatly misrepresented us on some points, so I am informed. Expect to go to Hiteman next week, if the Lord will, raise the tent, and defend the truth.

J. R. L.

DETROIT, Texas, June 21.

Editors Herald.—After leaving Lamoni for my field I stopped in Kansas City for a day or two, the guest of Bro. George Hitchcock, formerly of Pawnee, Missouri. I was much pleased to find him in the enjoyment of our holy religion. I visited our oldtime neighbor, Bro. James Anderson, and found him contending for the faith; had a pleasant visit.

Preached Sunday at the Armstrong branch, and felt so blessed of the Lord, but this was no wonder when I observed that the saints of this branch were united in the love of the gospel of Christ, more harmoniously than I had noticed in any branch of the church for a long time.

Here I met our worthy brother, William Newton, and his wife, en route to their mission in England; also Elder George Hicklin. I was strengthened to hear his testimony. I also met our young missionary, Bro. Parker. I do not remember the name of the modest young presiding elder of this branch, but be assured that my meeting with the Armstrong branch was a feast to my soul. The day will be one long remembered by me.

From there I proceeded to Baxter Springs, Kansas. I also stopped there near one week with Bro. Baldwin, late of Southern Indiana, who came into the church, I believe my last year, in that State. I preached in his house to his neighbors while there, and at Elder —'s house.

From there I went by team with Bro. Baldwin to Galena; preached in the saints' church three times, then to Standley, thence to my field, where I have been busy preaching at Midway and at the Mabry schoolhouse, and at this place. Have felt blessed of the Lord all the time, for which I am thankful. There are some believing at all these places.

I see nothing discouraging in this part of the Northeastern Texas district, but much to encourage. The conditions are much better than they were two years ago, and I urge the saints and local ministry to renew their diligence in the work and strive to hold the ground we thus occupy.

Next week I start to the Central Texas district. Will not be back probably the balance of the year. I hope Bro. W. B. Toney and J. D. Erwin will keep the ball rolling in this part of the district. Bro. Toney is expected to be here soon.

I hereby extend thanks to the saints for their many tokens of love and esteem since I have been laboring among them; also to friends of the church.

As ever,

I. P. BAGGERLY.

VIOLA, Iowa, June 24.

Editors Herald.—Bro. W. B. Thomas kindly brought the district tent to this place, the 21st inst., and so far I have held three services. The first two were poorly attended for various reasons, but last night the attendance was all that could be expected. The work was begun here by the White boys (as they are called) and by Bro. R. Etzenhouser. Only five members reside here at present, but we hope for more. The members are well respected, which makes the missionary feel happy and greatly encouraged for the success of the meetings.

Dr. Potter, so far as I can see and learn, has done well under the circumstances. I hope he may continue and become a mighty power for good. Bro. and Sr. John Newlin are trying to do all they can for the good of the cause they love. If I can read human nature aright, aided by the Spirit of the

Master, the church will hear from Bro. John at no very distant day. Sr. Hart keeps the hotel, but at present is in deep water owing to the sickness of her husband. Sr. Pitkin, who is a sister of the wives of I. N. and Alfred White, also lives here. With these noble saints back of the meetings with their influence and prayers we hope to do some good.

I am alone now, but expect help soon, either from Bro. Hand or some other. Am expecting Bro. Hills up several times, as he only lives fifteen miles away, and I understand is at liberty in the evening and on Sundays.

To-day's *Herald* containing the minutes of the Eastern Iowa district leaves out some very important items which should appear, whether the fault of the secretary or typo I am unable to say—the recommendation of Bro. C. G. Dykes for ordination as a priest and denying the request of the apostolic branch for the ordination of Bro. J. W. Wilson to the office of an elder. The same minutes might have said that Bro. C. E. Hand presided at that conference. Our secretary is very busy on the farm, preparing to take the field, and in his hurry, I presume, overlooked these items. I only mention them to give honor to whom honor is due.

Being so near the proposed new territory between the Des Moines and Eastern Iowa districts at this writing, it would be easier for me to visit any part of that territory now than at any other time. Therefore if there are any saints or friends in either Bremer, Blackhawk, Buchanan, Linn, or Johnson counties, who wish preaching or know of any opening where good could be done, I would be pleased to hear from them. I have not seen the necessity of writing a pastoral yet, nor could I well do so and give my permanent address, but will say this much. It is probable that Bro. Lambert will require a report from all the local force of the district next spring; therefore it will be necessary for each one to keep a strict record of all his ministerial labors. This applies to elders, priests, teachers, and deacons; and that our report may at least be much better than last year it will be necessary for each one to strive harder than ever before to *do something*. Let the elders and priests, so far as they can without neglecting the branches too much, push out into new fields and get the work before the people. That will give the teachers and deacons a chance to labor more in the branches.

It will be well for the branches to encourage these new beginners by their presence and prayers. Every one must have a beginning. If the branches encourage the beginners, they might become bright lights in the church. They will at least do much better than if criticised and ridiculed and otherwise discouraged. This work is the Lord's and the office of a teacher or deacon is as much of the Lord as the office of an apostle. Those therefore who place discouragements in the way of these lesser officers are doing nothing less than fighting against God. Let us encourage one another, then, and all work *together* for good.

J. W. PETERSON.

INSPIRATIONS OF LIBERTY.

"On songs of jubilee,
Breathed from the lips of suffering slaves set free,
By breaking every Cuban's captive chain;
By bidding Asia's isles rejoice again,
By war for justice, liberty, and peace;
Content when tyranny is crushed to cease,
Thus with mine heel on thy proud neck, O Spain,
Thus will I raise the Maine."

—Mr. Tudor, Iowa.

CONCERNING the natives of the Philippines, the historian says we know something of the cruelties of the Spaniards in Cuba, but they are not to be compared to those in the Philippines, where often the old inquisition methods are still employed. To use his words, "The coming of the United States forces must be to these poor people as if the heavens opened, and an angel of peace and mercy descended." He says that for centuries they have been in a condition worse than slavery, and yet have shown "a knowledge of the rights of man and a capacity to appreciate the boon of freedom."

We are reminded of remarks made in a recent discourse by Elder Joseph Luff, one of which was that the events now transpiring prove the fulfillment of the prophecy: "It shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war;" that this revelation refers to the 'downtrodden of Cuba and the Philippines, as well as to the now liberated slaves of the South.

Also are recalled the earnest and soul-stirring words of Elder I. N. White, who, just previous to his departure for distant fields of labor, related a vision which he had seen a short time ago, and it was in regard to the present and future conditions of the nations. The Almighty, he declared, was allowing fear to seize the hearts of men, and the nations also; causing them to look with awe and wonder upon this nation; not that it is so very great and formidable, but he has designed from the beginning that this republic shall be dedicated to the loftiest principles of government; and that, as was shown to him, it shall be a consecrated land where, in his own good time and according to his great purposes, will be built a holy city—Zion—the pure in heart. This accords with the revelation given to the elders who were commanded to go to the West to carry the gospel, that "the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion."

On a previous occasion Elder White stated that the Lord was moving upon the nations, and opening the way for the islands of the sea to be disenthralled, and when Cuba should be free he would be ready to go there and tell them that God had sent the angel messenger to proclaim to them the message of life and salvation.

President McKinley's reply to the recalled Brazilian minister, about to take leave for Portugal, was pertinent when he referred to this republic as founded "on the immutable basis of union, justice, self-control and charity toward all." The reply of the courteous diplomat was also significant. He said: "My heart and sympathy will be with your noble people, and with the standard-bearer of republican America, who is advancing the

outposts of human freedom into the last entrenchedments of the past."

As the British view it: "Americans may not be acting like angels, but are obeying a wholesome and legitimate instinct in saying that they will not tolerate Armenian massacres or worse at their very doors."

As the Germans view it, old Europe is now shaken to its foundation "by a new power,—no militarism, no huge fleet, yet a mighty element power."

The American motto is: "For our cause, it is just."

"Nor is he far astray, who deems,

That every hope which rises and grows broad,
In the world's heart by ordered impulse streams
From the great heart of God."

—James Russell Lowell. C?

BOSTON, Mass., June 23.

Editors Herald:—This writing finds me at home, about prepared to start for my new field of labor—California; and by the time this reaches you I will likely be on my way, as I expect to start the 29th.

For over twenty-five years I have been associated with the church work in the East, during which time a generation of young saints has grown up, about all of whom I have known from their childhood. Many of the older generation have passed away. With about every Latter Day Saint family in New England, and also Nova Scotia, I have broken bread at their tables and slept in their "spare rooms."

It is with no ordinary feelings that one detaches himself from the association of the best years of his life. It is not possible for any other people on this earth to know me as well as the saints of New England. We have fought the battle of life together, with foes without and sometimes within and among ourselves. Doubtless there are good, tried, and true saints on other parts of this terrestrial ball; but better ones no dispensation of God ever had than those whom I have here in my native land.

It was of grand old New England that primarily the poet, S. F. Smith, sang:

My native country, thee—
Land of the noble, free—
Thy name I love!
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above.

I was baptized in California and a few months afterward started for the East to make my parents a visit, then to return; but little did I think of the time that would elapse. I now go back not as a beardless boy, but a man "with blonde among the raven." I feel, however, a freeness going to the new field that helps one to break away from the older environment.

"I go devoted to his cause,
And to his will resigned;
His presence will supply the loss
Of all I leave behind.
His promise cheers the sinking heart,
And lights the darkest cell."

Since I last wrote for your columns I have labored in interesting fields, principally Oswego County, New York, where in the early days of gospel work Elder James Blakeslee labored so successfully. Those

that remember him now though are few and aged. The work of restoring the "waste places" seems to apply to missionary fields as well as to particular spots called stakes. I have more than once followed in the wake of the early missionaries and recognized the hand of God in their work.

At Vermillion live Bro. Geo. and Jay Whitehead, whose parents were members in earlier days and with whom I made my first advent there and was kindly cared for. The principal point of labor was at Palermo, some five miles away, where I had the use of the union church during my three visits. I found a class of people who had been praying for divine light and who had discernment enough to recognize it when it came. The results are that sixteen were baptized, and prospects are bright for more to follow. Of course the usual tactics used by Satan when his dominion is invaded were freely indulged in, and while they are new and strange to the new ones just hearing first principles, they are old and stale to the soldiers of the cross, who like Paul, "are not ignorant of his devices." There is a sort of a monotony to Satan's wiles in the main, for he is the same old "father of lies" wherever you deal with him, and can't seem to get out of that rut.

He has, however, become quite adept in using men of the clerical cut to do work for him. Too bad these men will allow themselves to descend to such level! The people in Oswego County who have obeyed the glad tidings are among the best citizens there.

I preached also at Vermillion, in the home of Mr. Keller, and from there was invited to use the hotel hall by the kindness of the lady who owns it, while the local church across the street, which is supposed to be dedicated for the preaching of the gospel, was refused by the local preacher.

At Pennellville I used the Universalist church and had interested audiences. An excellent field is now open in that part of the county, and I would like to have stayed and continued the work, but conference orders otherwise.

Previous to going to the above places I called at Manchester and visited the Hill Cumorah, where that mighty battle between the Ancient Nephites and Lamanites was fought, ending in the destruction of the former. It is certainly an excellent place for such a purpose and shows generalship on the part of the Nephite leader, who was then on the defensive. The lack of proper information among the people now living around the hill concerning the history of the early days of the latter-day work there is lamentable. Their principal source of knowledge or lack of knowledge is from Pomeroy Tucker, whose book is now about obsolete. During the past few years quite a pilgrimage from the people out west have been made there.

I went from there to Palmyra, and called on Mr. Pliny Sexton, a banker, who has the first copy of the Nephite record that came from the hands of the printer. It is unbound and the leaves mostly uncut. It is the copy preserved by Major Gilbert, and through him to Mr. Sexton. I heard of it through some of the Utah people that I met in Penn-

sylvania. I was anxious to talk with him and inform him in regard to the heresies of Utahism. He treated me very cordially and expressed appreciation of my visit. He is a brainy and liberal-minded man that benefits one to converse with. He prizes the copy he has and when any doings relative to town affairs are on, he has it on exhibition. His father, who was of Quaker origin, lived around Palmyra and knew the Seer and his family. Some fine day that section must be treated to a proper rendering of the religious movement that had its rise there and has since blessed so many of earth's children.

I would like very much to have the opportunity to do such delightful work when it pleases God to have it done. It is gratifying to feel that truth has nothing to fear or be ashamed of, and that there is no place in heaven or on earth where it dare not go because of any weakness in itself. By and by the mists will clear away, light and truth dominate; for the "eternal years of God are hers." So we can labor on with strong assurance of its final success.

Sincerely,

F. M. SHEEHY.

WESCOTT, Neb., June 22.

Editors Herald:—I am in the field, doing the best I can to advance the good cause. Am glad to say that church interest is good in these parts. I have visited a few new places recently, and have found some that seem willing to hear the truth. All things considered, I think the work is moving onward here.

I note with pleasure the deep impressions made by Brn. J. W. Gillen and D. M. Rudd here in their plain and powerful declaration of the truth. May the Lord bless them. Those wishing our assistance, please address me at Wescott, Nebraska.

Yours in bonds,

C. W. PRETTYMAN.

COLDWATER, Mich., June 20.

Editors Herald:—Yesterday morning I listened to one of those beautiful sermons that you don't hear every day; it was so gentle and so clear, so high and so grand; yet it fell on the audience like a gentle rain.

After the sermon we went to the Coldwater River and in its clear and pure water your humble servant baptized a promising young man and a beautiful young lady. The sermon, and the baptism, and the confirmation, were made grand by the gentle presence of the Spirit. The sermon was preached by Bro. Leonard Scott.

I have been kindly received by old neighbors in every place that I have been.

S. V. BAILEY.

Conference Minutes.

DECATUR.

Conference held at Hiteman, Iowa, June 11 and 12; R. M. Elvin president, B. M. Anderson secretary. Branch reports: Lucas 163; loss 3. Pleasanton 103; loss 1. Wirt 37;

gain 2. Greenville 50. Centerville 43; loss 2. Allendale 92; loss 2. Davis City 82; gain 6. Leon 46; loss 2. Lone Rock 92. Lamoni 1,291; gain 42. Hiteman 55; loss 6. Net gain for the district 34. Ministry reporting: A. H. Smith, of the Presidency; J. R. Lambert, of the Twelve; High Priests R. M. Elvin, A. S. Cochran, H. A. Stebbins baptized 2, J. S. Snively baptized 1; R. S. Salyards, of the Seventy, baptized 1; Elders H. N. Snively baptized 2, J. Wahlstrom, J. A. Gunsolley, T. R. Allen, M. D. Lewis, G. W. Thorburn, J. Allen, J. W. Loach, T. J. Bell baptized 4, his report came to hand too late to be read in conference. Priests A. B. Hanson, D. E. Daniels, W. T. Shakespeare, N. Lovell, J. Wilkinson, M. Taylor, J. T. Williams, J. Lovell; Teachers W. E. Evans, J. Richardson; Deacons J. T. Williams, J. J. Griffiths. Elders' courts reported in the cases of G. W. Roberts, of the Allendale branch, B. F. Melvin, of the Wirt branch, and John Barrett, of the Lone Rock branch. The findings in each case were adopted, and the recommendations were referred to each of their respective branches for final action. Bishop's agent, David Dancer, reported: Balance on hand February 4, \$38.02; received \$369.98; paid out \$839.72; due agent, June 8, \$431.72. The following communication was also read:—

LAMONI, Iowa, June 8.

Bro. President of the Decatur District and conference assembled, Hiteman, Iowa; Dear Brethren:—You will notice by my report that the Decatur district is in debt to me a little over \$400, which I have advanced for the support of elders' families and a few others. There is a great deal of money due other families.

I cannot advance any more for some time, and I am in hopes the district will be able to pay this indebtedness to me at an early date.

Your colaborer,

DAVID DANCER.

The secretary, in his report, stated that it had been reported to him that two members of the Cainesville branch had joined other churches, whereupon a committee was appointed to investigate the matter. H. N. Snively, J. A. Gunsolley, James Allen, committee. The committee appointed at last conference to acquaint the Lucas branch with the status of B. V. Springer reported having done its work. The district Sunday school association reported. The committee appointed to solicit funds for the Bluff Park reunion reported no money received. The following resolution which was referred to this conference from February conference was adopted: "Resolved, that officers of branches whose labors are reported to their branches, shall not hereafter be required to report to conferences of this district, unless they have performed labor outside of their respective branches, provided that this action shall not be so construed as to prevent branch presidents or other officers from reporting the conditions of their branches." The rules of representation also having been referred to this conference was postponed indefinitely. Bro. Elvin having been appointed to another field of labor by General Conference, resigned his office as president

of the Decatur district, which was accepted by a standing vote of ten for and eight against. It was then moved and seconded that the district be left in care of the missionary in charge until next annual election of officers of the district. Carried. H. N. Snively was appointed a missionary in the district. On Sunday morning the new and substantial church building was dedicated; sermon by Patriarch A. H. Smith. A collection was taken up to defray incidental expenses in connection with the dedication. Preaching by H. N. Snively, J. R. Lambert, and R. M. Elvin. A good time was had throughout the conference. Adjourned to Davis City some time in October, date to be given later in notice through the HERALD.

LITTLE SIOUX.

Conference met at Magnolia, Iowa, June 11. Branches reporting: Union Center, Magnolia, Persia, Little Sioux, Missouri Valley, Logan, Woodbine. Ministerial reports: J. W. Wight, C. Derry, G. Montague, J. F. McDowell, J. F. Mintun, A. M. Fyrando, F. E. Cohrt, S. B. Kibler, F. Hansen, R. Farmer, J. Emmerson, D. Maule, A. A. Baker, D. R. Chambers, Oscar Case, Hubert Case, B. L. Lewis, D. Lewis. Priests: E. Hall, R. A. Ballantyne, R. Chambers, W. T. Fallon, S. H. McDonald. Teachers: E. C. Outhouse, C. M. Wilder, J. S. McDonald, A. Hight. Spiritual report of branches showed general improvement. Bishop's agent, A. M. Fyrando, reported: Due church March 1, \$20.73; receipts, \$553.08; paid out, \$478.93; due church, \$94.88. Audited and found correct. A communication from Galland's Grove district was read, requesting the co-operation of Little Sioux district in procuring the removal of the General Reunion to Galland's Grove district, providing a suitable place was obtained. By motion it was decided to grant request of said district. The resignation of Bro. J. C. Crabb, as district president was called up; resignation accepted, and vote of thanks extended for faithful services done. A. M. Fyrando was chosen district president, Sr. Lenna Strand secretary. A. M. Fyrando was sustained as Bishop's agent. Arrangements for two days' meetings were left with district president and missionary in charge. Tent work was placed in charge of missionary in charge and district president. Branch presidents were instructed to collect funds for tent expenses. One social service was held. Preaching by Hubert Case, G. H. Hilliard, and J. F. McDowell. Adjourned to Little Sioux at call of president.

NORTHEASTERN KANSAS.

Conference convened June 4 and 5, at Scranton, Kansas; Phineas Cadwell president, J. Arthur Davis assistant, J. W. Burns clerk, W. C. Cather assistant. Branch reports: Topeka, Atchison, Fanning, Scranton, Centralia. Ministry reporting: J. T. Davis, J. Arthur Davis, W. C. Cather, J. W. Hudgens, J. B. Jarvis, W. Menzies, A. Cherry, H. Parker, J. Baillie, J. W. Burns, J. Patterson, W. S. Pender, H. Green, W. Gurwell, A. L. Gurwell, C. E. Guinand, W.

H. Mannering, N. Johnston, N. S. Dunnington, J. Cairns. Bishop's agent, John Cairns, reported: On hand last report \$43.35; received \$107.35; paid out \$115; balance \$35.70. Audited and found correct. District treasurer, J. W. Burns, reported: On hands last report \$12.29; expense, correspondence, 40 cents; leaving a balance \$11.89. Total indebtedness \$18.20; liabilities \$6.31. Tent fund soliciting committee reported total collected \$80.80. Tent purchasing committee reported the cost of tent \$63. Phineas Cadwell offered his resignation as district president; was not accepted. The tent purchasing committee was authorized to purchase lights, seats, and such other articles as are necessary for the running of the tent. The missionary in charge is to have full control of the tent to be used in the Northeastern Kansas district. Resolved that this district sustain a continued tent fund, for the purpose of sustaining tent work and its auxiliaries. The fund obtained to be gotten by donations, and collections from time to time in the branches. The same to be forwarded to the missionary in charge of tent, through the mediumship of John Cairns and Phineas Cadwell. W. C. Cadwell was chosen assistant president of district. The district officers were all sustained. The resolution passed by last conference to hold a reunion in this district was reconsidered, and the following was passed: Resolved that this district hold a reunion at Centralia, and invite the Northwestern district to meet with us. J. T. Davis, J. Arthur Davis, and W. C. Cather were the speakers. Four were baptized during conference. Adjourned to Panning at call of president.

MOBILE.

Conference at Theodore, Alabama, June 4; W. L. Booker president, J. L. Booker secretary. Ministry reporting: Elders M. M. Turpen, W. L. Booker, F. P. Scarcliff, C. I. Carpenter, G. T. Chute, G. W. Sherman; Priest T. W. Smith; Teachers David Goff, D. W. Tillman, J. R. Powell, J. L. Booker. District treasurer reported: On hand 31 cents; paid out 50 cents; due treasurer 19 cents. Bishop's agent requested committee to audit books and accounts. Tent committee reported \$117.50 collected and expended in purchase of tent and fixtures, including material for one hundred folding canvas seats. Report accepted and committee released. M. M. Turpen, W. L. Booker, and F. P. Scarcliff were appointed a committee to have charge and control of the use and disposition of the gospel tent according as wisdom may direct. Report received from Sunday school convention, which was read and placed on file. Reports were received from Perseverance, Theodore, Three Rivers, and Bluff Creek branches. Perseverance needed corrections and was referred back. Auditing committee reported that W. L. Booker, since his appointment as Bishop's agent up to the present date, has received \$113.54 and has paid out \$95, leaving a balance of \$18.54 on hand. Report accepted. Upon request of Bro. Scarcliff a court of elders to adjust difficulties in his branch was appointed. The president was requested to

appoint two days' meetings in the branches and different localities in the district, and to name the dates and speakers. Officers elected: F. P. Scarcliff president, C. I. Carpenter assistant, J. L. Booker secretary and treasurer, W. L. Booker sustained as Bishop's agent. Collection of 67 cents taken for district treasury. Votes of thanks were tendered retiring officers for past services. Adjourned to Bay Minette, Alabama, October 1, at ten a. m.

ST. LOUIS.

Conference convened in St. Louis, Missouri, June 18. R. T. Walters president, R. B. Trowbridge secretary pro tem. Branch reports: St. Louis 294; 4 baptized, 3 removed, 3 expelled, 2 died. Belleville 58; 3 received by letter. Cheltenham 41; 2 baptized. Whearso 68. Ministry reports: Elders J. S. Parrish, J. G. Smith, W. O. Thomas, J. C. Hitchcock, R. Archibald, J. E. Betts, Sen., N. N. Cooke. Teachers: J. J. Billinsky, J. A. Swift. Priest G. F. Barraclough. Report of district tent committee: Balance last report \$1.01; collections \$6.84; total \$7.85. Report accepted and committee continued. Hereafter branches of St. Louis district to be represented at district conference by delegates. Bishop's agent's report: Balance \$108.17; received since \$242.82; paid out \$300.80; due church \$50.19. College fund of \$6 paid to Bishop Kelley. Saints' Home fund: collection of Oak Hill Sunday school, \$1.12; paid to Bishop Kelley. Audited and found correct. District officers to be elected for six months instead of a year. District officers: R. Archibald president; H. Roberts vice president, J. G. Smith secretary. Sunday, preaching morning and evening by R. T. Walters; sacrament, prayer, and testimony in the afternoon. Adjourned to Belleville, Illinois, September 24 at 2:30 p. m.

NORTHEASTERN ILLINOIS.

Conference convened at Mission, Illinois, June 11. Elder J. H. Lake president, district president F. M. Cooper his associate. Mission reported 128 members, Ladd 15, Wilmington 65, Plano 193, Sandwich 81, West Pullman 35, Piper City 25, Chicago 132. H. Southwick was elected district president, W. Vickery assistant, E. E. Johnson secretary. F. M. Cooper offered his resignation as Bishop's agent, and W. Vickery was recommended as his successor. The following brethren reported: High Priests J. M. Terry, W. Vickery, C. G. Lanphear; Seventy F. M. Cooper; Elders G. H. Henley, W. Strange, A. J. Keek, F. Earl, H. Southwick. Priest G. F. Howard. Bishop's agent reported: On hand last report \$153.55; receipts \$266.43; expenditures \$403.26; on hand \$16.72. This was one of the most peaceful and spiritual conferences held in the district for years. Adjourned to West Pullman second Saturday and Sunday in September.

SOUTHERN WISCONSIN.

Conference convened at East Delavan, June 4; J. H. Lake president, W. A. McDowell assistant, J. O. Dutton secretary.

Branches reporting: Oregon, Janesville, and East Delavan. Ministry reporting: E. M. Wildermuth, C. H. Burr, W. A. McDowell, W. P. Robinson, J. Blackburn, J. T. Hackett, H. Southwick, O. N. Dutton, C. C. Hoague; Priest L. Houghton; Teacher F. M. Ball; Deacon J. O. Dutton. Bishop's agent, C. C. Hoague, reported, and report audited. District treasurer, J. O. Dutton, reported and referred to auditing committee. W. A. McDowell reelected president, W. P. Robinson vice president, C. C. Hoague sustained as Bishop's agent. J. O. Dutton secretary and treasurer. All officers elected for one year. Resolution in regard to the delegate system was laid on the table indefinitely. The gospel tent was placed in charge of E. M. Wildermuth, and he choose assistant. Sunday morning prayer and testimony service in charge of C. H. Burr and Peter Muceus. Preaching by E. M. Wildermuth, J. H. Lake, and W. A. McDowell. Sacrament and testimony meeting in charge of H. Southwick and W. P. Robinson. Three were baptized. Adjourned to Janesville branch, September 24 and 25.

Sunday School Associations.

FREMONT.

Convention met at Farm Creek, Iowa, June 2. The district superintendent not being present, general superintendent, T. A. Hougas, presided. After appropriate opening exercises, "The General Association hand" was presented by T. A. Hougas. Paper, "Training work, superintendents and teachers," was read by Sr. Emma Hougas. Followed by "Sunday school newspaper," now a permanent and interesting feature of our convention work, edited by Bro. Roy Epperson and Srs. Anna Gaylord and Perla McClenahan. District superintendent J. Roberts, having arrived, gave a short talk. Morning social meeting in charge of D. Hougas and I. M. Smith. Short talks by Srs. Blanche Andrews, Emma Hougas, and Brn. T. A. Hougas, J. Roberts, D. Hougas, I. M. Smith, and G. F. Skank. At ten a. m., teachers' meeting work was taken up and conducted by Bro. A. Badham. Paper, "Habits of work," written by Sr. M. E. Pace, read by Sr. Merle Gifford, followed by discussion. Short talks on "Is it easier to form bad habits or good ones?" were made by Brn. J. Roberts, I. M. Smith, A. Badham, and T. A. Hougas. After opening exercises in afternoon, the subject of "Incentives" was taken up by J. Roberts, he making good use of blackboard for outlines; many good thoughts were gleaned. Reports of schools and superintendents were read. Normal work of superintendents and teachers was considered. Paper, "How to reach those who do not attend conventions," by Ethel Skank, was read and discussed. Treasury report was read. Secretary's bill of \$1.10 was allowed. J. Roberts' bill of \$1.90 was allowed. Officers of district in consultation with General Superintendent were authorized to prepare work for camp meeting, if one is held in the district this summer. Col-

lection of \$1.84 taken. Paper, "Suggestions for improvements," was read by Ida L. Skank. Evening, temperance program: Prayer, Bro. H. Kemp. Temperance anthem by Merle Gifford, Emma Hougas, H. Gamet, and T. A. Hougas. Chalk talk, T. A. Hougas. Recitation, "Story of Lizzie," Merle Gifford. Song, "Speak Gently." Chart, "Straight gate and broad way" was presented, followed by male quartet, "Two paths," by T. A. Hougas, J. Roberts, H. Gamet, and Alma Gaylord. Adjourned to Thursday evening preceding district conference.

DECATUR.

Convention of Decatur district Sunday school association convened at Hiteman, Iowa, June 9, at eight p. m. Oscar Anderson assistant district superintendent in charge. The evening session was in charge of the Hiteman Sunday school. They gave a musical and literary entertainment. A paper on Religio work by J. A. Gunsolley was read by Oscar Anderson at this session. The following day three sessions were held for prayer, business, and institute work. The secretary being absent, Nephi Lovell was elected secretary pro tem. Superintendent W. B. Paul and Secretary W. A. Blair reported by letter. Ten Sunday schools reported; namely: Lamoni, Leon, Davis City, Lone Rock, Greenville, Hiteman, Allendale, Spring Valley, Andover, and Pleasanton. W. A. Blair secretary, and Israel A. Smith treasurer, being out of the district sent in their resignations, which were accepted, and C. France of Lamoni was elected secretary, and John Lovell of Davis City elected treasurer. The time and place for holding next convention was left to the district officers and the superintendent of the school where the convention will be held. They are also to provide for the program. By request of the one in charge R. M. Elvin was asked to provide for preaching services for the evening. He did so, J. R. Lambert was chosen, who addressed the audience.

POTTAWATTAMIE.

Association at Underwood, Iowa, June 11, 12; Superintendent Julia E. Hansen in charge, Jennie E. Scott secretary. School reports: Council Bluffs, Crescent, Underwood, Hazel Dell, Grand View, and Carson. Enrollment in the district 360. Reports of district officers, schools, and teachers were read and approved. Grand View Sunday school petitioned for privilege of joining the association, which was cheerfully granted. Sr. Emma E. Currie chosen district librarian. Hereafter we begin our reports with convention and close Sunday preceding the following convention. Papers read on the following subjects: "Newspaper," by Council Bluffs Sunday school. "Duties of superintendents," by Paul Hanson. "How to keep the young man in the Sunday school," by Bro. Benson. "Primary work," by Emma Currie. "Duties of secretaries," by Jennie Scott. Literary entertainment in the evening. Sunday morning Bro. T. W. Williams delivered his farewell sermon before going on mission to

California. Adjourned to Carson, October 1, 2, unless it conflicts with Woodbine reunion, if so the district officers are granted privilege of changing the time.

LITTLE SIOUX.

Sunday school convention met at Magnolia, Iowa, June 10. Officers present: D. R. Chambers superintendent, N. E. Ballantyne treasurer, and Lenna Strand secretary. Schools reporting: Woodbine, Missouri Valley, Logan, Little Sioux, Mondamin, Persia, Union Center, East Union Center, Pleasant Valley (Woodbine), and Magnolia. Bro. D. R. Chambers offered his resignation as district superintendent, which was accepted, and Bro. J. F. Mintun was chosen to fill vacancy. Treasurer's report: On hand last report \$1.06; received since \$1.25; on hand \$2.31. The committee on drawing up a form for summarized report of officers and teachers of schools reported. Their report was adopted and the secretary authorized to have the blanks published. Blackboard review by A. M. Fyrando. Paper: Is there a limitation to the progressive movement of Sunday school work? If so, Why? Alice Case. Subject for discussion: Can a Sunday school teacher be properly qualified without attendance upon convention work? The district officers were appointed as program committee. Spiritual condition of schools reported. Question box. Social service. Adjourned subject to call of program committee.

CONVENTION NOTICES.

Philadelphia district Sunday school association will convene at Baldwin, Maryland, July 9 and 10; business session on the 9th at 7:30 p. m. E. B. HULL, Sec.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 8.

May 16.—ELDER WILLIAMS' SECOND SPEECH.

He tried to infer that he had nothing to do. He could have proven an *alibi* if my argument so far was impregnable. Elder Bays places himself against facts. Christian philosophy was not popular, and Jesus said it would not be popular; he said "few there be that find it." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "Ye shall be hated of all men for my name's sake." (Matt. 7:14; 5:11; 10:22.)

Did Galileo in one hundred years become popular? Yet he wonders why the Book of Mormon in seventy years has not become so. No position ever taken by men has gained much more rapidly than did the Book of Mormon. In about fourteen years about two hundred thousand persons accepted it. Those who professed to believe it and who did not brought a stigma upon it, or many more would believe it to-day.

I read just what the Christian minister said and made no comment upon it. I am glad he has concluded garbled statements must cease, heartily glad of it. He had better wait till he finds what I am afraid to de-

fend before he says anything about what I am afraid to defend.

I referred to the Eastern Continent as the place they started from. I will show you where they came to. He refers to the river Laman and says it can't be found. Several places mentioned cannot be found. Some places where rivers have been are now sand bars. Besides this, nations change the names of rivers. White men placed their own names upon places and rivers they discovered in America. Lehi was in a new country, and gave these places new names. United States history is false because we can't find rivers and seas by the same names as they were called by the Indians. R. G. Ingersoll decides upon the validity of the Bible in the same manner as Bays does the Book of Mormon.

He says for them at that time to talk about south southeast does not make good nonsense. They were expressing facts. Could they not express a fact as to direction without a compass? Compass did not make south southeast. Directions already existing is why the compass was made.

He says if I am charged with a crime it becomes my duty to prove I am not guilty, without the question of a doubt. He said I could prove my whole case, and all he had to do was to say, "Taint so." No judge or jury would ask that a case be proved beyond the shadow of a doubt.

He thinks I am trying to apologize for weaknesses in the Book of Mormon. I spoke of how infidels tried books that claimed to be sacred, by trying to point out their weaknesses. I am willing that Mormonism be tried by the Bible, and that the same rules used to prove the Bible true be used to prove the Book of Mormon true. You see it makes some difference with some what is being tried.

Yes, there is a calamity in the Christian Church, for if Bays is telling a truth, Braden is telling a falsehood. But it does not seem to matter with the Christian Church. They recommend both Bays and Braden with their different stories to down Mormonism, and say, "Sick 'em!" I would think it would be more honorable to call off one of the dogs. Pardon me, I will change the word "dogs" to "hounds." If one is telling a truth the other is telling a lie, that is all. The Christians should indorse one or the other, and let go of the other one.

Acts 17:22-28 shows that God would scatter the nations of men upon all the face of the earth. This would include all the habitable part of the earth. The object of so scattering the race was that they might feel after God if haply they might find him.

Genesis 11:6-9 shows that at the tower of Babel the people were scattered on all the face of the earth, their language being confounded. I referred to Jared and others coming to "the promised land." If God scattered the people at this time upon all the face of the earth, their sons must have come to this land, hence we conclude that some came to the Western Continent. To carry out the proper object those coming here would find God, and it would be in harmony

with truth and justice for a record to be kept, and it is in harmony with facts. I shall show by unquestioned testimony that a people came to this land.

(Josiah Priest's work was introduced, but before anything was read an objection to the introduction of archaeological evidence was urged by Elder Bays, and nearly an hour was used in arguing the question, during which argument Bro. Williams read from a letter of Bays' to him written while arranging for the debate the following: "As to Rule 9, [as submitted by Williams to Bays] it is rendered superfluous and unnecessary, as my 7th rule provides that 'either party may bring evidence from whatever source *he may deem proper,*' etc." That means external and internal evidences, *including archaeology.* What can any reasonable, fair-minded man ask? Even after this was read Elder Bays held out against archaeology being introduced. But the chairman ruled in substance as follows: "The Book of Mormon exists. It claims to be a record. A record of what? You will proceed, Mr. Williams."—J. F. M.)

Josiah Priest in his book on American Antiquities presents a picture from a plate taken from Baron von Humboldt's volume of Researches in Mexico representing the flood and confusion of languages. On page 199 of this edition I read: "The tradition commences with an account of the deluge, as they had preserved it in books made of the buffalo and deerskin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son. They began by painting, or as we would say, by telling us that Noah, whom they call Tezpi, saved himself, with his wife, whom they call Xochiquezcal, on a raft, or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this deluge were born dumb. Is not this the confusion of language at Babel?" Josephus, chapter 5, Book 1, says: "After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they lighted upon, and unto which God led them. . . . There were some also who passed over the sea in ships." The opposition must show how they came in possession of this information or accept the fact that they were descendants of those who came from the tower of Babel and had knowledge of the flood. The Book of Mormon says these people who first came to this continent came direct from the tower of Babel. How could the boy Joseph Smith know that the people who had formerly been upon this continent came from the tower of Babel? Book of Mormon also says they came to a land of many waters. Coming to the eastern part of Central America they would be presented with such a land. A land of islands and peninsulas, of lakes and rivers.

Hon. Hubert H. Bancroft in Native Races of the Pacific States, volume 5, pages 10-16, says: "Noah's ark, says Ulloa, gave rise to a number of such constructions; and the ex-

perience gained during the patriarch's aimless voyage emboldened his descendants to seek strange lands in the same manner. Driven to America and the neighboring islands by strong winds and currents, they . . . peopled the land. . . . Sigüenza . . . conjectured that they "left Egypt [Babylon] for America shortly after the confusion of tongues. . . . Clavigero considers it proven by the native flood-myths and traditions of foreign origin that the Americans are descendants of Noah. He quotes the [Toltec] tradition of Votan, who is declared to have been closely connected with the Babel-builders."

If you throw away the Book of Mormon, you do away with the Bible and archaeology also.

There was evidence of the rainbow in the traditions of the ancient inhabitants of America.

ELDER BAYS' SECOND SPEECH.

Well, after the contest we will proceed. While I bow gracefully to the ruling of the chair, yet I believe he ruled wrong. All I called the point of order for was to teach these brethren a lesson, how to word their propositions after this.

I don't care anything about archaeology. Anyone acquainted with archaeology knows there was a civilization here, but educated men differ as to who came here.

I don't think Jonah was any more uneasy in the whale's belly than Williams has been to-night.

Williams says it is Braden vs. Bays, and for the Christian Church to call off one of the dogs. I don't care which is called off.

Acts 17:22-28 says all nations were in all the earth. I accept that. They were to feel after God and find him. Conceded. Does it follow that God has revealed his will to all these nations? He tries to infer that all received a special revelation. This is only assumed. If to the ancient inhabitants of America God revealed his will, it would by the same argument prove that he had revealed his will to ancient inhabitants of Australia, also of Africa. Does he argue that God will reveal his will, then he must find a record; to prove his position correct, he must prove a record has been found claiming that He did reveal his will in Australia and Africa as well as here.

I read lately of great stone heads being found in Australia.

He assumes that Jared came to this land. Find a statement that they came west, to America. Can't find that they came west, or went in any other direction. He can't show they came to America. He must show they came to America to prove his contention.

Book of Mormon says they went in a south southeast direction and finally came to the promised land. That would take them to Australia. They would have to go north or northwest to reach America. It is all assumption that the Jaredites came to America. It is very true that people came here or were created here. He has not proved that this has any relation to the Book of Mormon. The same argument would prove that they left the tower of Ba-

bel and came to Australia. Can he tell where they came from to the Society Islands?

He reads Josephus, Book 1, chapter 5, that some passed over the sea in ships and inhabited some of the islands, and concludes the Book of Mormon is true. This is logic.

Priest only refers to a tradition among the American Indians of a flood, and he says if they came from the tower of Babel we can account for their having this tradition. This does not prove the Book of Mormon a true record. This tradition says children were born dumb, and Priest says this was the confusion of tongues. It is but Priest's speculation. Other learned men speculate differently. Some say they came out of Asia by Behring Strait. I am going to let these brethren proceed with such argument. I will not anticipate them.

He says fifty heads of families came from tower of Babel to Western Continent. Let him show what language they used, and I will show it is false. No evidence of the Hebrew or Egyptian language being used.

Let's see about Lehi changing names of rivers and seas. He seemed to know about the Red Sea two thousand years before Christ. Mormon used the term Red Sea. There is no river flowing into the Red Sea from the east side; the streams are on the west side, hence Book of Mormon is wrong. There is not a stream on the east side that I can find. Probably Williams will find it.

We don't know from the history in Book of Mormon where or how they went or in what direction. It don't claim that they came west or east.

The Bible is the basis of argument. I have now answered all the affirmative arguments. Now I will introduce negative argument. All the prophecies, Williams will say, point to America. I will anticipate some of them. Genesis 48 refers to Jacob blessing Ephraim and Manasseh, and they say it points to America; that they came over the sea or wall spoken of in Genesis 49:22-26, where is recorded the blessing of their father Joseph. This they will say points to America. Every time they read the Bible they claim it points to America. Isaiah 29th chapter also points to America, yet they were afraid to put America in the proposition. This claim for these prophecies is all assumption. All the archaeological and Biblical evidences he will present are based upon his exegesis, and not upon any positive statement. They will prove that mounds, etc., are found here, but will they prove who put them here? Because ruins of cities are found proving cities were built, they assume the Book of Mormon is true. They will have to prove that the people who built these cities came from Palestine. Tell us what language was spoken and written. He will have to prove that this continent was inhabited by that people, and that these same people built these mounds and cities in ruins. You can't locate a single city by the Book of Mormon. Find a city built by those who came from the tower of Babel. He must find where they are by the Book of Mormon. They have tried hard to locate it. They

have tried hard to locate the River Sidon, but they can't locate it. They can't locate one of these cities so you can recognize where it is. They have a committee who have for the past two years or more been preparing charts and maps to show how the people came here. They may have one here.

I suggest these Bible passages so you will have them in mind when he refers to them.

He said I said he must prove his points beyond the possibility of a doubt. The law says a claim must be proven beyond the possibility of a reasonable doubt.

MAY 17.—ELDER WILLIAMS' FIRST SPEECH.

Remember the affirmation I have made. I have been adducing evidence to the claims of the Book of Mormon by the Bible and archaeology. I was locating the first colony that came to this land. The ancient inhabitants had a tradition that they came from the tower of Babel at the time of the confusion of languages, and they knew of the flood. John T. Short says, "According to tradition, Votan came from the East, from Valum Chivim, by the way of Valum Votan, from across the sea, by divine command, to apportion the land of the new continent to seven families which he brought with him."—North Americans of Antiquity, pp. 203, 204.

Priest says, "There were fifteen heads or chiefs of families which were permitted to speak the same language," who were the first settlers of this continent. It is also claimed by these archaeological writers that tradition points to the fact that Votan was a grandson of Noah. John T. Short says: "They say that Votan, the grandson of that respectable old man that built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice which was to reach up to heaven, went by express command of the Lord to people that land."—North Americans of Antiquity, p. 203.

He further says: "It is found in the history of the Toltecs that this age and first world as they call it, lasted 1,716 years; that men were destroyed by tremendous rains and lightning from the sky, and even all the land without the exception of anything, and the highest mountains, were covered up and submerged in water . . . fifteen cubits [this perfectly agrees with Genesis 7: 20] . . . and how, after men had multiplied, they erected a very high . . . tower . . . in order to take refuge in it, should the second world (age) be destroyed. Presently their languages were confused; and not able to understand each other, they went to different parts of the earth. The Toltecs, consisting of seven friends and their wives, who understood the same language, came to these parts: five hundred and twenty years after the flood."—Ibid. 238.

We deny that Joseph Smith could have heard of these things now found that were not even known to English speaking people then.

Delafield says, "A tradition exists among the native Mexicans bearing close analogy to the Semitic account of the flood, the building

of the tower of Babel, and its destruction."—Antiquities of America, p. 33.

He further says: "Still farther and more important evidence, however, renders the point conclusive that Southern Asia was the birthplace of this people, as we detect among them actual traditions of the flood, the building of Babel, and the death of Abel; and from their cosmogony, we think we trace farther traditions of the famine, and the destruction of the cities of the plain. These historical facts stamp their origin conclusively; as they are peculiar to those who have once been residents of the country where the transactions occurred."—Ibid. p. 41.

Bancroft says: "They believed the rainbow was not only a passive sign that the earth would not be destroyed by a second deluge, but an active instrument to prevent the recurrence of such a catastrophe."—Native Races, vol. 5, p. 17. I also refer you to "Short's Antiquities," p. 140, for additional evidence.

I now present evidences of what the inspirational teachings of this first colony received. On pages 501, 502, prayer and answer to prayer is taught; page 503 teaches that men must serve the Lord Jesus Christ, and if doing so this will be a choice land, the people being free from bondage. Repentance and forgiveness is taught on same page. On page 506 it is taught that Jesus Christ is the Redeemer of the world and that by belief in him men and women may become his sons and daughters. On page 508 is taught that "whatsoever thing persuadeth men to do good, is of me [God]; for good cometh of none, save it be of me. I am the same that leadeh men to all good." This agrees with 3 John 1:11. On page 519 polygamy is condemned; pages 523, 524 present some of the gospel principles, and general instruction in which man should live. These truths found in the Book of Mormon are in harmony with those found in the Bible, hence worthy of the belief and confidence of all who claim to be Christians.

What has O. Pratt's works to do with this proposition? These things were not published till about 1851 while the church, and O. Pratt especially, was in a condition of apostasy and darkness.

He refers to south southeast again, and says the compass was not known till about the twelfth century. The Encyclopedia Britannica says the compass was known 2634 B. C., and that the Chinese had the compass as early as the eleventh century B. C. Chambers' and Johnson's Encyclopedias confirm these facts.

He has admitted ancient civilization. Now note the harmony between the witnesses I have used. Acts 17:26 says God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Josephus says "each colony took possession of that land which they lighted upon, and unto which God led them." Book of Mormon says they were "directed continually by the hand of the Lord" while they were traveling to the

choice land. Genesis 11:8 says, "So the Lord scattered them abroad from thence upon the face of all the earth." Acts 17:27 says they were appointed to dwell on different parts of the earth, "that they should seek the Lord, if haply they might feel after him and find him." Notice, they should first feel after him, then they should find. He must prove that the Australians felt after the Lord, before it is necessary for me to present a record that they found him.

The proof I have presented must stand till it is disproved. I have shown by Josephus that from the tower of Babel after the confusion of tongues "they went out in colonies everywhere," and "some also who passed over the sea in ships."

Josiah Priest, page 206, says the ancient inhabitants of this continent came from the tower of Babel after the confusion of languages. Bancroft says the same thing. Now he must prove this evidence wrong, or it stands.

He said there were stone heads in Australia. I would like the proof of it.

He admitted that the ancient inhabitants of this continent either came here or were created here. If they were created here, he must show where they could have obtained the knowledge they had of the flood, etc.

The language in which these wrote was such that "they cannot be read."

He says the Bible does not need sustaining by additional evidences. Why then so many books written in its defense, and so much preaching done?

He says Joseph Smith wrote the Book of Mormon. He has not presented any proof. Let him present his proof.

He thinks because he cannot find a river and sea mentioned in the Book of Mormon that that is proof the book is false. Let him find "Tahpanhes," Jer. 43: 8; and 44: 1; also "Noph," Jer. 44: 1; "Bethshemesh," Jer. 43: 13; and "Zephath," Judges 1: 17. Should he not find these, according to his argument, the Bible is false. Bible scholars are undecided as to where the Israelites crossed, hence the Israelites did not cross the Red Sea.

Genesis 11: 1, 2 says they came to the land of Shinar where the tower of Babel was built from the east. Book of Mormon says "the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been." Hence they must have gone west, as they came from the east. They came to the sea that "divideth the lands" (p. 503), and they prepared to cross "this great deep" (p. 505). They "set forth into the sea," and "the wind did never cease to blow towards the promised land," and "they were driven forth, three hundred and forty and four days upon the water; and they did land upon the shore of the promised land." These boats did not have sails, hence were driven by winds and currents. The account says, "The wind did never cease to blow towards the promised land." Trade winds blow from the east to the west continuously. Bancroft says they were "driven to America and the neighboring islands by winds and currents," and "they remained and peopled the land."—Na-

ive Races vol. 5, pp. 10-16. They landed north of the Isthmus the account claims. It was "near the land which is called Desolation by the Nephites," (B. of M. p. 512,); and they "built a great city by the narrow neck of land, and preserved the land southward for a wilderness." We can easily identify where this place is, and he must find any other land that agrees with the description. Alma pp. 267, 268 says: "Bountiful" "bordered on the land which they call Desolation; it being so far northward, that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing." "Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind;" "there being a small neck of land between the land northward, and the land southward." "It was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation from the east to the west sea." Here is where is found the best antiquities of America. For further evidence as to where this "narrow pass" is, see Alma 22: 5; also 30: 3.

Now, he must take a position that my arguments are faulty, and prove they did not come the way I have proven they did. To say, "Taint so," doesn't prove anything nor does it disprove anything. Both Bible and archaeology prove what the Book of Mormon says is true. They traveled westward, and across the "great deep" by "currents and winds."

ELDER BAYS' FIRST SPEECH.

I will just notice a few points in what Bro. Williams has said. I will give him credit with presenting a nice theory, one that looks well on paper and on the map; but the premise upon which his argument is founded is assumed. That which he assumes is the main question. The archaeological evidences he has presented I will not notice.

Now, about that compass. Williams said I said that "the compass did not exist till the twelfth century." Bays said no such thing. The Chinese did not invent the compass till the eleventh century B. C., according to Encyclopedia Britannica; but that compass was mounted on a cart and hauled around. I said a compass in a box, with the present directions on it did not exist till the twelfth century after Christ. This one only had N. E. S. and W., with the collateral points. There were only eight points of the compass known in the eighth century. The polarity of the axis is the basis of the compass, and we don't know that the Chinese used that basis. There was no compass fitted in a box till the middle of the thirteenth century. S. S. E. never came into existence till the twelfth century.

He said the language in which these people wrote no man could understand.

If rivers did change their course they will still run in the Red Sea. He did not attempt to explain this.

He said the "great sea" that divideth the

land is the Atlantic Ocean. He is assuming the very thing he must prove. He quotes from the Book of Mormon as though it was true. He said it was improbable for Joseph Smith to know about the currents and trade winds. If we concede all this, we must accept everything he has said. But he must prove the very thing he has assumed. His theory I have forever overthrown. Joseph Smith understood that the Atlantic Ocean was between the two continents. Why did he not say the Atlantic Ocean instead of the "great deep?" Joseph also understood about the "narrow neck of land," and could easily put that in. Rider Haggard could picture out things this way. If Joseph did not know about the narrow neck, Oliver Cowdery could post him. He was a school teacher. Joseph wrote this book, and Williams' whole beautiful theory vanishes like the fog before the sun. Why did he not tell how they traveled? They have had a committee working on this matter for over two years, and they have got the theory down fine. They have maps out now. They may present one during this discussion.

Ether, page 501, speaks about the "brother of Jared." He was a very important person, so important that he did not have a name; he touched the finger of God, wrote about Jesus years before he existed. The boats they made lay flat like a fowl, should say "duck" or "loon." They were tight, tight like unto a dish. Pretty tight dish. Their length was the length of a tree, but that is uncertain how long they were. They were barges of some kind. The Lord forgot to put light in them. Then we find the phrase, "Whither shall we *steer*?" Think of their using the modern phrase "steer" in time of Babel. They did not have a rudder. Joseph knew they steered boats now, hence put that in. These barges were tight like a bottle corked up, so they had to make a hole in the top and a hole in the bottom. Jared's brother had a hobby for fresh air. Hole in the top being open and water coming in, pull out the plug in the bottom and let it out. This is not funny but ridiculous. Yes, if water comes in, pull plug out in bottom to let it out; that's the kind of boat this was. If water was coming in stop hole up. Jared did so,—he stopped the hole. Then there was no light. Lord forgot to provide the boats with light, so when holes were plugged up there was no light. Then they were to cross this great water, and could not have window in. Who ever heard of windows of glass way back there? Joseph Smith and Oliver Cowdery manufactured all this. There were no windows in houses at the time of the tower of Babel.

It says that these boats would go like a whale. Those who invented submarine boats should have consulted the Book of Mormon. I think I shall report this matter. Yes, they were to be brought up out of the sea, they were tight like a dish, and rode waters like a loon. Lord asked, What shall I prepare you for light. The brother of Jared told the Lord what to do. He molted stones out of the rock and told the Lord to touch them and they would shine and give light. This was clearly manufactured.

When these boats were buried no water could hurt them. The wind did blow towards the promised land. They praised the Lord. I should think they would. This was manufactured out of whole cloth. No whale or sea monster could hurt them, and they finally landed on the shores of the promised land. You see it all vanishes like snow before the sun. Why? Because it is not true?

Elder Williams must prove they built barges. I deny it; no man could live in them without a continuous miracle. East wind was to drive them. This was a miracle. You must prove that the wind blows from the east across the Atlantic. If they sailed west they would land on the east side of America and not on the west side as they claim. He has not proven a single point.

WIGHT-BRADEN DEBATE.—NO. 5.

ELDER BRADEN'S NINTH SPEECH.

The Chairman read the decision of Professor Farnham that "descendants" referred to Noah's priests.

Braden: The force of the decision is that twenty-four priests took twenty-four wives and in eighty years were nearly as numerous as Nephites.

Cowdery to preach to Lamanites; power to build church; none converted. John was first to baptize. He was never to die, but he did. According to Book of Mormon no Ephraimite ever came to America. Asked me to prove they had not the domestic horse. I am proving a negative. No Greek in Old Testament; none in early Book of Mormon times. When they (the Israelites) went out they (the Assyrians) were all dead men. There are 20,000 variations in New Testament, not 20,000 mistakes. He tells about 20,000 lies. Many of the grammatical blunders were proper in King James' time; but it is outrageous for a man to claim to be inspired and use the blunders of three hundred years before. If they can't lift devils up to angels they drag angels down to devils. If they can't raise their blasphemous frauds up to a level with the Bible, they drag the Bible to a level with their blasphemous frauds. Scratch a Mormon and you find an infidel. I've been doing that, and we have an infidel right here. The idea of claiming to have the Holy Ghost, and then attack the Scriptures with infidel thrusts. It ought to be stopped. There should be more respect for God's word.

Jesus visited the Nephites; a flat contradiction of the Bible. Rigdon's baptism formula. Blessing children. Now just see what I've done! Contrast with the simple, beautiful scripture account. Just think of angels coming down and weeping. Trying to eclipse the Bible. Feeding 5,000. Lord's supper not like Bible. Garments of whole multitude transfigured; words can't be uttered; fed on nothing; babies did a terrible lot of reveling which no one could write down. Three Nephites to live; did wonderful things; prisons could not hold them! They could play whaley—O, yes!

Lamanites all became white—apostatized and all became black. I call your attention

to the simple narrative of the Bible, then this blasphemous rant. Feeding 5,000 on nothing brands the book as a fraud.

ELDER WIGHT'S NINTH SPEECH.

You will notice that the Professor says the language is ambiguous. I take this opportunity to publicly thank the Professor for his kindness. Max Müller says they understood Greek then. Mr. Braden's *assertion* against Mr. Müller. Which will you take? We do not claim the Book of Mormon fully inspired; it does not so claim. The American Bible Society said the 23,000 grammatical errors were in the Bible. Mr. Braden and them for it. We do not believe that the Bible contradictions were in the original writings. We do not strike at the Bible, but at the translation. As to being an infidel, such an assertion as he made is beneath my notice further than to say I am not striking at the Bible. I showed you from passage after passage that Christ came down after his ascension. It will be time enough for him to quibble when he has successfully settled the coming down on the eastern continent as being *untrue*.

He talks about it being preposterous that Jesus uttered words not lawful to be spoken, but let him turn to 2 Corinthians 12:4 and he will find a like statement. He ridicules the Book of Mormon miracles. It is a little strange that people cannot believe that God would be able to do miracles on the western as well as on the eastern continent. We believe both, and are consistent. He believes one, and ridicules the other. The very thrusts he makes at the Book of Mormon are real thrusts at the Bible.

There was to be a preparation made for Christ's second coming and he said he would send his angels to gather out his elect. Mr. Braden says no. Who is the one making the thrust here? and at whom is it being made? Says the Book of Mormon lies in saying that God is flesh, because Bible says he is Spirit. Had he read the next paragraph he would have found: "Thou hast seen that I shall take upon me flesh and blood." Why did he not read *all* of it? Book of Mormon says that Moses was older than Abraham. Had he followed this up he would have found that the writer was pointing *backward*. (Reads it.) I leave it to you if that is not reading *into* the book! Why read a part and leave out the explanation? The fact is, it is not the *book* he is attacking, but *his* construction that he is fighting nightly. Every people have a right to represent their own belief. In the *assertion* of my opponent he represents things as our belief which are foreign thereto. I have seen nothing so far to shake my faith, as the very nature of his attacks but serve to show the real strength of our position. He says Moroni told a lie about the exchange of prisoners. Had he but read verse 21 in connection with the ones he did read, he would have shown you no contradiction existing. He tells us that the Nephites and Lamanites left their homes in South America, and came 3,000 miles up to New York to fight to a finish in Western New York. The fact is, the war lasted some fifty-seven years—forty-seven of actual hostility—and the Nephites were

gradually driven north till there were but about 230,000 instead of 2,000,000, as he says; and it was not all accomplished in a few *months* as he has *asserted*.

Says no rivers running into Red Sea, and yet I take up this world's atlas and find four running in from the Arabian side. I place the book in the chairman's hands as an exhibit of evidence. They named the river Laman in honor of Lehi's eldest son. I am not here to gain a reputation as a debater, but to make a reputation as a truthful minister for Christ. I hold no pet theories, but represent what I believe to be the truth, which will save us in the end.

ELDER BRADEN'S TENTH SPEECH.

I asked him if anyone could trace his lineage back to Aaron. No one could tell his lineage without God revealing it. Five hundred years before Lehi Homer wrote his Greek poems, but the question is, What did those Nephites know of *Christos*, or the Greek language? He says: "I might" attack the Bible—a sly way of stabbing God's word.

The Book of Mormon says they wrote on imperishable material; all connected with it inspired. Why did not the ignoramus, in 1830, know that the blunders of the Bible were not Greek but English? Why didn't he give good English? Christ seen in vision, and his coming in person literally is an entirely different thing; no parallel.

In America men were not only cast into fire, but filled with it. They had sky-rending and earth-splitting miracles; anything to eclipse the Bible!

Moriancumr says Christ was incarnate. He never became so till he came in the flesh. He claims the privilege of interpreting his books. Not while I'm here, for I have them. Moroni said he would change prisoners, then said wouldn't—lied. It is a fact of geography that no river runs into the Red Sea. The Book of Mormon quoted the New Testament. Had Christ and knew of Christ long before he came. Knew of slavery, masonry, etc. Had many prophets. Face like Moses; voice of thunder; silence of Christ; Samson nowhere in muscle. Helaman had a thousand pets. Hebrew children, Peter released, Sinai, Pentecost—all these Bible miracles beaten all hollow. One night as bright as day and a star seen. Crucifixion, earthquakes, darkness, fires, mountains moved, lakes made, etc.—Bible miracles child's play compared with it. Three Nephites still alive. Christ and apostles a silly farce; play only second fiddle. No wonder the Mormons drag the Bible down. Rigdon's ideas, language, rant, blunders, verbosity, and new words run all through the Book of Mormon. Two thousand errors corrected in the Lamoni edition. The work is an exaggerated monstrosity. They drag the Bible down into the mire, assail its teachings, miracles, etc., and all done by one who professes to be a successor of the twelve apostles and filled with the Holy Ghost. Why did God Almighty in 1830 use the obsolete, wornout words and brogue of 1611, in all the revelations and books?

ELDER WIGHT'S TENTH SPEECH.

Smith did not use the language of 1611. Max Müller says the learned men could scarcely read the English of four hundred years previous. The "Caractors" from Book of Mormon plates were then exhibited, and the likeness between them and Old Hebrew, Egyptian, and Hieratic shown. Had Smith been perpetrating a fraud he would not have sent these characters to Professor Anthon—one of the most learned of modern linguists. We do not claim to have a bishop who is a literal descendant of Aaron. We have a high priest in the office of bishop. But his very admission, that we could only know by revelation as to whether a man were literally descended, is all that we have claimed, and he has given his whole case away.

It is simply a begging of the question for him to rail out that I am an infidel. Acknowledges that Smith got 1 Corinthians 10:24 all right in the Inspired Translation. How did this ignorant young man do it? In Luke 18:7, 8 you will find "avenge." I do not wish to ridicule the Bible. I simply show you that did I pursue his tactics there would be found just as ridiculous things there as in the Book of Mormon. The thought is, that if I can believe the one along these lines, there is no reason that I should not the other. I am growing tired of doing nothing, for five nights now there has been a sort of sparring match. He has been laboring to get me in the lead. Now I will accommodate him; and I propose, figuratively, to hit him square between the eyes. [Laughter.] I don't wish you to understand that I mean a fistic encounter, for I am sure I can outrun him, so there is no danger in that way.

In John 7:16, 17, Jesus says we are to *know* of the doctrine if we do God's will. In 2 John 1:9, "Whosoever transgresseth." . . . "He that abideth *in* the doctrine of Christ," etc. Mr. B. has admitted that I made a point on the first proposition so far as Bible comparison is concerned. He also said the man who debates church propositions with us is a fool, thereby admitting the strength of our position. Then read Judges Armour and Sherman's decision. These very able jurists, after listening to the evidence both pro and con, have decided in our favor. Then Mr. Smith was all right on the marriage question. And by that I mean he was a monogamist. Quoted sections 42 and 49, and the marriage section, and proceeded to tell what the Utah people had done in this matter, when time was called.

CONFERENCE NOTICES.

Kentucky and Tennessee district conference having been set to convene at Eagle Creek branch, July 9, at request of branch, they believing they would have finished their house by that time; but as they have failed they ask that it be put off until July 30. Though it is contrary to all rules of order, it has been thought best to allow the change this once; they having put a notice in the *Ensign*, and no doubt thinking it also appeared in *Herald*.

A. J. MYERS, Sec.

PASTORAL.

Saints in Mobile District, Greeting. Dear Brethren in Christ:—We have read with patriotic feelings the thrilling news from the army and navy of Zion's land, our souls have been stirred within us; we have felt that God was preparing the way, through giving prestige and power to this nation unto the removing of some of the disabilities couched in the language of the revelation given a few years ago, "Ye cannot at present prosecute many missions in foreign lands," in that an American abroad should have that respect and protection that might well be secured to the citizen of a brave and mighty nation.

As we have enlisted in the glorious cause of truth, let us be alert to the duties and responsibilities of the hour. The struggle that is on for freedom—eternal life—is a great one; fearful the array of opposing forces in the unseen world, whilst that which may be opposing our interests in this world presents a strong combination, and "the flesh is weak." Pray for inspiration, then with a realizing sense of the precious hope set before us—duties, labor, sacrifices—not always joyous, but sometimes to be made and performed with sadness, will yield the peaceful fruits of righteousness, having oil in our vessels we will be ready when the Savior comes.

Let the elders, priests, teachers, all the helps with the faithful privates, knowing by patient, earnest study of the books what God expects them to do, stand in their places, and the Master's kindly providences will be over all. Let especial attention be given to the holding of monthly sacrament meetings; and it will be well at these meetings, and upon all possible occasions, to give something by way of tithes and offerings. We are not a rich people in this district, but as citizens of the kingdom we will find that an observance of the laws thereof, both spiritual and temporal, will prepare the way for an increase in every direction. The soldiers of the cross in this district will show their faith by their works; those who do not labor will be found behind, and in their straggling condition liable to capture by the enemy.

"Priests visit the members," etc. "Teachers watch," etc. Deacons will find work to do. All of the Lord's soldiers who are heads of families should hold family prayer one or more times a day; it will be pleasing to the Master and a source of strength if each member will pray in secret three times each day—at morning, noon, and night.

I will try to visit each branch in the district one or more times before the convening of next conference. Any assistance that I can render the presidents of the several branches will be cheerfully given; do not hesitate to write me if you need help. Brethren, you should see that persistent offenders against the laws of the church are dealt with; dead branches are a hindrance to the vine. Let us prepare our churches for future healthy growth.

F. P. SCARCLIFF, Pres.

P. S.—Since I wrote this address I have learned that this section of Mississippi has been quarantined, and unless quarantine is

soon taken off, some of my intended visits to the branches will be prevented. F. P. S.

SCRANTON, Miss., February 18.

To All Whom it May Concern:—I notice in *Herald* of June 22, our missionary in charge has placed me in charge of the work in Florida, Georgia, North and South Carolina, and South Alabama; I will be glad to have your assistance and coöperation in the work. This is a moving, pushing world. A great and important work has been intrusted to our care, and we will be held responsible for the way we care for that work. Let us not suffer the banner of King Immanuel to trail in the dust. The use of intoxicating fluids, dancing, falsifying, backbiting, and the use of tobacco are forbidden in the church and of the Lord. Therefore, let no one think he can deceive the Lord. The book of books says we shall give account for every silly word we speak.

If one of our missionaries comes along and assumes authority to announce meetings in organized branches, who has not been appointed to our field, and goes to preaching without obtaining consent of the missionary in charge, in compliance with the decision of the Twelve, which says, "We believe it to be the duty of all missionaries who contemplate going to other fields of labor than their own to do missionary labor, to first obtain consent of the missionary or missionaries who are in charge, if practicable, of the fields, where labor is desired to be performed. Also, should labor be done by missionaries where they are compelled to pass through other fields than their own, in getting to and from their respective 'fields of labor,' then in both of the above cases all such labor should be reported to the one in charge of such field of labor."

And I might say also of presidents of districts and of branches, tell him he is taking authority unto himself he has no right to take, and that you are under no obligations to support him. (See minutes of General Conference, 1898, page 108.) But rather support those whom the church has sent to labor among you. And a missionary who is not willing to be governed by these rules—or even an elder, priest, teacher, or deacon—proves himself unworthy of the support of good saints.

By your coöperation you can be a great help to the missionaries, and also to the work in general. My labors will be confined almost altogether to new fields, and the labors of Bro. C. I. Carpenter also, as I think. I will only take cognizance of those things where the law and usages, and general interests of the church are involved. (Doctrine and Covenants 120:7.) Our missionary force is very small, and our field is large, and when will we get over it if we devote all our time to organized branches and districts? When? O when? Let everyone realize they came into the church for a purpose, and that that purpose was a good one, and then go to and labor with all their powers to accomplish good for the work. Think of it, three States in our field with not a single branch in them. Let everyone do all they can for the work

and it will prosper; and branches and districts be established where there are none.

I have the pleasure of being your humble servant and colaborer, in bonds of love,

D. E. TUCKER.

MILTON, Florida.

In *Herald* of May 18, page 322, under heading, "Pastoral," should have read "in charge" in connection with the names and appointments of Brn. G. H. Godbey, L. R. Devore, J. L. Goodrich, R. Etzenhouser, W. W. Blanchard, and Holmes J. Davison. It was thought to have been sufficiently clearly expressed to be understood.

These brethren are requested to take the immediate oversight of the mission work in their respective "fields of labor," and manage it as wisely as possible. All the local ministry, branch and district officers are expected to coöperate with them to best advantage, with a view of pressing the interest of the work in every place possible. General Conference appointees are not required to concern themselves, or allow themselves to be implicated in mischievous branch affairs. They can aid when necessary, but branches should take the responsibility of their own troubles so far as possible, and not shift upon some one else a burden that belongs to them, just because they do not want anything to do with them.

When in branches, the general ministry should be put forward to preach. Give the people a chance to hear others. It will work well. It is a bad sign for anyone to get into a spirit of wanting to do all of the preaching, just because he has the advantage and can.

Bro. Fred M. Smith belongs with the General Conference appointees to the Eastern mission. He is expected to reach this field of labor any way by the 1st of September. Bro. Fred is the oldest living son of President Joseph Smith, and enters the army of active laborers to brave the issues of ministerial life in presenting the gospel message, and so develop and gain experience along the lines that others do. That is right. The only way to grow men of merit. The old Grecian teacher said, "There is no royal road to mathematics." A knowledge of these could only be attained by close application and studious industry. This is equally true with reference to the development of character. Personal merit, competency, and worthiness of trust must be brought out in the impartial school of experience, in meeting issues as they come. Traveling along similar line with others. We are glad to see the young men of the church possessing not only faith in the gospel message, but pluck and courage to go out and present it to the world in the face of opposition. We welcome young Fred to a place among the Eastern workers, and promise an opportunity to do, and kind and sympathetic friends and associates, as well as occasionally a brisk opposition.

WM. H. KELLEY.

CLEVELAND, Ohio, June 28.

Will the brethren of the Southeastern mission please refer all propositions for debate to missionaries in charge; so that satisfactory

arrangements can be made, that will best serve the interest of the cause we love. Brethren, do not fall into a habit of challenging everyone for a debate, but stand ready to defend the truth when necessary in the spirit of meekness, and I believe God will bless you.

No preventing providence, I will meet with the brethren in the following places: Calhoun branch, near Jones, second Saturday and Sunday in July. Old Santa Rosa on third Saturday and Sunday. Coldwater, fourth Saturday and Sunday, in Florida. Fifth Saturday and Sunday at Flatrock, Alabama. Please give notice.

In gospel bonds,
M. M. TURPEN,
Missionary in charge.

THEODORE, Ala., June 27.

To Whom it May Concern:—My permanent address is Euclid, Arkansas. Will the ministry laboring in Arkansas please report to me as requested by Bro. A. J. Moore. Let us labor together for the best good.

J. W. JACKSON.

EUCLID, Arkansas, June 29.

RECEIVED FOR IDAHO TENT FUND.

J. A. Condit,	\$1.00	W D. Fuller,	1.00
J. E. Condit,	1.00	C. Albertson,	2.60
G. W. Connyers,	.10	Pocatello contribu-	
M. J. Durfee,	1.00	tion,	5.00
Levi Wilson,	1.00	Wilma Erickson,	1.00
S. J. Sparks,	.50	Richard Chatburn,	2.00
Alf Oakey,	5.00	Sr. Wilkes,	.50
James Jennings,	4.00	M. Lade,	.30
Eliza Jennings,	1.00	E. L. Pike,	1.00
Jasper Jennings,	1.50	P. M. Higgins,	1.00
Martha Jennings,	1.00	Malad branch,	10.15
Jimmy Jennings,	.25	Nellie M. Prall,	.50
David Jennings,	.15	F. Pierce,	.10
Jessie Jennings,	.10	G. Heaton and wife,	1.00
J. E. Austin,	2.00	Mrs. J. M. Severance,	.50
J. G. Hallam,	1.00	Sister's Society,	
LeRoy Leyland,	1.00	Sandy, Utah,	2.00
Bro. and Sr. A. J.		P. M. Sterrett,	.50
Leyland,	5.50	H. B. Sterrett,	.50
E. Grimmett,	2.00	Ann Sterrett,	.50
M. C. Larson,	3.00	C. E. Sterrett,	.50
I. S. Larson,	2.00	Ella Baird,	.75
E. Anderson,	1.00	Mrs. Jas. Brown,	2.00
J. W. Barrett,	.50	A. L. Yingling,	1.00
Anna Johnson,	.50	Susan M. White,	.50
Ezra Pettit,	.50	R. Ferris,	.50
A. S. Johnson,	.50	F. A. Severing,	.50
Joan Carlson,	.25	E. Larson,	.25
Matilda Carlson,	.25	Maggie McLane,	3.00
Carl Erickson,	.25	H. R. Hanson,	7.00
John Johnson,	.50	D. S. Linnell,	1.00
Mandy Johnson,	.50	Sr. Ida Stewart and	
Johanna Carlson,	.25	sons,	.50
Sr. B. F. Mahoney,	1.00		
John Chatburn,	1.00		\$88.15

The tent will cost \$70 laid down in Idaho. The balance will be used for tent expenses. If any have sent whose names do not appear, please write me at Lamoni.

J. W. WIGHT.

BISHOP'S AGENTS' NOTICES.

HAVE WE HEEDED?

To the Saints of Northern California:—"Bring ye ALL the tithes into the storehouse, that there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Have we heeded the above conditions, so

that we may reasonably expect the blessing to follow? The world is groping in midnight darkness, because they do not heed the conditions upon which the light may be obtained. We are all God's children, and we need not expect to be favored any farther than we comply with the conditions through which God has promised to favor his children.

We ask ourselves why are we favored of God? and the answer comes: because we have obeyed the first steps of the gospel. Then, if we still to gain other favors, must it not be upon the same terms? The steps that made us sons indeed, were necessary for that particular purpose; now, as sons and daughters in our Father's house, shall we not still be obedient to the rules that govern within?

Would we not be foolish to expect our personal sins to be pardoned by prayer only, when Christ has said: "He that hath my commandments and *keepeth them*, he it is that loveth me, and he shall be loved of my Father"? Success lies in the obeying of God's commands. "He that *followeth me* shall not walk in darkness." God does not change; what was his will one time, will always be.

Saints, "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." There is no other way to do it. As a part of that mystical body of Jesus Christ, we each have our duty, one of those duties is to honor the law that relates to temporal things that we may receive temporal blessings.

"Behold, now it is called to-day, (until the coming of the Son of Man,) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."—D. C. 64:5. This is to us direct; is pointed and plain; needs no comment. "What is a man profited, if he shall gain the whole world, and lose his own soul?"—Matt. 16:26. This shows that it is not the possession of the things of the world that will profit us in the salvation of our souls; therefore we ought to make the proper use of them, and not sacrifice service to God to gain them, and above all not to fail to make the proper use of them in promoting the kingdom of God, so that when we fail we may be received "into everlasting habitations." (See Luke 16:9.) We are to be "laborers together with God," to try to win as many as will believe the message of life offered to fallen man through the Messiah, and our service is to be such that those who are watching us will see that we are laboring with all our might to that end.

If this work is of God, he will approve of every effort we put forth for its advancement, whether temporal or spiritual; so that God and Christ will commend our course if we use the "mammon of unrighteousness" so as to promote his cause in the way he has appointed; just as he will give the Holy Spirit to those who obey his ordinances administered by his chosen servants.

Some of the saints do not see the necessity of obeying the temporal law. They only see faith. "Blindness in part happened to Israel." So some of latter-day Israel are blind in part. The Christian world also are partly blind, they see Jesus as the Redeemer

of the world in the abstract. They do not see him as God gave him: A witness, leader, and commander. They admire the ideal character, but do not see the necessity of following him, and obeying his teachings as supreme. In the service of God we are to love him with *all* our heart; or which is more forcible, with "all our might, mind, and strength." Now that means that to promote God's cause for the salvation of man, our supreme effort shall be put forth, first and last and all the time, using *all* the means that we have at our command. For that reason the saints ought to attend all the meetings, all the time. Of course there are conditions which excuse us. I have heard people say: "Those people do not attend their own services," meaning saints, and they are thus an "offense" to others. It is written: "It must needs be that offenses come, but woe to them by whom they come." "To be a light to the world," means that we show ourselves in the full sense of the term, to be actively engaged means that we show ourselves in the full sense of the term, to be actively engaged in the promulgation of the truth.

In bonds,
CHAS. A. PARKIN,
Bishop's Agent.

TWO-DAYS' MEETING.

A two-days' meeting will be held at Galland's Grove, Iowa, commencing Friday evening, July 15, continuing over the Sunday following. Elders George Montague and R. Wight in charge.

C. E. BUTTERWORTH, Pres.

DIED.

DOWNARD.—Samuel Bruce Downard was born January 1, 1819, at Springfield, Ohio; died June 24, 1898, aged 79 years, 5 months, and 23 days. Came to Jackson County in 1839, and was married to Anna Wilber the same year; to this union were born seven children, five of whom survive. He was baptized September 7, 1885; and received many testimonies in healing, and during his last sickness called for the elders to administer, showing faith in God's word. He leaves an aged companion, children, grandchildren, great grandchildren, and many friends. Funeral sermon by James Moler in United Brethren chapel, Mount Carmel, to a large assembly; interment in saints' cemetery near Mount Carmel.

ROUNDS.—William D., son of Bro. Oliver A. and Sr. Abbie D. Rounds, died at Newell, Iowa, June 29, 1898, aged 14 years, 4 months, and 12 days. While at play on the 27th, Willie ran against a pitchfork, forcing a tine about an inch into the upper part of his right foot causing lockjaw. Willie was baptized into Christ at Ozark, Missouri, in June, 1893. Funeral services at the Congregational church by Elder C. E. Butterworth. The church was beautifully decorated with flowers for the occasion. Bro. and Sr. Rounds are highly esteemed by all who know them, and the people presented many tokens of love and sympathy in this the hour of their great affliction.

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C. B. & Q. EXCURSIONS.



National Saengerfest, Davenport, Iowa, July 28-31; one standard fare plus \$2.00 for round trip. Date of sale July 27 and 28, final limit for return August 1.

Trans-Mississippi Teachers' Association meeting, Omaha, Nebraska, June 28-30. One standard fare plus \$2.00 for round trip. Date of sale June 26, 27, final limit July 5. On deposit of ticket and fifty cents with joint agent return limit will be extended until August 31.

National Republican League, Omaha, Nebraska, July 13-15. Date of sale July 12, final limit for return July 22 one fare plus \$2.00.

Trans-Mississippi Turnfest, Omaha, June 30 to July 3. Date of sale June 29, final limit July 8.

North American Turner's Union Convention, San Francisco, California, July 5. Date of sale June 28, 29, final limit August 31. One standard first class fare for round trip.

International Mining Congress, Salt Lake City, Utah, July 6-9. Date of sale July 2, limit for return 20 days from date of sale.

TRANS-MISSISSIPPI EXPOSITION.

Omaha, Nebraska, June 1 to November 1, 1898. For rates and dates apply to agent.

Fourth of July excursion rates to any station within 200 miles, at one and one third fare; date of sale July 2, 3, and 4; good returning July 5. Minimum selling rate 50 cents.

Summer Race Meeting, St. Joe, Missouri, July 4-7. One and one third fare for round trip. Selling date July 3-7; good returning July 8.

A Warning to Users of Alum Baking Powders.

CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana, Times:—

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, living southwest of Logansport. Four of the family were poisoned from eating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a serious condition. It is probable that had not vomiting ensued, emptying the stomach, the four would have died from the effects. It is supposed the poison was caused from the baking powder used in making the dumplings. The wife probably

added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the * * * *, manufactured by the * * * *. This should be a warning in using cheap baking powders, which flood the country. People buy them because they are cheap, and the merchant buys them because he can sell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize baking powders belong to this class.

The highest authorities in chemical science pronounce alum injurious to health and a destroyer of digestion.

Here is explicit evidence that it is a noxious poison.

Alum baking powders likewise coagulate the blood rapidly, interfering with its ready course through the arteries and valves of the heart, predisposing to heart-failure.

The laws of Minnesota and Wisconsin prohibit the sale of alum baking powders, unless they are branded as a warning to the public.

By the laws of England it is a crime to put alum in bread in any form.

NOTE. The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food. The Royal Baking Powder is far above question as regards its quality and healthfulness, because it is made of cream of tartar derived only from grapes. No other article has ever received such high praise for its quality.

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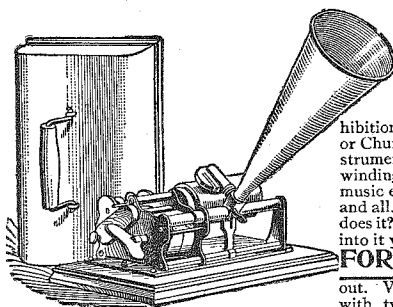
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The Staff of Life in Danger.

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

ROYAL BAKING POWDER CO., NEW YORK.

THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, July 13, 1898.

No. 28.

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"THE BANKRUPTCY OF SCIENCE."

Prof. D. C. GILMAN, in "The Progress of the World."

"THE bankruptcy of science" is a phrase that has lately become current in French periodicals, and has already crossed the ocean. It is a misleading phrase, and its circulation in this country is not likely to do any good. This metaphorical phrase is obviously taken from the mercantile world. A bankrupt is one who cannot pay his debts, whose place of business is disgraced. But a merchant cannot fail unless he owes something—unless he has made promises that he cannot fulfill. Science owes nothing; science has given no promises; science does not recklessly prophesy, and when it does foretell, its anticipations are based upon exact data, capable of verification—witness the planet Neptune and the element argon. It should be noted here that in this discussion the word science is restricted to mathematics, logic, and the knowledge of the phenomena of nature. It is often extended to law, economics, history, ethics, philology, and theology; but the tendency is more and more to limit it to mathematical, physical, and natural science. It is this species of science that has been declared bankrupt.

Now, is it not possible that much of the controversy would cease if a sharp distinction is made between science and savants; between knowledge and

men who are seeking for knowledge; between truths ascertained and recorded and truths imagined and sought for? Is it not also desirable that there should be a recognition of the lines that exist between science and literature, science and religion, science and law, science and conduct? "Accumulated and established knowledge, which has been systematized and formulated with reference to the discovery of general truths, or the operation of general laws"—a definition of science in a lexicon of repute—becomes constantly more exact, more comprehensive, more minute. The domain of scientific inquiry is enlarged; the methods improve; the instruments are more precise; the principles of investigation are better understood; but not the most learned man on the globe, nor all the learned men combined, have any right to declare or promise what science will be or will do. A scientific man may thus speak; but if he does, he speaks for himself. His promises and expectations are not science.

Misapprehension respecting the nature of science has led to the opposition of two classes of opponents—men of letters and religious men. Men of letters, defending, as they should, the worth of literature, are prone to speak of science as if its pursuit was inglorious, if not degrading; as if there was no "culture" in it; as if the men of scientific training were quite inferior in their education to those who have had the classical discipline. In colleges the scientific courses and the scientific degrees have not always, have not generally, been regarded as equal in rank to those of "the college proper." This, by the way, is in face of the acknowledged fact that many of the very best writers of the day are found among scientific investigators. It is also true that science is not *belles-lettres*. A mathematical formula, a botanical description, an account of physical experiments, a treatise on bacteria, admits of no ornamentation; of no rhetoric; of no poetry. Its language is cold, clear, precise, orderly. The

same man may write in different styles for different purposes. Huxley, as a lay preacher, is a man of letters, a rhetorician; as an investigator, he is a man of science. When he writes in the capacity of a scientific observer, recorder, and reasoner, his language, like his balance or his microscope, is an instrument of precision. It says "so"; not "about so."

Religious men are afraid of science very often, and in the pulpit they sometimes condemn it, as if it were the foe of all that is good. First they personify it; then they clothe it; then they attack it. Yet they, nevertheless, in many cases (happily not as frequently as in the last generation) forget that the domain of science is wholly different from that of religion; the realm of knowledge is not the realm of faith. In the natural, if not in the moral sciences, if we know, we know, we can prove, we can verify, we can test; if we do not know, we can search, we can investigate, we can hope, we can believe. We can have reason for our beliefs so satisfactory and so almost certain that our lives and conduct may be governed thereby. Science in many cases depends on beliefs. To give the strongest possible example: we believe that the sun will rise to-morrow. All our experience assures us that it will. But we do not know that it will. We do not know that its existence is enduring.

It must also be borne in mind that science is not morality. It does, indeed, reveal the evils that proceed from a violation of nature's laws. Its discoveries point out many alleviations and some remedies for human misery; but science must not be confounded with ethics. It does not deal with conduct. Why should anybody, even in the arena of philosophical debate, "make fun" of science? Why should anybody attack science as if it were brewing mischief to the ideas and traditions upon which our civilization is based? Science is harmless. It is beneficent. Every important advance brings in its train great good to humanity. Consider a single region—the domain of medicine and surgery—

and think what good has come from inoculation, anesthesia, and antiseptics. Look elsewhere for other benefits. Think of the intellectual emancipation which has followed in its train. Then be full of hope for humanity, for science is here to stay—science, the synonym for established truths in the natural world; science, the interpreter of the cosmos in which we dwell; science, the promoter of health and comfort; science, not the foe, but the handmaid, of that true religion which cometh down from above.—*Excerpt by Public Opinion, July 8, 1897.*

DRUNKENNESS IS DYING OUT.

THE men and women interested in organized temperance work in this country are on the whole, worthy people. They are sincere, energetic, and well-meaning. But sometimes they lack that nicety and wisdom of judgment which is absolutely necessary in organized effort in order that the surest success may be won. They sometimes unfortunately, allow their zeal to run away with them. This tendency was recently shown in one of their official statements, which bewailed the startling growth of intemperance in America during the year 1897. Many good people, to whom the circular containing this statement is sent, will be prone to believe this assertion. They have not the means at hand by which to verify such a statement, and will be made uncomfortable by it, whereas in reality, exactly the opposite is the truth. There has never been a time in America when every indication pointed so strongly to a decrease of intemperance as at present. There has never been so little drinking as at present, and never such a strong tendency toward moderation in quarters where alcoholic indulgence is general. This is a fact impossible to controvert, because the most careful figures bear out this hopeful statement.

Drunkenness to-day is deemed disreputable in the quarters where only a little while ago it was looked upon simply as a misfortune. Every line of business shuts its doors absolutely to the drunkard. It has no use for him. Business competition has become so keen that only the men of steadiest habits can find employment. This fact the habitual indulger in

alcoholics has found out, and the different "cure" establishments for drunkenness—and godsend they are, too, to humanity—are to-day filled with men who have come to a realization of the changed conditions. The man of steady habits is the man of the hour, and the drunkard realizes this. In the social world the same thing is true. The excessive indulgence of even a few years ago would not be tolerated at any dinner to-day. Society has become intolerant of the behavior which inevitably results from excessive indulgence in drinking, and men realize this. It is bad manners to-day to drink to excess. Good taste is spreading, and moderation is necessarily following.—*Ladies' Home Journal.*

LEARNED VERBIAGE.

THERE are people who seem to think that a person who expresses himself in language above their comprehension is more learned than one who uses simpler words. But the opposite is often true, some of the world's greatest men presenting their ideas in easily comprehended language. Scientific men, perhaps more than any others, use big sounding words, yet what they describe is often untrue, and in spite of their pretensions they know as little of some of the matters they appear to know a great deal about as the most ignorant person on the earth.

The following by H. L. Hastings, of Boston, in his pamphlet entitled, "Atheism and Arithmetic," is on the subject of this article:—

"Obscurity is not a certain indication of depth, for it is easier to see bottom through twenty fathoms of clear water, than in a wayside mud-puddle six inches deep. Learned verbiage conceals a vast amount of scientific ignorance. He who tells what he does not know in all the languages of Babel, is listened to with profound respect, while the man who tells what he does know in language which people can understand, is hardly supposed to be worthy of notice. And there are persons who accept without question the assertions of scientific men, much in the spirit of the old Scotch woman, who when asked if she could comprehend the minister whom she had been praising, replied, 'Comprehend him! I wouldna hae the presumption!'"—*Ex.*

THE ALUM HEART.

Many people are suffering from some form of heart disease who have no idea of the cause of it.

Any disturbance of the digestive organs affects the heart's action, and therefore every food which interferes with digestion is responsible where there are troubles of this character.

It has been discovered that the use of baking powder made from burnt alum coagulates the blood very rapidly, which interferes with its free flow through the arteries and valves of that organ. Formerly alum was used as a specific for children's croup, but owing to its tendency from the causes named to produce heart failure, physicians no longer employ it.

In face of such facts and in view of the overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or unconcern which permits anyone to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price?

It is a healthful sign that many states are limiting by law the sale of the alum baking powder. Very soon it will be prohibited in all states, or treated as a poison, as it should be. But for such laws, how are the alum powders to be known by consumers?

Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. We know the Royal to be a first-class cream of tartar powder, and if consumers insist upon having that brand, they will be sure of a pure, healthful article. In view of a recently reported case of poisoning of a whole family living near Logansport, Indiana, from the use of alum powder, it behooves everyone to use extraordinary care in purchasing their supplies. We do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the United States Government tests placed that brand at the head of all the tartrate powders.

The *American Monthly Review of Reviews* has made a unique selection of poetical greetings and tributes from America to England. The *Review* promises to publish in its next number a group of similar greetings in verse from Englishmen to Americans.

WAR EPOCHS IN EUROPE.

A survey of the powers of Europe shows that from the beginning of the century to the end of 1896 Turkey had experienced thirty-seven years of war and fifty-nine of peace; Spain comes next, with thirty-one years of war and sixty-five of peace; France, with twenty-seven years of war and sixty-nine of peace; Russia, twenty-four years of war and seventy-two of peace; Italy, twenty-three years of war and seventy-three of peace; England, twenty-one years of war and seventy-five of peace; Austria-Hungary, seventeen and seventy-nine; Germany (exclusive of Prussia), thirteen and eighty-three; Sweden, ten and eighty-six; Portugal, twelve and eighty-four, and Denmark, nine and eighty-seven.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, July 13, 1898.

No. 28.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 13, 1898.

JUNE 27, 1844.

FIFTY-FOUR years ago to-day, June 27, between the hours of four and five o'clock, Joseph and Hyrum Smith were shot to death, by a mob of men in disguise, while confined in the jail at Carthage, the county seat of Hancock County, Illinois; which confinement they had voluntarily submitted to at the suggestion of Thomas Ford, Governor of the State of Illinois, upon his given pledge that no unlawful violence should be offered them, and that they should have a fair and impartial trial before their peers upon the charge of treason, which the Governor, and the men who made the charge must have known could not be sustained against them.

Several others had been arrested upon a charge of riot in the city of Nauvoo, based upon the official action of the city council of Nauvoo, of which city Joseph Smith was mayor at the time, by which the office, press, and fixtures of a newspaper called the *Expositor* were destroyed, upon the plea that it was a nuisance prejudicial to the peace and quiet of the city. All of those charged had appeared at the office of the justice who issued the writs, and had given bail for their appearance at a time set by the court. Joseph and Hyrum had then been served with process charging them with treason, and the Governor of the State, Thomas Ford, being at the county seat, in an ostensible endeavor to pacify the troubles between the anti-Mormons and the saints, advised the occupancy of the debtors' room at the jail as a place of legal safety while he should go to Nauvoo and see for himself whether the hue and cry of treason, insubordination to the authority of the State, and evil intention of the saints were true. The result

was that while the Governor was addressing the citizens of Nauvoo in peaceful assembly, organized scoundrels in premeditated and planned defiance of law gathered at the jail and murdered the two leaders whose obedience to the authority of the Governor and whose trust in his word and executive clemency were so ruthlessly betrayed.

This is a brief recital; but in it lies the possibilities which became facts, and have been facts ever since they occurred. The killing of Joseph and Hyrum Smith was intended by those who did it to stop the progress of the church and break up the hold that the ministry and the faith had obtained upon the people at Nauvoo and abroad. To the saints themselves as individuals and as an association the death of these men was productive of peculiar results. To all it was an astonishment and source of great grief. To some it was a crushing blow that clouded their lives, upset their faith, and destroyed their hopes. To some it opened new avenues into which their ambition prompted them to enter and occupy; while with some it was a great grief, but was not destructive of faith in God nor the Angel's message.

For a time at least it seemed that the object sought by the perpetrators of the crime; *i. e.*, the stopping of the onward sweep of the great work, had been accomplished. The causes of dissatisfaction with the rule of President Brigham Young, the introduction of doctrines and practices not obtaining before the presidents of the church were taken away, the strife resulting from the contending of rival claimants to the right to lead the people, the heart-sickness of many because of the death of the men and the disruption inevitably to follow, the disregard for law and the rights of men that marked the course of some, all combined to make the continued existence of the church problematical. The policy pursued by the church in Utah, calling from the States and Europe all who would accept the new order of things, broke up the branches all over the

land, and the means adopted to persuade or force members to "get up into the valleys of the mountains" disrupted households and separated families; and it was but a few years until where once there had been flourishing bands of believers busily striving to spread the gospel news as it had been stated by the Angel, there were neglected altars and desecrated memories, hearts sore from wounds inflicted in the houses of friends; where once the sounds of pleading and exultant voices for Christ and his salvation were heard, silence reigned, or coarse and defiant flings at Gentile supremacy roused antagonisms never to be effaced.

The family of Joseph and Hyrum, consisting of mother, three sisters and their children, brother and daughters, and the wife and children of Joseph, could not accept the new rule and its resultant evils, as they saw them. Upon them fell the severity of the great loss they had sustained. The family of Hyrum went west with the crowd of emigrants; for them we do not write, though we doubt not their grief was as sincere and deep, their sadness as profound as those felt by those portions of the family who remained, either at Nauvoo, or scattered in the near region, where they sought places to live. But for those who so remained we can write, that the nightmare of a dread sorrow and grief seemed to paralyze, and make them despondent and fearful, doubting it may well be said, lest "God had forgotten the world."

For many years the processes of withdrawing believers from the States and abroad, concentrating them in Utah, went on; until there was scarcely an organization left, so far as the one-time flourishing church was concerned. Here and there a scattered family or two kept alive the traditions of the elders; but many had cast off allegiance and were turned to the world again, or were dormantly waiting for what might take place.

But, a few, believing in the perpe-

tuity of the institutions of the church, set about the work of reformation. Slowly, hesitatingly, but faithfully the little band struggled on. Some had listened to this or that assumed leader, trying each by the "law and the testimony," and finding them one by one wanting; until by force of failures without, and convictions within, they were driven to God and the word he had given to the church. Then, by that word and the light of the Spirit of truth cast upon the word, these steadfast hearts were led to the haven of safety, and the Reorganization was the result. It began in 1851 among the few. It continued to grow and assumed new force when the stricken wife of the martyred prophet and her children with the three bereaved sisters joined their spiritual fortunes with the movement, since which time it has been gathering its thousands; until the Reorganized Church of Jesus Christ of Latter Day Saints has become a menace to the false dogmas and practices which were so fatally destructive after that awful day, fifty-four years ago.

But, a strange revolution has been going on elsewhere. The present head of the Utah Church has "counseled" the cessation of plural marriages, and by public manifesto certified to the world that the practice has been abandoned. Hence, a host of missionaries has been scattered over the land, and relieved of the incubus of polygamy, they are taking back the anathema hurled at the Gentiles from 1856 to 1875, which delivered them up to the wrath of God and the destruction prophesied by themselves to fall on all who would not hear and flee to the "mountain of the Lord's house on the tops of the mountains;" and are innocently enough preaching the old-time doctrine, using the epitome of faith published in 1842 by the Seer. Strange as it may seem to some, these men are listened to in their campaigning and are again making converts. Is it, as some of them affect to believe, because the Lord is favoring them by personal intervention in their behalf that they are now tolerated where once they were execrated? or is it because the Lord, true to his promise in Christ, does not withhold approval where *the gospel* is preached, no mat-

ter by whom? We make no decision, but suggest the question for thought.

War with its always dread imports, the shedding of blood, the sweeping charge of death, the destruction of property, the accumulation of debt to be paid by the taxing of the people, the famishing plagues of pestilence and desolation, is upon the nation. No matter whether we may think it justifiable or otherwise, all must suffer alike the consequences; only that here and there a family may not lose of its members directly in battle, or by disease,—though others will. Does this war come within the pale of latter-day events in the sense of being a part of the economy by which prophecy is to be fulfilled, and the shedding of the blood of Lovejoy, Joseph and Hyrum Smith, and Lincoln, by assassin's hands, as a part of the price to be paid in the establishing of the principles of human political freedom, the holocaust of death and flood of blood by which the unity of the nation was secured and slavery stricken from the statute books of the States as a dire necessity, because it was an awful libel on the Declaration? And will the carrying of the starry banner, typical of American liberty and free human institutions, into the domain of Spanish rule and supremacy, and the consequent shedding of the blood of American patriots, be an additional baptism of blood for the tree of human rights and human liberty? Is there a probability, near or remote, that the spirit of prevision and prophecy through which the seer in 1832 predicted the war of the rebellion, saw so far down the record of predestined events in human affairs as to note that the sons and grandsons of slaves borne from America and sold into lives of toil and degradation on Cuban soil under the still cruel regime of the ancient and despotic state of the Inquisition, or seized, and carried from native lands elsewhere to mingle with the slaves of Cuba, should in due time become imbued with the love of freedom and "rise up against their masters," who should be "marshaled and disciplined for war," and "thus," or in like manner, under the influences of like causes, "war be poured out upon all nations"?

These are potent questions, and as

the events of that day of gloom and sad results now fifty-four years ago come out of the distant corridors of memory, fresh with import, may we be pardoned the reflection that "God has not forgotten the world;" but his hand has been and still is extended, in wrath to smite the evil, and in love to succor and redeem the good. He will not forget the decrees of his divine knowledge and will, but will "hasten his work in its time."

It is significant that this rising in American wrath to smite the bolts of tyranny and oppression from the grasp of a tyrannical and wicked government, is armed and striking blows direct at one of the oldest and most implacable enemies that the institutions of freedom in America have ever had. And, should the victory lie finally on the side of the armies of the United States, it will be but one more step taken in the grand march of the destined conquering of truth over error, right over wrong, liberty over slavery, freedom over tyranny and oppression.

We do not know how to picture what might have occurred had Joseph and Hyrum Smith lived; but we are prepared to say, that had those dogmas and practices which were proclaimed and obtained credence after their death been kept out of the church, and faithful leaders kept within the legitimate sphere of their calling and their office, no such divisions, contentions, and apostasies as occurred would have resulted; and there would be now a united people serving God in one hope, under undivided rule, and with an unbroken faith, policy, and organization.

THE KINSMAN.

The Kinsman, a paper published at Salt Lake City, Utah, of which Rev. William R. Campbell, Presbyterian, is the editor, reached our table this week in its number for June 4. From it we clip the following:—

An employer of labor recently marked seven hundred dollars before giving it to his men. Within two weeks he found three hundred and forty-two dollars in the hands of the saloon-keepers.

The menace to our institutions growing out of Mormonism grows darker and more threatening. *The North Carolina Presbyterian* says that there are fifty more Mormon missionaries in the State than Presbyterian ministers all told.

What of it? Does the *Kinsman* think that because the Utah Church is so much younger than Presbyteranism it should not occupy the territory of North Carolina, as a field for propagandizing?

Curious, however, that it should so disturb the time-worn creed dispensers.

EXTRACTS FROM LETTERS.

A SISTER writing from Independence, Missouri, May 30:—

Everything looks green and glad and we are all well, excepting two or three of the Saints who are sorely afflicted, and they need our fervent prayers. Bro. Joseph Luff's sermon last evening for comprehensiveness, plainness, and especially for its grand and inspiring closing could hardly be excelled. His appeal to those present of the exceeding love and mercy of an omnipotent God as displayed in an infinite atonement, was inspiring. *That* was the subject, and its presentation was past criticism.

There was on the 27th a very great outburst from Kansas City's big heart for victory; and what made it a most unique and imposing thing (it was a parade) was the two-toned representation of thousands upon thousands of lighthearted, jubilant children and youth and dignified and distinguished citizens, including "the Giant Brigade of Uncle Sam's," all "yelling" for liberty, humanity, justice, fraternity, and, *per se* Dewey, for it was Dewey Day. That "ye editors'" united shadows may never grow less, we pray.

Elder E. B. Morgan, Lucas, Iowa, late date:—

Bro. E. B. Morgan was the speaker for the 4th of July celebration held at Lucas, Iowa. The saints' choir furnished very appropriate music for the occasion; in addition to this there were some excellent recitations rendered, and solos sung, and short speeches. The gathering was large, weather delightful, and a general good time had.

EDITORIAL ITEMS.

BRO. EDMUND WILSEY, of Wathena, Kansas, writes of his desires to do good in the interests of the cause of truth. The gospel has strengthened his determinations for good, because of which he desires to continue with those who love the truth in the conflict against error.

The "Third Annual Catalogue" of Graceland College—for 1897-98, is being mailed to the traveling ministry and to branch presidents, with a view to presenting the advantages in an educational line through our college. The college management earnestly request all to do what they can to secure students for Graceland. A

united effort will bring us success.

Bro. J. R. Lambert went to Hite-man, Iowa, during the past week, to look after a public attack upon the faith.

There is a growing demand for ministerial labor in the region round about Lamoni. If the same is true of other places in general, there is no lack of opportunity for local officials to preach the word. Wise workmen are in demand.

Bro. S. Orton, of Tabor, Iowa, corrects a late statement concerning a number baptized at that point since the late discussion. Two were baptized and many friends were made to the cause, who ask for copies of the standard books that they may read and get a correct understanding of the faith.

The HERALD readers will find new points of attack and defense of the faith as the report of the Williams-Bays debate continues. The HERALD will continue to publish a comprehensive account of the proceedings until the report is completed.

Original Poetry.

INVOCATION.

Thy ways are not the ways of man,
For thou, O God, art all divine;
O, could we reach thy perfect plan
Our lives indeed would be sublime!
All love and truth would pave the way
For coming of that perfect day.

Thy precepts spring from 'ternal truths,
Thy grace flows from celestial fount;
Thy love is boundless in its growth,
From everlasting Zion's mount.
O truth, O grace, O love how free
To man for all eternity!

Stretch out thine arm to every land;
Let all the nations hear thy voice;
O give them hearts to understand,
And in thy goodness to rejoice!
What greater bounty couldst thou give
Than let us in thy presence live?
O Lord give strength unto the weak;
Reprove the hearts of proud and strong;
Unto the wayward do thou speak
And teach the right to those who're wrong.
O may thy love the world enfold,
And everywhere thy mercies told!

Belial's sinful haunts assail,
Crush evil out from off the earth;
May o'er the world thy strength prevail,
And doubting souls beget new birth.
Bring thou, O Lord, that perfect peace
That only comes of sin's surcease!

GEO. BARRETT.

LAMONI, Iowa, June 9, 1898.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR JULY MEETINGS OF DAUGHTERS OF ZION.

A SELECTED LIST OF BOOKS.

THERE is one member of the family whose needs in this line are apt to be overlooked—the mother. This need of hers is not the need of a cookbook, or a fashion magazine, but something that shall do for her what her husband's professional paper does for him—put her in communication and sympathy with her kind, shall help her in her work of home-making, and cheer her by bringing news of what the best women of the world have done or are doing to make the home and the world better.

Now as to books: "Of making many books there is no end," and we cannot attempt here a catalogue of those suitable for the household library. We shall only indicate classes, and name a few good books in each class. First stands the Bible, preëminently the household book. We have before spoken so fully of its use in the home, we will not dwell on it longer here. Around the Bible cluster many books which tell its story or explain it to the youthful reader; the best books of the kind we know are the "Youth's Bible Commentary" and "New Stories from an Old Book." Next to the Bible we place "Pilgrim's Progress;" nor would we allow the children to grow up, as we did, in ignorance of Bunyan's other writings, especially his "Holy War." Every family should have an unabridged dictionary, a cyclopedia and an atlas. If you cannot compass the unabridged, the academic or comprehensive dictionary will do; if the many-volumed Appleton's, Johnson's, or Britannica are beyond your purse, the "Young Folk's Cyclopedia" will give much needed information. For common family use we do not insist on a large, universal atlas, a first-rate school atlas will answer your purpose, and that some of the children already have. Train them to use these three books—to look up in the dictionary every word of whose pronunciation or meaning they are not sure; in the cyclopedia, any unknown event or person mentioned in conversation or reading, and in the atlas places thus mentioned concerning whose locality they are in doubt. They will thus fix an invaluable habit—the habit of referring to authorities for needed information. "One small head" can never carry all that modern life demands, we well know, but the needed knowledge is awaiting our time of need *somewhere*, if only we know where to look for it. The best legal adviser is not he who can quote law most glibly, but he who can tell you on the instant just where to turn for the law that applies to your particular case. There should be in every home some books on the care and training of children, as helps to the parent. In this class we can recommend "The Child, Its Nature and Relations," by Baroness Marenholtz-Bulow; Mrs. Mann's "Moral Culture of Infancy;" Jacob Abbott's "Gentle Measures in Training the Young;" Bushnell's

Christian Nurture;" Mrs. Livermore's "What Shall We Do With Our Daughters?" Julia Ward Howe's "Sex and Education," and Mrs. Jackson's "Bits of Talk About Home Matters," (H. E.)

There should be at least one accurate but bright and entertaining book on each of the natural sciences closely connected with every-day life. Such books are growing so numerous, and each year is producing so many good ones, that my enumeration may seem useless or antiquated by the time it reaches my readers. However, I will venture to mention a few that I have found reliable, and the children have voted interesting: "Four Feet, Wings and Fins," "Eyes Right," "Funny Folks in Furs and Feathers," "The Fairy Land of Science," "Overhead," "The Man Wonderful in the House Beautiful," "The Stomach and Its Servants;" Gray's "How Plants Grow" and "How Plants Behave;" Hugh Miller's "My Schools and School-masters;" "Field, Wood and Meadow Rambles," Wood's "Natural History," and "Bible Animals."

In the lines of the industries we have "A Boy's Workshop," "The Cooking Club of Tu Whit Hollow," Parton's "Captains of Industry," "How to Learn and Earn," "Anna Maria's Housekeeping," and, we are glad to say, many others, as it indicates growth of public sentiment in a good direction.

In the line of histories, one good one, not too long, is needed, of the following nations at least, United States, England, France, and Germany. "Higginson's Young Folk's History of America," and "Dickens' Child's History of England" are model books. In biography, choose for your children's reading the lives of such men and women as you wish them to imitate, instead of holding before them the lives of so-called great men who may also be great scoundrels. We should hesitate long about placing in the hands of our young folks, the "Life of Alexander the Great" or any other noted warrior. Shutting out all objectionable characters, the field of biography is still a very fruitful one; so fruitful, that if we were required to confine our reading in the family to any one field, that one would be biography. Care should be exercised not only in choice of subjects, but in the way they are treated. Choose, if possible, an author who knows how to tell the truth about his hero, not representing him as a demi-god, as Abbott does Napoleon, but who "extenuates naught, and sets down naught in malice." If you wish to purchase but one book in this department you will probably find Parton's "People's Book of Biography" to contain more of what you wish than most others. Irving's "Life of Washington" stands unrivaled. In his other works, Irving opens most delightful paths for young feet to tread. No American boy ever yet lived who would not delight in the "Legend of Sleepy Hollow," nor a girl who would not wander spellbound with Irving through the "Alhambra." Everything he writes has a charm of its own, for both old and young. Nor can we rest satisfied without having our young people make the acquaintance of Hawthorne, Prescott, Mot-

ley, Dean Stanley, Charles and Mary Lamb, and a score of others whom we love.

Rhyme and rhythm have great attractions for children, and even very little ones appreciate poetic thoughts. Give them even in their early years real poetry, not doggerel. I remember a dear little girl who, when five or six years old, would listen delightedly to the reading of Tennyson. It is well for the children that true poets are so often child-lovers, and consequently that our language is so full of genuine child poetry. Child ballads of the Cary sisters, "Child Life in Poetry" by Whittier, his "Snow Bound" and "Barefoot Boy," many of Longfellow's, Lucy Larcom's, Aldrich's, Shelley's, Burns', Adelaide Proctor's, Tennyson's, Cowper's, Bryant's and Southey's poems, Scott's "Lady of the Lake," and "Marmion," Macaulay's "Lays of Ancient Rome," Holmes' laughter-provoking rhymes, when he "dared to be as funny as he could," will at once delight the young people and cultivate a taste for good literature. Learning poetry is an excellent thing for children to do. A little book, "Memory Gems," prepared by Superintendent Peaseley, of the Cincinnati schools, is an excellent help for such work.

Of travels, which teach in pleasant fashion geography and history at once, there is a great variety. "Shawl Straps," "Zigzag Journeys," "Boy Travelers," "Wonders of the Yellow Stone," "The Hunting Cats of Connorloa," "A Family Flight Around Home," are all good.

Then the story books, food for the imagination which our little people crave. Preëminent among them stands Hans Christian Andersen's books, and Whittier's "Child Life in Prose;" Dickens' "Little Folks," Hawthorne's "Wonder Book," "Robinson Crusoe," "The Tanglewood Tales," hold their place in the children's affections in spite of all rivals. So numerous are the good story books for children, there is never any need of their reading trashy or bad books. We shall not attempt to give a list of books, but will indicate some authors whose writings are always pure, bright and interesting. Jacob Abbott, Louise M. Alcott, the author of the Prudy Books, Dinah Muloch Craik, "Fanny" (Mrs. Alden), Mrs. Abby Morton Diaz, Mrs. A. D. T. Whitney, Helen Hunt Jackson, Mrs. Stowe, William and Mary Howitt, Miss Mitford, Mrs. Charles, Hawthorne, Mary Lowe Dickinson, Mary D. Chellis; Julia McNair Wright, Mrs. Zimmerman, Ella Farman, Sarah K. Bolton, Susan Coolidge, Miss Warner, E. E. Hale, Trowbridge, Carleton—but the list seems endless, and we must stop though at the risk of omitting names that might well be included. Among miscellaneous books we can heartily recommend "Dean Stanley with the Children;" Ruskin's "Sesame and Lilies," as well as everything he writes; Amanda B. Harris' "Pleasant Authors for Young Folks;" "Stories of the March;" "A Young Woman's Notion;" "Behaving," by Shirley Dare; Miss Yonge's book of "Golden Deeds," also her "Young Folk's Histories;" "Morning Bells and Little Pillows," by Frances Havergal; Hughes' "Manliness of Christ," and the "Chautauqua Young

Folks." The latter is the course of the Chautauqua Young Folk's Reading Union, for the different years since it started, bound. In closing we can do no better service than recommending this course of reading to all our young folks, everywhere. You can learn all about it by writing to D. Lothrop & Co., Boston, Massachusetts.—*Childhood; its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

MARY LEWIS, of Aberaman branch, Wales, requests the faith and prayers of the Union that if it be the Lord's will she may be relieved of a depression of spirits, which is coming on her this last two years.

Sr. Alice Craven requests the prayers of the saints in her behalf, that she may be healed; she has been afflicted for several years.

Prayers in behalf of Bro. Norman are requested; that if it please God he will remove the affliction that is upon him, and spare him to his wife and family.

PROGRAM FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 913. Prayer. Scripture reading, Psalms 37: 1-20. Study of select reading in Home Column. Roll call. Business. Closing hymn, No. 192. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

Dear Fellow Sunday School Workers:—In this kindly greeting, I have no especial worth of my own to plead, but only the worthiness of the work we are permitted to represent through the providence of the Father. Let us all try to feel that the cause of truth, the whole of it, a part of which we are representing, is the Master's, and that we are called to be coworkers together with him. Let us remember another thing, and that is, that the Lord has said that those who would help in his work must have a willing mind and a humble heart and spirits that are contrite.

In all our work we should seek to understand principles of truth, and then let principles actuate us, and not preference. There only is the path of safety. The enemy will magnify in our sight, if we will allow it, the importance of preference and of personal prejudices, if we have them; and we must hence always "To the law and to the testimony."

What we need to bring into the work more than anything else, as it appears to your First Assistant Superintendent, is the living experiences of ourselves and others, and the living word. Nothing will give life more readily and abundantly to the children of saints, and nothing will inspire them more

with faith in the latter-day work, than the latter-day work itself. Let us not be afraid of getting too much of it. Leave out the peculiar features of this work, and what would it be to the most of us? We ought first to learn to live, and then we may be fitted better to tell others how to live.

My humble prayer in the name of the Master is, that we may be able to make our work so practical that it will enter unconsciously, or consciously, into the lives of all those who may come within the influences of the Sunday school work.

J. A. GUNSOLLEY,
First Asst. Supt.

Editor Department:—As General Sunday School Treasurer I am expected to introduce myself to the Sunday school workers by a "pastoral" through this department.

It was with reluctance that I accepted the task of General Treasurer at our General Convention at Independence, Missouri; but felt that whatever duty the convention wished to place upon me, or impose on me, I was surely willing to accept and discharge to the best of my ability.

The Sunday school cause I believe to be the right-hand adjunct to the preaching of the gospel by the general missionaries of the church, and can be properly classed first among the "organizations for good among my people," as the Lord has said in a latter-day revelation.

I have always been interested in Sunday school work, and can point back to many good and noble principles learned there. These principles have had their effects upon my life-work—not performing some sudden transition; but in a gradual way prompting me to acts which were in harmony with justice and right. Yet, human-like, I did not always heed those promptings.

While the duties of my office do not place me conspicuously before the Sunday school fraternity, still my heart is ever with the workers for the betterment of the condition of mankind here and hereafter. The Lord wants a people who are pure in heart because they choose so to be, not because they cannot be anything else.

Finances are a necessity even in the successful carrying on of Sunday school work, and this arm of the cause should not be allowed to become helpless from want of means. The publication of Sunday school literature costs as much as any other literature; then see to it that the treasurer is supplied with money to pay for the publications issued by and for the association.

The Lord will bless all efforts put forth to spread and establish his gracious gospel among the sons of men. And one of the most successful means of establishing the truth is to teach the young. May the Lord guide his people that they may more effectually hasten the oncoming of the redemption of Zion, when we may realize what we are all praying for—Christ's reign on earth.

Ever your brother in bonds,
A. B. HANSON,
Gen. S. S. Assn. Treas.

LAMONI, IOWA, May 2, 1898.

Letter Department.

TEMPLE, Ohio, July 1.

Editors Herald:—Well, here we are in old Kirtland and in a position to appreciate somewhat the sentiment of Gray in his "Country Churchyard," and of those who once lived under conditions and surroundings not altogether unlike those which we find ourselves environed by at this present time and place,—when of them he wrote,

"Far from the maddening crowd's ignoble strife
Their sober senses never learned to stray;
Along the cool sequestered vale of life
They kept the even tenor of their way."

And the translation from crowded, bustling, hustling, noisy rush and excitement of the great city of St. Louis to the quiet of this hamlet is as sudden and marked and strange as it is in some respects agreeable, pleasant, and we trust may prove profitable.

Old associations, however, are hard to sever in those where the heart and affections have been cultivated by pleasant and agreeable fellowship and communion and bound by acts of love and affections in the mutual understanding of and work in the gospel of Jesus Christ. And the memory of that tearful parting in the great railroad station at St. Louis with the brethren and sisters three weeks ago last Wednesday noon will not soon nor easily be obliterated from memory. Another tie also in our daughter Bessie whom we had to leave behind, still binds us to St. Louis. May God keep her in his great and perfect care, seems to be the largest wish of our heart at this time. We are glad to know that good and godly associations surround her, and that whatever sacrifices may have been had in our mission to St. Louis, God's hand has been over her and us for good.

Swiftly we are whirled away over the plains of Illinois, Indiana, and Ohio. Two o'clock on the following morning finding us in Cleveland and a little later in Willoughby, our former home, where we found rest at my brother's. One week was spent there and at this place, and the family circle as well as something else was "broke up" when, two weeks ago last night "Nellie" left us, and me for Providence, Rhode Island. We bear it, but don't *grin* over it excessively.

Nature has dressed old Kirtland and her hills most beautifully and the scenery charms the heart of the stranger. Bounteous harvests of grains and fruits which should provoke gratitude and generous praise to the All-Giver are with us. The warm sunshine tempered by lake breezes makes this in many regards an ideal place in summer at least, so far as ministration to the outward senses or even the awakening of the finer emotions of the soul are concerned,

"And every prospect pleases
And only man is vile."

Alas! that out of the bundle of wondrous and divine possibilities with which God has endowed his creature man, he should elect to cultivate and enlarge upon the evil forces and permit the good to lie dormant and so often neglected. But so it is, and everywhere the altar of God has been erected and the order of a true and acceptable worship

introduced, where the sons and daughters of God come up to worship. Thus indeed, also is the old enemy of Job to afflict and torment the well-disposed and lawabiding, by or through the actions of those who so easily and quickly lend themselves to be used as agents to destroy instead of building up and strengthening the Church of God.

Many visitors from many parts of the country come to Kirtland this time of the year to visit historic ground, interest in which we believe time will only serve to augment. The temple is white, clean, and a beautiful place in which to speak, and in strong contrast so far as acoustics are concerned to the place in which we have been accustomed to speak. Fair congregations morning and evening greeted the writer last Sunday. Intelligent and well pleased and agreeably disappointed strangers from the city among the number.

Bro. W. H. Kelley was at Akron, returning Tuesday. Bro. G. T. Griffiths has been detained by the illness of his wife, who still remains very poorly. He expects however to go to Pittsburg soon I believe. Temple visitors every day, and a rush of them on Sundays between the hours of our three services, give us something to talk about, and to do.

Eight visiting parties last Sunday. Parties from Philadelphia and Washington, D. C., a Professor Wright and party from the latter place; Mrs. ex-President Garfield and son among the number also. Quite a party of saints from Cleveland came down on motor car Sunday afternoon. Three young members of the Cleveland Sunday school were baptized in Chagrin River by Bro. Ed Garrett, and confirmed afterward in the temple.

Our post office address for the present is Temple, Ohio.

In bonds,
M. H. BOND.

COAL GATE, I. T., June 27.

Editors Herald:—The debate closed Saturday night, the 25th, lasting twelve nights. J. W. Chism packed up his filth and left. He is shallow, mean, and tricky; will resort to anything to defeat his opponent. He said the second night that the Book of Mormon denied Jesus Christ being the Son of God. I exposed him and proved the statement false. He arose and denied saying it.

He claimed there never were but twelve apostles; that Matthias never was an apostle. I read from his book written against the Methodists, in which he declared Matthias an apostle. I heard nothing more of the apostles during the debate.

This effort against the Book of Mormon was the weakest I ever heard. Hyde's book is his main argument. He conducted himself so badly they talked of egging him; but the saints did all they could to put it down and keep peace. He cares nothing for his word.

This makes the fifth time he has been met by our people; A. J. Moore at Manchester, Texas, E. W. Nunley, I. N. White, and this makes the second time I have met him. So far as I know he has lost in every debate with us; but still continues to fight us.

I am holding meeting every night. One

joined the church last night, several more I hope will follow before long. I have been debating a great deal for the last five years in the South. I will rest now awhile and let Brn. W. B. Toney, A. J. Moore, and others do the debating. I am truly glad to be relieved of this part of the work because it is very unpleasant and hard work to meet shrewd, slick debaters; very taxing on the mind and body.

There are so many calls for preaching now and it is much easier to preach than to debate. I will freely yield the palm to my collaborators in the mission. But if any should deem it necessary to meet J. W. Chism I advise them to enter the contest thoroughly equipped with books and patience. He is the most insulting man I ever met. The common talk of the town is, "Erwin is a gentleman, the other man a villain."

In bonds,

J. D. ERWIN.

PROVO, Utah, June 11.

Editors Herald.—I inclose a clipping from the Provo, Utah, *Enquirer*, semi-weekly, June 10. It also appeared in the daily. Perhaps you already have it, but I thought you might not. I presume this settles the whole matter and we had just as well take our books and go home (?). Bro. Parker and I are here in tent work. Fair crowds and some interest. Expect to move south soon.

In bonds,

D. W. WIGHT.

REMARKABLE PREDICTION.

Lutius Gratton in *Hope of Zion* says:—

"The old time gospel with the gifts thereof are lost. False doctrines prevail in every church and in every land. All we can do is to exhort the people to be just, fear God and shun evil, and to pray, pray, pray.

"Prayer and purity may cause an angel to visit a deep and distressed soul. But I tell you that God will, in one hundred years have spoken again. He will restore the old church again. I see a little people led by a prophet and faithful elders. They are persecuted, burned and murdered, but in a little valley that lies on the shores of a great lake, they will grow and make a beautiful land, have a temple of magnificent splendor, and also possess the old priesthood with apostles, prophets, teachers, and deacons. From every nation will the true believers be gathered by speedy messengers, and then will God, the Almighty, speak to the disobedient nations with thunder, lightnings, and destruction, such as never heard of in history."

The book which contains the above can be found in the University Library in Basel City, Switzerland, Europe, printed in 1739.

EAST HELENA, Mont., June 25.

Editors Herald.—I came here with the district president, for the purpose of looking up some of the saints that I heard were located here. I find Sr. Raymond still in the faith and doing what she can to assist the cause. I was granted the use of the Methodist church. The pastor Mr. Warren treated me very kindly, for which I shall not forget him. I think we have made a good impression.

There seems to be a good-hearted lot of people here. I certainly feel at home with them. Sr. Davison is full of godly zeal for truth and right. May God abundantly bless her in her bereft condition.

We went up to Helena and found Sr. Benedict and family and partook of their hospitality. We also met with Sr. Smith, a sister to Bro. J. C. Clapp, and Sr. Stranahan; all sound in the faith. As I looked over Helena and saw the great number of church spires towering towards the sky, I wondered if sometime there wouldn't be a true Latter Day Saint church there. The Lord is able to bring it about in his own time and way. We leave in the morning for Deer Lodge, feeling that we have left matters better than we found them. In bonds,

GOMER REESE.

DRAIN, Oregon, June 25.

Editors Herald.—I have just closed a four-nights' debate with a Mr. Badger, of this place, of the Campbellite persuasion, who had been working to have this discussion for three years or more; and not liking to see people disappointed, especially when we can help it, concluded to grant them their wish, with the idea in mind that one favor of the kind would do them. They challenged us last year when we were in these parts. We did not care to devote time to it then, but wrote up propositions, agreeing to discuss at some future time, providing they would get a man that all their church would sustain. This they seemed to have some trouble in doing, but finally all agreed to stand by this man Badger. Then they wanted to write the propositions for me to affirm, so I began to think after all that they did not want it, but in that I was mistaken, for on my return I found them more than willing, and that a report had been circulated that we were backing out; so I informed them that now was their time, and that I was the proper one to state what I believed, to which they finally agreed; I affirming present revelation, he affirming the signs spoken of in Mark 16 and all gifts spoken of in 1 Corinthians 12 ceased with the Apostolic age.

I don't think he will ever discuss the same propositions again with an elder of this church. We agreed to continue it longer than the four nights if we could agree on more propositions. I am inclined to think the agreement could have been reached easier before the four nights than afterward. I offered to affirm the laying on of hands, authority, present apostles, etc., but he did not think it would be profitable.

He acted very fairly throughout, the most so of any man I have yet discussed with. He did not say "Mormon" or "Joseph Smith" once; he was a perfect gentleman. But he couldn't get through without asking for the usual sign, but thought he did it in such a way that he could not be called a "sign-seeker," by telling the audience all that he knew about my sight, and then wanting to know why I was not healed; but he will never be so communicative or inquisitive again, in public anyway, if I am not much mistaken.

Truth indeed is sharp, and when sharpened

by the Spirit's presence it divides and cuts its path clearly. I remember hearing Bro. Burton and D. S. Mills say years ago, that in all discussions among men all we required was the Spirit, and a thorough knowledge of this work; and in the years that are past, how many times I have realized such to be the case.

I don't feel to claim a great victory, but so far as we have heard from outside sources, the victory has been admitted on the side of truth. I am satisfied I was able to present the truth in as plain a manner as I ever did; so feel that my part was accomplished. But it is no picnic work, this discussing. Of that I am fully assured. One end has been gained: our people here will not be harassed for a debate any more.

How I wish this warfare was over and we could all live in peace! I am tired of this constant fighting, this opposing element that daily we are obliged to contend against from start to finish. Truly it is a day of battle.

Well, I suppose Christ will come sometime, and then we will get a rest, until Satan is again let loose. I am glad he is not going to be loose long the next time, and that the rest is a good long one, one thousand years.

In the morning I will join Bro. Chase, who is hard at work with the tent some fifteen miles south of here. My address will still be Looking Glass, Oregon. We will be pleased to hear from friends.

H. L. HOLT.

CENTERVILLE, W. Va., June 26.

Editors Herald.—The work at this place has received quite an impetus through the labors of Bro. G. H. Godbey, who spent nearly four weeks with us, preaching and instructing the saints. The result was he baptized six noble-hearted souls. Four of the number are heads of families, one brother seventy years of age. Two of the number were members of the Missionary Baptist Church, but saw the sandy condition of their foundation when they heard the gospel in its fullness. There are others here who will come into the work in time, I think. It depends to a great extent on how the saints deport themselves. Saints, let us all heed the admonition to come up higher, to live a pure life, thereby adding to the glory of God and the building up of Zion in these the last days.

Our district conference convenes in the saints' church here on the first Saturday and Sunday in August. Would like as many as can conveniently to attend. Come by boat or rail to Kenova, West Virginia, on the morning of August 5, where you will be met by conveyance at about noon to bring you to the place of meeting. In bonds,

W. R. ODELL.

LIBERTY, Wash., June 23.

Editors Herald.—Since last writing I have been engaged in plowing and sowing this new field; which I entered by choice, and prompting of the guiding Comforter, over a year ago. After much opposition and disregard for the word of truth, I have at least succeeded in interesting a few, and have organized a union Sunday school with thirteen

scholars. Our literature was accepted, so both adults and children are imbibing the much-hated Latter Day Saints' doctrine. Our superintendent is a Presbyterian lady of a staunch character, very bright; but she wanted me to lead or open the school last Sunday by reading their creed, which I refused, reminding her that it was a union Sunday school. We are using the dance hall for school and services, but the saloon element put an extra lock on the door last Sunday, so I expect to be barred out; but I was chosen director of this school district at the recent election so I suppose I will have a voice in the opening or shutting of the school-house.

I have opened several new fields in a radius of twenty miles. I say this in hopes this letter may come under the notice of Brn. Holt and Chase. If they could drift around to this place and give regular battle it would greatly encourage the weary skirmisher. I had an encounter with a Utah elder at Ellensburg recently. He, not knowing who I was, said that Joseph Smith never had but one wife; that polygamy was added later, and that Brigham Young added many things that were not right, etc.; but when I told him I was a Josephite, he became very angry; said he had no use for Josephites, and that I was absolutely nothing, because I did not come right. He had committed himself, and now he was wroth. He called himself King, the Cherokee Indian healer. This inscription was on his tent. He showed me his license, signed by the Utah authorities, and I was astonished, as I did not know they advertized themselves as healers. We had a squabble over blood-atonement, Adam-God worship, etc. He said I was simply on the wrong side of the house, and that they let us have the Kirtland temple in order to avoid paying taxes; they would get it in due time.

Wishing all the ministry success and a spiritual growth throughout the church, I ask your prayers in behalf of self for spiritual guiding.

Your brother,

N. C. ENGE.

BRUNER, Mo., June 22.

Editors Herald:—Am now resting after a long walk, for anyone laboring in this district (Southern Mission) must be prepared to travel much on foot over stony roads and rugged hills with coat in one hand and Bible in the other, and in this way he gets sometimes to do much walking with very little preaching; for there is no network of railroad in this country. Still there are mail carriers, and if the preacher could spare fifty cents occasionally for fare to them, it would mean more preaching and less weary feet, and the work put in better condition.

We anticipated above conditions before coming here, hence are not disappointed, on that line, but are on some other matters; as for instance, I have come in contact with some thirty or more families of saints in this central part of the district, and I believe I can truthfully say there are but about three or four of that number that take the *Herald*, and but very little other church literature. Am sorry to see such condition of things.

The effect of such sets people away in the background, and the growth spiritually must be very slow.

We have tenderly approached some of them on the subject, but are answered rather abruptly that they are too poor, etc. While this is the fact in some cases, it is not in all by any means, but is rather *their peculiar way of living*. We shall still continue to cautiously approach them on this subject, as we are anxious for their welfare and progress.

We have felt many times heretofore the need of those presiding high priests to feed the flock of God, but never so keenly as at present. May God so direct. We are hopeful.

In bonds,

J. A. DAVIS.

ELLENBORO, Wis., June 24.

Editors Herald:—In company with Bro. Peter Muceus I left home June 11, arriving at this place the same evening, and on the following day (Sunday) began preaching in the Buckwheat Ridge church.

This place is one of the scenes of my first year's missionary experience, having labored here in company with Bro. J. W. Peterson five years ago last winter. At that time the name Latter Day Saint was a synonym for all that was bad. In company with Brn. F. A. Ball and Leonard Houghton I labored in this field last winter and this spring, and before leaving here last month two young ladies were baptized and I went away with a promise to return as soon as practicable; hence our presence here now; and to-day we had the assurance that our labors are not in vain, for we were permitted to lead five more precious souls into the waters of baptism, all heads of families, one of them a man who has been for years a Primitive Methodist preacher, and who until quite recently has been very prejudiced and a bitter opponent of the faith, but as an honest man has laid it all aside, as the light of the gospel has shined upon him; and now he will earnestly support that which he once opposed. Next week we move on to other fields.

In gospel bonds,

CHAS. H. BURR.

LAKE GENEVA, Wis., June 22.

Editors Herald:—This lovely June morning finds myself and wife and our esteemed young brother, Leonard Houghton, associated as gospel tent workers. We consider ourselves very fortunate in having such a lovely location, centrally and conveniently located, and so many good, kind friends who contribute to our welfare. And what pleases us best is, we are having a good hearing, and there are a score or more who are regular in their attendance, and who seem very much interested in the restored gospel. We have a good, fair attendance each evening through the week and on Sunday evenings we have a regular overflow. So we feel glad to know that we are reaching a large number of the people of this city that we could reach in no other way than by a gospel tent.

Hundreds and thousands of people from Chicago and other large cities come to this place as pleasure-seekers during the summer months, and we see quite a goodly number of

them at some of our meetings, so we are not only preaching to the citizens of Lake Geneva, but to the people of other cities as well.

We hope by the aid of our dear Master to be able this summer to present the beautiful gospel of Christ to thousands who have never had the privilege of hearing the glad sound thereof. We feel hopeful and encouraged in the good work of the Lord, and trust that we may be able to do much good in spreading the gospel among the children of men.

In bonds,

ELI M. WILDERMUTH.

MAPLE HILL, Iowa, July 5.

Editors Herald:—Five years ago Bro. W. W. Pitkin asked me to come here to baptize and confirm Mr. and Mrs. P. H. Atwood, two of their neighbors. Bro. and Sr. Pitkin had taught them the gospel, including the story of the angel's message and the Book of Mormon. I held a few preaching services, during my stay, the first saints' meeting held in the county. Bro. and Sr. Atwood have moved to Reinbeck, Iowa. Brethren of the Des Moines district, please call on them.

I came here ten days ago and held meetings in a schoolhouse. Sunday was a beautiful day and a goodly number met on the shores of Swan Lake and witnessed the baptism of Pearl and Jessie, eldest daughters of Bro. and Sr. Pitkin. The Holy Spirit was present to bless. All seemed deeply impressed, while words fitting to the occasion were spoken. Although Bro. and Sr. Pitkin are the only saints in the county, they are making an effort to educate their children, neighbors, and friends in the gospel.

Last month I met with the saints at Benan, Auburn, Rolfe, and Curlew, finding them cheerful and hopeful. As a church we are gaining in numbers and influence in this district.

Bro. J. R. Lambert requests me to assist Elder I. N. Roberts in tabernacle meetings in Minnesota a few weeks. I will join him at Minneapolis this week.

As Bishop's agent for this, Galland's Grove (Iowa) district, I hope you will continue to remember the tithe and offering fund, not forgetting the Graceland College fund. Address me at Deloit, Crawford County, Iowa.

C. J. HUNT.

NEWELL, Iowa, June 28.

Editors Herald:—The ministers and saints of the Galland's Grove district are still alive and energetic in the good work of preaching the gospel of Christ, by precept and example. However, I would not have your readers understand by this that there is no room for improvement, or that we are all perfect; because we hardly expect to reach that condition until Christ shall "reign as King of kings, and Lord of lords." Nevertheless, so long as the majority are making a reasonable effort to improve and grow in grace, we take courage and press forward. We may not be advancing as rapidly as they are in other sections of the country but we are hopeful, knowing that our sufficiency is of the Lord.

Baptisms are not numerous with us, though

three were baptized at our last district conference, and Bro. W. A. Carroll baptized three last week; and others may have been baptized from whom we have not heard as yet.

I have learned by letter that Brn. G. H. Hilliard and Charles Darry were laboring acceptably to the saints, and that Brn. C. J. Hunt, George Montague, and W. A. Smith were doing all they could for the spread of the truth. Local brethren are doing quite well, all things considered.

Take courage, brethren, and make and fill all the appointments possible. Branch officers should be on the watch to see that the membership is properly fed with the bread of life, and every effort possible made to reclaim the erring. When the sinner repents and reforms, let all the saints rejoice and impart words of sympathy and encouragement and do works of love, that all may be helpers in the reform movement; for there is much "joy in heaven, over one sinner that repenteth." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:12-14. When the erring one cannot be reclaimed, and forbearance ceases to be a virtue, let the law of God be righteously enforced without fear or favor, leaving the results with God. "Purge ye out the iniquity which is among you; sanctify yourselves before me," saith the Lord. (D. C. 43:3.)

The writer is of opinion that nowhere in the world among any other people does there exist such true and holy fellowship as among the members of the Reorganized Church. If there does, the writer has never been in a position to observe it. It is not strange, though true, that when the gospel of Christ is believed, obeyed, and reduced to practice, it removes all bitterness from the soul and fills the heart with divine love. All political and religious differences are so far melted down as to enable us to be one in Christ. How pleasant it is to take such a one by the hand and feel that you have found "a friend in need" who "is a friend indeed." One who will never betray you nor yours, nor your interests, let come what may, so long as you are both influenced by the same Spirit and are loyal and obedient to the same Lord. How good it is to know that to such is given power from God to resist and overcome every impure thought that may be suggested by either the Devil or the flesh. Think of the glorious effect—no jealousy lurking in the heart, but a disposition to prefer our brethren to ourselves, no disposition to meddle in other men's matters nor to spy out another's liberties; but being filled with love we let charity have her perfect work. We think no evil, and by our godly example we "prevent a multitude of sins." Let us one and all, obey the injunction of Paul when he said: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. 13:5.

When we stop and consider long enough to understand what it is to be "laborers together with God;" to stand between Christ and a dying world while we feed the people the bread of life and nourish the Church of God, we must know that we should be pure and holy.

We need the approval of God and the presence of the Holy Spirit to enable us to rightly administer in word and ordinance. Knowing that it is our duty and privilege to preach the gospel, to baptize, confirm, bless, and administer to the sick, "what manner of persons ought ye to be in all holy conversation and godliness?" How much we need one another's confidence as well as faith and prayers.

In conclusion permit the writer to say: Our missionaries and local ministers desire and expect the cooperation of all saints within the district. Will the saints kindly notify the undersigned at Dow City, Iowa, of the real demands for preaching that may exist in your respective towns or neighborhoods? Is there a good opportunity for tent work, and can the elders be provided for? A correspondence is solicited from all scattered saints living in any of the following counties in the State of Iowa: Kossuth, Emmet, Dickinson, Osceola, O'Brien, Clay, Palo Alto, Humboldt, Pocahontas, Buena Vista, Cherokee, Ida, Sac, Calhoun, Webster, Green, Carroll, Crawford, Shelby, Audubon, and Guthrie.

Hopefully yours,
C. E. BUTTERWORTH,
Missionary in charge.

GREENBUSH, Ont., July 5.

Editors Herald:—The Chatham district conference at Ridgetown, June 4-6, will be remembered as a peaceful and profitable session by many. In the business sessions the desire of all seemed that whatever was best calculated for the good of the work might obtain whether it met their individual desires or not; and although there was a little lively discussion between some of the brethren as to the division of the district, the debate was carried on with the best of feeling toward one another. All former district officers were sustained. The prayer service, Sunday morning, was enjoyable and in a degree spiritual. The preaching was considered good, and quite a number of strangers attended in the afternoon and evening. Preaching by Elders S. Brown, R. C. Evans, Arthur Leverton, and John Shields. The Monday morning prayer service was indeed a spiritual feast.

The address to the ministry and members by our mission president, Elder R. C. Evans, was indeed a "searcher of the hearts, and trier of the reins," and delivered under the influence of the power that made one of old bold, "to declare unto Jacob his transgression, and to Israel his sin." Afterward tongues and interpretation were enjoyed, calling Priest James Williamson, (president of the Ridgetown branch,) to the eldership, and Bro. Benjamin Schreuder to the office of priest; and warning, instruction, and promise given to the saints.

Elder Evans having kindly consented to

accompany "ye writer" in the gospel cart of "ancient date," (so poetically described by him in the late *Glad Tidings*) drawn by the mustang "Blind Billy," we arrived at Blenheim that evening where Bro. R. C. delivered what was designated "a splendid gospel sermon." From there we went to Cedar Springs, where at the house of Bro. G. M. Shippy he presented the word of the better life to the saints and friends who assembled.

Thursday we started for Chatham, but were met on our way by a messenger calling us to Buxford to administer to Sr. Irving, of whom mention was made in the *Herald* about a year ago as having been instantly healed, and suddenly able to arise from what was by the doctor and all who saw her considered her deathbed—healed by the power of God through administration. Again she has received a blessing. To God be all praise. At Chatham that evening there was present Evangelist Ellmore, of Covington, Indiana, Field Editor of the Disciple paper, *Gospel Echo*, who has expressed his desire for some time past to meet Bro. R. C. in public discussion. They met at Elder Tyrrell's office next morning, when Propositions were signed for discussion, involving the faiths of the respective principals; certificates of indorsement to be signed by the respective editors of the authorized church papers of each church, otherwise the debate is to be cancelled.

On the 17th, in answer to card from Elder J. Blackmore, I joined him at a school in Romney township, six miles from Tilbury, where he had made a new opening, where I found a goodly number present. We held forth at the schoolhouse and at Staples (some eight miles apart) till Thursday, when Bro. Joseph was called to leave me. That evening I appointed meetings in the schoolhouse for Sunday at three and 7:30 p. m. At eleven o'clock I went to the Methodist appointment at the school, but the Minister did not come. I was not asked to preach; a fellowship meeting was the order. At the close the leader invited all to go that afternoon to hear a German (some four miles away) who had been on a mission to Africa, although he was conscious of our three p. m. meeting. He then said: "Bro. Graham will lead our prayer meeting here to-night." One of the trustees arose and said: "Thursday evening there was preaching appointed for here this evening and you know it; this is a got up affair; you can't have the school." However, he repeated his appointment for prayer meeting and closed.

At our three p. m. service I asked the trustee what I had better do. Was their prayer meeting a regular appointment? He said, "No! it was a get-up to shut us out;" that he had seen the other trustees; that it was our right and he would see it was carried out; and if the Methodist raised any disturbance the building would be closed on all. At 7:15 p. m. the door was open: the Sisters Carlross and Glazier, of Tilbury branch, played and sang some of our hymns. By 7:30 the building was full of people. When we were singing the second hymn the leader of the morning meeting and "Bro. Graham," and

their friends arranged themselves in front of the door, reminding me of the ones who would not enter the kingdom, and those who would go in they hindered. I spoke on "Sirs, what must I do to be saved?" with liberty and power. When it began to grow dusky in the room stones were thrown at me through the windows and bounded off the blackboard behind me. I had no fear of being hit and was not. When our meeting closed the crowd filed out behind us, and the trustee locked the door, and the Methodists were parleying with him at the door as I drove away. Just as I passed the Methodist crowd an egg was thrown while it was yet light; and missing my head broke on the horse's side. The people being tired with our over two weeks meetings and busy with having we left them for a week.

More anon,

JOHN SHIELDS.

Conference Minutes.

OLINTON.

Conference convened at Coal Hill chapel, Missouri, June 4; D. C. White president, Ella Miller clerk, E. W. Lloyd assistant. Ministry reports: Seventy: D. C. White, R. T. Walters; Elders: M. L. Sory, F. M. Sharrock, A. Lloyd, J. B. Gouldsmith, T. R. White, A. I. Roberts, S. C. Andes, W. H. Lowe, A. A. Goff, C. P. Welsh baptized 1, L. A. Quick, H. L. Kinning; Priests: J. A. Silvers, J. F. Mannering, W. H. Mannering baptized 4, A. C. Silvers; Teachers: M. M. Leaton, F. M. Williams. Branches reporting: Lowry City 80; gain 5. Nevada 45; gain 1. El Dorado Springs 165; gain 8. Veve 100; gain 1. Rich Hill 141; gain 3. Deepwater 25. Lebanon 41; gain 2, loss 2. Tebo 38; gain 2. Walker 22. Wheatland 46; loss 1. Taborville 30; gain 7, loss 1. Scattered members 10; total number in district 806. D. C. White, Bishop's agent: collected since January, \$238.42; paid out \$218.23; on hand \$20.19. He had also collected \$26 for district tent top. D. C. White chosen another year as district president, Ella Miller as clerk. Preaching by M. L. Sory, I. N. White, and D. C. White. The chapel was dedicated by I. N. White Sunday forenoon. Prayer meeting in charge of T. R. White and W. E. Hayden. Adjourned to Veve chapel, November 26.

EASTERN MICHIGAN.

Conference convened at East Fremont, June 11; E. C. Briggs president, assisted by A. Barr, W. Davis secretary, C. H. Durant assistant. Branch reports: Forester 29, St. Johns 45, Bay Port 97, Huron Center 73, Five Lakes 71, East Fremont 37, Applegate 34, German 26, St. Gideon 41, Juniata 70, Cass River 45, Buel Center 58, Evergreen 112. Elders reports: A. Barr baptized 1, W. Davis baptized 6, W. Dowker, E. H. Durand baptized 1. Priests: Thomas Rawson, W. Fetting baptized 1, J. L. Sweet, O. J. Haun baptized 1, P. W. Surbrook. Bishop's agent's report read, audited, and accepted:

On hand last report \$226.70; receipts, including amount on hand, \$838.21; expenditures \$731.62; amount on hand \$107.08. A. Barr chosen president, W. Davis secretary, A. Barr Bishop's agent. W. Davis placed in charge of gospel tent for the season, assisted by E. H. Durand. A vote was taken, asking the president of each branch to raise what money they can for the purpose of assisting Elder J. J. Cornish in a lawsuit now pending in regard to the closing of schoolhouses against the Latter Day Saints. Nine were baptized on Sunday by J. J. Cornish. Adjourned to Flint, October 1. [Figures in Bishop's agent's report are incorrect.—ED.]

NORTHERN MICHIGAN.

Conference at Coleman, June 25. E. C. Briggs president, J. J. Cornish associate, C. B. Joice clerk. Branch reports: Boyne City 58. Kingsley 48; gain 5. Wilson 16. Coleman 136; gain 6. Mikado (first report) 19. Alpena 46; loss 3. Reed City 29. Star (first report) 21. Gilmore 86; loss 2. South Boardman 95; gain 6. Chase 50. Central Lake 44; gain 24. Brinton 20; gain 1. Free-soil 138; gain 4. Kasson 40; gain 7. Valley 88; loss 4. Beaverton 48. Alcona 22. Greenbush (first report) 27. Prescott (first report) 18. Elders report: L. Phelps, J. J. Cornish baptized 18, D. Smith baptized 6, J. A. Grant baptized 2, J. A. Carpenter, J. J. Bailey baptized 2, W. D. Ellis, R. W. Hugill baptized 5, J. S. Keir baptized 3, J. R. Beckley baptized 2, C. G. Lewis. Priests: R. W. Kenyon baptized 2, J. Hartnell, F. S. Brackenburg baptized 1, J. Pennels, G. D. Washburn baptized 28, A. Burr, I. P. Titus, G. Morris, J. E. Hanson, J. Burch. Teachers: C. Miller, E. J. Badder. Bishop's agent's report audited and approved: Total receipts \$931.58; disbursements \$647.15; on hand \$284.43. J. J. Cornish elected president, C. B. Joice secretary. Richland branch was declared disorganized. Preaching by Elders E. C. Briggs, J. J. Cornish, J. A. Grant, David Smith. Eight were baptized. Adjourned to Whittemore, October 15.

SOUTHERN NEBRASKA.

Conference met in Nebraska City, June 26, 27; J. W. Waldsmith president, E. D. Briggs secretary. Preaching by Elders N. L. Mortimore, M. H. Forscutt, and W. M. Self. Reports received from president and secretary. Bishop's agent, J. W. Waldsmith, reported: On hand and received \$122.70, paid out \$117.88, due church \$4.82. Reports received from Elders J. W. Waldsmith, W. E. Peak, P. C. Peterson, T. J. Sheldon, C. H. Porter, W. M. Self, A. J. Meyers, J. Thomson, and M. H. Forscutt; Priest R. O. Self. Reports of branches: Nebraska City 137; 3 received, 2 died. Palmyra 38. Officers elected for four months: President and Bishop's agent, J. W. Waldsmith; secretary, E. D. Briggs; assistant, M. H. Forscutt. Resolved that all branches and officials in the district be requested to make out full reports, closing on April 30, August 31, and December 31, for the conferences held respectfully in June, October, and February, and forward these reports as soon

as possible to the district secretary. This resolution was spread on the minutes as unfinished business. Adjourned to Palmyra branch, October 23 and 24.

Sunday School Associations.

SOUTHERN NEBRASKA.

Sunday school association met in Nebraska City, June 24 and 25, holding four sessions. Reports were received from superintendent, secretary, and treasurer, and delegates to General Convention. Seven schools reported 324 enrolled. Schools reporting: Zion's Hope, Union Band, Prairie Flower, Fairbury, Gregsport Mission, Lone Tree of Fairfield, Blue Mound near Beatrice. The last three are newly organized schools, and joined the association at this convention. The entertainment on Friday evening was good, and our first Sunday school newspaper interesting. Next convention will be with Palmyra branch, October 21 and 22.

Miscellaneous Department.

WIGHT-BRADEN DEBATE.—NO. 6.

ELDER BRADEN'S ELEVENTH SPEECH.

We informed you that Max Müller said the English language had changed since the Authorized Version was made in 1611. The question arises: Why did Smith use an obsolete language?

He showed you some characters last night to prove that Smith's characters were like the Egyptian; both lots were doctored—nothing like the Egyptian. Doctrines and Dogmas of Mormonism, p. 264: Here is a letter from a learned man to D. H. Bays, stating that none of Smith's characters were similar to the ancient languages.

(Here Mr. Braden reviewed the great miracles of the Book of Mormon which we omit here as they have been given before.)

I am accused of not meeting the issue. There is only one issue and that is, Was Smith inspired to give revelations—was he authorized to issue bills? If a man unauthorized by the government prints bills, they are frauds, even if they are identical with the genuine. If a man issues revelations, even though you can't distinguish them from the genuine word of God, they are frauds unless he can show he was authorized of God.

I challenge and defy him to show there has been one sign in the history of their church. It is a fact that they have no signs, or they would show them. They know they can't do it.

Book of Mormon page 439: Moroni wrote forty pages after the plates were full—wrote on nothing. Page 409:41: No bread nor wine brought, but a great multitude was fed—fed on nothing. P. 222:21: Drove cattle a long ways. P. 482:11, 12: The thought that a highly civilized Christian people should change to such barbarous brutes in a few years is beyond common sense. P. 288:30-34: Waved the rent in the air. Rent means a hole. Now substitute *hole* for *rent*

and we have it thus: "He tore a hole in his garment, and wrote upon the hole, and then fastened the hole upon a pole, and waved it in the air.

Pages 21:10; 57:26; 186:61; 280:5; 238:8; 376:35; 430:30; 466:9, tells us that all who apostatized became dark-skinned, and whenever they got converted they became white again. If there are any ladies in this audience who are a little too dark or brunette I would advise you to get baptized by one of these Mormons and you will be made white. Page 460:28. The biggest snake story you ever heard: hundreds of millions of cattle driven by snakes.

Now we come to the worst thing in the Book of Mormon; the most blasphemous thing ever uttered by man. Pages 392, 393: Thrust their hands into his (Jesus') side. There were two thousand of them and it would take ten hours and twenty-five minutes to perform the idiotic farce. If you can believe such stuff as that you are just right to become a Mormon.

ELDER WIGHT'S ELEVENTH SPEECH.

Polygamy. It is easy for him to get up and say he was prepared to prove it, but doing it is an entirely different thing. I read to this audience the statement of Judge Philips, on polygamy, that it was not a doctrine of the church. Will you accept such evidence as this, or believe the testimony of Father Slander?

Elder Kelley charged with putting words into Judge Philips' mouth. Elder Kelley never did it; that was simply a quotation from Brigham Young, in which he perverted that part quoted from Doctrine and Covenants—capitalizing words that are not capitalized in that book. I have challenged the Utah people to meet me upon these issues of polygamy, Adam-God, etc., but so far they have not dared to do it.

Book of Mormon p. 387: 2-4: Christ crucified on the 4th day of month. He said that was wrong because Christ was crucified on the 14th day. Why didn't he read the verse before—that qualifying clause "If there was no mistake made in the reckoning of our time"?

He asserted that in Missouri and Illinois the saints did steal. All through this debate you will notice he has been appealing to your prejudice in making such statements as "If you are ready to believe that, you are just right to become a Mormon." With all the accusations and trials, stealing was never proven against our people.

Times and Seasons, vol. 5, p. 707. (Read Joseph's prophecy on the war.) If any other man had made such a prophecy, he would have been held up as a remarkable man. (Read prophecy of the Rebellion from "Pearl of Great Price.") This prophecy has been and is being fulfilled literally and completely.

Mr. Braden admits that our bill is identical with the genuine, but says Joseph Smith had no authority. I have shown you that before the second coming of Christ there is to be a preparation; angels are to be sent; a great and marvelous work to be accomplished; the gospel to be preached in all the world. This great work is to be begun

just before Palestine is restored to its fertility. Joseph Smith is the only man who has claimed to receive authority from God to do this work; and if he did not receive such authority the prophecies of the Bible have failed; for we are told all this was to commence just before the restoration of Palestine.

ELDER BRADEN'S TWELFTH SPEECH.

Judge Philips' decision: The judge quotes Brigham Young as proving the Adam-God theory. If it proves it for Brigham Young, why does it not prove it when the same language is used in Doctrine and Covenants?

Why do you bring in the revelation on the Rebellion when your church has never adopted it nor put it in with its revelations?

Joseph Smith the only man to claim authority. Yes, he was the only one who had the cheek to make such a blasphemous claim.

(Here Mr. Braden read a list of thirty questions, affirming that Joseph Smith taught and practiced polygamy; was a transgressor of the law, etc., etc. During the reading Elder Wight raised a point of order, saying it partook of the nature of slanderous stories, contrary to the rules. Chair decided that the questions should be read, but not in an argumentative way.)

Polygamy. I can give you evidence the door was purposely left open in Book of Mormon for polygamy. The Reorganized Church themselves confessed it and afterward renounced it. They also admitted for years that Joseph Smith gave the polygamous revelation; in fact, it was so stated three times in the first number of the *Saints' Herald*. I can prove that Joseph Smith practiced polygamy.

ELDER WIGHT'S TWELFTH SPEECH.

I call your attention to the fact that all through this debate *assertion* has been made by Mr. Braden instead of furnishing the proof. I have asked him to read some of those things which he has asserted, but so far he has utterly failed to do so. I have given you my assertions when I have read to you from the standard works; and what has he done in reply? Simply made assertions. He has been continually demanding proof of signs and miracles, and when I read to him from one of their own books—authority they could not reject—what did he do? Simply ridiculed; said the healing was done by hypnotism. He is striking at the very foundation of Christianity, for with the same reasoning away would go the miracles of the New Testament. To nearly all of his thirty questions I emphatically answer, *No*. If he wanted to make polygamy an issue in this debate, why didn't he bring it in sooner, rather than leave it until the last speech, which was evidently done for effect, as he knew I would not have all my evidence here nor have time to answer it in my closing speech? *Times and Seasons*. (Read Joseph and Hyrum's decision against polygamy.)

In regard to the gifts and signs, we do have them in our church, and I could bring you living witnesses from this audience, men and women who live in your midst and whose veracity would not be questioned in

any court, and if there is no objection I will introduce some of these witnesses to tell what they know. (Mr. Braden objected on the grounds of new evidence; objection sustained by the chair.)

He ridicules the Book of Mormon in regard to the rent. It does not mean hole; it was all in the hole of his imagination. Time.

In the closing speeches much of the time was spent in reviewing and in general talk, which could not be taken down connectedly by the scribe; but we present the above as some of the leading points.

At the close of the debate the pastor presented Mr. Braden with a beautiful wreath inscribed in letters of silver the word "Victory." Mr. Braden was showered with flowers, but coming as they did from a very few of the Christian members, the display of "victory" was indeed weak and partook of the nature of the boy's whistling in the graveyard to keep up his courage. After dismissal the "defeated" (?) one was the recipient of one small bouquet and in passing out the lady (a Congregationalist) said: "I sent you that bouquet and though it is not so large nor so beautiful as Mr. Braden received, it means just as much, and it went to the right place." This was the sentiment of most of the nonmembers. Good has been accomplished, prejudice allayed, and the world (this part at least) are learning that we have something substantial after all; for when Mr. Braden, who is represented as the champion opposer of the latter-day work, fails by honorable means to destroy our position, people learn that we have something worth investigating. We look for future growth, and while the work inaugurated in 1830 is winning its way in the world, it has received a new impetus in this region through the two debates which have lately been held at Tabor.

(During the discussion Elder Wight exhibited drawings of the Characters from the plates of the Book of Mormon, taken by Martin Harris to Professor Anthon, side by side with "Old Hebrew" and "Egyptian" letters, in which remarkable resemblances were apparent.)

QUESTIONS FOR MR. BRADEN TO ANSWER.

1. Is it not a fact that the divinity of a person's work, who lays claim to a divine message and calling, is properly attested by his teaching?

2. If a man teaches the truth as reflected in the Scriptures, is that not evidence of a God-given mission, whether he at all times lives that truth personally or not?

3. Did it make the calling of Peter or Paul a manmade or spurious one when they disagreed as to procedure, and Paul writing of it says, "I withstood him to the face, because he was to be blamed"?

4. What is the correct conclusion to be drawn from the lessons of Biblical history touching the position of fighting a doctrine taught by a person on the ground that the people did not speak well of him?

5. Is it not a fact that every servant of God was illy spoken of?

6. Which of the prophets did the people speak well of in his time?

7. Did not the people condemn Jesus because of his supposed low standing and poor relations, and did they not cast reflections at him because of his parents Joseph and Mary; and also Joses and James and Judas, his brethren? Was this not done?

8. If it was wrong then to attack a servant of God from such a standpoint, is it not wrong to do so now?

9. Is not the Bible rule for the attestation of a claim professing to be of divine origin laid down to be, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son"?

10. Will Mr. Braden state whether he accepts this as a correct rule or not?

11. Does he say the Devil can abide in the doctrine of Christ, and thus prove the teaching of the Bible false?

12. If it was the command and the advice in the time of the apostles to attest the claims of a proposed messenger of Jehovah by comparing such claims with the word of God, is it not the true, honorable, and divine rule to-day?

13. To follow the rule and course pursued by the enemies of the prophets, Jesus, and the apostles, of taking up the stories told about them by their professed friends and enemies, brought the rejection of God, overthrow and death, to those so using, will it not finally result in such fearful condition now?

14. What principle of doctrine believed in and taught by Joseph Smith is contrary to the Bible?

15. Will Mr. Braden cite a single chapter or paragraph in the Bible which is not in harmony with the gospel of Christ under the restoration through Joseph Smith—cite one that he is willing to stand by?

16. Will Mr. Braden cite and read one paragraph or chapter of the writings of Joseph Smith which lays claim to divine inspiration that is not in harmony with the doctrine of Jesus Christ as taught in the Bible? Let him point out one passage that he is willing to stand upon and abide by.

17. If he cannot do this, then who is the false prophet, the beloved disciple of Jesus Christ, John, who says, "He that abideth in the doctrine of Christ, he hath both the Father and the Son," or Clark Braden, who says the Devil may abide in the doctrine of Christ?

18. Is it not a fact that the visitation and work of God referred to in the Acts of the Apostles 15: 16, 17, has never taken place unless now begun by a restoration of the gospel through Mr. Smith?

19. If Mr. Braden says it has been, will he point out when, where, and what was the divine message or work?

20. When has been fulfilled the restoration and establishment of God's work predicted in Isaiah 62: 10-12?

21. Does Mr. Braden say this prophecy is to fail? If not, why does he claim that God ceased to speak to his children in the first century and will not reveal himself now?

22. Will Mr. Braden tell this audience the time and place of the fulfillment of the prophecy of Ezekiel 37: 16-28?

23. Will he point out wherein the introduction of the gospel by Joseph Smith fails to answer to the beginning of the work set forth in this prophecy of Ezekiel?

24. If the prophecies touching the work of God in the last days are to fail, does it not prove the Bible unreliable? And if it does which is the true friend of the Bible, Mr. Braden, who claims they will not take place, or the people I represent who claim they will, and must, and that God is already working to this end?

25. Will Mr. Braden select and point out a chapter or paragraph in the Book of Mormon that is not in keeping with the doctrine of Christ as taught in the Bible? Let him point out one he is willing to rely upon as furnishing the contradiction.

26. If he cannot do this, is not the teaching of the Book of Mormon in fact the word of God, although found in said book?

27. Did not Jesus condemn the Jews for professing to believe in the Book, the Old Testament, but condemning its teaching when presented by him? "He that is of God, heareth God's word." It doesn't make any difference where it is found, the question is, Is it the truth?

28. If the doctrine and teaching of Joseph Smith who claimed a divine commission are in harmony with the Bible, does not this prove that he was a true prophet? And is it not the highest class of testimony that can be produced that his mission is what was claimed for it?

29. Would not a converse idea of this be from the standpoint of a nonbelief in the Bible as a record to guide?

30. What is the standard of evidence by which we are to judge, if it is not the Bible?
(Concluded.)

WILLIAMS-BAYS DEBATE.—NO. 9.

May 17.—ELDER WILLIAMS' SECOND SPEECH.

He seems much concerned about windows. If the windows in the ark were solid wood, what earthly use would they be? What is a window for, but to give light? He says they could not have been of glass. Glass, according to Chambers' Encyclopedia, dates from the earliest history. If he affirms the windows were not of glass, let him prove what kind of windows they were. I will answer all contention about the barges to-morrow night.

The Bible says they came to the land of Shinar from the east, and the Book of Mormon says they were commanded to go where never man had been towards the "great deep," hence they went west.

I showed you they had a mariner's compass. Nowhere in the Book of Mormon does it say they had a compass. There are rivulets that flow into the Red Sea at times of the year and at times they do not.

I will now present evidences concerning the second colony. Book of Mormon page 11 says that Lehi, who was commanded to go out of Jerusalem in the first year of the reign of Zedekiah, was a descendant of Joseph, the

son of Jacob, the patriarch. Can you locate where the tribe of Joseph is? I shall prove the Book of Mormon by the Bible and confirm that proof by archaeology. Genesis 49: 22-27 gives a history of Jacob blessing his son Joseph. "Branches" in the marginal reading is "daughters." They should run over the wall. This gives the apparent location. Jacob says the "God of thy father," the God of Abraham, Isaac, and Jacob. "The blessings of thy father have prevailed above the blessings of my progenitors," Abraham and Isaac. The blessing of Jacob's progenitors was all the land of Canaan; but this blessing was to be unto "the utmost bound of the everlasting hills." Seabound land; it can only be bounded in that sense. This blessing was to be on the head of Joseph.

Deuteronomy 33: 13-17 records the blessing of Moses upon the tribe of Joseph, and says, "Blessed of the Lord be his land." Then Joseph has a land. Upon this land they receive the things of heaven, God's revelations. Then Joseph's land was to be blessed with the "chief things of the ancient mountains" and "the precious things of the lasting hills." Horns of unicorn (power) influence for progress of national power. Push people together to the ends—opposite points—of earth, one of which points would be in America.

Ezekiel 34: 6-13 spoken about 587 B. C. says that the flock of Israel (see verse 1) should be "scattered upon all the face of the earth." Then some must have come to America.

Jeremiah 49: 30, 32, says that some were to flee from Hazor, which was in Canaan, and go to a wealthy nation. This was B. C. 600. The Book of Mormon claims that some came from Canaan about 597, six hundred years before Christ was born. The time of this prophecy was about the time that Lehi was told to flee to the promised land. This prophecy says, "Get you far off," Go to "a wealthy nation that dwelleth without care" "which have no gates nor bars." The land they were to flee to was to have camels and multitude of cattle. Nephi 5: 45 says: "We did find upon the land of promise, . . . that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men."

Prof. A. Winchell says in Evolution p. 82: "We are in fact, acquainted with twenty-one species of horselike animals, and the genus of true horses has been traced down to the times preceding the present."

F. V. Hayden, U. S. Surveys in Great West, p. 44: "In the later fauna were the remains of a number of species of extinct camels, one of which was of the size of the Arabian camel, and a second about two thirds as large; also a smaller one, . . . although no horses were known to exist on this continent prior to its discovery by Europeans, yet Dr. Leidy has shown that before the age of man, this was emphatically the country of horses."

Prof. Hayden in a report in 1873 says: "The skeleton, which I excavated with my own hands from the side of a bluff, adds con-

siderable to our knowledge of this genus of horse."

"Recent discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America. Professor Marsh, of Yale College, has identified the several preceding forms from which it was developed, rising, in the course of ages, from a creature not larger than a fox until, by successive steps, it developed into the true horse."—Atlantis pp. 54, 55.

The argument was made that Joseph Smith was a false prophet because he said that the horse was upon this continent previous to its being discovered by Columbus. This idea was contended against as late as 1877. How could Joseph Smith have put that in the book in 1830? How did Joseph Smith know of trade winds and currents? How did he know that there had been at least two civilizations here? that a white people once inhabited this continent?

ELDER BAYS' SECOND SPEECH.

The windows that are spoken of in the Book of Mormon were such as through which light could penetrate, and that might get smashed. To say that such windows were in the ark is historically untrue. He has made this point as clear as mud.

The Book of Mormon claims these people were of Egyptian origin. Egypt was not settled till long after that. Oliver Cowdery and Joseph Smith did not understand these facts. He asks how did Joseph Smith put the horse in the Book of Mormon. That's plain. He knew there were horses here now, and supposed they had always been and so put it in. He guessed at it. Did you notice that Williams did not read in the Book of Mormon about camels being here? Geologists claim that animals were carried here on floating ice. Camels here? Not like the camels we have now. The horse was the size of a fox. Not like our horse.

Williams asks, "How did Joseph Smith locate cities here?" He did not locate any. Joseph happened to hit on horses being here. He supposed horses always had been here.

Please to take the Bible and show from it where they located. It is as silent as the tomb.

South southeast is a modern phrase. This was Joseph's blunder in putting that in the book.

I will go over Genesis 49 carefully and show you that it is long since fulfilled. I will read it and show its application. I told you that every passage he would read from the Bible pointed to America. Joseph was a "fruitful bough." He was of the Abrahamic tree. His interpretation is that "over the wall" means over the sea. I will give you my interpretation: The word "branches" is more in harmony with the passage than "daughters." Abraham is tree, then the terms, bough, branch, tree are in harmony. "Wall" is a separation, a band or fence. To run over is to go to the other side. He said "archers" had sorely grieved him here. Let's see about that. There were no archers here when the Nephites came. They did come across one old man, but there were no archers.

Where was Jacob when he blessed Joseph? In Egypt. They had a desire to go back to their home, to Canaan. Jacob prophesies that they will go back, but that Joseph's blessing would be greater than the other children's. Same branch out of which came the Shepherd, the stone of Israel. Blessings of heaven mentioned first and referred to as revelation. Will he tell us what the blessings of the deep are? "Blessings of the father." What has that to do with this question? Had prevailed above blessing of Abraham's and Isaac's, or extended further; that's all. Everlasting hills he says is Rocky Mountains. Prove they are the Rocky Mountains or your case fails. Blessings on head of Joseph? Ephraim, the head of Joseph, so it is generally interpreted. Joseph was dead. Patriarch said he should go back. I might stop right there and his case is proven false. But I have something. Joshua 17:12-18 speaks of the greater portion to Ephraim and Manasseh, but I will read 16:1 first: "And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel."

"Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out. And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."—Joshua 17:12-18.

Ephraim and Manasseh went back to Canaan. Jacob blessed these sons to have one share, as Reuben and Simeon would each have a share. (See Genesis 48:5.) The children of Manasseh were to have the land where the Canaanites dwelt. Their bow abode in strength, so they could not drive them out; that is, the enemies bow abode in strength. They were to go over into the hill country, over the wall, yet this hill country was not enough for them. Jacob promised these boys more than location about Jericho. The other part was wrenched out of the hands of the enemy. Some located

in the south part of Judah. This interpretation is more reasonable than to jump over the sea into America. No lands are described by the prophets than those known at the time when they prophesied.

I turn to Ezekiel 37, but will let it rest till presented by affirmative.

Ezekiel 34:6-13, Williams claims, refers to America. Let's see about that. He wants to make it out that the house of Israel came to America, because they went into all the earth. Then they must be located in Australia, in India, China, Japan, and in the islands of the sea. If we do not find them in Australia's climate and these other places, then they might not have come to America. He is forcing the Scripture out of its true meaning to make this apply to America. It is simply a question of exegesis. He must give his exegesis to meet the demand. Lord was to search them and seek them out. In China and other places did he do this? No he did not. Sheep were scattered. Nebuchadnezzar had just taken the whole house of Israel and took them to Babylon. The Lord said he would feel after Israel in Babylon.

May 18.—ELDER WILLIAMS' FIRST SPEECH.

I shall answer some of the opposition in my affirmation. I have shown from the Bible, Book of Mormon, and archaeology, that the people who came to America came from the tower of Babel. My opponent has not presented a single evidence to negate this. I have shown from the Book of Mormon that several families retained the same speech. Archaeology admits this. He said he had proof; why does he not bring it to overthrow my argument? He won't try these things by facts.

The Book of Mormon shows they came from the east to the west, because they were led to a place where never man had been; and the Bible shows that they came to Babel from the east. I show you by this map. (He then showed the prospective route the people traveled until they came to the "sea that divides the land,"—"the great deep.")

The word "Atlantic" is not put in the book because Joseph Smith never wrote it. Bays said he knew that the Atlantic ocean lay between the eastern and western hemispheres. Now, if Joseph Smith had written the book, according to a previous argument of Bays he would have put in Atlantic Ocean, and besides he would have found some of Joseph's idioms; but he has not shown any. Then they crossed the "great deep." God caused a furious wind to blow continuously; that was the trade winds. You will find that they blow from east to west from 3° north to 25° south latitude. They followed this course and landed near the "narrow neck of land that joins the land north to the land south."

I have shown that about 600 B. C. the inhabitants of Hazor were to leave the land and dwell deep—secure. The land of Canaan was taken by Israelites; Hazor was the capital of Canaan. They were to go to a wealthy nation. This could not have been fulfilled in Asia, for they had care, and gates, and bars. The inhabitants must have been warned to

flee out of the jurisdiction of Nebuchadnezzar. All lands on the eastern continent were given to Nebuchadnezzar. He was the head of gold referred to in Daniel 2:37, 38. They were told to go and locate in a land of a wealthy nation that dwelleth without care, that their camels would be a booty, and their cattle a spoil. He must show that it applies somewhere else than in Canaan, for it could not be fulfilled, and somewhere else than on the western continent, for it could be fulfilled there.

Ezekiel 34: 6, 12, 13 says that Israel was scattered over all the face of the earth, and hence must have come here. Bays makes fun of this. It is Bays against the Bible. He admits of civilization in America.

Genesis 49: 22-26 shows that Joseph's location was in America. Bays says it was in Canaan, but has presented no evidence that it could not be fulfilled in America. I will show that his interpretation does not apply. The archers had shot at him, but Joseph's bow "abode in strength," says the Bible. Bays says it was the bow of the enemies of Joseph that was to be strong. Bays against the Bible again. Bible says the blessings of Joseph's father prevailed above (exceeded) the blessings of his fathers, Abraham and Isaac, "unto the utmost bounds of the everlasting hills." This blessing was conferred upon the head of Joseph. The blessing of Abraham and Isaac was all of Canaan, but Joseph's blessing was to exceed this. According to Bays' logic it would be illustrated thus: A father has one hundred and sixty acres of land and wills five acres of it to one of his sons and then says, "Your blessing has exceeded mine." Again: I have an apple, I give you a quarter of it, and then say you have more than I have. I have applied Bays' logic. Genesis 49: 1 says these blessings were to be given to the tribes of Israel "in the last days." The utmost bound is the farthest or opposite point, and following either latitude or longitude the farthest point of land from where Jacob was in Egypt is in America. Jacob understood this and God knew it.

Deuteronomy 33: 13-17 describes the land of Joseph, by speaking of the precious fruits, greater wealth, and the things preached on that land. Joseph's land was to have more of these precious things than the land of his brethren. This could not have been in the part of Canaan that Bays says Joseph possessed. America has three zones bearing fruitage. This land was to abound in "chief things of the ancient mountains," such as coal, iron, etc., and "the precious things of the lasting hills." The Rocky Mountains are called even in our school readers, the "lasting hills." I insist that he show his theory from facts, not by assumption. 1 Nephi 5: 45 says "we did find all manner of ore, both of gold, and of silver, and of copper." Here is another of Joseph's good guesses. Gold and silver were not found in any great abundance till 1848-49, and the Book of Mormon was published in 1830. In Book of Mormon page 115: 4 we find this: "Many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which

this land . . . doth abound most plentifully." He might say that Oliver Cowdery knew this, but all the schoolbooks were against this at that time. How did Joseph guess on this so closely? Bays says Joseph's ignorance does not make good nonsense; yet this wisdom is beyond that known by the learned men of his day. Such argument (?) as that is like Ingersoll uses against the Bible. It seems to be thought right to use any kind of argument against the Book of Mormon.

The Book of Mormon claims that a colony left Palestine. Archaeology proves that Israel was in America. John T. Short says that there were two civilizations upon this continent. "The Neolithic and Bronze ages preceded the Paleolithic at least in the Mississippi basin—not that the last inhabitants deteriorated and lost the higher arts which are well known to have been cultivated upon the same soil occupied by them, but that they were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people with a capacity for progress," etc.—N. A. of Antiquity, p. 27.

Bancroft says: "The differences pointed out prove just as conclusively that the edifices were not all erected and decorated by the same people, under the same laws and religious control, at the same epoch."—Native Races, vol. 4, p. 359.

Baldwin says, as quoted from Brasseur de Bourbourg: "Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch."—Ancient America, 155, 156.

Bancroft argues in favor of the people on the American continent being of Jewish descent, as follows: "Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything we have yet encountered."—Native Races, vol. 5, pp. 77, 78.

Mr. George Catlin says: "I believe with many others that the North American Indians are a mixed people; that they have Jewish blood in their veins," etc. He offers twelve reasons why he thinks the American Indians are descendants from the Israelites in some way, as follows:—

1. They have their council or medicine houses, the Jews their sanctum sanctorum.
2. They have high priests and their prophets like the Jews.
3. The women are not allowed to eat with the men, so it is with the Jews.
4. They think every man's hand is against them; so do the Jews.
5. The Indians, like the Jews, in their marriages, buy their wives by giving presents.
6. They are strikingly similar in their wars and in peace-making.
7. They are similar to the Jews in their treatment of the sick, burial of the dead, and mourning.
8. They resemble the Jews in their bathings and ablutions, at all seasons of the year, as a part of their religious ob-

servances. 9. "The customs among women of absenting themselves during the lunar influences is exactly consonant to the Mosaic law." 10. "After this season of separation, purification in running water and anointing, precisely in accordance with the Jewish command, is required before she can enter the family lodge." 11. They have a feast resembling the Passover. 12. "Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code."

He further says: "It would seem quite improbable, and almost impossible, that two different peoples should have hit upon them alike, without some knowledge of each other. These, I consider, go farther than anything else, as evidence, and carry, in my mind, conclusive proof that these people are tinctured with Jewish blood."—Catlin's North American Indian, p. 232-235.

D. Wyrick describes the stone found at Newark, Ohio, June 29, 1860, as follows: "This stone is in the shape and size represented by the cuts, and has upon each of the four sides a Hebrew inscription in the Hebrew character, which when translated reads: 'The King of the earth;' 'The word of the Lord;' 'The laws of Jehovah;' 'The Holy of Holies.'"

He says "another stone was found on the 1st of November, 1851," on which was found "an abridgement of the Ten Commandments," and the word "Moses," associated with the statement, "Who brought them out of the land of Egypt."

These are facts, and facts are what we want, not quibbles.

Some relics were found near Newark, Ohio, of which Rev. R. M. Miller said, that on one was contained in Hebrew, "May the Lord have mercy on an untimely birth;" on another, in Hebrew: "It is good to love the aged," and "The heart is deceitful," another on each of its four sides in Hebrew, "The Lord is king over all the earth;" "The sword of the Lord is the law;" "The Holy of Holies;" "The Jew of life is the Lord awakening souls;" and on another was "carved a figure of a man dressed in priestly robes, over the head the word 'Moses,' and on the back and edges were the Ten Commandments."

Of the letters on these relics G. R. Lederer wrote in May, 1861: "I recognized all the letters except one (the ayin) though the forms of many of them are different from those now in use."

ELDER BAYS' FIRST SPEECH.

I told you it was not my purpose to follow Williams in archaeology. I have something more to do. I don't think that which he has used has any application to the proposition. What does buying wives have to do with this? What pertinency has that with the case? Nothing he has read is any more pertinent to this case.

I have given my exegesis of scripture quoted and he has given his; now you are to judge. He has not quoted any scripture that says the Book of Mormon is a true record or that the people referred to in the book came as it says they did. I have something better

than to controvert the facts of archæology. However, some archæologists claim one thing and others claim another thing.

Williams gave quite a Jaredite exhibition on the map. Israelites dwelt in Hazor and were carried from thence to Assyria, about 124 years before Babylonish captivity, as given evidence in 2 Kings chapters 15 and 25. Ezekiel 34: 6 says the people were scattered on all the face of the earth. He said I said this was impossible, but I said if it proves they came to America it also proves they went to China and Japan. He knows I said this. I told you all scripture he would use would point to America.

Williams says that the "utmost bound" is in America. Now the Book of Mormon says they traveled southeast, and should they go five thousand miles in that direction they would land in Australia. The mountains of Australia are "lasting hills" as well as the Rocky Mountains. This is a strange point to prove they came to America. The mountains of Canaan are rocky, and hence according to the logic of Williams, *everlasting*, as he says rocky means everlasting. And no place could the term "lasting hills" more consistently apply than to portions of Canaan.

Jacob was in Egypt when he blessed Joseph and did not say anything about gold. There is no gold in the question. He has been accusing me of using infidel argument and yet he poses as a Christian. Such accusations on an opponent as that is not Christian deportment.

If I show that they traveled from the tower of Babel east, I destroy his argument. Babel is in the northwest part of Persia. Encyclopedia Britannica says that Babel was a suburb of Babylon. The Book of Mormon does not say they traveled west; it says they traveled northward. Then Williams has proven nothing in all his arguments about their going west. Book of Mormon p. 502: 3 says they "went down into the valley which was northward." Then they went from Babylon northward, and the land with precious fruits and things was northward. They came into the valley of Nimrod which was northward of Babylon. Then it says that the brother of Jared was in a c-l-o-u-d and saw the finger of God. How could he tell it was the finger of God, he being in a cloud and not able to see? Then they traveled to the wilderness and to the east end of the Black Sea, and built barges to go over the sea, then it says they built another set of boats. They built barges to cross the many waters, then the Lord brought them to the North Sea, and here they built the boat mentioned, and they crossed, and this would bring them up to Denmark instead of America, and there we leave them. So you see his beautiful theory falls down.

He says the Book of Mormon condemns polygamy. Yes it does; but if it had not been for the belief in present revelation there would have been no Book of Mormon, and if there had been no Book of Mormon there would have been no Mormonism, and if there had been no Mormonism there would have been no polygamy. While the Book of

Mormon don't teach polygamy yet polygamy is the result of a false system of religion that teaches present revelation.

Williams says the evidence he will present is circumstantial, not positive. I submit gracefully and quietly to the chairman's decision in permitting Williams to bring in archæology as evidence, yet it was because of a curiosity to see what could be presented, and not because it was a just decision. Williams says he decided against me. I am glad he did. He has now introduced his evidence and must abide the results. Let us see what it proves.

Williams must establish the following facts:—

He must prove that the colonists referred to in the Book of Mormon came to America.

He must prove they came west instead of north.

He must prove that these same colonists built the cities the ruins of which we find here.

He must prove that the language spoken by those who lived here is the same as described in the Book of Mormon. He must do this or fail to establish his contention.

I will submit my contention if he proves that the colonies came from the eastern continent, as the Book of Mormon claims, to this continent.

I submit some questions I want answered: In what language did the Jaredites keep their record, and on what material? In what language did the Nephite colony keep their record, and on what material? Answer these questions or I will touch on language anyhow.

Isaiah 29: 11, 12 says: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: And the book is delivered to one that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Notice that the words were sent to a learned man. He will present Isaiah 29 very briefly. He will say that Joseph Smith and Martin Harris, who were unlearned, took the word of the book to a learned man. This learned man will say, "I cannot read it for it is sealed." He will then say that the book was delivered to Joseph Smith who was unlearned. Authors have written about the Book of Mormon and have called it the "sealed book." Martin Harris' statement is found in "Presidency and Priesthood," p. 202. That is, it is called Harris' statement. This claims that Joseph Smith transcribed some characters and Martin Harris took them to Professor Anthon. That is what Joseph Smith said Harris said. Martin Harris could not use such language to explain his trip as is published of it; he was an unlearned man, and he could not know that Anthon was a learned man, for he was so uneducated he could not tell what another knew. This claims that Harris said that Anthon told him that those characters that had been translated were correct. These were words put into the mouth of Anthon. It was a concocted story, manufactured by Joseph Smith, and I'll prove it.

CHANGE OF BISHOP'S AGENTS.

NORTHERN WISCONSIN DISTRICT.

The saints of Northern Wisconsin district of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice, that upon the recommendation of the district conference, Bro. Wm. Hutchinson of Ono, Wisconsin, has been appointed Bishop's agent in place of Bro. G. D. Hayes, former agent.

Bro. Hutchinson is duly authorized to act as agent of the Reorganized Church in the Northern Wisconsin district, and perform all duties relating to agent of the Bishopric in and for the same. It is expected that Bro. Hutchinson will be able to travel through the district and present the law relating to tithes and offerings, and the sustaining of the gospel work, as provided in the law, and meet with the saints in their various branches from time to time as the interests of the work demand.

We take pleasure also in acknowledging the faithfulness of the work of the former agent, Bro. D. G. Hayes, in behalf of the Bishopric and trust that he shall have a goodly reward for his fidelity in the same.

We commend Bro. Hutchinson to the confidence and trust of all saints.

NORTHEASTERN ILLINOIS DISTRICT.

The saints of Northeastern Illinois district of the Reorganized Church will please take notice, that upon the resignation of Bro. F. M. Cooper, Bishop's agent of said district, I have duly appointed Bro. Wentworth Vickery, of Plano, Illinois, as Bishop's agent in and for the same, who will perform all duties of agent, and is duly authorized to act in behalf of the Bishopric in collecting and receipting for church funds within the boundary of said district.

We trust that the withdrawal of Bro. Cooper from this special work will but increase his ability to perform his regular ministerial duties, and in behalf of the Bishopric, extend to him thanks for the special services rendered in the financial work during the past year.

We commend Bro. Vickery to the saints, and ask for him their aid and coöperation in all the special duties of his office. Confidently awaiting the triumph of Zion's cause, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, IOWA, July 8, 1898.

DEDICATION AT KEB, IOWA.

Nauvoo district conference was held at Keb, Iowa, June 4 and 5; Elder F. M. Weld presiding. Arrangements had been previously made for the dedication of the neat and commodious chapel built by the saints and friends of Keb branch.

Sunday afternoon, June 5, was the time set apart for the dedicatory services. Introductory hymn, "Lord of Hosts," to appropriate music composed for the occasion by Bro. J. Morgan, Jr., was sung by the choir. Prayer was offered by Elder Joseph S. Snively. Scripture lesson, Solomon's dedicatory prayer, was read by Elder J. R. Lambert. Dedicatory hymn, "While afflicted, tossed, and driven," was rendered.

Dedicatory sermon, giving an outline history of the origin and development, the trials and triumphs of the work in general, was ably presented by Elder A. H. Smith, of Lamoni, Iowa.

The history of the branch and chapel building was presented by Elder James McKiernan:—

"To the Saints and Friends in Conference Assembled: The following is a brief but inadequate outline of the history of the Keb branch of the Reorganized Church of Jesus Christ of Latter Day Saints, since the beginning of the work here. The branch was organized with fourteen charter members, at eleven a. m., March 22, 1891, by Elder James McKiernan. In the afternoon of the same day the Sunday school was organized. The work was begun at the residence of Bro. R. D. Williams, in an 'upper room' fitted up for the purpose, and where meetings were conducted for some time afterward.

"Keb was then a new mining town just springing into existence, to meet the demands of the Whitebreast Fuel Company. Most of the houses had been moved from Lucas, Iowa,—as had also most of the members,—and set down here in what had been the season before a cornfield. And except in the wagon tracks where now the streets are, and immediately around the houses where they had been trodden down, the old cornstalks were yet standing, and the mud so deep in the lately thawed furrows that one was in constant danger of miring down whenever he stepped out of the house. After struggling along for three years and seven months—meeting in private houses or in the old schoolhouse, and then later in the new schoolhouse—they concluded at a meeting held October 8, 1894, to erect a chapel.

"Mr. T. J. Phillips, President of Whitebreast Fuel Company, kindly donated the use or lease of the ground so long as the coal mine remained in operation. Willing hearts and ready hands went to work and by June 20, 1897, the building was completed and bills paid. In this work friends and neighbors extended a helping hand to the amount \$40. The noble sisters rendered efficient aid by contributing \$100. The system adopted by the branch to raise the funds needed was for each family to contribute one dollar per month until all necessary money was raised. This proved a successful method.

"The cost of the building was \$361.59, work donated \$100, cash paid for work \$21.60, for painting \$25, papering \$16, fence \$10, church furniture \$45. Total value of all to be dedicated to the Lord and turned over to the Bishop of the church \$579.19.

"In the beginning of the work Brethren John Jervis, James Richardson, and D. T. Williams kindly loaned the branch what means was needed to push the building to completion. They have been repaid in full for the money advanced except as to the lasting debt of gratitude. That will ever remain to draw appropriate interest. "The branch now numbers 53 names, and of these 39 were baptized here or in the vicinity by missionary work or local labor. The Sunday school has also made progress in a corre-

sponding ratio, and is proving an effective arm for 'good for both old and young.'"

After giving these items of branch history, and short extempore outline of the unwritten history, the dedicatory prayer was offered by Elder James McKiernan. The choir then rendered the anthem, "Praise ye the Lord," closing with the doxology by the whole congregation.

Great commendation is due to Bro. J. Morgan for his original composition of music for the occasion, and for his unflagging zeal in training the choir for the important part they took in the ceremonies. Gratitude is also due the choir for their practice and effort to do well their part. With many earnest wishes and prayers for the continued progress and ultimate success of the branch, the dedication ended satisfactorily to all.

PASTORAL.

In view of the supervision of the work assigned me by brother W. H. Kelley in *Herald* of July 6, and the territory defined in *Herald* of May 18, as Kirtland district and eastward, it may be well to furnish my address. Ample on all points of procedure of both ministers and members has appeared in the several "pastorals" since conference. If the good counsel therein shall not be heeded, more might also be heedlessly passed by. The duty assigned me I will try to perform. May I have the hearty coöperation of all concerned. Let me hear from you as to necessities, and especially where we may plant the work in new places. Address care of Box 28, Cleveland, Ohio. In bonds,

R. ETZENHOUSER.

REUNION NOTICES.

Reunion of Massachusetts district will be held at Dennisport, August 8 to 15, both inclusive. Tents will be rented at the same price, \$2.50 and \$3.25; orders for which should be sent to S. W. Ashton or John Smith, New Bedford, not later than July 28. No rates for travel have been secured, for reasons which will be given if called for. No restaurant will be used by the committee, but each one will be assisted in making his or her stay pleasant and profitable. It is said that no cottages are to be had, and tents should be secured early.

Reunion Committee,
Per order of chairman.

TWO-DAYS' MEETINGS.

A two days' meeting will be held at Boyne City, Michigan, July 16 and 17; all are invited to attend. Reduced rates on all roads for ten or more. R. W. HUGILL, Pres.

Two-day meetings will be held in Southern Michigan and Northern Indiana district, beginning as follows: Grand Rapids, Michigan, July 23. Lansing, July 30. Marcellus, August 6. Coldwater, August 13. Halls Corners, August 20. Jamestown, Indiana, August 27. Flint, September 3. South Scott, September 10. Clear Lake, September 17. Knox, September 24. Hartford, Michigan, October 1. Buchanan, Michigan,

October 8. Will the local committees please give the services timely publicity in county papers. Sunday school institute work will supplement the meetings wherever practicable, on Fridays preceding services. All meetings will open at ten a. m.

S. W. L. SCOTT, Pres.

BORN.

DILLON.—Near Lamoni, Iowa, May 11, 1898, to Bro. C. W. and Sr. E. C. Dillon, a daughter, Elizabeth May. Blessed at home June 17, by Elders R. M. Elvin and T. J. Bell.

ELEFSON.—At Woolstock, Iowa, June 3, 1898, to Bro. Oliver and Sr. Amelia Elefson, a son. Blessed at Headgrove, June 30, by Elder E. B. Morgan and named Harvey Hobson.

WAINWRIGHT.—To Bro. William and Sr. Alice Wainwright was born a son, May 22, 1897, and named George Oliver; under which name he was blessed in Chicago, Illinois, June 5, 1898, by Elders J. M. Terry, William Strange, J. Kier. The Lord acknowledged the pure offering.

SKANK.—To R. S. and Bell Skank, of Henderson, Iowa, January 9, 1898, a son; blessed June 5, by Elders H. Kemp and D. Hougas, and named Mervin Waylend.

BROOKS.—At Arlington, Iowa, October 24, 1893, to Bro. D. and Sr. S. Brooks, a son. Blessed June 6, 1898, by M. G. Maudsley and J. R. Sutton, and named Claude Alfred. Also, a son, born at same place January 18, 1897. Blessed by J. R. Sutton and M. G. Maudsley, and named Harry Leroy.

DIED.

HART.—George B. Hart passed from this life June 30, 1898. He was born March 11, 1837, in Tuscarawas County, Ohio; moved to Linn County, Iowa, in 1846, where he resided at the time of his death. Married Mary C. Welsh, of Fairview, Iowa, September 5, 1859; his wife and three children are left to mourn a kind husband and father. He was a good and noble man, though he never united with the church. A short service was held at the house; Elder J. W. Peterson offered prayer and Elder C. E. Hand gave a short sermon.

SLOAT.—Near Whittemore, Michigan, June 1, 1898, Sr. Elizabeth, beloved wife of Bro. John Sloat. She was married in 1832; moved to Oscoda, Michigan, where they both heard and obeyed the gospel. Sr. Sloat was born August 22, 1864, in Sanilac Township, Sanilac County, Michigan; baptized May 27, 1888. A husband and eight children mourn. Funeral sermon by Elder David Smith.

BRONSON.—At Fillmore, Andrew County, Missouri, May 21, 1898, Ovando Bronson, aged 61 years, 5 months, 21 days. Bro. Bronson was baptized into the church November 1, 1868, by Elder Gordon E. Deuel, and remained faithful to his covenant until called home. Funeral services at Gravel Wall Baptist church by Elder M. F. Gowell.

SMITH.—At Higbee, Missouri, June 4, 1898, Bro. Samuel Smith; born in England, February 28, 1844; married to Martha Wainwright, at Duffield church, Devonshire, England, December 7, 1865; the fruit of this union was

twelve children, four of whom have gone on before. Bro. Smith was baptized September 25, 1897, by Elder George Thorburn. The funeral service in charge of W. E. Summerfield, and sermon by R. M. Elvin, in saints' chapel to a full house.

BURNISON.—At Leon, Iowa, June 11, 1898, Bro. Samuel Burnison, aged 86 years, 8 months, and 4 days. He was born in Orange County, New York, October 7, 1811. Married January 30, 1832. His wife died August 25, 1891. Enlisted in the Forty-third Ohio Infantry, but the service destroyed his health. He was a Baptist, then for a few years an Adventist, but became satisfied that the truth was with the Reorganized Church and was baptized by Bro. J. R. Lambert. He had a good name as a man of honor and honesty. Two years ago he married Sr. M. J. Graham, who faithfully cared for him during the remainder of his life. Services in Palestine chapel, the G. A. R. Post and others coming out from town and neighborhood. Sermon by Elder H. A. Stebbins assisted by Elder A. S. Cochran. The Post conducted services at the grave.

KEMP.—At Elmore, Colorado, May 7, 1898, Henry Leonard, son of James A. and Carrie A. Kemp, aged 8 years, 4 months, and 6 days. He was a loving and affectionate child, and loved to try to read the Bible, asking many questions, and begging his parents to pronounce the words he could not. It pleased him to learn about Jesus and heaven, to which his sweet spirit has now flown.

CAIRNS.—Amelia, daughter of George and Mary Chapman, born July 24, 1854, at Brandyworth, England; married Bro. John Cairns, December 25, 1870. Ten children were the result of their union. She was baptized October 15, 1880; died June 23, 1898, at Scranton, Kansas. A husband, four sons, five daughters, and three brothers mourn. She proved true to her covenant with God, and bore a faithful testimony to the latter-day work. Funeral sermon by Elder F. Lofty.

TABOR.—Martin Dewey, infant son of Mr. Martin and Sr. Joanna Tabor, born March 2, 1898; died June 6, 1898. Funeral sermon by Priest William Chapman at the saints' chapel, Higbee, Missouri.

PUNTCHES.—Sister Phceba Puntches died June 10, 1898, while passing through an operation at Brainard hospital. Was baptized January 1, 1893, at Cormorant, Minnesota. Has been true and faithful to her covenant; died full in the faith. Her remains were brought to Detroit, and laid to rest in Oak Grove cemetery. Funeral sermon by I. N. Roberts.

CUNNINGHAM.—Sr. Inez Cunningham, of Ogden, Utah, was born December 31, 1862; died May 28, 1898, aged 35 years, 4 months, and 28 days. Baptized in 1875. Husband, three children, father, mother, brothers, and sisters have lost one of earth's true ones. Funeral services by E. A. Davis.

RATHBUN.—"At the home of his daughter, Mrs. H. A. French, Lansing, Michigan, May 13, 1898, of concussion of the brain, the result of a fall a few days before, Elder Hiram Rathbun. Deceased was born April 3, 1820, in

Wayne County, Ohio; was baptized and confirmed by Oliver Cowdery, at Independence, Missouri, November 20, 1831; and was ordained at Haun's Mills, Caldwell County, Missouri, November 5, 1837, by Robert Rathbun an high priest, from which time forward he was an active minister of the gospel until the death of Joseph and Hyrum Smith by assassination, when he took up the study of medicine, and became a proficient practitioner. . . . He was a man of more than ordinary intellectual ability, a strong reasoner, and a firm adherent to the truth." So far we are indebted to the *Glad Tidings* for notice of the death of Bro. Hiram Rathbun; to which is added, Bro. Rathbun united with the Reorganized Church as soon as he learned of its existence, uniting at Vassar, Michigan, October 26, 1884. He was ordained an elder at Galien, Michigan, November 3, 1884, by Brn. W. H. Kelley and G. A. Blakeslee; an high priest at Kirtland, Ohio, April 10, 1891, by order of conference. From his uniting with the Reorganized Church until his departure, he was a steadfast and active advocate and defender of the faith, in Southern Michigan and Northern Indiana, filling the office of president of the district. Of him it may be safely written, "He was faithful unto death." Bro. Rathbun was one of the little company of saints so cruelly attacked at Haun's Mill; was a witness to and participator in that massacre, being shot and wounded in the knee by the mob; from which wound he was a cripple for life. He was among those driven out of Jackson County in 1833-4, and finally from the State in 1838. He leaves Dr. Ephraim David Rathbun, of St. Joseph, Missouri, Mrs. H. A. French, of Lansing, Mrs. J. F. Peabody, of Hoytville, and Hiram Rathbun, Jr., of Lansing, who with his second wife, Lovina C. Waldo, survive him. His funeral was conducted by Elder E. K. Evans, of Lansing, who preached the sermon, and wrote the obituary in *Glad Tidings*. Of his death, Bro. Evans writes: "His last moments were very peaceful, his passing away seeming to be a mere transition from one state of existence to another." The end of a good man is a lesson to the living.

DAVIS.—At Elliott, Missouri, June 20, 1898, Sr. Ann Davis, aged 66 years, 11 months, and 20 days. Sr. Davis was born June 28, 1831, at Angalse, Flintshire, Wales; was baptized July 2, 1876, at Braidwood, Illinois. She was the mother of thirteen children; five children and one adopted child mourn. Funeral at Higbee.

SATTERFIELD.—Wm. T. Satterfield, oldest son of Bro. W. M. and Sr. R. A. Satterfield, born in Sarpy County, Nebraska; died June 17, 1898, aged 34 years, 9 months, 4 days. Death was caused by the effects of a fall from a windmill tower. Funeral conducted by H. W. Belville.

RICHARDSON.—Sr. Mary J. Richardson, born October 9, 1845, at Jonesport, Maine; baptized April 15, 1878, by Elder J. C. Foss; died at Jonesport, June 9, 1898. Funeral services by U. M. Kelley. She was a faithful saint, a loving wife and mother.

CROWLEY.—At Addison, Maine, June 28, 1898, Willard, eldest son of Irving J. and

Theressa Crowley. Services by U. M. Kelley.

BRICKMAN.—Sr. Matilda J. Brickman, daughter of Bro. John and Sr. Catherine Robertson, born December 23, 1848, died April 21, 1898, at Versailles, Brown County, Illinois. Funeral by S. J. Salisbury.

PRUDEN.—At Davenport, Nebraska, June 30, 1898, Louis Myron, child of Bro. Lewis M. and Sr. Stella M. Pruden, aged 1 year, 2 months, and 1 day. The little one was born and blessed at Lamoni. Funeral service at residence of Bro. J. A. Gunsolley, by Elder R. M. Elvin; text Luke 18: 16. Interment in Rose Hill cemetery.

SANDERS.—At Killeen, Texas, December 12, 1897, Bro. Francis Marion Sanders, in his 50th year. Born in Monroe County, Mississippi, February 2, 1848; baptized at Elmwood, Texas, July 10, 1885, by Elder Heman C. Smith. He was strong in the faith of the latter-day work.

HARRIS.—Sister Rachel Harris died at Yellowstone, Wisconsin, May 23, 1898. She was stricken with acute paralysis and died forty-eight hours afterwards. She was baptized at Blanchardville, Wisconsin, in 1864, by Zenas H. Gurley, Sen.; was a good Christian and a gentle, loving mother. Her husband died thirty years before. Funeral sermon by Elder E. M. Wildermuth.

BROWN.—At Whiterock, Michigan, June 20, 1898, James Henry, son of Samuel and Harriet Brown, aged 17 years and 3 months. Father, mother, brother, and four sisters mourn. Funeral from saints' church, sermon by Bro. Thomas Rawson.

PROCTOR.—Sr. Rebecca Proctor passed from earth life to the mystic beyond, May 31, 1898, in Chicago, Illinois. Sr. Proctor was born in Sutton, England, March 31, 1859; was the daughter of Elder S. Butler, of Fontanelle, Iowa; married Mr. A. D. Proctor over twenty-one years ago, whom she leaves with four sons to suffer the loss of a wife and mother. She was laid to rest in beautiful "Hope" cemetery, nine miles from their home, yet in Chicago. Funeral sermon by Elder J. M. Terry.

GIVENS.—At Huron Centre, Michigan, June 2, 1898, Bro. Peter Givens, born August 23, 1840, at Edinburg, Scotland; was a British soldier for eleven years; came to Canada and from there to Port Austin, Michigan, about 1869; moved to Huron township, and settled on a farm, where he has resided until his death. He was baptized July 20, 1890, by Elder Andrew Barr, and leaves a wife and four daughters to mourn. Funeral in the saints' church, to a large audience; sermon by Bro. Thomas Rawson. He sleeps to await the resurrection of the just.

MAYMON.—At her home near Chestnutville, Indiana, April 4, 1898, Sr. Jane Maymon. Born in Blackburn, England, February 25, 1822; was the mother of two sons and four daughters; baptized in 1846; came to this country in 1846 or '47. On September 16, 1878, was baptized into the Reorganized Church. Funeral sermon by Elder Geo. Jenkins. She lived a devoted Christian life; the elders always found a resting place at her home. A husband, son, and four daughters mourn.

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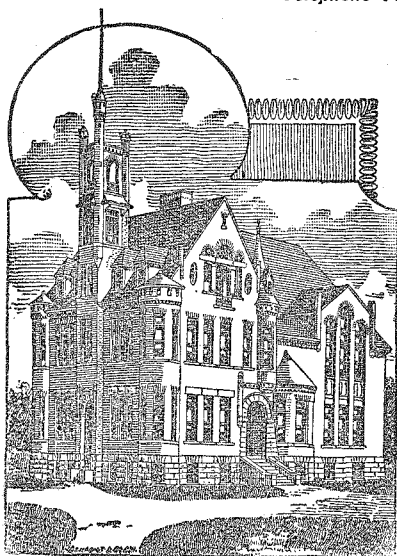
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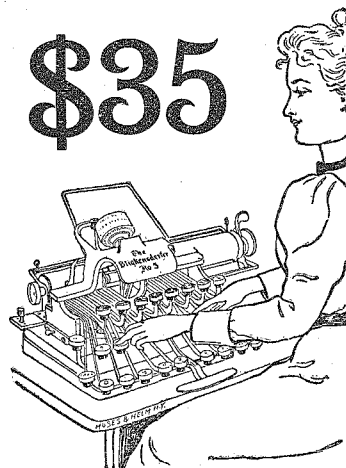
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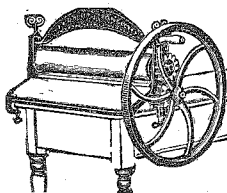
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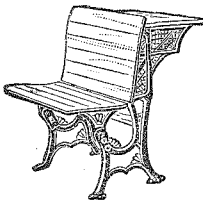
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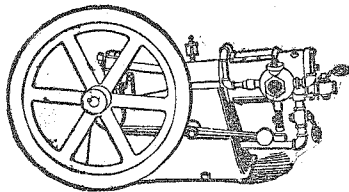
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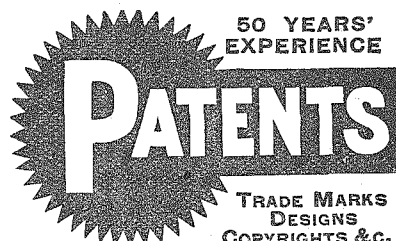
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THE SAINTS' HERALD.

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

Vol 45.

Lamoni, Iowa, July 20, 1898.

No. 29.

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THE GREAT AGREEMENT.

THE Rev. Myron W. Reed's sermon was as follows:—

In the thirty-third Psalm you will find this sentence: “He fashioneth their hearts alike.”

In an Illinois town of 1,200 people there were eight churches; each church stood for an angle or corner of a belief. The 1,200 people as a rule believed in God and were good to their neighbors, but on Sunday they could not assemble on their agreement. They assembled on their differences. In eight places they worshiped one God. It struck me as a curious thing in the way of waste, that eight men were employed to do what one could do. I remember my little wooden church. It was a box of a building made of wood. There was a long stove and much wandering stove-pipe. The stove-pipe meandered all over the place, and there was some wire. On the top of the building and astride the roof was a steeple as thin and sharp as a toothpick. It was a ridiculous little house. The pulpit had been imported from New England. A short man was lost in it like a teaspoon in a tumbler. When I suggested that we cut away and down about two thirds of that pulpit so as to give a man a chance, the older members of the church, male and female, were grieved. An orthodox Christian is never mad; he is “grieved.” When in the old days Christians burned one another at the stake they were “grieved.” Calvin was “grieved” when he assisted at the burning of Servetus.

It is an ecclesiastical word, and means all manner of prejudices, hate, and malice. Eight preachers are a heavy tax on a little village of 1,200 inhabitants. But the people were cheerful about it. Each congregation formed a hollow square about a little ism, like the “black watch” in the Soudan. There was much self-denial and self-sacrifice to protect the “ism.”

As I see it now it was not love of God or love of man that was the motive. It was love of an opinion. I have baptized a woman by immersion in a creek, both shores lined by people curious to see me do it. It was easier to do it than to convince her that it was unnecessary. I chose the easier task. I lost a shoe in the enterprise. But her conscience was at rest and mine was, partially.

GREAT WASTE OF ENERGY.

There is a great waste in this going off one side on differences. There are at least seven kinds of Baptists in Indiana. There are nearly 400 different sects in London. There 753 sects in Great Britain. No wonder “the heathen in his blindness bows down to wood and stone.” He must be much perplexed at the various kinds of foreign missionary. I have been mildly criticised for what I have chosen to say of the foreign missionary. We have about eighty churches here in Denver and about 1,000 Chinamen. How many of them have we soundly converted? Reckon that up and tell me the prospect for the conversion of China. If we can do anything anywhere, Denver is the place. Let us try Denver before we try China. Here there can be a circle of missionaries ten deep around every celestial. We have every advantage. There will be no collection taken this morning for foreign missions. There are savages around here. But if I talk with an intelligent Chinaman I find that he agrees with me as to a sense of dependence upon God and a sense of obligation to some one, not himself. He is not lacking in love to God and his neighbors. We can assemble on the two essential things on which Jesus

said “hang all the law and the prophets.” Confucius was a sort of Chinese Ben Franklin. I do not think that he would have liked the Westminster catechism. I do not think he would have objected to the Sermon on the Mount. Jesus and Confucius could have spent an evening together. As long as the Christian nation of Russia and the Christian nation of England are plotting together to dismember China and divide it up like pie at a picnic, progress of missionary work will be slow. Opium, rum, gunpowder, and missionary are a bad combination. “The heathen in his blindness bows down to wood and stone.”

He does not need conversion in one point. He believes most heartily in the Devil. That serpent-dragon that was here a while ago trailing along the street made me think of an old-fashioned protracted meeting. Five times a day several millions of our brethren pray to one God—“God only is great.” “Prayer is better than sleep.” The Calvinist agrees with the Mohammedan as to the main thing. I do not think I would be seriously out of place in a mosque. Never mind the side issues. There is a great agreement, a sympathy in all religions. Nearly all men can come together on the essential things.

THE GRAVE NOT THE END.

I believe in the continuity of life. I do not believe that life ends in any hole in a graveyard. I remember Glasgow and Boston “courts.” They are streets that run in and end in a blank wall. Life is not that way. It is a prairie road. The longer you travel it the more it branches off; there is no end to it, but the ocean, and there are the stately ships. Of course you come round again to the point of departure, but still alive and you know more. And again the prairie and the sea. Now I have read books; I reckon I have read the best that has been said on life and death. I have been very curious about the tomorrow of death. But I was three hundred miles north of Lake Superior at the funeral of a blanket Indian, a pagan, if you please. His people bu-

ried him. It was as cheerful as one of our funerals. The father of the man who was dead and myself lingered at the grave. And he said: "He is there," pointing down. But he said, "The quiver is there, but the arrow is shot. His ponemah [dream] has gone to the sky." Perhaps some doctor of divinity on Easter Sunday will improve on that. How did that come to that poor savage? God knows how to tell his children the things they need to know. He instructs them as he instructs his birds of passage. Very soon we will hear them in the night encouraging one another. "The Gulf of Mexico was very well, but what is the matter with the wild rice on Fox river?"

Columbus was akin to these people of the sky. He looked at crowded Europe, and he knew there was a new world somewhere.

Years ago I made the acquaintance and fast friendship of a man, the mayor of his little city, the master of his lodge, the owner of a woolen mill and the best farm in his county. But the woolen mill went the way of all little woolen mills, and the farm narrowed to a mortgage, and the family increased. He took the household and the household goods and went to Texas, bought part of a county and built a big barn. As I remember him he was not a church man. He had some fine faults. He played a violin, and went to congress one term. He got the speaker's eye. He is six feet four inches and has a voice like thunder and a temper like lightning. He went to Texas and built the first barn in the region. Well, the neighbors waited on him and said: "Let's have a singing meeting next Sunday in the barn." He put in slab and plank seats and the neighborhood for ten miles around assembled. He said after they had sung awhile, "Might as well have a complete service. Brother Sutherland, lead us in prayer." Brother Sutherland had not prayed in public nor in private for thirty years. He was known as a "bad man." But he said: "Sam, sing another hymn, and I will gather myself together and pray." They sang "Coronation," and Brother Sutherland prayed. He did not dictate to the Almighty, but he suggested improvements in that section of Texas, and then Sam preached on the general subject of love to God

and man, especially man. That meeting in that big barn in Western Texas still goes on every Sunday. They bury their differences and unite on their agreement that "God is our Father, and all we are brethren." I asked him the name of this mixture. He called it "The Church of the Divine Fragments."

Forty times I have sat down and tried to write a creed short, simple, and true enough for the Broadway Temple association. I am not able. We have not a syllable of creed, constitution, or by-law. We are chartered; we have nine directors; we have a committee on music; we have a committee on entertainment; we have an advisory board consisting of all who hold seats in this place. We launched this ship in rough weather, but she is, after three years of hard times, top of the waves. We are out of debt, except a small sum coming to myself.

I believe I have liked the three years. I think I have talked sense three fourths of the time. I have not been nagged by my people. It is a great relief to be rid of the second service. That and 'the weekly prayer meeting as usual' nearly killed me. But I am not altogether idle. Between January and January, 1897-1898, I attended ninety-three funerals. I do the best I can with the poor and the sick. I keep myself sufficiently depressed. But I still subscribe to the creed of our good friend, E. E. Hale of Boston and the world, "Look out and not in; look up and not down; look forward and not backward. Be ready to lend a hand, and be not afraid to die."—*Denver News, February 7, 1898.*

AN OLD FALLACY EXPOSED.

MANY years ago Dr. Hammond made a series of experiments for the purpose of determining the physiological effects of tea and coffee, from the results of which he drew the conclusion that these substances, together with alcohol, tobacco, and similar drugs, while they do not nourish the body directly, are useful to nutrition by lessening the demand for food substances proper. These experiments were for a long time received as conclusive, and a whole generation of writers upon food and dietetics have taught

that tea and coffee are excellent food substitutes and are hence valuable and satisfy a natural demand.

Within the last three or four years, Dr. Reichert, of Philadelphia, has conducted a series of interesting investigations upon this subject, which exhibit in very strong colors the error of this position,—a position the writer has always combated as being irrational and inconsistent. Dr. Reichert sums up his observations in the following brief and comprehensive sentence: "Caffein (the active principle of tea and coffee) acts as a forced draft, supplying no energy in itself, simply causing the fire to rage more fiercely."

In other words, tea and coffee do not supply any needed agent or energy to the body, but simply cause the body to waste more than the ordinary amount of energy and more energy than it would otherwise be likely to expend. One way in which this is accomplished by tea and coffee as well as by tobacco, alcohol, and opium is by benumbing the nerves which constitute the seat of the sense of fatigue. Tea and coffee, then, as well as alcohol, are simply deceivers. They produce an artificial felicity which is unearned, and which, as shown by experiments of Dr. Edward Smith, of England, many years ago, is uniformly followed by an abnormal degree of exhaustion and depression.—Dr. J. H. Kellogg in *New York Voice*.

WELLINGTON NEVER WORRIED.

At Salamanca, having given an order that he knew would take some time to execute, Wellington lay down and slept, having instructed his attendant to watch the execution of the movement with a glass and waken him when it was finished. Once, when in a tighter place than he had ever been before—being obliged to execute a movement with weak divisions in presence of an immeasurably superior force—he was apparently so unconcerned that the Spanish General, Alava, who was near him, said: "You seem quite at your ease, sir. Why, it is enough to put any man in a fever!" To which Wellington replied: "I have done the best, according to my judgment, that can be done, and therefore I care not what the result may be." And this was the secret of the constant perfection of his powers—his physical strength, his mental vigor, his alertness of body and mind generally. He lived absolutely without worry.—*Ex.*

ADDRESSES.

J. C. Crabb, Joy, Illinois.
L. F. Johnson, Minneapolis, Kansas.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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Lamoni, Iowa, July 20, 1898.

No. 29.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 20, 1898.

STRATFORD-ON-AVON.

NOT because we are a hero worshiper, nor because the ashes of the great or the places that gave them birth are more sacred to us than the places honored by the presence of earth's humblest sons or daughters who acted their part in life's drama equally well, did we desire to visit Stratford-on-Avon. But believing as we do that visible nature in its varied aspects has much to do with the formation of and impressions made on the mind, we had an earnest desire to look upon the scenes that greeted the eyes of the immortal Shakespeare, and to contemplate the surroundings that contributed their part toward awakening some of the grandest conceptions of human nature ever born in the intellect of man. It was then with eagerness that we accepted the invitation of Bro. Frank Swan, of Northfield, near Birmingham, England, to accompany him to this peaceful little city on the banks of the far-famed river Avon.

Early on the morning of June 3, in company with our host and his daughter Nellie, we left the beautiful country home of the Swans, and after a brisk walk of three miles, through the bracing morning air, cheered by inspiring scenery which revealed new points of beauty at every turn, we arrived at the little railway station of Barnt Green. Thence for about twenty miles we passed swiftly through a panorama of beautiful scenery. The gently undulating hills rising, like the billows of the deep, one above another, covered with a soft, green carpet, bedecked with daisies and buttercups, and crowned here and there with the wide-spreading shade tree, formed a picture of exquisite loveliness. And the bloom-

ing hawthorne hedges mingling their fragrance with that of the wild hyacinth regaled the olfactories with sensations of delight. We wondered how far in those days of slow locomotion the feet of the poet were wont to wander, and on how many of these scenes his eyes had rested. One pleasing feature was the frequent occurrence of fruit orchards, indicating that this section is more highly favored than is England generally.

Alighting at the little railway station, on the south side of the city and on the west bank of the Avon, we took a hasty view of the surroundings, which were about the same in general features as the country through which we had been passing, with the gentle, peacefully-flowing river added. Not exactly our type of scenery, for we like the wild rushing stream dashing madly down the chasm of the rock-ribbed mountain towards the romantic valley stretching far away, until its sandy shores are kissed by the ebbing tide. Yet the surroundings seemed to be indicative of peaceful calm, and we thought we could understand, as well as one not a poet could realize, how the great poet could rest in contemplative reverie on the banks of the placid river, and view the sublime beauty of the surrounding hills, while the different characters on life's great stage passed before him for contemplation and review.

We cannot minutely describe all we saw and heard, but will briefly mention the places visited. Shakespeare's birthplace is a humble but ancient looking cottage on Henly Street. There is nothing peculiarly striking about its external or internal appearance, its only feature of peculiar interest being its historical importance. The walls and window glass are covered with names, but writing on them is now prohibited, and we contented ourselves by writing ours in the visitors' book. Among other names engraved in the front window glass of the birthroom were those of Carlyle and Sir Walter Scott. The old gentleman who showed us through

the apartments seemed to have a set speech, which he repeated in the same words and in the same tone to all comers. He seemed unwilling or unable to impart any information outside the well-worn groove in which his mind was trained to run. We thought him a poor representative of the great diversified-minded Shakespeare. A phonograph would do as well, and be much more attractive. In the rear of the house is a beautiful garden, the trees and shrubs bearing the names of the characters in Shakespeare's plays. From the birthplace we took carriage and drove to the neighboring village of Shottery, to visit the ancient home of the Hathaways, where the great bard courted and married Ann Hathaway. The thatch-covered cottage, surrounded by trees, shrubbery, and flower garden, is still in good state of preservation. As we reached the garden gate we paused to hear the feathered songsters warbling their notes in the neighboring foliage, and thought of how similar notes had greeted the ears of the poet, when he sang that rich tribute to the vocal powers of his sweetheart:—

Would ye be taught ye feathered throng,
With love's sweet notes to frame your song?
To pierce my heart with thrilling lay,
Listen to my Ann Hathaway!
She hath-a-way to sing so clear,
Phoebus might, wondering, stoop to hear;
To melt the sad, make blithe the gay,
To charm all hearts, Ann hath-a-way;
She hath-a-way,
Ann Hathaway,
To breathe delight, Ann hath-a-way.

The old lady in charge of the cottage is a descendant of the Hathaways. She is eighty-seven years old, and has lived in this cottage eighty-one years. She showed us through the rooms and exhibited several old family relics. She was quite original in her manners, and seemed to have the tact to say just what the occasion required. It was quite a relief after having been treated to the stereotyped method employed at the Shakespeare house. If you visit Stratford-on-Avon do not fail to call at the cottage, for this lady is a true

representative of Ann Hathaway, and hath-a-way to make you feel at home.

We sat on the old oak seat where Shakespeare is said to have done his courting, drank from the old well in the yard, and then returned to Stratford.

Our next visit was at the Guildhall, where it is said Shakespeare witnessed his first play on the stage, and where, no doubt, his brain was fired with the inspiration that has since moved the world. In connection with this is the old Edward VI. school, where Shakespeare was educated. Here we were escorted by another parrot in human form, who out-phonographed the one at the birth-place. Thence to the "Collegiate Church of Holy Trinity," in the chancel of which lies, just within the altar rail, the ashes of Stratford's most illustrious citizen, and by his side rests the charming singer whom he carried away from the thatch-roofed cottage. There are many features of imposing grandeur in this old parish church; but what most interested us was the tomb, the baptismal font where he was christened, and the old Church Register containing the entries of his baptism in 1564, and his burial, April 25, 1616. The old churchyard, — thickly covered with monuments and tombstones, and shaded by immense trees, some of which were doubtless standing in Shakespeare's time, — is a place of restful beauty. The terrace on the east, rising from the water's edge, is particularly charming. It was here beneath these giant elms that Longfellow wrote:—

"Flow on, sweet river! like his verse,
Who lies beneath this sculptured hearse;
Nor wait beside the churchyard wall,
For him who cannot hear thy call."

A four-mile ride in a small steam yacht, plying on the surface of the Avon, was delightful. Then we resumed our sight-seeing. The Memorial Theater is a grand structure; but as we were only looking for the antique, we did not enter. On the corner of Chapel Street and Chapel Lane, near Guildhall, is the spot where the poet died; but only parts of the foundation of the house in which he breathed his last now remain. Across the street from the place whence he was carried to his last resting place in the old church is "The Falcon," which was then, it is said, occupied by one of the

poet's old friends; but it is now occupied as a tavern. Passing up Chapel Street, on the right hand side, you are soon under the overhanging stories of the quaint old house called "Ye Five Gables," which in Shakespeare's time was occupied by his friend Martin. A little farther up the street, and on the opposite side, in an antique-looking house adorned with carved timbers, Catherine Rogers, mother of John Harvard, founder of Harvard University, was born. The next place of note, on the right, is where Thomas Quincy, who married Judith Shakespeare, the poet's youngest sister, lived. This house is much modernized, and shows no external traces of the long ago. Turning to the east on Bridge Street you are soon at the old stone bridge across the Avon, built in the reign of Henry the VIII. by Hugh Clopton. Returning to Chapel Street, and turning to the west on Wood Street, you will find the handsome stone fountain and clock tower, presented to the town in 1887 by George W. Childs, of Philadelphia. Just as the sable robes of night were enveloping the distant hills, we arrived at the quiet village of Northfield, and were soon welcomed at the old farmhouse, tired but well pleased with the day's experience.

QUESTIONS AND ANSWERS.

ADAM AND EVE.

IN Genesis 1: 28 God said: "Be fruitful, and multiply and replenish the earth." In the Book of Mormon page 58:8 it is said: "Adam fell, *that men might be.*" Did God command Adam to do something which he could not do unless he fell?

Would be pleased to have the answer through the *Herald*, if you deem it of sufficient importance. I had this question asked me, and I was not able to answer it satisfactorily.

It may be that we cannot answer this question to the satisfaction of those who questioned the brother; but it seems plain enough to us.

1. The command referred to in Genesis 1:28, was given while Adam and Eve were yet in the garden, and it is competent to believe that it was intended to be obeyed while the celestially married pair remained in the garden. What happened? Eve was deceived, ate of the fruit to eat of which had been forbidden to both. The penalty for this disobedience was spiritual death, a banishment from

the presence of God, and an enforced abstaining from the tree of life, to which both had access before the transgression. The conclusion is inevitable; Eve must pass under the rod of punishment and take the consequence—a banishment from the garden.

The point now turns on the course to be pursued by Adam. Whether the fall, so called, was the result of design on the part of the Creator, or whether it was only a matter fore-known as a thing that would occur, ought not really to be a subject of speculation; it is far safer to take what did occur and accept it with its sequence, and leave speculation out of it.

Adam must eat, or be separated from Eve; he to remain in the garden, she to go out. It is not out of the range of the possible to believe that Adam was aware of the result, and acted accordingly. Anyone can see that had the separation taken place, the one outside, the other inside, the gate of association shut between them and against both equally, there would have been no children born to them. The adversary knew this, but by his sophistry deceived the woman, hoping thus to frustrate divine design. If the pair were separated, then in that case the command to multiply and replenish would have been abortive, for they could not have kept it. In that case God would have given a command that they could not keep.

But, Adam made acquainted with what Eve had done by her own confession and statement, with a knowledge of the situation, took of the fruit and accepted the consequences, which were to go out of the garden with the woman whom God had given to be with him; thus losing his right to a dwelling in the garden, but gaining the conditions in which the command of God could be and was carried out by this celestially married pair.

While the command was not repeated in terms after the expulsion, so far as is found in the history, it was understood as being in force, both by God and the expelled persons. As proof read Genesis 2: 16; and 4: 1, 2.

A little scripture may help us to understand the foregoing:—

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.—1 Tim. 2: 13, 14.

This from the reasoning of Paul, the able representative of the New Testament times and its philosophy, warrants the conclusion that the act of Adam was the effect of a knowledge that a separation was imminent and determined, or was caused by a sudden suggestion of his love for the woman and an impulse to eat as she had eaten and share whatever fate impended. We are inclined to the first idea.

The passage in the Book of Mormon, cited, and which seems at a casual reading to add to the difficulty, is to us clear as explaining it.

And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. . . . And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.—1 Nephi, 2: 8.

Adam fell, that man might be; and men are, that they might have joy.—1 Nephi 2: 8.

Lehi wrote what is written above, making his statement as his understanding of what he read. We do not suppose that what he had read was much plainer or more definite than the story we have of the creation; it was probably the same.

In Genesis 4: 11, Holy Scriptures, there is a statement made by Eve, as follows:—

And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

This statement carries with it the impression that included both in the transgression. This was essentially true after the transgression and the consequent expulsion had occurred. But the transgression to be accompanied with the having children, the knowing of good because they knew evil, and the joy of redemption would have been incomplete had not Adam himself sinned. It will not do to say that the word "Adam" as used by Eve really means the race; for they were commanded to "multiply and replenish the earth" while in the garden and before the fall. And the language, "I will greatly multiply thy conception," clearly signifies that it would

have existed in the garden but would be greatly increased out of the garden by reason of the fall.

It may be that man, the race as it now exists, would not have been, had both Adam and Eve remained in the garden, for then their children would have been fewer, and the earth in its present condition would not have existed either; but it is certain that with Eve out under the displeasure of God, an outcast from the Edenic stall, and Adam in the garden surrounded by the conditions obtaining there, there could have been no increase neither in the garden nor out of it. Hence Paul, Eve, and Lehi are all correct in what they said, as we understand it.

DR. DOWIE IN TROUBLE.

OUR readers will remember Dr. John Alexander Dowie, who created a stir in Chicago a few years ago, by claiming to heal the sick by the imposition of hands, at the Dowie Institute of faith healing, and who still attracts large crowds to his "tabernacle." The following from the Chicago *Tribune* indicate that the Doctor is having trouble with some of his former constituents:—

Dr. John Alexander Dowie will be given a chance Monday morning before Judge Gardner to explain his method of repaying loans made by his patients. Five years ago Mrs. Ira Stafford and Orpha Black, now living at 244 Chestnut Street, loaned Dowie \$2,600 which he promised to repay, they claim, in ninety days. The money is still alleged to be due and the plaintiffs, who no longer cling to Dowie's doctrine, say they are anxiously awaiting a settlement.

A jury in Judge Garver's court yesterday gave Miss Orpha Black and Mrs. Mary C. Stafford a judgment verdict of \$2,000 against John Alexander Dowie on account of money they said they loaned the latter in 1892 when living at his house in Evanston as members of his church. Dowie said the money was a voluntary gift to the church and had never been considered by him as a loan.

EXTRACTS FROM LETTERS.

ELDER Thomas Bell, of the Decatur, Iowa, district, wrote from Hiteman, Iowa, July 11, as follows:—

We are getting along with our tent meeting here pretty well. Bro. Lambert commenced his reply to a Mrs. Parsons & Co., and Mr. E. K. Williams of the Baptist order, last Tuesday night and four nights last week. Omitted yesterday; held three preaching services and to-night he continues his reply. The attendance has not been as large as it might have been, owing to temperance lecturers, and magic lantern shows, and no

small opposition in other ways; but after all we have had a pretty fair attendance. Some are very much interested here. We have concluded to stay over next Sunday, hoping the good Lord will continue to move on the hearts of this people.

Bro. E. D. Smith, son of Uncle William B. Smith, wrote from Chetek, Wisconsin, July 6, as follows:—

To-night finds me in Bro. Hays' snug little room. I am just about to start on a little mission on my own responsibility through Minnesota and Dakota. Having no appointment from General Conference to fill, still I am anxious to be about my Father's business, and so I will take my chances for getting along, trusting in God to take care of me and my family. I intend to labor with my hands as well as preach the gospel everywhere I go, and at every opportunity. The Twin Lakes saints have kindly offered to look after my family and see that they do not suffer for anything needful during my absence. May God bless and prosper them, is my prayer.

Bro. W. S. Pender, Ness City, Kansas, July 11:—

Every one is now very busily engaged in harvest here, difficult to get a hearing except on Lord's day. They are paying two dollars a day for help in harvest.

EDITORIAL ITEMS.

SR. B. A. KELLEY, of West Dennis, Massachusetts, writes for tracts to distribute among friends while Brn. Robley and Bullard are holding tent meetings near by. She wishes to aid the cause so far as in her power to do.

We acknowledge receipt of the "Handy War Book," a compilation of "authentic information and statistics on the many subjects related to the present war," including maps, pictures of United States war vessels, etc.; by Lieut. E. Hannaford; published by Mast, Crowell, and Kirkpatrick, Springfield, Ohio; an excellent handbook for the student of the present and future of the absorbing conflict.

Sample copies of the HERALD will be sent free to addresses furnished by the ministry. Please let us have addresses of those baptized or others who do not take the HERALD. We desire to increase its circulation in the interest of the general work and "all whom it may concern."

Brn. Joseph Luff and William Crick, of Independence, Missouri, spent Sunday, the 17th, with the Lamoni saints, Bro. Luff occupying the pulpit at the morning service. They returned to Independence on Monday, the 18th inst.

Bro. J. W. Wight left Lamoni on Saturday, the 16th inst., for his field of labor—the Rocky Mountain mission.

The branch at Lamoni has contributed quite liberally in response to the call of the Bishopric for aid to the College fund. Returns are not all in, hence we are unable to state the amount received. The city was districted and active committees thoroughly canvassed the entire territory. It is hoped that all the branches have responded liberally.

Mothers' Home Column.

EDITED BY FRANCES.

PROVO CITY, Utah.

Dear Sisters:—In reading of the different blessings which have been obtained by the faith and prayers of our many faithful sisters, I have been led to ask their prayers in my own behalf, that if it be God's will I may be healed of my sickness, that I may regain health and strength to use my limbs again. I have been suffering with rheumatism for seven years, but this last year I have been much worse. I have to use crutches to move around, and am only able to walk across the floor with their help. I have tried many different kinds of medicine, but have obtained no relief. I have given up all hope of regaining my health through man, and am putting my trust in God, that through my faith in God together with the prayers of the Prayer Union, I may receive that blessing. I am twenty years old, and have been a member of the church for five years, and my desire is to live faithful and humble to the end.

It is very seldom I see a letter from Utah in the *Herald*, so it may interest some of our readers to hear a few words from our branch. We have no meeting house here, but we meet once every Sunday at Bro. Wannberg's. The last four weeks Brn. R. J. Parker and D. W. Wight have been here holding forth in the tent, and we have had many good meetings. It seems that in this part of Utah the people are more stiffnecked than anywhere else, and not yet prepared to receive the truth. We hope much good will result in the future.

Since these two brethren came here we have had meetings at our house three times, which I have enjoyed very much, as I am not able to go to any meetings. I have been administered to by the elders three different times and have been relieved from pain at the time, but have not been able to use my limbs any better.

Dear sisters, pray for me that I may be faithful and patient under my affliction, and that I may be worthy of receiving my desired blessing from God.

Please appoint a certain time to pray for me so we can pray with you, is the earnest request of your sister in Christ,

ELLEN OLSON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. LIDA JETT writes from San Antonio, Texas, July 4: 'I earnestly request your faith and prayers in behalf of my brother, Charles McRae, and my brother-in-law, Elder H. P. Curtis, both being seriously affected with lung trouble, that if it be the Lord's will to restore my brother to health and that he might be led to obey the gospel, he being the maintenance and comfort of our aged mother; and Bro. Curtis, if the Lord would heal him, he could do so much good in this great wicked city. I ask also to be remembered, that I might be relieved of weakness, and given strength to live faithful through all the trials I am called to endure.

Sr. Agnes Shay, of Garden City, Kansas, desires the prayers of the Union that if it is the Lord's will she may be healed. She is greatly afflicted. The doctors do not seem to help her any, and there are no elders here and none ever call.

Sr. Lizzie A. Brown, of New Albany, Indiana, requests the faith and prayers of the Prayer Union, that she may be relieved of a serious affliction of lagrippe and a complication of other ailments, which have almost taken her strength. Also her father, James G. Scott, who has been laboring under a heavy form of lagrippe for six months and seems slow of recovering.

Sr. Elsie Pringle, of Perry, Iowa, desires to be remembered by the Prayer Union. She is suffering from an injured spine, and desires so much to be healed, if God is willing.

Sr. Ellen Olson, of Provo, Utah, earnestly requests the faith and prayers of the Prayer Union that it may please God to restore her to health and strength. She has long been a sufferer, but has strong faith in God's power to heal.

SOUTH SEA ISLANDS.

Sisters' offerings for Home Column, from April, 1897, to 1898.

TAENGA BRANCH.

Mani	\$0 30	Teoro	\$0 20	Teaki	\$0 20
Alite	10	Tepogi	10	Teapehu	20
Tokopu	20	Temuua	30	Karoariki	30
Roiti	10	Ragahua	10	Tetara	10
Tepioai	20	Riri	10		
Total,					\$2 50

MARUTEA BRANCH.

Aided by others of various branches while gathered for the diving.

Alite	\$0 40	Togi	\$0 20	Hiriata	\$0 30
Kapua	30	Fanumea	20	Toroaha	70
More	10	Tahuri	60	Ruia	10
Hio	20	Tematahiaku	10	Tiniatua	60
Gauta	40	Tina	10	Tera	10
Tehivai	10	Tutekavarao	10	Erena	40
Tegaki	10	Teana	90	Vaiari	80
Teupoo	40	Mahuru	90	Tahunui	10
Tearevahine	20	Maui	20	Teoro	50
Tekura	50	Tevahineraroua	10	Patetepa	10
Tepuroku	10	Teata	30	Tepukea	10
Yehi	10	Teurarea	10	Tini	30
Tetara	20	Reiki	10	Ragahua	10
Mahia	20	Marutake	10	Pival	10
Punau	10	Tutamahine	10		
Total,					\$11 80

KIKEHAU BRANCH.

Tehuihui	\$2 00	Teura	\$0 20	Terouru	\$0 50
Wairaa	20	Tini	1 60	Tepea	10
Tepere	10	Tutohu	10	Tepure	40
Mere	30	Tematen	30	Tuata	10
Mihi	40	Tematai	20	Konea	30
Tehina	50	Tapehau	10	Manava	10
Temateu	20	Mahuru	10	Teaua	20
Teroro	30	Vairaa	20	Taupea	1 20

Turere	\$1 00	Tekonea	\$0 10	Tuata	\$0 10
Hau	10	Tepapari	10	Tetapu	10
Total,					\$11 20

KIKEHAU BRANCH.

The following is for the Kikehau branch for the year from 1896 to 1897. Did not get to conference last year, and was not reported:

Tehuihui	60	Tini	50	Tehina	30
Mere	10	Wairaa	30	Buanaa	26
Tepure	20	Tapea	10	Buahi	20
Tina	10	Manava	20	Koneo	20
Mahuru	10	Tagia	10	Rouru	20
O-ahu	10				
Total,					\$3 50

ARATUA BRANCH.

For this conference year.

Mataroro	\$0 20	Baata	\$0 60	Rorori	\$0 30
Boimata	40	Terera	20	Tarevati	20
Arite	20	Tena	40	Fana	20
Reiatua	30	Teahio	10	Terere	10
Total,					\$3 20

RAROA BRANCH.

Tematai	\$1 00	Faurae	\$0 10	Teata	\$0 10
Vehio	30	Tematai	10	Tearevahine	10
Tahuri	30	Teohu	10	Takohotu	10
Teapai	20	Puahi	20	Tutohu	10
Tafai	10	Marai	10		
Total,					\$2 90

TAKAPOTO.

Where the sisters from various branches were gathered for the diving.

Matahiapo	\$1 60	Tafira	\$1 20	Meari	\$0 20
Tevaha	40	Fainau	60	Mataua	20
Terora	60	Mareihau	20	Katuputehina	40
Tarava	80	Tahu	20	Tiraha	10
Gakuna	40	Ragipuni	40	Hura	10
Ahu	20	Tekohu	30	Tepogi	40
Teuanni	70	Vaiaa	40	Teaua	20
Puahi	60	Terika	60	Tena	90
Tetope	1 00	Henagaro	10	Tenaruata	30
Temiri	30	Pokiroa	20	Taha	20
Taumea	60	Hiriata	50	Puatua	20
Temaruata	10	Hio	30	Teuka	40
Teeva	10	Teio	10	Huarei	10
Total,					\$18 30

MANIHI BRANCH.

Tarava	\$1 30	Maui	\$0 60	Punau	\$0 50
Pua	10	Haki	20	Tetope	1 00
Temarutoke	20	Teraka	80	Tena	1 30
Puahi	80	Teata	80	Teakai	40
Harava	70	Pokiroa	20	Teanini	10
Huarei	30	Ruarahi	10		
Total,					\$9 40

MATAURA BRANCH, TUPUAI.

Tetuaotetu-		Uraheiaata	\$1 20	Tsau	\$1 20
earii	\$4 00	Teuruna	1 40	Tetuamata-	
Tehinateheu-		Tahete	2 70	atau	90
atua	80	Henatutara	70	Tetauopairani	4 30
Teuihara	50				
Total,					\$13 70

KAUKURA BRANCH.

Maui	\$1 40	Faimano	\$0 10	Reitere	\$0 10
Teapai	20	Teremia	10	Iaia	20
Matana	10	Teumea	10	Tetua	10
Tainau	10	Hiriata	10	Maria	10
Tehuihui	10	Oue	1 40	Tearo	20
Iariri	10	Tafira	10	Kaunuku	20
Maoe	10	Ruita	10	Temahau	20
Total,					\$5 20

MIAU BRANCH.

Teupoo	\$2 00	Fainau	\$0 40	Reitere	\$0 20
Uau	10	Ave	10	Teura	10
Unu	20	Ruarau	20	Korikori	20
Paora	20	Tohuri	10	Taurua	20
Tiraha	10				
Total,					\$4 10

ANAA BRANCH.

Teumere	\$0 30	Terouru	\$0 40	Tutamahine	\$0 80
Mahia	10	Taefa	1 20	Taurua	20
Repeta	10				
Total,					\$3 10

TARONA BRANCH.

Alice	\$0 20	Marai	\$0 10	Tutamahine	\$0 30
Matahira	10	Tevava	10	Buioi	30
Haua	1 40	Teroro	20	Turou	10
Teheura	20	Tekeu	10	Manuia	40
Teumia	30	Rekeo	40	Tiraha	20
Repeta	30	Teanini	20	Maukahi	10
Hina	10	Hio	10	Vahinearii	10

Tuane	\$0 50	Tutohua	\$0 50	Tehapai	\$0 10
Puahi	40	Tearahi	30	Teroromata	10
Tapairu	40	Mahue	10	Tafai	10
Emma	3 40				
Total,					\$12 10

HAO BRANCH.

Tekura	\$2 00	Rata	\$0 90	Tepogi	\$0 40
Kapuroro	10	Mahiaragi	10	Papahau	90
Tikamotu	40	Monuia	10	Takua	10
Temanatu	20	Tena	10	Gana	30
Ruaragi	10	Tematagi	10	Temanea	10
Tahau	20	Teupoo	10	Alite	30
Total,					\$6 50

AMANU BRANCH.

Tekarohi	\$0 20	Tefanako	\$0 10	Kuramea	\$0 20
Pimato	20	Haki	20	Tepuratu	30
Matapuui	30	Tekura	30	Alite	20
Tekopu	10	Tuporo	10	Temarakura	10
Total,					\$2 30

TIONA BRANCH.

Pohee	\$1 00	Tauru	\$0 70	Hoasia	\$0 70
Teroromata	70	Tuane	20		
Total,					\$3 30

RAIROA BRANCH.

Tematai	\$0 10	Faurae	\$0 10	Teata	\$0 10
Vehia	30	Temataiui	10	Tearevahine	10
Tematsi	90	Tahuri	30	Teohu	10
Fakohotu	10	Teapai	20	Puahi	20
Tutahu	10	Tafai	10	Marae	10
Total,					\$2 90

MAKATEA BRANCH.

Tenunu	\$0 20	Tuarii	\$0 20	Puturua	\$0 70
Mataua	50	Reva	20	Taio	20
Mere	10	Tupui	20	Mihi	10
Hina	40	Tearere	20		
Total,					\$3 00

TAKAROA BRANCH.

Teata	\$0 60	Faumia	\$0 40	Konea	\$0 20
Kapua	30	Taha	40	Puahi	60
Tetope	50	Tena	40	(telahi) Tena	20
Hio	20	Terika	30	Vaiari	30
Teaua	40	Tumatai	10	Teara	10
Punau	10	Marutake	20	Tarava	20
Takiroa	10	Mani	30	Matahiapo	30
Ruaragi	10	Hinagare	10	Tutamahene	20
Taio	10	Teken	10	Kanariki	20
Tahuri	20	(telahi) Taata	10	Tekoe	20
Tenanui	10	Terika	20	Tepogi	10
Kapeke	20	Faumia	10	Hiriata	10
Reiteri	10	Treremia	10	Teurarea	10
Teupoo	10	Teumare	10	Tiniatua	10
Tekivai	10	Terava	10	Tumataio	10
Ume	10	Teauaa	10	Pasta	20
Ave	10	Matarora	10	Ioi mata	10
Karoariki	10	Taefa	10	Mahia	10
Vehia	10	Otare	10	Kahepe	10
Caumiku	20	Teraro	10	Tetui Arii	10
Total,					\$10 90

HIKUARU,

During the diving.

Roiti	\$1 00	Tiniatua	\$0 60	Teupoo	\$1 50
Matahiapo	2 10	Taha	1 50	Tenanui	1 50
Togi	1 20	Tetara	30	Hio	70
Taitua	2 00	Meari	40	Teaua	70
Vaiari	1 60	Vehia	30	Marama	50
Raroua	70	(telahi) Teupoo	30	Teumia	60
Terai	30	Ferako	30	Tuhagaia	10
Erena	40	Teapehu	10	Temarama	20
Teatavahine	10	Tetua	20	Teken	30
Maria	20	Tuararea	20	Nuupure	40
Hina	40	Tahunui	10	Patatapa	10
Faumea	30	Teata	30	Tekura	10
Hairai	10				
Total,					\$21 70

TAKAROA.

From the sisters meeting during conference at Takaroa.

Taufanmaa	\$0 10	Taata	\$0 10	Tutamahine	\$0 10
Kapua	10	Otare	10	Matahiapo	10
Tepogi	10	Tafira	10	Teata	10
Puahi	10	Tetope	10	Huaroi	10
Terike	10	Tarava	10	Karoariki	10
Marutake	10	Emma	20	Vaiari	10
Taroura	10	Mahia	10	Taafa	10
Taega	10	Kapua	1 00	Tenini	10
Matarou	10	Tehaiho	10	Mani	20
Ue	50	Temehau	20	Tekahu	20
Rota	20	Reitare	10	Tini	10
Hate	20	Teone	20	Vehia	10
Tahare	10	Tapaueru	10	Tauru	10

Teohu	\$0 10	Tefa	\$0 20	Pani	\$0 10
Tutohu	10	Earai	10	Teeva	10
Tini	10	Tiniatua	10	Tanepa	10
Konea	10	Ema	10	Mahuru	10
Tohina	10	Mataua	10	Tenunu	10
Tuarii	10	Haata	10	Teara	10
Hana	10	Vahinearui	10	Teroromata	10
Vahinerii	10	Tearoarii	10	Teamatooa	10
Tehina	10	Uraau	10	Koheke	10
Mataura (Tu- puai)	1 00	Haku	10	Tihe	10
Topatari	10	Putake	10	Kapua	10
Kahara	10	Tehuputira	10	Tuhiata	10
Total,					\$10 60

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE SUNDAY SCHOOL AS A NECESSARY EDUCATIONAL FACTOR.

By Russell Archibald, for the St. Louis district convention.

CHILDHOOD, as the springtime of life, is that period above all others when seed sown in the garden of the mind is most likely to take root and grow. Early impressions are the most lasting, and for this reason we all look back upon childhood's days with fond recollections, forgetting none of their pleasures.

This natural truth has long since been discovered and utilized by those who have had occasion to instruct others, hence we find children, just as soon as they are capable of taking care of themselves between the home and school, placed by their parents under the instructor's care.

Recognizing the true nature of man, that the body is but the house in which we dwell, and the disposition manifested upon the part of the child in very early years to seek to discover the source of its origin, we must in candor admit that inasmuch as these questionings arise in the child mind from a purely investigative and holy standpoint (before other motives which appear in after-life have sprung into existence) that there is somewhere in nature a proper response to be made to these inquiries.

Under the present adjustment of matters of education in our country church and state have been separated, and we believe wisely too; but while our schools are by law restrained from impressing upon the child mind any religious ideas, it only makes the more apparent the necessity for the establishment of another school as an educational factor to supplement and complete the work performed in our most estimable system of public schools. This necessity has been recognized, and the Sunday schools of to-day are the legitimate outgrowth of this demand, to supply an education which is not to be had elsewhere. We seldom find beggars living in costly mansions, nor can we with propriety expect to find in this tenement of clay, that has not only Divine workmanship upon it but costly human embellishments as well, an intelligent spirit that lives alone and is not in communion with its source; for stagnant waters soon become putrid and infectious.

There is much logic in the ideas entertained by some educators in ancient times, and in fact supported by many at the present day, that the school which merely gives to us a physical and mental course of training, neglecting the spiritual part, is incomplete in its purpose, to say the least; but we know full well that the mistakes of the past in seeking to fasten this idea upon the minds of men, regardless of any virtue which they might see in it, rise up before us now as barriers in the way of advancing thought. However, with this, as in most other things, the mistake has been rather in the abuse and not in the use of that which our judgment tells us to be best.

In our country of civil and religious freedom, religion, if it is really what it purports to be,—a benefactor to the race,—should stand or fall, as it proves itself worthy or unworthy of our acceptance and support.

We must free ourselves from the opinions which seem to prevail almost universally, that religion is a mystery which only a favored few can understand and that it is the duty of these few to compel the rest of mankind to do as they say, whether they wish to or not. The difficulty with most people in their refusal to accept the claims of Christianity is not due to the fact that they purposely and deliberately turn their back upon that which they know to be for their best good, for men and women have not been so constituted by the Divine Architect, but the real difficulty, as we view it, is the neglect to which they have been subjected during the years of childhood, until with an undeveloped mind in that direction, in manhood's days, some are confronted with this great question, and we look upon them as stupid or wicked because they cannot comprehend it. Men did not navigate upon the ocean until they had mastered the smaller streams leading to it, and neither can they grasp the religion of Jesus Christ until they have traveled along the avenues in which he trod, from childhood's days on.

As a nation we profess religion and stamp upon our coins the words "In God we Trust," which of itself implies that there is a God whom we may safely trust. Let a child grow up to manhood with no knowledge of mathematics, and then simply because he stands before you in the physical stature of a man, propound to him a problem in square root, employing the fundamental principles of mathematics, and you would receive no answer. Solve the problem before his eyes that he may see how it is done, and he will be no wiser when you conclude than when you began. He may repeat the answer, if you have told it to him, just like the phonograph would; but when that is done it has passed from him forever. If you ever teach him mathematics you will have to treat him as a child, but in trying to do this you will find him offended at your course, because he now thinks himself a man. This brings us to the condition of affairs which often exists in connection with Sunday school work, when we find big, overgrown boys who think themselves too large to attend Sunday school, and seem to labor under the impression that it is

a place for children only. The Savior seemed to be confronted with these questions, for he found it necessary upon one occasion to teach certain parties that except they humbled themselves and became as little children they could in no wise enter the kingdom of heaven.

The science of phrenology teaches us that there are in the mind of man faculties or organs of intellect such as veneration, benevolence, and spirituality, and that they are a part of our being, as much so as the organs of language, calculation, music, size, color, etc.; hence we may reason from this condition of affairs that the person who is properly educated must have all of those organs cultivated and sustaining a proper relation to each other. If a person deaf and dumb is deficient in hearing and language, the same logic brings us to the inevitable conclusion that those who are not religiously inclined are lacking in the other organs which we have mentioned. We would not think of neglecting the development of some of our mental powers, which are called into use every day, for we know full well their value. We can understand how the musician with a cultured mind and ear can perceive more beauty and harmony in the recital of a musical composition than one who has had no development along those lines. And, while admitting this truth, how inconsistent it appears, when those who have cultivated the spiritual powers converse with one another upon the benefits derived therefrom, to hear some one who is altogether ignorant in the matter or totally lacking in those powers, sit in judgment upon them and tell them they are dreaming. We have only pity for those who do not see, whether the darkness which surrounds them is due to a defect in their physical organism or to the absence altogether of the sight of the eye.

There are some people whose sense of appreciation is so dull that they can find more music in a base drum than the most cultured musician can bring forth from the finest piano ever constructed, for the simple reason that they can beat the drum, but can't play the piano, and it would take too long to learn how. So we find some who object to the Sunday school and seem to think the street is a better place for them, because it requires less exertion to walk the streets than it does to study a Sunday school lesson.

Right here it seems we might fittingly relate an incident which occurred in the life of the late Presidential candidate, Mr. Bryan. His father being an educated man knew full well the advantages of such a training, so after William had completed his course in the schools at home, he sent him to college in order to still further develop his faculties and fit him for a useful life. Like most boys at college, however, he wished to appear well dressed, and as he was still growing at the time, his feet had traveled several inches from the bottom of his trousers, and the rest of the boys were having considerable sport with him over his appearance. Being thus annoyed by his schoolmates, he wrote his father a letter, explaining the circumstances to him and requesting that he send him at

once sufficient money to procure a pair of trousers more in keeping with his size. In a few days there came a letter from his sire, but greatly to William's disappointment it contained no money, and his spirit drooped within him as he thought of the ridicule of his companions which he would still be compelled to endure. In that letter, after giving him many other excellent words of advice, his father said: "My son, as the school year is now about over, if you have no fault to find with your trousers, except as to length, they will do you the balance of the term, for you will find in the end that men will judge you rather by the length of your head than the length of your trousers.

How many boys and girls are attending Sunday schools worried more over the appearance of their dress than as to whether or not they have mastered the lesson? If there are any such here, I hope they will take the advice given to Mr. Bryan.

When we speak of the Sunday school as a necessary educational factor, we do so with the thought in mind that it is being made a means of education, and not simply a place where we meet from time to time, being able to say we have attended fifty-two Sundays in the year, without taking into consideration how much wiser we are at the end of that time. Without some such institution as the Sunday school the higher nature in childhood's days would receive but little education; hence, as a factor necessary to complete and perfect development of mind, the labor performed by the Sunday school may properly be termed a necessary part in our education.

If you have in the past neglected these faculties of mind which you possess, whether you are old or young in years, cultivate them, and I assure you that you will then come to know that the only reason why you could not appreciate them before was because they had been of no service to you.

Letter Department.

KAUKURA, May 1.

Editors Herald:—Last evening we arrived here from Arutua, where we, Emma and I, had tarried a few days on our way from the conference at Takaroa.

We had a very pleasant and peaceable conference, although we had some business to do which ordinarily might provoke some trouble, but the one thousand two hundred and ten saints which had gathered there were in good humor and not at all inclined to be quarrelsome. The one thousand two hundred and ten saints gathered at Takaroa in sixty-one boats, five vessels, and one steamer. Their feast, which lasted eleven days, only cost this year about three thousand dollars, for the one thousand two hundred and ten people, as against about fifteen thousand dollars last year for nineteen days and five hundred and fifty-six people.

Arrangements were made to pay the two thousand dollars French money which the church owes for the land bought last October. This debt will all be paid before Oc-

tober 1 of this year, by about one half of the membership, the other half not being willing to assist, as they live so far away from Papeete that they seldom go there.

Our conference lasted six days, and at its conclusion I was attacked again quite severely with neuralgia of the stomach and bowels, but by the blessing of God through administration and the careful, watchful nursing of Emma I got all right again, but was very weak; for the pain was somewhat disagreeable and weakening. But we were soon able to move on our way again, so after being detained a few days we left Takaroa in a boat for Kaukura, stopped most all day at Takapoto, and the day following got to Arutua, where we located in Elder Tapu's new house and just rested; and being recuperated, we came here. I preached this morning to a house full of people, for many are gathered here from other islands, to gather the cocoanuts and dive for the pearl shells and pearls.

From here we will try to get to Manihi and perhaps some of the further islands eastward, and work our way back to Papeete in June or July, and begin again the printing work, if the Lord wills.

We have not received any mail since the February mail, so if letters are not answered our friends will please be patient with us; we will probably get some mail next month.

The Utah Church held its conference at Takaroa also, and on the Sunday after their conference their young elder, David Neff, preached the "Adam-God" doctrine, so he told me, and that he delighted in it as a beautiful doctrine. He also defended the lying doctrine, citing Abraham's story about his wife being his sister, and Peter denying his Lord. It seems strange to me that they are so blinded; so far astray are they that they excuse their evils, crimes, and sins, by quoting the evils, crimes, and sins committed by those of old, which sins, evils, and crimes are condemned by the word and law of God. There were perhaps one hundred and fifty of them at their conference.

The man is here now to take our letters in a boat to Papeete, so we stop. Peace be with you all in Israel. JOSEPH F. BURTON.

MILTON, Fla., June 14.

Editors Herald:—In *Herald* of June 8 I see a letter from Sr. Annie Needham, wherein she relates a dream. As I read her letter the interpretation came to me. When I read her request to interpret it the Spirit seemed to say to me, "Write and give the interpretation."

I believe it was given as a warning to the church, as it refers to the resurrection of the dead; and that it means just this: that as in the dream the saints did not all arise, you asked the reason, the answer was "None but the just come up in this resurrection;" even so it will be in the first resurrection, when Christ comes; not all those whose names are on the church records will be accounted meet for the first resurrection, but only those who have tried to keep the *whole law*. There is plenty of scripture to prove this.

Saints should be exceedingly careful, as Satan is ever seeking a chance to lead us astray.

My experience is that he tries hardest to drag down the Latter Day Saints, as he has troubled me more since I joined this church than ever before.

The signs of the times show plainly that the time is near when God will execute vengeance on the earth, and it is my prayer that the saints may all be found keeping the faith and not be punished for neglect of duty. Sometimes I see saints in the light, frivolous, and wicked pleasures of the world. I can hear of some being at the dance; of others using intoxicating liquors and tobacco, and seeking all that this world can give in the way of pleasure; while I seldom, if ever, see them at the prayer meeting or the Sunday school. Some indulge in the habits of lying, backbiting, and quarreling, and sometimes fighting. To these the warning is given that unless they repent they shall be lost. To all such I would say, What did you join the church for? If you were not going to give up worldly lusts, why did you not stay in the world, and not be a *hypocrite*, and bring reproach on the church of the living God? These same members are very angry if they hear the church accused of wickedness, yet *they* are the very ones who have caused such things to be said, or have given the world reason to think them by their unchristian conduct. Do you not know that God has intrusted to us the work of making the name of Latter Day Saint honorable among men and his church a thing of beauty?

I am not an *angel myself* and I know that the best of us cannot be perfect; yet if we only try *faithfully* to keep his commandments, God will reward us, while there is no reward promised to those who *will not try*. Anyone is liable to be tempted and get wrong sometimes, but if you *try* to keep the law you will not go *far* astray, and God will forgive you and help you if you humble yourself and ask him. And if we try to remedy our own faults we will not have time to talk about others and find fault.

We have a new denomination in this section of our country familiarly known as the United Freewill Baptists; but nothing is as good as *our* faith. Such systems as this do not injure us; they only cause people to see the difference between our church and all the others, and that is what I like as I have heard people say, "O your church is just like all the rest." I am glad when they see that it is *not* like the rest, and the honest in heart will be gathered in.

I see our people are talking of "coöperation" a great deal. I would like to see the time when Zion is built up and the pure in heart will be gathered there. That is what I understand by coöperation; and while I have no worldly goods to contribute, yet my sympathies are with you, and if I can help in any way I will gladly do so.

It is my desire to do all I can for the church; but I can *never* do *half* as much as it has done for me. I ask an interest in the prayers of all that I may have strength to endure to the end and that we may all have part in the first resurrection.

Your sister,

EMMA BAILEY.

ALBION, Idaho, June 16.

Editors Herald:—Yes, you are, or should be a herald of good news to the saints. When I think how constant you have been, since first I formed your acquaintance, I feel deeply pained that I have not the same sweet remembrance of my constancy in "moving forward." However, there will always come a time in a soldier's life when he will take a pleasure in the call, "forward," if he catches the inspiration of the music. The vital energy of the gospel wakes up every energy of the soul, when the bright "dayspring from on high" sends its radiance of heavenly light athwart our pathways if we truly obey from the heart the celestial call, of that low, sweet voice of love which bade the troubled wind and waves, "Peace, be still." How very much indeed does the yearning, hungering soul long to catch the cadence of the music of that same sweet voice, that it too may rest in peace in that bosom of love. The "oil of gladness" which the soul so much craves, yet the source of its outflow seems to the carnal mind so hard to reach; a straight and narrow way indeed, yet so bright, cheerful, and so set with flowers of paradise, if we can set our affections on everything we see, to right or left, as we tread this precious way holding timidly to the "iron rod." Sweet indeed is the fruit of the "tree of life."

What a sorrowful time some Christians seem to have ere they reach the first plateau, where they can get a nice glimpse out of the wilderness. Why are so many of Zion's children so dull of apprehension or understanding? Why so loth to set our affections on heavenly things that the Lord may reflect heavenly light, and the fragrance from Eden's garden fill the senses? Truly, the garden was put eastward in Eden; divine wisdom is quickly seen in all the plan, as well as the pathway to the tree of life. But the trouble is all with man. He is forever looking backward; he sees no beauty ahead, nor about him, for his mind and reveries are absorbed in what is in the rear; no special interest in what is ahead. What if he should forget himself in the interest in what lies ahead, take a pleasure in expectation, in anticipation of what will be unfolded to his vision when he reaches yonder tableland. Wonders are to be seen on every hand. The pathway gets brighter, grows wider, grandeur and beauties before undreamed of are everywhere. Heaven's panorama gleams above the eastern hills; by and by the golden gates of the paradise of the soul, prepared for the prodigal's return, by a thoughtful Father's care. Says the prodigal, This is where I used to dwell; I remember it now so well; I was an immature child when I left this blissful home. Then he turns about, and with a smile and salute, Farewell old wilderness, I stay at home forever more!

Well this is a very sweet reverie, but I have for some days felt impressed to write a precious vision, so kindly granted me in answer to the earnest yearning of my soul. It will, I trust, encourage others to stop dreaming so much of earthly baubles. It is said "Angel's visits are few and far between;" but I am now fully satisfied it is our fault; that

we shall receive as soon as we are willing to say from the heart, Thy will, O Lord, shall be my pleasure; and say, My Savior, thy will first, last, and always; I sanctify thee in my heart. Those who obey this "gospel of the kingdom," can get very close to that bosom of love, which soothes with heavenly sweetness, and fills the hungry soul.

In 1884 I was ordained an elder, and since then I have felt with all the certainty of conviction the responsibility I accepted; but there seemed Alps in the way. As one after another of my excuses were dissipated, and obstacle after another faded away, I finally concluded I could not play Jonah any longer, so I said, By thy grace, dear Lord, I will accept the task assigned me twenty-eight years ago at the water's side by prophecy. I have just this to say, before all men, I simply want to fall short in nothing, to please the Lord, who has been so forbearing.

On the 24th of April, as I was visiting from house to house in this valley, I prayed that the Lord would reveal himself more clearly to me. On the morning of the 25th, while I lay in bed thinking of the wonders which were thrilling my being, of what was to come forth among the people, for the upbuilding of Zion's cause, whether fully awake or not, I am not able to say. Apparently I was as much awake as ever when absorbed in deep thought, when all at once I became conscious I was resting on my elbows, looking slightly upward, at the right hand of the Lord, extended just beyond my reach as I was reclining. My first and only impression and which remained, while the hand remained was, The Lord's hand in welcome. I looked at it fondly, without a doubt as to the identity of the hand; so fair, so beautiful, with a part of the wrist exposed, above which it faded to a sunbeam of light, brighter than normal daylight, but resembling sunlight in a room (a sunbeam). After watching the hand and thinking over the welcome, I looked down wrapt in thought, then looking up again it was still there; I then watched it with the same thought as at first. The next sensation I felt was that I was resting so sweetly in the Savior's love, and lying so easy on the bed. I was not a stranger to this sensation, for at times for years I had experienced it, but not so fully.

Often since then I have been wrapt up in the same heavenly fervor, by just calling on the name of the Lord, even while walking along, thinking of the heavenly past. I had often thought over the saying, "Whether in the body, or out of the body," etc. Here was an actual demonstration to me, in which at the time I felt as wide-awake as it were possible to be; yet I did not have the consciousness of rising to the attitude I occupied or of resuming the normal in bed. The room seemed light as day, and when I felt conscious it was time to arise; yet I almost feared to get up lest I lose the embrace of my Savior's love.

Now, dear saints, especially the ministry, this I say, as a coworker with you and the Master for Zion's weal, by authority of the Comforter, we were intended and should be living object lessons, in all true fidelity and

godly zeal. Clothed with humility, full of love, with but one aim in life, to push the work of the Master along the whole front, overcoming evil with good. Uphold one another with the church; pleading earnestly before the Lord that he "come and rain righteousness upon us"—among the gentiles, as a dew from the Lord.

One of the tardy ones, but a lover of Zion's cause,
CHAS. ALBERTSON.

NEW CANTON, Ill., July 5.

Editors Herald:—Perhaps some are wondering what has become of the missionary force of this district again, as the question is often asked us, "Why don't you write the *Herald* so we can keep track of you?"

Since the Keb conference we have been very busy looking after the work in Mt. Pleasant, Burlington, Fort Madison, Montrose, Pittsfield, Nebo, and New Canton. While we have been very busy, we have done but little preaching, owing to other work falling to our lot as district president. Surely Satan and his imps are busy this year. It has been our painful duty to appoint two elders' courts thus far and more to follow; but the work must be protected against all imposition.

Bro. E. A. Smith has been our traveling companion thus far, and is taking hold of the missionary work alright, and if he will continue faithful will make a good worker as well as reasoner. It would be better if he was with some one that had more opportunity for preaching and less district work. I greatly feel the need of more opportunity in this line to develop as a speaker. It seems that my lot has been from the first to act as sort of a scavenger and look after those unpleasant things.

Bro. Snively is with us here, where we have held over Sunday last. Yesterday we celebrated the nation's holiday fishing. Wednesday eve will close our meetings, and owing to the busy times, sickness, and sickly climate, we go north to Keokuk and Carthage. While here we have all three been nearly down sick, and to-day the writer experienced a genuine case of chills and fever. This whole country has been so extremely wet all spring that crops are almost a failure, and it is now turning off so hot and dry it is very unhealthy.

While at Nebo we organized a branch with the following officers: W. A. Guthrie presiding elder, Timothy P. Johnson teacher, Marion L. Johnson deacon. A splendid spirit attended and we have reason to believe that if all will put forth a reasonable effort the work will prosper there. Bro. J. S. Snively held a series of meetings at Pittsfield, and did all in his power to revive the work, but all to no avail. With the exceptions of one or two nights hardly enough saints and outsiders came out to hold meetings. It seemed too bad too, when we take into consideration the good branch we once had there and the nice church building we now have. Owing to the surrounding conditions and the needed repairs on the church building that must be made in the near future or lose all, we think the best the Bishopric can do is to sell the house to the highest bidder.

We can sympathize with Sr. Carroll, and a very few others, who are willing to do all they can for the work and to warn their neighbors; but it seems the town people are past redemption. This seems to be the hardest year we ever experienced to get the people interested in the gospel. Their whole interest and attention is in the "war."

If any of the saints desire preaching in their neighborhood please notify us and we will do all we can for you. Write to our home address, Lamoni, Iowa.

Your brother in bonds,

F. M. WELD.

NEW HOPE, Va., July 1.

Editors Herald:—Since leaving Goose Creek I have made the following record: I arrived at Cabin Run on June 3 and preached twice at the house of Bro. C. G. Ruley. From there I went to Leeson's Run, on Sunday, where Bro. Chas. Ruley had made appointments; and then on to the Taylor Church, on White Oak, to meet appointments in a kind of "sermon-about" arrangement with Rev. Taylor, with whom Bro. D. L. Shinn once had a discussion. I awaited the coming of the brother and the congregation, but although written notices had been posted, but two persons came; one a Bro. Ralph Givens, the other his brother. So I made the following entry in my diary and went home with Bro. Ralph to his mother's about five miles, and preached there on Thursday night: "June 6, 1898. Went to Taylor Church, about seven miles, to meet Rev. Taylor in a sort of 'sermon-about' arrangement. Arrived at the residence of Mr. George Pritchard and his son-in-law, who together with the family, treated me nicely, gave me my supper and the keys to the church. Nobody came to hear and I wrote a note and left it on the stand with the keys and said, 'Good Bye.'"

I then arranged meetings for Leeson's Run Sunday forenoon and afternoon. Bro. D. L. Shinn put in his appearance on Saturday, and I had the pleasure of again hearing that giant debater and most excellent preacher, from Matthew 24: 14.

From there I came to Bro. Isaac Coffman's, arriving June 16, and there being a dedication service on Sunday by the Dunkards, it was decided to take it in and make announcements for grove meetings on Sundays. I attended both forenoon and afternoon. The dedicatory sermon by Elder Early was a very good effort in the main, he taking Solomon's temple as an example and pattern; and as it was to be "called of all nations a house of prayer," the speaker said it must be for all nations to come and worship the God of heaven in—of every color and every language, etc." I began to think there might be a chance for my poor persecuted brethren here to come to this "house of prayer" and worship according to the dictates of their consciences and the teaching of their Bible; but imagine my chagrin when, after the evening service, the bishop arose and stated that "This building is dedicated to the exclusive use of the Brethren [Dunkards]; but we will let others have the use of it on fu-

neral occasions, and that only." Isn't that a paradox?

I held two services on Sunday in the grove, and one at night, in Bro. Isaac Coffman's house, and had two Utah elders in attendance at the last two; and they stayed all night here and we had quite a talk on our differences. They said they were not allowed to hold public discussion with us or others; they believed the doctrine of polygamy to be a holy principle, and would prove it to me. But after some little talk they said they would go after their books and come back and spend the day with us. They told me they had fifty missionaries in this State, and expected enough more to have two in each county. I expect to give some attention to their work, as they are making quite an opening in some places, and have fourteen members in Staunton; so they tell me. I told them, I expected to throw a few "bombs" into their fortifications, and as I am almost alone in the missionary field here, certainly fifty of them ought to be able to make good their defense. They only smiled and said they could not hold public discussions without consent from headquarters.

I just received a letter from Dr. P. P. Stark, of Richmond, Virginia, which I inclose herewith. It will show where I will likely labor for some time in the near future. I have just received the tract he refers to, and believe that with a few corrections, it will serve a good mission, and hope it may accomplish every expectation of the author.

July 3. Have just closed my three services for the day. Oh, so hot! mercury 110. Not very many in attendance, but good attention.

Yours truly,

JEROME L. GOODRICH.

RICHMOND, Va., June 28.

Mr. J. L. Goodrich, New Hope, Virginia.

Dear Brother:—Your postal was duly received, and I am very glad that you will be able to give some of your time to the work in this city and the country adjoining. I will endeavor to secure a hall here in which you will be enabled to hold services, and assist you in the work. My own time, since uniting with the church, has been devoted more towards preparing a suitable series of tracts for the work, than actual preaching; but as the work is nearly completed in that direction, I hope to have it as a helpmeet in my subsequent labors in the cause.

The little book will probably be completed within the next ten days and ready for distribution; but it is sufficiently near completion for me to send you an advanced proof sheet, with errors marked, which will be corrected before being issued to the public, and will give you an idea of the direction of my labors in preparing a suitable exposition of the cause for distribution in these parts.

I both hope and pray that it shall be for the good of the gospel work in behalf of the people in this city and State.

As soon as I can make arrangements for the hall I will write again, which may be within the next few days.

Yours in the gospel work,

P. P. STARK.

SOUTH YARMOUTH, Mass., July 8.

Editors Herald:—I wrote you in May from Fiskville, Rhode Island, where I was holding services in the saints' chapel. Bad weather and other causes prevented many from coming out, but I trust some little good was done. This is a day of sacrifice, and there are two classes of people in the world and sometimes in the church: one class is willing to sacrifice, and the other is willing that they should.

On May 21 I went to Dennisport, on Cape Cod, and began a series of meetings in the church there. On Monday evening I was made glad by seeing Bro. Richard Bullard, who had come from Boston to tell the gospel story. We continued meetings through the week and on Sunday the writer baptized two. We continued meetings the next week. Bro. Bullard spent a few days at East Dennis, preaching to the saints and friends there, while the writer remained at Dennisport. On Tuesday, June 7, I went to South Orleans, Bro. Bullard having returned to Boston. Bro. Dean Linnell kindly looked after my temporal welfare while there. I held a few cottage meetings, but the interest was not sufficient to warrant a long continuation of them; however, I am satisfied good was done. There are a few saints at South Orleans that joined the church some twenty or thirty years ago, but for years they have had no preaching and apparently have been forgotten. In fact I have been in the district some fourteen years and never knew of their existence until two or three years ago, when I came across them by chance. It is one of the strange things in our methods of propaganda that we spend so much time and money to convert people, and then leave them to die a spiritual death, because we have no one to "feed my sheep." The cry is "open new places," and when they are "opened" and the people converted, what then? Why open more, and when those first opened ask for bread they are given a stone. Where does the fault lie? Principally with the people. As a church we do not pay for the support of the church one half, no, perhaps not one third as much as members of other churches, and at the same time demand more of our ministry than any other church in the world. We pray God to send more laborers into the harvest field, and then hold on to our pockets with such a tight grip that those already in the field may have to leave, because they do not want to be counted "worse than an infidel."

While at Orleans the Methodist pastor, Rev. Mr. Thompson, invited me to preach for him and treated me with every consideration possible. It is certainly a pleasure to meet with such liberal-hearted men, and to feel that freedom of speech and spirit in complying with the invitation thus extended.

After preaching at the Methodist church in Orleans Bro. Lennell and the writer mounted our two-wheeled chariots and glided—no, that is not the word,—sizzled through the sun, or under the sun, to Dennisport, where the writer preached at night. A day and a night at East Dennis—back again to the "Port," the Wednesday night meeting very spiritual. After service the writer and

a number of the saints were invited to Sr. Etta Thompson's where a number had already assembled and in a few minutes Mr. John Thompson said that they had a little present to present to me, and thereupon brought in the present. Mr. Martin Thompson made a neat little speech and the writer responded as best he could. What was it? Oh! a new bicycle! "Martie" Thompson, a young merchant of Dennisport, made up his mind that I ought to have a new wheel, and the above was the result. I certainly appreciate the kindness of my many friends and trust that the gospel wheel may do its part towards spreading the truth.

At the present writing Bro. Bullard and the writer are at South Yarmouth in the tent, preaching to good audiences, and trust that a permanent opening may be made.

With confidence in God, and in Cape Cod, I am,

Your brother,

GEO. W. ROBLEY.

TORONTO, Ont., July 9.

Editors Herald:—It is a pleasure on my part to contribute a few lines relative to church work in these parts. Success is reported all along the line, though nothing remarkable. We are contented to grow gradually, so as to be sound and healthy as a people.

As yet the labors of the missionaries are confined to Western Ontario, very little ever having been done in other parts. We would gladly spread out were we in a position to do so. As it is, we have plenty to do, but hope to see our force increased and given more power and greater opportunities; then we shall hope to do more and make Canada one of the choicest missions.

The district conference, convening with Vanessa branch, proved a blessing to all attending, the Spirit manifesting itself in several ways. Brn. Seaton and Dickhout were ordained elders, while Elder McGregor and myself were ordained seventies according to resolution of General Conference, the Spirit of the Master being enjoyed in the ordinations. The business sessions were pleasant and edifying, and on the whole it was a good conference.

Provision was made for two-days' open-air meeting at Kinglake, July 2 and 3, mission president in charge, which was also a success. Five sermons were preached and well received. Good was unmistakably done. Three were baptized, while others manifested their willingness to soon follow in obedience.

During the afternoon service on Sunday a big windstorm suddenly arose and raged fiercely on all sides, but Providence specially favored the spot where we were gathered together. The sand was thrown up into the air and trees bent nearly to the ground, but where we stood there was little more than the ordinary rustle of the leaves. A couple of hymns were sung, after which Elder Evans resumed his discourse and all was quiet again. Thanks be to the Master for his kindly notice. Success to all.

Your brother in bonds,

FREDERICK GREGORY.

UNDERWOOD, Iowa, July 5.

Editors Herald:—I left home for my field of labor May 21; came to Crescent, where I preached a few times with good interest. The saints were very kind, for which I thank them. Left there May 28 to attend the Pottawattamie district conference at Parish schoolhouse. There I met a number of the ministry—I. M. Smith, Henry Kemp, G. H. Hilliard, H. N. Hansen, and others, and got acquainted with a number of the saints. Went from there to Underwood; visited with the saints there, then back to Crescent where I have labored more or less since.

On June 26 I baptized a noble young man, of whom I am proud. July 3 I again entered the water and baptized six more into the Church of Christ; so the good work goes on. Bro. P. M. Hansen and I will commence meetings at the Downsville schoolhouse this evening, July 5. Will continue over Sunday.

If any in the Pottawattamie district are wanting preaching in their localities, please write me at Magnolia, or Crescent, Iowa, and we will try and accommodate them. Praying for the welfare of Zion,

Your brother in Christ,

D. R. CHAMBERS.

REED CITY, Mich., July 9.

Editors Herald:—Just a few lines to inform you that almost everything is moving on nicely in Michigan. The ministry in this district are alive to the interests of the work, and the local officers (most of them) are also doing what they can to aid, and the gospel is spreading. Eleven were baptized at Coleman during our late conference, in the font. Several had been baptized previous to those eleven named, and we expect many will follow after.

Brn. J. A. Grant, J. A. Carpenter, and J. R. Beckley are busy. Bro. G. D. Washburn is at present assisting us in the tent. He is alive to the work, and intends after this summer to spend the most of his time in the ministry. Our numbers are increasing, and our work is widening. I expect to be with the brethren in the tent at Cadillac over Sunday and for a few days, then on up to Boyne City for a week, and help with a two-days' meeting the 16th and 17th; then on up to the upper peninsula of Michigan to open up in new places, etc.

The weather is very dry here, but we have fair wheat, and fruits look fair, but will be inferior to other years unless we get rain soon. Still we have faith and hope. May the kind Master bless us all.

Working for the advancement of the latter-day gospel, I am still in the faith,

J. J. CORNISH.

FENTRESS, I. T., June 26.

Editors Herald:—A few words to many saints in regard to coming to the Indian Territory. I have been advising many of them to move to Indian Territory, but I understand all those leases are to be done away with. If this be the case, there will not be so good a chance for them to have homes here; and I will say to all who are making preparations to come here to lease land, Just wait

a short time until I find out about the lease law.

This is a fine country; there is plenty of timber, plenty of prairie, water, land, and grass. The soil is very productive; the principal crops are corn, oats, wheat, and cotton; but the farmers go heaviest on corn and cotton. There are good chances for people to rent and make good livings, aside from the leasing business; and I will say that all that will come can do well, if they will put forth an effort.

I would like to have as many as will come down and look at the country this summer, and see the chances for making a good living.

Your brother,

J. N. PERKINS.

MICHIGAN SENATE, July 12.

Editors Herald:—Under the caption "College Aid" in *Herald* of July 9, there is an urgent appeal to the saints and friends of education for the gift of a small amount, from each one, to aid in raising a sum sufficient to remove the indebtedness now retarding the good work of "Graceland College." As a member of the Bishopric, I wish to add my hearty endorsement to the appeal made. This is a work of progress and lasting influence upon the church, and we hope that this request will strike a sympathetic chord in the heart of each of the thousands of saints and friends of "Graceland College" wherever they may be. The amounts asked for are small, but remember that it is the aggregate of these small amounts that will remove the cloud from the college and put that institution in a position where it can and will bring honor to the church, and the grateful thanks of thousands of children who are striving for an education surrounded by influences which are pure and moral. Do not delay, but get your money ready now.

In bonds,

E. A. BLAKESLEE.

MARION, Kansas, July 13.

Editors Herald:—While at Hutchinson, Kansas, last Monday I met two elders representing the church in the valleys of the mountains. I began making inquiries about their church, whether they thought it was of God. "Sure," they said; they had a testimony direct that it was so. I asked them how that could possibly be, seeing they once taught and practiced polygamy. They at once began to excuse themselves because of the court historian in David's time saying God gave David Saul's wives, and that David's acts were justified except in the case of Uriah the Hittite. I asked if they justified their teachings and practices because of the record of David and Solomon. "Oh yes; the Bible says so."

I asked what books they had for sale; they offered me a very cheap Voice of Warning at fifteen cents. I bought one; asked if they had anything more. "Yes, the Book of Mormon." I asked to see it, and when I turned to the place where a fallen, rebellious people tried to justify polygamy because of the things that were written concerning David, I could see the elders' faces harden. When I

turned over another page approving of the Lamanites actions, for they had not forgotten the *commandments of the Lord, that one man should have only one wife*—as I tried to hammer this thought into their heads, I could feel it rebounding back, rejected, and I opened out on them, told them they were worse than a sectarian; for when you show a sectarian a matter as plain as that, he acknowledges it. I said, "Don't shut up your mind like a clam shell against your own evidence; acknowledge it like men."

I then attacked them on Brigham's taking out of the Covenants the marriage ceremony; proved it to them; crammed it down them, that a man who makes a covenant and deliberately breaks it, as did every man who was married under the Joseph Smith marriage ceremony, and afterward entered polygamy, was unworthy of respect; and as John commanded us to try the spirits, their testimony of receiving God's Spirit would not go far with me.

By this time I had a large crowd of listeners. I asked to preach for them, and did; but in the sermon I only represented the latter-day work, its restoration, and the divine mission of Joseph Smith. Several came to me afterward greatly interested. I told the young men that the prophet's lineage was not in Utah, and that where it was there was the church.

J. A. ROBINSON.

Original Articles.

PRAYER.

WE read in the sacred word that Christ, the author of the Christian faith, not only prayed to the Father in heaven, but that he taught his followers to do so,

and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it.—John 14:13, 14.

Universalists teach that prayer does not more affect the Almighty but that its effects are had directly on him that offers prayer. Now the Scriptures tell us in the second book of Kings that one who was righteous before the Lord was sick unto death, and that the Lord sent his servant Isaiah to tell him to prepare for he was called to die; it is further stated that on receiving this sentence he prayed asking that his days might be lengthened, and as it is written the prayers of the righteous availeth much, so it proved in this instance, for it moved the Lord to extend his life fifteen years.

A little child wanders from its home, and exposed to dangers has lost its way; the father sees it with its little hands outstretched toward him appealingly. Can that parent resist its

mute appeal? and will he not hasten toward it and move it to a place of safety? If compassion for our helpless little ones moves us to deeds of mercy, how much more will our God be moved upon when a struggling soul reaches out to its heavenly parent for strength to overcome the power of the enemy.

God hears and pities all our cries,
He knoweth all our wants,
And what we blindly ask of him,
His love withholds or grants.

Prayer is the mightiest of levers in the hands of the Christian for removing difficulties. Prayer keeps the Christian's armor bright. Our great Exemplar commanded his disciples to pray for their brethren that their faith fail not. The Moslem arises from his slumbers to pray to Allah, saying it is better to pray than sleep. When blessings crown our pathway and brighten our prospects here, the source from which they proceed demands a return for those marks of his favor, our gratitude and affection is required.

Thou shalt have no other gods before me.

In the weakness of our humanity we sometimes lose sight of the hand that gave this, and our hearts become set upon earthly things; we withhold that which the Lord requires. The things of this world get between us and the giver, and in this way we become separated from him. When this obtains there is but one way to get back, by which to obtain the divine favor, and that is through prayer and humility.

It is written in the sacred word, that one who feared God prayed for three full weeks, during which time he ate no pleasant bread, and in the meantime a celestial being appeared to him bearing a message from Jehovah. It would seem that prayer moved God to send this messenger from the courts of heaven for the language of the angel proves it:—

Fear not, Daniel: for from the first day that thou didst set thy heart to understand, . . . thy words were heard, and I am come for thy words.

It has been affirmed that in process of time, when the power of the adversary would increase, "if the saints did not keep pace with the developments of that power they would be overcome." Since the Lord set his hand to hasten his work, we can see

the fulfillment of that prediction in the increase of crime in the world; can see and feel the influence of the rising power of the adversary in our own experiences, that a greater degree of watchfulness and prayerfulness is required to meet the demand as the power of the enemy looms up around us. Who, then, in and of himself, can withstand it? Our only refuge then is in the power of Jehovah. Let us then do as the apostle said, pray without ceasing, that we may receive that degree of the presence, power of the Spirit that will conduct us in safety through the trials, perils, and whatever else lie before us, and qualify us to share in the joys of the redeemed.

E. B. F.

IMPORTANT BRIEFS.

DURING the last few years a great deal of matter has been contributed to our leading papers on Discipleism, by various members of the priesthood. This unselfish disposition on the part of the brethren to give others of their fellow ministers the benefit of their researches, of that which they have found useful to themselves, is admirable beyond question. But after all that has been written on this subject, the usefulness of which I do not meditate to call in question, I am of the opinion that there still remains an important vacancy to be filled—if it is possible to fill it.

That which has been published in the past consists largely in Disciple denunciations of all other churches, the exclusiveness of their claim to be the true church, and their claim to be "restorers." This with other matter which might come under minor headings, if the classification were to be extended, is very valuable indeed; but where are the quotations from encyclopedias, histories, and different reference books wherein Disciples are misrepresented or denounced? It is well known to our people that we are misrepresented in many old volumes which were standard works at one time, and Disciples are the very ones to use them against us when it suits their purpose.

Now, how handy it would be if we could show that the same or similar works, which they use against us, are against them also. I do not know, but from the fact that those

people were very unpopular during the incipient stages of their existence, I am led to believe that if some old standard or reference books were to be examined there would be found in them considerable of the nature indicated. The old Encyclopedia Britannica misstates facts in reference to us. What does it say about them? Past editions of the American Encyclopedias have treated us unfairly. What has it said about Discipleism? These with numerous other reference books of various kinds might be examined with good results by some of our brethren having access to them. Brethren in large cities like Chicago, St. Louis, New York, etc., where there are immense public libraries containing all such books, might avail themselves of this splendid opportunity. If successful it would add a very large proportion to the supply already furnished, as a means to meet and refute the representatives of this fallible and humanly invented society. When examined in the light of such facts, Discipleism falls like a punctured balloon.

Of course it is true that some modern standard works have modified their attitude toward us, to a reasonable extent; but if we can prove that the same books, or the same class of books, used against us, are against them, it is far more sweeping and effectual.

There appears in our church papers from time to time many important extracts from books and other papers; some of them are very useful, and are clipped or copied by the writer for reference. The value of some, however, is greatly reduced by a failure on the part of the contributor to give the name and date of the publications from which they were taken. A mere statement of the facts in some cases is not enough. If I read in the *Herald* of Talmage, or any of the popular ministers acknowledging the corruptness of their creeds, I want more than the authority of the *Herald* or one of our elders, in order to use it publicly. A few instances of this kind induces me to call attention to it. In so doing I trust I may not be understood as aspiring to do that which more properly belongs to some one else.

What about the Spanish-American

war? What, when, and where will the end be? These are questions which are bothering the world's greatest diplomats. The object for which the war was inaugurated may be farther off than many imagine. It has now been in progress for several weeks, and the Spaniards are not driven out of Cuba yet. Who knows but what some of the great European powers may be involved before it is over? If they should, I believe it would fulfill a prophecy I heard not two years ago. It is evident that the hand of Providence is working among the nations in bringing about his great purposes. I believe it is well for us to pray to God to intervene in these great international difficulties, that they may be regulated or adjusted in such a manner as shall be in harmony with the prosperity of his work. All things are indeed in commotion. The saints, I believe, are the most peaceful and contented of all people, as they see the links one by one forming in the great chain of events bringing them nearer to the great, grand, final climax of all things.

Canadian newspapers and Canadian statesmen are in sympathy with the United States, and of the Anglo-American alliance talked of, they speak very approvingly. We are glad to see the friendly relations being cultivated between Great Britain, her dependencies, and the United States. There is no doubt that the stories of Spanish horrors in Cuba, as given in American papers, did not lose anything in those journals; but viewing things from an impartial standpoint, as we Canadian saints may, it appears very plausible that the grounds were sufficient to warrant a warlike action on the part of the States.

ALVIN KNISLEY.

SELKIRK, Ontario, May 26, 1898.

Sunday School Associations.

CONVENTION NOTICES.

Eastern Iowa convention will meet with Green Valley branch, seven miles from Onslow, July 30, continuing over Sunday. All saints interested in Sunday school work are earnestly requested to attend. Any coming by train please send word to O. E. Green, Onslow, Iowa. No trains will be met at Onslow unless word is received. This is our first convention separate from district conference, so all come and bring the spirit of love with you. Bring along your Winnowed Songs and Hymnals. Come early and stay all through.

ELLA J. GREEN, Supt.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 10.

May 18.—ELDER WILLIAMS' SECOND SPEECH.

Elder Bays has misrepresented the Book of Mormon. He says the book says they went northward. It says "they went down into the valley which was northward." The valley was northward, not that they went north.

He defied me a while ago to find which direction they went from the tower of Babel. Now he says he has found it. Let him have time and he will prove the proposition. The history says they went into the valley of Nimrod, and from thence the Lord led them to a land where never man had been, which I have shown must have been west, as they came to Babylon from the east.

He referred to how the word "croud" was spelled. It is spelled right in this edition I have. A man is poor off for argument to use anything like that.

He said he had quoted scripture to prove his position: I have shown how ridiculous his application of scripture is. He said Hazor was carried down into Assyria into captivity. I insisted they went to America. He will have to prove his explanation. I have read passages from the Bible to prove my contention.

He said I must prove they came to Australia in order to prove they came to America. What logic!

He says that Book of Mormon is somewhat accountable for polygamy by saying if there had been no present revelation there would have been no Book of Mormon—no Book of Mormon, no Mormonism; and no Mormonism, no polygamy. I read from a letter that should be taken as good authority, as it was written by D. H. Bays. That letter says that the moral precepts and ethical teachings of the Book of Mormon are good. How could that which is good lead to such an evil?

The Book of Mormon claims that the second colony was led by a man who had four sons.

Montesinos says of the Peruvian civilization: "It was originated . . . by a people led by four brothers, who settled in the valley of Cuzco. . . . The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."—Ancient America, p. 264.

The Book of Mormon claims that the people who came here were white people. This claim is sustained by archæology.

Baldwin says: "The tradition of the native Mexicans and Central Americans described the first civilizers as 'bearded white men,' who 'came from the east in ships.'"—Ancient America, p. 173.

Bancroft says: "There are numerous vague traditions of settlements or nations of white men, who lived apart from the other people of the country, and were possessed of advanced civilization."—Native Races, vol. 5, page 24.

Josiah Priest says: ". . . traits of white nations in Georgia and Kentucky before Columbus' time and the traditions of the Indians respecting them."—American Antiquities, edition of 1838, p. 390.

Ignatius Donnelly says of the Peruvians: "The native traditions said this city was built by bearded white men, who came there long before the time of the Incas, and established a settlement."—Atlantis, p. 393.

He turned to Ezekiel, and went to read it, but forgot I had not read it, so he turned and read and commented on Isaiah 29. He did not remember that I had not read that.

Ezekiel 37: 15-20 I now read. The stick of Judah is the Bible, and yet there was to be another stick. Two separate writings: A history of Judah and his companions, and a history of Joseph and his companions. Where do you find the writings of the stick of Joseph? Joseph did not write after this word found in the Bible. Here are writings to be combined. Bays says they were then in Babylon, all the children of Israel; but Ezekiel says they shall no more be two nations after they are gathered in the day these two records come forth, and there shall be no more idols. Did not Judah defile himself with idols after they were brought out of Babylon? If they did not, the minor prophets made a mistake. The gathering spoken of here was not to be till after the putting together of these two sticks. Psalms 85: 1-13, I read. God will speak peace to his people, Israel; glory shall be in our land, the land of Israel; "righteousness shall look down from heaven"—righteousness is found in the gospel (Rom. 1: 16, 17), and the gospel will be applied to Israel to give them peace. "Truth shall spring out of the earth;" truth is God's word. (John 7: 17.) After this the land of Israel will yield her increase.

I gave Johnson's Encyclopedia and others to show that compasses were in existence in the remote past and used by the Chinese; so that it is not strange if the term south-south-east was used. It does not claim that the words "south-south-east" were used in the Book of Mormon, but in telling the direction they want the idea represented that they went in that direction, and when it was translated into English the term south-south-east was used to express the idea.

I have shown that the horse and camel were here. Bays says he guessed at that, and yet he was so ignorant he could not spell characters, but spelled it "caractors."

Bays says they came here upon glaciers. Winchell's testimony is not in harmony with Bays. Of course we can't go back on Elder Bays.

Archæology claims that the center of civilization was in Central America, just where the Book of Mormon said the Jaradites landed.

Bays makes report of Jared's boats having a hole in the top and a hole in the bottom, but I present to you the following from Chamber's Encyclopedia, representing a life boat of the present day. (Drawing of boat was presented here.)

This is a cross section of a lifeboat, as found represented in Chambers' Encyclopedia, vol. 5, p. 116, revised edition published by Collier, New York, 1893. The deck B is always above the water. D represents the ballast or cork, E a weight so that when the boat tips upon its side it will right itself, and G represents

six inch holes running from top to bottom, and in this boat there are six holes in the top and six in the bottom. These are for the purpose of relieving the boat of any water should a wave dash over her. Now you can see the ignorance of the man when he makes fun of a boat with a hole in the top and a hole in the bottom.

Somebody is floating like a loon now, instead of the boats.

ELDER BAYS' SECOND SPEECH.

I wish you to notice this drawing on the blackboard. Bro. Williams, I am an old sailor. I know all about this. To compare this with Jared's boats is all tomfoolery. It shows he is hard up for argument. I have exploded his boat. It was a small Spanish boat. That's the kind of victory Williams has been talking about, and the kind of victory he will always have.

I refer to Ezekiel 37, and will give you some dates. The two sticks are referred to. In the days of Rehoboam the ten tribes revolted. They went into Samaria, 587 B. C. Now there were two kingdoms. Two tribes remained at Jerusalem under Rehoboam. From this time those divisions were known as the house of Judah and the house of Israel, and were so known all through the wars. The ten tribes represented Joseph, and the two tribes Judah. This occurred 970 B. C. and Israel was carried into Babylon 587 B. C. This was the exact condition at the time of this prophecy. I proved that Hazor went into captivity in Assyria, and there were sixty-eight years between the captivities. (The reader will notice that Elder Bays got confused and mixed in his dates.—J. F. M.) There were two separate captivities, one into Assyria, the other into Babylon. Ezekiel was one of the captives in Babylon when prophesying. He says, "Take thee one stick," and tells what to write upon it: "for Judah and his companions;" then "take another stick," and write upon it for Joseph and his companions. Williams says the stick of Judah is the Bible and the Book of Mormon is the stick of Joseph. God is going to put these two together, then Israel is to be gathered. I will show you differently, and use God's word to do it. I know you'll take that. The prophet says, Show us what thou meanest by these. We'll see whether he says anything about the Book of Mormon or the Bible either.

Put them with Judah; that is, put Joseph with Judah, who was then in captivity and going into captivity. Then God would bring them back into their own land—in Israel, not America. The two sticks represented Ephraim and Judah. I am sure you can see that as clear as you see that light.

I will notice Isaiah 29. It was fulfilled over there, on the eastern continent. This chapter is staple in his theology. Kelley says Ariel is Jerusalem. No one will question that. The woe is coming upon her. We will read it Jerusalem instead of Ariel. It will be unto me as Ariel. Can't compare Ariel with Ariel. They go back to Isaiah 18: 1 for the antecedent of "it" and say it means the land shadowing with wings, or America. This is Mormon theology. Jo-

seph's translation of the Bible destroys this theory, hence he can't introduce this fine theory, for the Inspired Translation says Jerusalem.

He says Psalms 85: 11 says "Truth shall spring out of the earth" or ground. He had reference to Isaiah 29: 4 where they were to "speak out of the ground."

If the Latter Day Saints are right we are radically wrong. I will show that they are irretrievably wrong. I have shown the woe was against Jerusalem. Read Isaiah 29: 4-11. Israel first suffered the Assyrian captivity, then the Babylonian captivity, and they became as a dream of a night vision. That is what became of all the nations that fought against Mount Zion. Has that prophecy been fulfilled here or elsewhere? If elsewhere, their theory falls to the ground. I read 2 Kings 1-8, 11-21, and show conclusively the Assyrian captivity. Jeremiah writes one hundred and twenty-four years after Isaiah prophesies. Jeremiah prophesies that Judah was carried away out of the land. Jeremiah 52: 4-7. I show seven events in the history of Jerusalem that are like seven of the nine events spoken of in Isaiah 29. (See Jer. 52: 12-14.) This shows a complete fulfillment of the prophecy. If this is right, then their fine theory vanishes like mist before the sun. I defy him to bring one single Bible proof that this prophecy applies to America. Not a history of the people of America. Book of Mormon does not claim to be a history of the two peoples claimed by these men.

May 21.—ELDER WILLIAMS' FIRST SPEECH.

I am pleased to renew the argument of previous evenings, and I ask you to follow me closely. Elder Bays in reading the Book of Mormon made fun of its verbiage, especially in the use of the word "thereof" so frequently. Let us read from Ezekiel 43: 11: "And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." He can't find a place in the Book of Mormon equal to this in the use of the word "thereof." Now if the use of the word thereof in the Book of Mormon so frequently affects the claims of it to divinity, will not the above passage affect the Bible similarly? He stated that Joseph Smith was the author of the Book of Mormon. You can't take one page and show the idioms of Joseph Smith throughout the page. Now show this, or your statement remains unproven.

In 1 Nephi 1: 1 it is said that the record that Nephi made was in "the language of my father, which consists of the learning of the Jews, and the language of the Egyptians." This colony came out from Jerusalem about 600 B. C.

In Book of Mormon page 141 states that the records they had with them could be read by those who had "been taught in the language of the Egyptians." On page 500

paragraph 8 we read: "And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech." This shows plainly that Mormon used in making the abridgement from which the Book of Mormon was translated—"Reformed Egyptian" as "altered and changed." There is no claim that the characters on the plates were Egyptian. It says in the same paragraph that if it had been written in Hebrew there would not have been such imperfections, but he says the Hebrew had been altered also. There was no other people that knew the language in which it would be written, for for that reason God prepared a means of interpretation. (See p. 507.) Mormon used Reformed Egyptian because it was shorter. Had the plates been larger they might have used Hebrew. In Mexico and Central America there are evidences that the ancient inhabitants used a phonetic system of writing. For evidence, Baldwin says: "The ruins show that they had the art of writing, and that, at the south, this art was more developed, more like a phonetic system of writing than that found in use among the Aztecs."—Ancient America, p. 187.

Delafield says: "Their buildings, particularly the sacred houses, were covered with hieroglyphics."—American Antiquities, p. 60. Stephens in vol. 1: 167 corroborates this idea.

On the changes of language, Max Müller, one of the greatest authorities on language, says: "The meaning of words changes imperceptibly and irresistibly. Even where there is a literature, and a printed literature, like that of modern Europe, four or five centuries work such a change that few even of the most learned divines in England would find it easy to read and to understand accurately a theological treatise written in England four hundred years ago. The same happened, and happened to a far greater extent, in ancient languages. Nor was the sacred character, attributed to certain writings, any safeguard."—Chips from a German Workshop, p. 130.

Delafield says: "In tracing, then, the ancestry of the Mexicans and Peruvians, by analogy in their hieroglyphic system, where shall we take them but to Egypt and to Southern Asia?"—Am. Ant. p. 47.

Also; "One of the most interesting sources of comparison between Mexico, Peru, and Egypt, is to be found in an investigation of their hieroglyphic system. Each of these countries had a peculiar method of recording events by means of hieroglyphic signs, sculpturing them on monuments and buildings, and portraying them on papyrus and maguey."—Ibid., p. 42.

"It is the opinion of the author that farther investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two Scriptural systems: the one for monumental inscription, the other for ordinary purposes of record and transmission of information. We find the three species of

hieroglyphics common to Mexico and Egypt."—Ibid., p. 46.

Baron "Humboldt mentions books of hieroglyphical writings found among the Panoes, on the river Ucayali."—Baldwin's An. Am., p. 255.

The Book of Mormon claims they had writings on plates of brass. This will be no doubt a bone of contention. In the writings of Job I find evidence that in ancient times they kept their records on durable substances: "Oh, that my words were now written! oh that they were printed in a book. That they were graven with an iron pen, and lead in the rock forever!"—Job 19: 23, 24.

In Exodus 39: 30 we read: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, Holiness to the Lord."

Hence we see that in Moses' time they wrote upon a plate of gold. In the Apocrypha 1 Maccabees 14: 17-19 we have the following evidence of their writing upon plates of brass: "But when they heard that Simon his brother was made high priest in his place, and was possessed of all the country, and the cities therein: they wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas, and with Jonathan his brethren. And they were read before the assembly in Jerusalem." In 1 Kings 7: 30, 36, we have the following: "And every base had four brazen wheels, and plates of brass. . . For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the proportion of every one, and additions round about." Here is plain Bible evidence that they had plates of brass and used them to grave or write upon. The testimony of the Bible is above all his quibbles and denials.

In the Century Magazine is an account of a palace being unearthed in which were tables of gold that had writings upon them.

As recorded in John 10: 16 Jesus says: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." And Matthew 15: 24 records Jesus as saying, "I am not sent but unto the lost sheep of the house of Israel." This is evidence that Jesus was sent to no other people than the children of Israel; and as it is evident that Israel came to this land, we find evidence that Jesus came here after his resurrection. The Book of Mormon, p. 443: 3, 4 records: "And behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, whom the prophets testified shall come into the world, and behold I am the light and the life of the world."

He gave them power or authority to bap-

tize and showed them the manner of baptism: "And the Lord said unto him [Nephi], I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize; and he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water."—B. of M., p. 444:8.

He also further instructed them thus: "And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil," etc.—B. of M. p. 445:9.

On page 116 we have instruction in regard to the marriage relationship. "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."

On page 99 the moral precepts are recorded: "And, again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them, shall perish; for none of these iniquities come of the Lord."

Besides all this evidence of the pure teachings of the Book of Mormon, Bays says that the teachings of the book are all its friends claim for it. In fourteen years about two hundred thousand persons accepted this philosophy, which shows its advancement before the way of truth became evil spoken of because of men of corrupt minds departing from the faith and teaching contrary to what they professed to believe, and what this book teaches.

On page 31 a prophecy is recorded concerning the gathering of the Jews, as follows: "And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews, in the latter days; and I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the

Jews, or of the house of Israel; and after they were restored, they should no more be confounded, neither should they be scattered again." Every time when they have been gathered hitherto they have been scattered, now they are gathered, there being one hundred thousand Jews in Palestine.

Another prophecy is found on page 103: "And the blood of the saints shall cry from the ground against them," speaking of those who represent churches not built up unto the Lord, who "contend one against another," who "teach with their learning," and say "if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles." How could Joseph Smith know that the blood of saints would be shed by the hands of people headed by religious teachers of this day in this enlightened age, and in this free country?

I now present to you a letter written January 13, 1898, to Frank M. Sheehy. Bays has a letter from the same writer published in his book:—

"MT. VERNON, Jan. 13, 1898.

"Mr. Frank M. Sheehy; Dear Sir:—Your inquiry has not been answered by me sooner on account of stress of work. I had occasion to answer a similar inquiry to yours while in Jerusalem last year. While some of the characters bear a slight resemblance to Old Hebrew and Egyptian letters: viz., [characters omitted for want of types.] . . .

"I remain,

"Yours respectfully,

"CHARLES E. MOLDENKE."

I have also a letter from Chas. H. S. Davis and a book he has sent me. LePlongeon says he has found Maya and Egyptian among the characters used by the people on this continent. He says: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians, as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."—Sacred Mysteries, p. 113.

I now present you with a blackboard illustration of the similarity of the characters claimed to have been copied from the plates from which the Book of Mormon was translated and some of the ancient languages, and especially the Old Hebrew and Egyptian. (Letters from the Egyptian, the Hieratic, from Moldenke, from Old Hebrew, and from the "Characters" of the Book of Mormon were here presented in parallel columns, in which marked resemblances were manifest.)

I will now examine the witnesses Elder Bays uses in his book on pp. 263-266, James B. Angell, Chas. H. S. Davis, and Charles E. Moldenke:—

Moldenke, in Bay's book, refers to "characters put down at random by an ignorant person, with no resemblance to anything, not even to shorthand," while in his letter to Frank M. Sheehy written since he wrote that found in Bays' book, says there are five characters that bear a slight resemblance to Old Hebrew and Egyptian." Here Moldenke has

contradicted what he says in his letter to Bays.

Moldenke in his letter as published in Bays' book says: "In the second place though some signs remind one of those on the Mesa Inscription, yet none bear resemblance to Egyptian or Assyrian;" but in his letter to Frank M. Sheehy he copies five of the characters and says they "bear a slight resemblance to Old Hebrew and Egyptian." This letter was written later than the one in Bays' book and is a contradiction of the other.

James B. Angell says in his letter in Bays' book: "A few letters or signs are noticeable which correspond more or less closely to the Aramaic, sometimes called Chaldee language: for example s, h, t, l, b, n."

Davis says: "I can positively assert that there is not a letter to be found in the facsimile [Bays said he sent the facsimile as cut out of "Presidency and Priesthood" to these men with others he procured at the Herald Office.—J. F. M.] submitted that can be found in the alphabet of any Oriental language, particularly of those you refer to; namely, Egyptian, Chaldaic, Assyrian, and Arabic."

Here Davis contradicts Angell, and then Moldenke rejects the testimony of both and refers to the Mesa Inscription.

Besides Moldenke says the Hebrews did not keep "records on plates of brass, or ever wrote on such plates," to which Angell agrees but he says "the Assyrians in the eighth century before Christ did," while Davis says, "No record has ever shown that the Hebrew or any other Eastern nation kept their records upon plates or tablets of brass." Here is another contradiction between Bays' witnesses.

I have here a certificate by Mary Yeamans and others which I will now introduce:—

"To Whom it May Concern:—We the undersigned hereby certify that during the reunion of the Reorganized Church of Jesus Christ of Latter Day Saints held at Woodbine, Iowa, during the month of September, 1897, the following conversation took place at the tent of Mr. Richard Yeamans:—

"Mrs. Mary Yeamans said: 'Bro. Bays, did you ever stand in the defense of the Book of Mormon and were defeated?' To which Elder Bays replied: 'No; I never was defeated.'

"Mr. Richard Yeamans said: 'How was this, Bro. Bays?' Bays: 'I believe it contains the true and everlasting gospel, and is just as divine as the Bible, but I never did accept the Inspired Translation.'

Signed by

"R. W. YEAMANS,

"MARY YEAMANS,

"GEORGE GUNSOLLEY,

"RUTH GUNSOLLEY.

"The above was sworn to and subscribed before me by Richard Yeamans, Mary Yeamans, G. H. Gunsolley, and Ruth Gunsolley
"This 9th day of May, 1898.

"H. B. SORY,

[SEAL:]

"Notary Public."

Elder Bays says he is an old sailor. He can demonstrate this by answering the following questions I submit to him:—

Will Elder Bays tell us the difference between mainsail and a main sheet?

Where will we find the halyards, and the jibs?

How would he port the helm? What does he understand by reefing? What part of the ship should the wind blow on to fill every sail? I do not say he is not a sailor, but he can by answering these questions prove it to this audience. I will give him two minutes extra time to answer them in.

I now present before you on the board the Phonetic English and ask how many of you can read this. (Characters in phonography.)

How many of you can read that? Why? Because you are not familiar with that kind of English. That is phonetic English. If it had been written in common English characters, probably all of you could have read it.

ELDER BAYS' FIRST SPEECH.

Some questions have been submitted to me. I answer the first question. (This answer was substantially correct. J. F. M.) I could answer the rest, but I do not wish to use my time in that way. So you see his hole in the top and hole in the bottom don't pan out worth a cent. The affirmative knows the weak points in his argument and tries to give it support in this way.

That statement that purports to come from Harris, I will show that he never made it. It is the testimony of Joseph Smith claiming that Martin Harris said so and so. Tullidge's History page 31. Kelley and others say it is Harris' statement, but Joseph says it is Harris' statement "as he gave it to me." This kind of evidence would be rejected in any court of justice. Anthon contradicts every word of it. Joseph Smith said what Harris said that Anthon said. "Presidency and Priesthood" page 204 records that Anthon said the characters were copied from a Mexican Calendar, and if there were any characters resembling any ancient letters they were Hebrew and not Egyptian. The Book of Mormon does not claim to be written in Hebrew or Greek, but in Egyptian. 1 Nephi 1:1 says: "I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians." Notice it is the *learning* of the Jews, not language, but the language of the Egyptians. Lehi taught him these things. Then we find a claim made that it is written in "reformed Egyptian." I would like to know what reformed Egyptian is. It is Egyptian all the same. They talked Hebrew, and wrote Egyptian.

O. Pratt, Joseph Smith's apostle, one of the greatest apostles the church ever had, said the book was written in Egyptian, but not a word about Hebrew. Williams shows some Hebrew or Greek characters or something else. He introduces a witness and then impeaches him. He introduced Moldenke to prove there was a slight resemblance in a few characters, then he impeaches him. If you have any respect for your ability as a debater don't do that, Bro. Williams.

The characters in "Presidency and Priesthood" it is claimed were photographed from a paper in the hands of David Whitmer. Smith's Church History, vol. 1, p. 22, has a cut of the same characters. I cut these characters out and sent them to these gentlemen

and received the letters as they appear in my book, I did not let one man know I had written to the other. I accompanied each cut sent with a copy of the letter as it appears in Doctrine and Dogmas of Mormonism p. 261 as follows:—

"Dear Sir:—I herewith enclose what purports to be a facsimile of the characters found upon the gold plates from which it is claimed the Book of Mormon was translated. The advocates of Mormonism maintain that these characters are 'Egyptian, Chaldaic, Assyrian, and Arabic.'

"So far as I am informed these characters have never been submitted to scholars of eminence for examination, and as the languages named fall within your province, including Egyptology and archæology, your professional opinion as to their genuineness will be of great value to the general reader in determining the exact truth with respect to this remarkable claim. I would also like your opinion upon the following questions; namely,

"1. Did Hebrew scholars at any time either before or since Christ keep their records on tables or plates of brass?

"2. If so, did they ever write in the Egyptian language?

"3. Is there any evidence to show that the Pentateuch was ever written upon plates of brass?

"4. Is there any proof that the law of Moses, or even the Decalogue, was ever written in the Egyptian language."

"D. H. BAYS."

Pres. Jas. B. Angell's letter says, "The document which you inclose raises a moral rather than a linguistic problem." He says, "There are no Assyrian characters in it, and the impression made is that the document is fraudulent." Also, "There is no evidence whatever to show that the Pentateuch was ever written on plates of brass." Angell against Smith, also against Williams, as he is a party to the case.

I now read Charles H. S. Davis, who stands as a scholar of the very ripest character:—

"Rev. D. H. Bays; Dear Sir:—I am familiar with Egyptian, Chaldaic, Assyrian, and Arabic, and have considerable acquaintance with all the oriental languages, and I can *positively assert* that there is not a letter to be found in the facsimile submitted that can be found in the alphabet of any Oriental language, particularly of those you refer to; namely, Egyptian, Chaldaic, Assyrian, and Arabic.

"A careful study of the facsimile shows that they are characters put down at random by an ignorant person, with no resemblance to anything, not even shorthand.

"No record has ever shown that the Hebrews, or any other eastern nation, kept their records upon plates, or tablets of brass, but thousands upon thousands of tablets of baked clay have been brought to light, antedating two or three thousand years, before the time of Moses, while libraries of these baked clay tablets have been found like those at Tel el Amarna.

"At the time the Old Testament was writ-

ten, paper made from papyrus was in use, and as documents have been found in Egypt of the times of Moses, written on papyrus, it is not unreasonable to suppose that we may find yet portions of the Old Testament.

"The treasures of Egypt and Palestine are only just being brought to light. Remarkable discoveries are yet to be made."

"Respectfully,

"CHAS. H. S. DAVIS, M. D., Ph. D."

He says there is no resemblance to a phonetic system, and that in it is not an Egyptian character.

The Latter Day Saints claim that every plate was written in Egyptian characters. Orson Pratt, Martin Harris, and others say the language is Egyptian. Some claim they are altered Egyptian characters. Lehi wrote in Egyptian or else he wrote in nothing. We then come down a thousand years and then it is reformed Egyptian. It is not Assyrian, Chaldaic, Egyptian. I show you on this large chart the characters as found in Presidency and Priesthood, and in Smith's history (here introduce a plate of the "Characters." J. F. M.). Joseph must have stumbled onto something that would resemble something in all this. There is everything in it you can find anywhere.

Chas. E. Moldenke and Davis are among the best Egyptologists. Moldenke makes annual tours to Egypt. He says he is not a Biblical scholar, but a linguist.

I did not have enough of these copies of the characters, so I sent to the Herald Office and they kindly sent me some more.

I now read Moldenke's letter:—

"JERUSALEM, Palestine, Dec. 27, 1896.

"Rev. D. H. Bays; Dear Sir and Brother:—Your letter dated November 23 I have just received. I will try to answer your questions as far as I am able. I believe the plates of the Book of Mormon to be a fraud.

"In the first place it is impossible to find in any old inscription, 'Egyptian, Arabic, Chaldaic, and Assyrian,' characters mixed. The simple idea of finding Egyptian and Arabic side by side is ridiculous and impossible.

"In the second place, though some signs remind one of those on the Mesa Inscription, yet none bear resemblance to Egyptian or Assyrian.

"As far as I know there is no evidence that the Hebrews kept records on plates of brass, or ever wrote on such plates. About the prophecy contained in Isaiah 29: 1-14 I can venture no opinion, as I am not a Biblical scholar, and only concern myself about Egyptology.

"Very truly yours,

"CHARLES E. MOLDENKE."

You notice he says "reminds" not resemblance. He says the characters don't bear a resemblance to Old Hebrew or Egyptian. He says he concerns himself with Egyptology. I inquire if the Hebrews wrote on plates of brass. No one would deny that other nations wrote on plates of brass. Williams ingeniously or not very ingeniously tries to misunderstand the question and statement I made.

PASTORAL.

Saints of Oklahoma, a word with you. In order to accomplish that for which the tent was purchased, we must open the work in cities. There are only two or three cities in the territory in which saints live. When holding services where there are no saints living we are compelled to have something to eat occasionally, just as if saints were there to supply these needfuls. We have no individual fund from which to draw to supply these things, so you can see at once that we must have funds from some source to meet these expenses, until friends are raised for the cause in the respective places where meetings are held. Who will assist?

One of three things remains for us to do. 1. Call on the saints to contribute to the tent fund. 2. Hold a series of services and live on air and water. 3. Fold up the tent and lay it away.

The first is laudable, the second impossible, and the third unprofitable; hence the only thing left is for you to come to our assistance at once. We do not expect to board at hotels. We have camp tent and outfit, and can prepare our own meals, and Bro. Davis is an excellent cook, with one exception, namely, he can't get a square meal with nothing but water to work on.

We are unable to do much till some means are forthcoming, so we trust you will come to our relief *at once*. We hope each saint who reads this will feel that it means them. Don't delay, we need the means *now*. There are some names on the agent's book, who have failed to send in the amount promised on tent fund. This leaves a deficit and part of the committee had to advance said amount. We are hopeful for a good work to be done with the tent before the season closes. Send all moneys to Elder S. J. Hinkle, Stillwater, Oklahoma. Notice of Oklahoma reunion will appear later.

In the work,

W. S. MACRAE.

To the Saints in Northeast and Northwest Kansas Districts:—The joint reunion of the above-named districts will be held at Blue Rapids, Kansas, August 19 to 28, as already provided for and advertised in church papers by committees regularly appointed by conferences in each district. Respecting the reunion resolutions of the late conference of the Northeast Kansas district, at Scranton, we only deem it necessary at present to state that they were irregular, illegal, and only calculated to create confusion. Pay no regard to nor be disconcerted by them in the least. "Be ye content." Come to the reunion with tranquility.

Your brother,

W. S. PENDER,
Assistant Missionary in Charge.

CONFERENCE NOTICES.

Conference of Eastern Colorado district will convene in the saints' church at Conifer, Colorado, August 20, at ten a. m. We are now under the delegate system, which provides that each branch is entitled to one delegate for every six members in the branch, or fraction thereof. Branch reports and delegate

credentials as well as reports of the ministry should be sent to Charles E. Everett, 2925 W. 16th Avenue, Denver, Colorado. Conifer is thirty-five miles southwest of Denver, and is not on any railroad, so those coming by train will please come to Morrison on Friday, the 19th, where they will be met with teams. The train leaves Denver for Morrison at eight a. m., so please take notice that you may be able to make connections in Denver; also, notify Bro. James Kemp, Conifer, Colorado, of your coming, that proper arrangements can be made to meet you. Those coming with teams will come via Morrison, and take the South Turkey Creek road from Morrison, and anyone can then tell how to find Bro. Kemp's house. We hope for a good attendance and a spiritual conference.

JOHN B. ROUSH, Pres.

CHARLES E. EVERETT, Sec.

Ohio district annual conference at Vales Mills, August 27, at 9:30. All should come to preaching service Friday night. All who wish conveyance from the stations inform Elder S. J. Jeffers, Arbaugh, Ohio; or Jasper Bowen, Vales Mills, Ohio. Presidents and secretaries see to it that your reports are prepared in due time on proper blanks, and sent to secretary, Sr. Hattie Riggs or James Moler, Vales Mills, Ohio, so as to reach there not later than the 26th. Officials and others who possibly can, are requested to attend this session. Come praying for the Holy Spirit to be present to direct and cheer.

JAMES MOLER, Pres.

Philadelphia district conference will convene at Fifth and Huntingdon Streets, Philadelphia, Pennsylvania, August 6 and 7. All elders, priests, teachers, and deacons are requested to send a report of their labors in writing to this conference; all letters should reach the secretary three days before the opening of conference. It is expected that one or more of the Twelve will be present. Let all make an effort to attend, that we might all have a good spiritual time.

E. B. HULL, Sec.

2818 N. 11th St., PHILADELPHIA, Pennsylvania.

NOTICES.

The church at Pleasant Hill branch, Garland, Alabama, having been completed, will be dedicated on the first Sunday in August. All are invited to attend these services, which will be in charge of Elder M. M. Turpen, missionary in charge. Come and bring the Spirit of the Master, that we may enjoy his blessings.

J. G. VICKERY, Pres.

REUNION NOTICES.

CORRECTED.

Reunion of Massachusetts district will be held at Dennisport, August 6 to 16, both inclusive. Tents will be rented at the same price, \$2.50 and \$3.25; orders for which should be sent to S. W. Ashton or John Smith, New Bedford, not later than July 28. No rates for travel have been secured, for reasons which will be given if called for. No restaurant will be used by the committee, but each one will be assisted in making his

or her stay pleasant and profitable. It is said that no cottages are to be had, and tents should be secured early.

Reunion Committee,

Per order of chairman.

Southwest Missouri reunion will be held at Midway Park, near Joplin, Missouri, beginning August 26, and lasting ten days. The grounds are high and dry, with good shady grove. All the grounds are lighted by electric light at night. Electric car line right through the park, connecting Joplin and Webb City together. Plenty of water for man and beast. Pasture for horses fifty cents per head for the whole time. Straw on the grounds for tents and bedding. Everybody is invited to come and have a feast of good things. Tents for rent will cost as follows: 7 by 9, \$1.10; 9 by 12, \$1.30; 12 by 14, \$1.75, freight added. All wanting tents must send their orders to D. C. White, Blairstown, Missouri, by August 20. The rent of tents can be paid for at the reunion.

D. C. WHITE, Sec.

TWO-DAYS' MEETINGS.

A two-days meeting will be held two miles west of Carsonville, Michigan, July 30 and 31, with Black River branch.

Also a two-days' meeting will be held near Deanville, Michigan, on August 6 and 7, with Maple Valley branch.

Also a two-days' meeting will be held near Grindstone City, Michigan, on August 13 and 14, with Huron Centre branch.

Missionaries and local officers expected to attend.

A. BARR, Pres.

MARRIED.

CAMPBELL—EPERSON.—At the residence of the bride's parent, Council Bluffs, Iowa, April 6, 1898, Bro. Everett Campbell to Sr. Melissa Eperson. J. S. Strain officiating.

ELLISON—LEMASTER.—At the residence of Mrs. Myers, Council Bluffs, Iowa, Bro. Lehi Ellison, of Woodbine, to Sr. Edna E. Lemaster, of this city. J. S. Strain minister.

AMMENHAUSER—BENTLEY.—In Lamoni, Iowa, on the evening of June 29, 1898, at the home of Bro. Marcus and Sr. Eliza A. Shaw (formerly Bentley), their daughter, Sr. Lillie M. Bentley, was united in marriage to Mr. Gerhardt Ammenhauser, of Ottumwa, Iowa, Elder H. A. Stebbins officiating. The house was filled with friends present to witness the ceremony and to extend congratulations and good wishes to the bride and groom.

DIED.

SEVERY.—In Oakland, California, June 5, 1898, James Benjamin, youngest son of F. A. and Lizzie Severy, aged 2 years and 3 months. We loved the little darling. God took him. We are reconciled. "Thy will be done."

CROSS.—At his home, Hannibal, Missouri, June 4, 1898, Bro. James Cross, aged 77 years, 8 months, 15 days. Deceased was born in Perthshire, Scotland. United with the church in St. Louis, Missouri, November 3, 1878; baptized by Elder William Anderson. He leaves three sons and grandchildren to mourn.

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North American Turner's Union Convention, San Francisco, California, July 5. Date of sale June 28, 29, final limit August 31. One standard first class fare for round trip.

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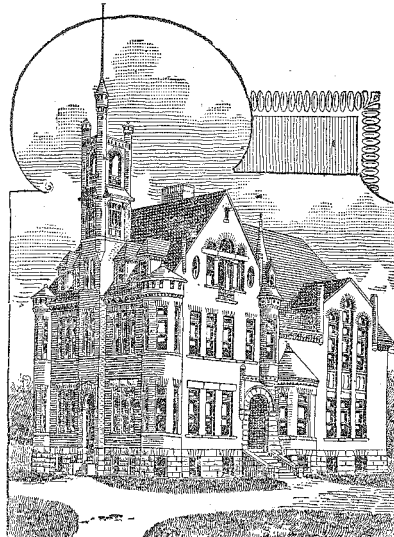
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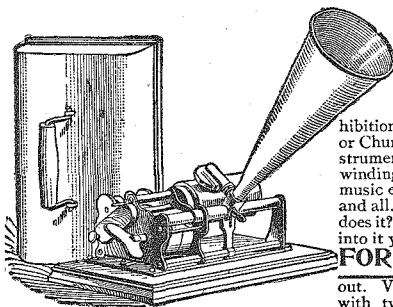
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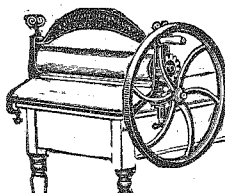
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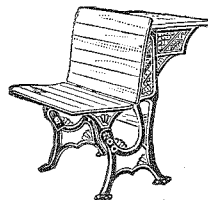
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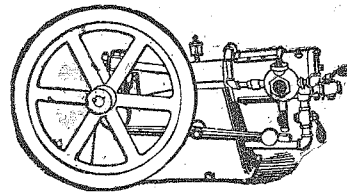
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, July 27, 1898.

No. 30.

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ATHLETICS AND HEALTH.

THE secret of health and long life was sought for ages in some drug. Every pungent plant and poison mineral was swallowed in the hope that it might ward off death. We have learned at last the folly of this search, and we know that it has cost us myriad lives.

Now come philosophers who say that health lies in exercise. They tell us to run races, to leap hurdles, and risk our bones at football. They point to the ruddy cheeks and mighty limbs of pugilists, and recommend their course of training.

Is it then true that we must box and wrestle and leap frog, fair sex and all, if we will have good health? If so our Maker must have blundered in forcing the greater part of us to spend our lives in other forms of exercise. He should have made plowing more like running races, and household work like fighting punch bags.

Alas, the secret of long life has not been given to the athletes; they are notorious for breaking down or dying young. The noble chests of pugilists do not shield them from consumption, and if this is sometimes due to drinking, still the fact remains that the rowers and the racers, who are often moral men, are prone to heart disease.

Let us go down to first principles, and see if we cannot learn what exercise is useful, and why too much of it proves fatal.

It may be set down as a vital law that each part of our threefold nature should be used and developed, the body, the mind, and the heart.

A strong and healthful body is the rock on which the nobler qualities must stand. There have been bright minds and kindly hearts in feeble frames, but none that reached the lofty stature of our birthright. For this reason Jesus gave much time to healing illness, the body first and then the soul; but his followers have overlooked this mighty truth. They break the physical laws, and then wonder why they cannot keep the moral ones. In vain the glutton prays to be unselfish. In vain the bilious man cries out for hope; and he whose nerves are serrate despairs at his strange fiendish temper.

But, vital as the body is, it will be shaken off in a few years, and our chief energy and zeal should not be spent upon it. Philosophers agree that a mere athlete is little higher than an animal, while it should be our grand destiny to become moral and intellectual beings, fit dwellers for the glorious life beyond.

Is there not work, worthy of christian men, that will develop mind and heart, and give us also strong and healthful bodies?

We may take it for granted as a first principle, that labor to be healthful should be done amid pure air. Abundant oxygen for warmth, to burn up refuse, and to nourish every portion of the system, is perhaps our most vital need. Few will deny that the lack of air, and the foul and dusty quality of what we breathe in streets and houses, is a first cause of much disease.

And secondly, healthful labor should employ every one of our many muscles. If a single one is neglected, it shrinks and becomes feeble, and tends to deform and weaken the whole body. Experiment however proves that a very little work each day will keep them in health, and that we need not train and harden them as many athletes do.

Now there are a hundred sports and

forms of labor that satisfy these two needs; abundant air, and use of every muscle.

By all means first among all forms of exercise stands gardening, with its sunshine and infinite variety of movement. The care of lawns and trees and crops is most delightful, and nothing can be nobler than raising flowers for hospitals, or shut-in friends, or even to adorn one's home. Flower culture is ideal work for women, who can indeed find exercise within the house, but who often languish for sunshine and pure air.

The Creator has made no mistake in forcing half our race to till the soil, for no other calling tends so strongly to develop every faculty. Farming, sometimes thought the work of blockheads, really demands the highest culture. Its master must know the geology of his land, the chemistry of his soil and manures, the botany of his crops, and the entomology of the insects that attack them. He should be a pomologist and a farrier, a machinist and a meteorologist; and with all he must take the papers and study the markets of the world. No other calling lies so near to nature's heart. The fields glow with flowers, and the air flickers with strange insects; the rocks are dazzling with crystals, and curious with fossils; and nothing hides the great arch of heaven, with its rolling storms and glorious sunsets. If these do not awaken the mind to study, and the soul to reverence and poetry, then nothing can.

But how can the great multitude, who are not farmers, and have not even gardens, get healthful work? First let those who have not gardens strive to get them. There are few denizens of cities, and few slaves in factories, who cannot, if they so resolve, live in the suburbs, where homes are cheap and gardens possible. The bicycle has cut down the distance, and every day the trolley is reaching farther, and opening new fields.

But what can northern people do when winter ends the gardening? The writer has a shop, and spends a

little time each day in making children's toys, or improvements to the house; and there is a very small conservatory that gives some work. These however do not afford fresh air, and when there is no snow to shovel, and the fireplace wood has all been split, he is sometimes reduced to walking.

There are books that call walking the best of exercises, but this can hardly be, for it exerts only the legs and lower body, while the arms and chest are nearly idle. Besides it is not useful labor, and becomes dull drudgery, unless it is taken for nature study, or has some errand at the end. Perhaps we may think of a distant invalid to whom a cheering chat or a fresh book would be a boon. The best kind of walk is that taken with a friend or two, whiling the way with pleasant talk, admiring sky and trees and birds; or if in the city, studying the shops and people. Its value may be greatly increased also by keeping a high chest, and breathing through the nose long draughts of air.

Many useless forms of exercise, like walking, cycling, archery, tennis, and golf, become useful and wholly admirable, when taken largely for the pleasure of our friends.

Let us not forget the great principle with which we started; that labor of the muscles is indeed vital, but that a higher need is labor of the mind, and the exercise of faith and hope and love. Let him who would lead a noble life consider carefully his daily round, and see that none of his God-given faculties lie wholly idle.

Clergymen and lawyers and physicians, generally find exercise for mind and morals, but are apt to need an hour or two of vigorous gardening, or rowing or gymnasium work. Salesmen and artisans get muscle labor, but they should spend their leisure time in study, and in doing kindly deeds to relatives or neighbors. The busy housewife lacks pure air and mental work, and she should take walks or ride a wheel, and write intellectual letters, or be active in a literary society.

The life most likely to dwarf the being is that in factories, where the hours are long and the work only that of a few muscles.

For such laborers, a garden is of priceless value, and a social or lit-

erary club, music, and lectures, not less so.

Nothing in this article is meant to discourage regular gymnastic drill for children and young people. Every child should be examined by an expert, and weakness or deformity cured by proper training. By far the most important thing is teaching them to stand erect, carrying the breast bone high off the lungs, so that they may freely breathe. Lively play in the open air is of far greater value than gymnastic drill, for well formed children. Even football would have its uses if it were played with kindly spirit.

He who keeps clearly in mind the object of his life in this world will not go far astray. He must use and develop and perfect all his powers, and grow into a noble being, worthy of translation into the perfect world, and even of becoming the humble friend of his Creator.—*Frederic M. Heath, in Health Culture.*

AMERICAN SCHOOL SYSTEM IN AFRICA.

BACKED by Cecil Rhodes and Earl Grey, members of the Board of Directors of the British South Africa Company, Bishop Joseph C. Hartzell of the Methodist Episcopal Church, whose diocese includes the continent of Africa, succeeded in obtaining an appropriation yesterday from the Board of Missions, which will enable him to plant the public school system of the United States in Africa. When seen about the matter, Bishop Hartzell said:—

"I am commencing this work in the little republic of Liberia. Already, under the fostering care of our church, a college has been established at Monrovia, in West Africa, which has one thousand scholars enrolled under the control of a faculty of five. Professor A. P. Camphor, a black man educated in this country, is at the head of this institution. It is my purpose to begin at the foundation, establishing first the primary school, and in a short time I hope to have two thousand pupils under the charge of competent teachers sent from the United States.

"To assist me to carry out this idea I have been authorized to secure five teachers from among the educated young colored people of the State,

and our church has pledged itself to pay one half the expenses incurred for salary and transportation.

"The salary to be allowed these teachers, besides their keep, will be only two hundred dollars. I am looking for some one who is interested enough in Africa to foot the other half of the bill incident to the extension of this work.

"My project also includes the establishment of industrial schools in Liberia."—*N. Y. Cor. Chicago Tribune, July 20.*

JEWES IN THE UNITED STATES.

It is estimated that the Jews of the United States number about 1,290,000, although that may be somewhat in excess. Although in common with the great mass of the population they prefer the cities, they are found scattered in every section from Bangor to the Klondike, and their synagogues, which were a novelty a few decades ago, save in places like New York, Philadelphia, Charleston, Savannah, and Richmond, can be met everywhere.

Chicago recently witnessed the fiftieth anniversary of its oldest synagogue—the new edifice on Indiana Avenue, with its impressive architecture, tells the story of successful growth. The new temples in Cleveland, Little Rock, Kansas City, St. Louis, Detroit, are eloquent reminders of Western progress. San Francisco vies with the Eastern coast-cities in the number of its synagogues. The President of the United States was present at the recent corner-stone laying for the new Washington Temple, which will be worthy of the capital of our country. In New York, Philadelphia, Cincinnati, and Baltimore, the synagogues are in the broad places, and convey a favorable idea of American Israel. According to Rev. Dr. Carroll's statistics there were, in 1897, 570 Jewish congregations in the United States, and 143,000 communicants—the last term is misleading. As a rule, the father alone counts as a member of the synagogue. Besides, in the smaller towns in which there are no regular synagogues, there will be found many Jews, and these are not included in the estimate, while a large proportion of Jewish residents of the chief cities may be unattached to any synagogue, membership being voluntary, not compulsory.—*From Frank Leslie's Popular Monthly for August.*

ADDRESSES.

- J. D. Erwin, Standley, Indian Territory.
- J. F. Mintun, Box A., Magnolia, Iowa.
- L. R. Devore, Graysville, Monroe County Ohio.
- T. A. Hougas, Supt. Gen. S. S. Association, Henderson, Iowa.
- Peter Anderson, Stanberry, Missouri.
- W. R. Armstrong, secretary, 14 Council Street, H., Manchester, England.
- Elder Henry C. Smith, No. 647 South Spring Street, Los Angeles, California.
- Henry Kemp, Box 659, Shenandoah, Iowa.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, July 27, 1898.

No. 30.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 27, 1898.

SALE OF COLLEGE LOTS IN GRACELAND.

BISHOP G. H. HILLIARD reports the sale of five additional lots in Graceland, to purchaser excellent in character and influence. We are pleased to learn this; for the reason that it must, in reason, be followed by other sales to responsible owners; and will thus aid to hasten the accomplishment of the work assigned to the Bishopric. There is scarcely an ineligible building site in the whole Graceland plat. Purchasers are decidedly welcome; and if a sale means occupancy, a few good houses large enough to accommodate a few student boarders, each, put up in the neighborhood of the College building and Campus, would be decidedly a good thing and a very welcome addition to the beauty of the grounds, as well as of use in the carrying on of the school.

REPORT OF JOINT COMMITTEE. DUTIES OF DEACON.

THE following report of the committee composed of the Presidency, the Twelve, and the Bishopric, upon the subject of the Duties of the Deacon, submitted at the session of conference held at Independence, Missouri, last April, will be the report of that committee to the next session of conference to be held at Lamoni, Iowa, according to the terms of resolution upon which the session adjourned.

It will be understood that this report is not published as the final action of the church upon the subject named in the resolution referring it, but is the report of the action of the committee, and published as their report to the conference when it shall convene, and is subject to approval or disapproval at such session; the object of publication being that the

subject matter of it may be taken cognizance of by all who may be interested in the subject, and may desire to take part in the discussion and action of conference upon it when it shall come up in its place before the conference, to be determined upon its merits:—

REPORT OF FIRST PRESIDENCY, TWELVE, AND BISHOPRIC, ON "THE DUTIES OF A DEACON."

The committee composed of the Presidency, the Twelve, and the Bishopric, to which the following resolution presented to the late session of conference held at Independence, Missouri, April 6-18, 1898, was referred for consideration and report, do so report, as follows:—

The resolution presented to conference was:—

"Be it resolved by this body, in conference assembled, that we concur in and hereby adopt the definition of the duties of a deacon as defined by President Joseph Smith in *Herald* of June 15, 1871, and No. 25, vol. 31, of *Saints' Herald*.

C. F. CHURCH.
"C. E. BLAIR."

The resolution of the conference by which the matter was referred, is:—

"Resolved, that a committee, consisting of the First Presidency, the Twelve, and the Bishopric, be appointed, to whom this matter be referred, with the request that they report as soon as practicable to the General Conference what in their judgment are the duties belonging to the office of deacon in the church."

This committee met in the church at Independence, Missouri, April 19, 1898, at nine a. m., and proceeded to the duties assigned them.

After a consultation of several hours the committee by a majority vote adopted the following as their judgment upon the matter submitted to them:—

"Resolved, that we approve of the duties set forth in the article referred to as a rule of action to aid the Deacon in his labor, in addition to his duties as made plain in the law (D. C. 17:11) as a standing minister to the church, under the direction of the proper officers placed over him in the law."

The committee directed the Chairman and Secretary of the council to compile from the said article in the *Herald*, referred to in the resolution before the conference, the duties named therein and incorporate them in the report to be made of the action of the committee thereon. Those duties thus compiled from said article as stated in paragraphs 32 and 36, with the preliminary explanation at the beginning of paragraph 32, are as follows:—

"We have elsewhere written that every

branch must have a place of meeting. This place of meeting, if a public building, hall, or meetinghouse, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the saints during meetings, repressing loud talking, whispering and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts,—these unwritten but essential things of the law, devolve upon the office of deacon."

JOSEPH SMITH, Chairman.
J. W. WIGHT, Secretary.

A VETERAN.

BRO. ODIN JACOBS, of Radcliff, Iowa, a member of the church during the days of Joseph and Hyrum, now seventy-eight years of age, in company with Bro. A. K. Anderson, called on the Editor of the *HERALD*, July 8. Bro. Jacobs was a citizen of Illinois, in the region of Newark, and Mission,

La Salle County, in which region George. A. Smith, W. O. Clark, George P. Dykes, and some others did considerable missionary labor before the the Martyr's death. At the death of Joseph and Hyrum Smith, there was quite a scattering, but a branch numbering some thirty held onto the faith, though quite undecided which way to go. Among these were Goodman Hougas, Ole Hayer, Yance Jacobs, Odin Jacobs, M. Madison, and others. These could not consent to the rule of President Young and the dogma of plural marriage, etc. In due course of time they were visited, first by dreams and visions, which promised an era of gospel light, then by the leading missionaries of whom Bro. W. W. Blair, was one. He had been seen in vision, or dream by some, and when he went into their midst he was recognized as "the man of God."

The result was that the Hougases, Hayers, Jacobs, (Yance and Odin,) and many others received the faith anew and became members of the Reorganized Church and earnest supporters of the latter-day work.

Goodman Hougas, Yance Jacobs, Ole Hayer, Oliver and Austin Hayer, M. Madison, and some others are gone; but Odin Jacobs yet stays to rejoice in the onward way of the work, waiting the gathering at the reaping time.

EXTRACTS FROM LETTERS.

JUDGING from the number of articles furnished the press by Bro. M. T. Short, one is led to conclude that he is a sort of combination preacher, debater, and self-operating typewriter. At any rate he is a busy missionary and manages to stir up the residents along his line of march. One letter from him brings to the Herald Office an order for tracts, three handbills (green, white, and terra cotta in hue) and two articles from his pen on the word "Mormon," published in an Illinois paper, name not given. Bro. Short's larger handbill closes with this exhortation: "Ye judges, lawyers, doctors, divines, churchmen, merchants, mechanics, husbandmen, high, intermediate, low, black, and white, come early, nor heed the frowns and scoffs of the face of clay." Bro. Short's note is dated Aledo, Illinois, July 14. He says:

We began preaching here on the eve of the 13th ult. We held forth a half dozen times on Sundays, and rested only the eve of the 4th. A very great many have heard the gospel, and now the Teachers' Institute is in session here. Bro. Russell, and J. W. A. *et al.*, have aided us. A barrister requested me to speak on Book of Mormon, and paid for dodgers, etc. Bro. Bean, of Joy, shoulders unsolicited and cheerfully one half expenses of running tent, etc.

Bro. W. H. Walling, Springfield, South Dakota, July 15:—

I am having good success in getting openings. I have the I. O. O. F. hall here. The people turn out well; seem to be interested. Have had good liberty in preaching. My address will be Howard, Miner County, South Dakota. I need tracts of our faith, but money comes in slowly; can't send for any. Should you know of anyone who wants to advertise the work in that way he can forward tracts to me at Howard, South Dakota.

EDITORIAL ITEMS.

BRO. GEORGE W. EDWARDS, of the branch at Philadelphia, writes encouragingly of the progress of the church in the city of homes and of brotherly love. One was added by baptism, Bro. A. H. Parsons administering in the presence of a large concourse of people, at Camden, New Jersey, where some of the saints of Philadelphia branch reside. The sister baptized promises to be an addition that will prove helpful. All were trying to advance the cause.

J. L. Mize, living at Flomaton, Alabama, would like to have some of the elders of the Reorganized Church to call on him at his home; he desires to unite with the church.

Elder William Newton, wife, and daughter, were at Brooklyn, New York, July 3, and Elder Newton addressed the Saints there. They left for England, Bro. Newton's field of labor, on the 9th in excellent spirits. So wrote Bro. Joseph Squire, Sr., of No. 227 McDougal Street, Brooklyn, July 11.

Bro. E. W. Nunley was at Irving College, Tennessee, preaching the word, July 19, when he wrote that openings for preaching were numerous in that region. Brighamite elders had appeared on the scene, but vanished when questioned and asked to meet the issue. Bro. Nunley writes interestingly of archaeological discoveries of peculiar caves in the vicinity.

Mrs. May Brown, a sister residing

at Eaton, Delaware County, Indiana, writes requesting that some of the ministry visit that locality and preach the word. She has not "seen the face of a saint" for over four months and feels lonely in her isolation among the world. She requests that some of the household of faith write to her.

Warm weather is hard on church attendance. This we note after a somewhat extended observation of its general effects. Its rising temperature seems to have the paradoxical effect of lowering the spiritual temperature, for many become "cold," for a time, and cease their former attendance and activity. Where branches are small, the absence of few or many, sometimes of but one, is keenly felt. It is not wise to neglect the assembling of ourselves together, which some neglect to their loss. The weather problem is a factor in church work.

Mothers' Home Column.

EDITED BY FRANCES.

"How they pale,
Ancient myth, and song, and tale,
In this wonder of our days,
When the cruel rod of war
Blossoms white with righteous law,
And the wrath of man is praise?"

COURAGE.

Take courage, thou sorely afflicted,
Bear patiently all of thy pain,
For after thy trials are over,
Bright morn will dawn for thee again.

We pray thee, dear Father, in heaven,
Look down from thy high courts above,
Send a messenger clothed with the power
To fill her poor heart with thy love.

Render the darkness, we pray thee, a moment,—

Let a ray of thy light gladly through,
To help our poor, suffering mother,
And enable her thy will to do.

May the trials, the cares, and the crosses,
And the sickness that's broken her down,
When she enters that city of glory,
Be shining, bright gems in life's crown.

J. H.

STEWARTSVILLE, Mo.

As I picked up the *Herald*, looking over the letters written by beloved brethren and sisters, my eyes rested on an article headed, "Why is it so?" As I read and reread I was so much pleased to think that there was one so true and noble and so fearless in speaking her mind to the dearly beloved sisters. We mothers need not be ashamed of bearing and

rearing our children. I am the mother of seven nice healthy children, and thank my heavenly Father that he has seen fit to entrust them to my care. There is nothing more grand to my mind than bringing up families in the way they should go, that they may be fit to take the places of the faithful ones that have with old age passed away to the paradise of God.

Let us strive to become pure in heart, that we may keep the law of God. Though it may seem burdensome to us at the time, we know there is a crown of eternal life laid up for us at the end of the race. With the wisdom that God has given us, let us teach our children to be pure in heart and mind; to walk in wisdom's ways with a zeal to do good; to shun the very appearance of evil; to keep the law and commandments of God, because they love this work that we are all engaged in. Then when we are old we can praise the name of God, because he has given us children. How grand will be the reunion of families on the resurrection morn, to dwell with Christ on this earth a thousand bright years.

SR. MARGARET.

HOLLISTER, Cal., June 8.

Dear Sister Walker:—I was quite surprised on reading *Herald* of May 25, to see my little attempt at poetry which found its way to your columns without my knowledge. While looking through the Harp for some hymns appropriate for our little Prayer Union, particularly the opening hymn, I was wishing we had something especially for the Prayer Union, when the first few lines came into my mind, and as I went about my household duties the remainder was composed, and we sang it in our meeting to the tune of "Sweet the time, exceeding sweet," all being familiar with that, though it is better with the tune "Spanish Chant," in the Hymnal (or any tune of eight lines that will go it), on account of the length.

Isn't our beloved church coming up higher just grandly? See the strong array of "helps" in all the various organizations for the advancement of the membership. The Sunday school is assuming noble proportions; then the Religio, Daughters of Zion, and Prayer Union. How I long to live where we could meet with the saints in these different meetings; at present we have none of any kind—not even a Prayer Union, for most of the saints have moved away. I still try to devote the hour to sacred reading and prayer, as I ever have since its origin, though sometimes I fail to do so; and try to teach my children, using the *Quarterlies*, but find it very hard to keep them interested. They like the *Hope*, and were pleased with Book of Mormon Stories.

Once, when praying on this subject, the thought presented itself, that we do not attempt to educate them and ourselves at home, but we send them to school to competent teachers—those who have studied and prepared themselves to teach, and with regularly organized classes and the companionship of other children to stimulate and increase the interest. Then why should we, in this matter of so great importance as their

spiritual education, try of ourselves, only to teach them? I do not mean that we should not do all we can, for I realize that they need to be instructed daily, every opportunity improved, and every little incident that can be taken advantage of without wearying them, should be used to impress on their minds some lesson for good; but I mean that it is our duty, as much as we can, to place ourselves in a situation so that we can send them to Sunday school—and go with them; to consider this of vital importance in selecting a place of residence, to have our children where they can attend a good, live saints' Sunday school. If there is a chance to help organize and carry on one in our own vicinity, so much the better; but if not, go where there is one if possible. We have never allowed our children to attend the sectarian Sunday schools, where they are sure to get some wrong ideas of the plan of salvation, preferring to teach them the best we can at home, when there has been none of our own to attend.

Ever praying for the welfare of Zion, to which we turn with longing eyes, though the ties that bind us to our native State are strong,

Lovingly your sister,

EMILY DAVIS.

IT is not wise to lose faith in our ideals and think they cannot be realized in this work-a-day world, for no one can conceive an ideal too high of attainment. As in the block of marble slumbers the beautiful statue, waiting only the skillful hand of the sculptor, so within the very conception of a high ideal lies the evolution and ultimate perfection of the same, when the chisel and hammer of our thoughts and acts are applied to its designing day by day. The Creator designed a niche for each one of us to fill, and only when we live up to our highest and best do we fulfill the end of our creation.

CLARA LAMBERT CLARK.

HOW IS IT?

Are you serving Christ, your master?

Are you watching, day by day,
That no trifling speech or action
May cause you dissatisfaction,

Or cause stumbling in the way?

Do you pray for help from heaven,

Strength for trembling heart?

Don't you know that God has spoken?

And his word he ne'er has broken—

When you do your part!

Are you not sometimes reliant

Oa yourself for strength?

Does the Holy Spirit leave you,

And sore trials vex and grieve you,

Showing you at length

Your own weakness? O, how futile

To attempt to live,

Saint of God, and then to follow

Worldly ways; all such are hollow

Mockeries, the world doth give.

Strive to *live* the blessed gospel,

The reward is great!

Ours the precious consolation

Of a present revelation,
But—the way is straight.

ELLA J. GREEN.

ONSLow, Iowa, April 30, 1893.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

[THE article below from the pen of Sr. Julia Hansen, Superintendent of the Pottawattamie, Iowa, district, is full of points well worth our most careful thought. The "needs" there mentioned, while observed in her district, are the same as are to a greater or less degree observed in every district of the church. We do have many, yes very many, "willing workers," but the growing work needs more. In fact, the supply has never been adequate to the needs, thus making the burden (if such you choose to call it) the heavier upon those who were willing to bear it. May we *all* be ready and *always* ready to do our part.—ED.]

THE NEEDS OF THE DISTRICT.

(From the Pottawattamie, Iowa, district convention.)

IN looking at this subject I am reminded of Holmes's stirring lines:—

"God give us men! A time like this demands
Great hearts, strong minds, true faith, and willing
hands."

And it seems in these words are summed up our needs. Give us "great hearts," hearts large enough to take in every child in the district, and never to be content to sit with folded hands until he is enrolled a member of the Sunday school; no matter how ragged and uncultured, or how elegant and refined he may be.

Give us "strong minds," that are not afraid to stand by the right, and are not moved from our position, even though the winds of adversity beat hard against us, but are determined to breast the storm of opposition, let it come from whatsoever source it may, even though our deepest wounds are received from those who profess to be our friends.

Give us "true faith." How much we all need this priceless gift. Faith in ourselves, faith in our fellow workers, faith in the little ones for whom we are laboring, faith in the divine element which is placed in every human heart even though it sometimes seems to be entirely crushed out by evil; and most of all, unflinching faith in him whom we are trying to serve; and, perhaps hardest of all, faith in those from whom we feel that we have a right to expect aid and encouragement, but receive instead discouragement.

And last, give us "willing hands," for without these all the other gifts will avail us but little. Our greatest need is willing workers; those who are willing to teach and will make the preparation necessary in order to do good work; those who are willing to visit the parents and try to persuade them to come and bring their children to Sunday school; those who will "in honor prefer one another," and

are ever ready to take the lowest position, leaving the higher ones for some one else; those who are not afraid of being second choice; those who will make a study of Sunday school work in all of its phases, and be prepared to push the work along more rapidly; those who will try as hard to make the school interesting every Sunday as they do when some distinguished visitor is present; those who take for their motto "Thou God seest me" and constantly keep it in mind; those who will do what the occasion requires, even though they must thereby sacrifice some longed-for pleasure or time that they would like to give to every-day work or self-improvement.

But we must learn that there is a more important work than even that; that the Sunday school must *never* be neglected, but that Sunday after Sunday will always find us at our post, unless hindered by circumstances beyond our control, and that we must be *prepared*. But we are so busy, we have not always time to get our lessons; the crops must be tended, the kitchen floor scrubbed, that new dress or that "perfectly lovely" doily, or tidy that is "just too sweet for anything" must be finished, or the closing chapters of that interesting book read. Let us think a moment: When we stand before Him who shall separate the sheep from the goats, which will give us the greater satisfaction, to know that our crops always brought the highest market price because of being carefully tended, our floor was always spotless, our stove rivaled a mirror, or seeing the children of our Sunday school numbered among those on his right hand and hear him say to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We must not think the time too valuable to be spent in working for these little ones.

But there is one sacrifice that to many seems the hardest of all to make. Let me right here repeat a little story that I once heard. Down among the foothills of the Pyrenees Mountains stood a white stone monastery, where every day the monks went through their round of work, repeating their prayers, counting their beads, and distributing their alms. One of their number had often heard glowing descriptions of the beauty of the sunrise as seen from the mountain top, and one morning while his brothers were still asleep, he climbed from the window of his cell, determined to see for himself. Slowly he made his way up the mountain side until he reached the top, and there beheld the wondrous scene, as the gates of the morning were opened, and the king of day came forth in his majesty. Forgotten was the toilsome journey, as, standing entranced, gazing on this marvelous display, he thought how glorious it would be to live there on the mountain, where every day he could have the privilege that he had to-day enjoyed;—but hark! deep down from the valley comes the sound of the monastery bell, calling the monks to prayer, and as he listens it seems to say, "Down, down, Delmonico, down. Down to your prayers and to your alms. Down, Delmonico, down." He hesi-

tates. Shall he leave the beauty and the grandeur that he sees around him, to return to the old routine of work? Why should he? He would much rather stay awhile longer where he is, but again the monastery bell speaks, repeating the same message, "Down, Delmonico, down," and reluctantly he wends his way downward, enters his cell, and takes up his daily work.

Why have I told this story, and what is the application? The Sunday school is the monastery. We the monks who must work there. The mountain top is our quarterly conferences; two-days' meetings, or reunions, where we all so much enjoy going, where we meet those whose mere presence thrills us, and the clasp of whose hands is an inspiration; and we think, how much we should enjoy being always in such society; but the bell of duty calls, "Down, down to your work in the Sunday school." Shall we heed its call, or will we enjoy ourselves even though some child may come to Sunday school, and finding no one there to welcome him, resolves that next Sunday he'll stay at home, or perhaps go fishing? Let us remember what is said about "offending one of these little ones."

Not that none of us should attend these gatherings, but that the superintendent should see to it that there is some one to take charge of the Sunday school. Surely there should be enough "willing hands" not to make this a burden to anyone; but by taking turn in looking after the school, we need never miss a session.

But says some one, there are not enough that come to make it worth while to try to have Sunday school when there is a quarterly conference or two days' meeting near. How many are required to make it worth while? If one child comes it is certainly worth while being there to show him that we are not inconsistent, urging him to attend regularly when we don't have school regularly; and be sure that he will never forget the time when he was the only one in the class, if we endeavor to make that lesson the brightest one of the quarter; and he will in after years look back to that day as a sweet memory.

We are so apt to overlook the little things, thinking them of little or no consequence, but it is watching for and taking advantage of the little things that makes the difference between success and failure, between a lively, interesting school, and one that is almost lifeless.

Life is made up of little things, and the missing of one session of Sunday school may be the turning point in some child's career, leading him away from the school and its influences.

It is needful for us to go to the mountain top as often as we can, to receive the inspiration necessary to help us in our work, but let us beware how we neglect the children of our school.

We find some "willing hands" in every school in the district; but we need more, many more. The Sunday school is here to stay. At the General Convention it was stated repeatedly by the missionaries that where they found a good Sunday school, there was nearly always a live branch.

The school and the church must go hand in hand, the school always looking up to its superior, and receiving aid and instruction from it; and the church not forgetting that the school is one of its most powerful allies.

When this condition is reached we shall see the schools more wide-awake, the church services more spiritual, and the cause of the Master making rapid strides.

JULIA HANSEN.

Letter Department.

PIPE CREEK, Texas, July 11.

Editors Herald:—Since the 1st of June I have hardly had time to raise my head, trying if possible to arouse the saints of Southwest Texas. On my arrival at San Antonio I found the saints in the Oakwood and San Antonio branches trying very hard to take a quiet nap, but being constantly annoyed in their dreams by a consciousness of neglected duty toward God and the cause in which they have engaged. Their sleep is disturbed by muttering not lawful to be uttered.

After visiting a few days and preaching from house to house, prescribing the best remedies known to the writer, to if possible counteract the effect of that poisonous drug administered to many honest souls by his Satanic Majesty, whose abode is in the midst of darkness and the shadows of spiritual death. Some may ask, What is that dreadful drug that produces such an effect? We answer, that the first dose is "Neglect of known duty" to God and the church on the part of branch officers, which throws the whole machine out of gear and out of working order. Secondly, neglect on the part of heads of families whose duties are to pray in their homes with their families, vocally and in secret, and to set such examples in all things as are worthy of imitation. And when these things are neglected, the door stands open for the dark shadows of lethargy, indifference, commingled with murmurings and faultfindings, until many of the honest in heart are caught in the soothing arms of forgetfulness and are soon rocked to sleep, only to wake to find themselves surrounded by black wastes and blasted hopes.

Passing on up in to the "hill country" of Western Texas, where the water is better and the heat not so intense as it is at this time of year in the city and vicinity of San Antonio, my first effort is at Pipe Creek, where a reasonably full house greeted me, giving the very best of attention and treatment. Then on to the west prong of the Medina to meet with the district conference to begin on the 17th of June. On account of the absence of all the district officials no conference was had, but a ten days' meeting followed, which I think resulted in good. One young man baptized, many more express themselves almost persuaded. Visiting and preaching at several other points I find myself again at Pipe Creek and am made glad to meet a well behaved and attentive congregation who bring their dinners on the ground, and beneath the spreading live oak we surround a table spread with all the good things necessary to

satisfy all present, and many more, had they been present. A day thus spent leaves good impressions and a desire to meet again, which will be one month hence, when the district conference will meet here, beginning on the evening of August 12 followed by a week's camp meeting, at which time we hope to meet a full representation from all the branches in the district.

From now until that time I expect to labor in this mountain country and then pass on east into the vicinity of San Antonio, and then into the Texas Central district.

Asking an especial interest in the prayers of the saints in all parts in behalf of the work in Texas,

Yours in gospel bonds,

T. J. SHEPPARD.

FLOMATON, Ala., July 4.

Editors Herald:—It is with pleasure that I have tried the Reorganized Church by the Bible and find it to agree with the teaching of the Bible exactly; and I am willing to risk my soul within its fold, and let the outside world say what it pleases. And if any of the elders of the Reorganized Church should come this way, and find me worthy enough, I would like to unite with that body. I find people here in sympathy with the Reorganized Church of Latter Day Saints, but secretly, while others are bitter enemies. My address is Flomaton, Alabama, and if any of the elders come this way they will find themselves welcome at my house. We are poor, but freehearted.

As ever,

J. L. MIZE.

MAITLAND, Mo., July 18.

Editors Herald:—I wrote to the *Herald* last from Rosendale, in March, having had quite an experience there with churches and trustees. One sermon in the Christian church and four in the Methodist was our beginning in Rosendale, and perhaps our ending, so far as preaching in the churches is concerned. Afterward I preached in a schoolhouse near town and four, heads of families, were baptized.

In company with Bro. D. A. Hutchings I returned to Rosendale lately with our district tent, but never met with more prejudice anywhere. The attendance was small, still we believe good influences were at work as well as bad, and hope for the future to bring forth some fruit. One man gave his name for baptism, but opposition from his family caused him to reconsider.

We set up our tent here last Thursday, the 14th; everything is going along satisfactorily; had a large audience last night; a number of the Ross Grove saints were present and encouraged us by their presence and assistance in singing.

I am pleased to note the progress of the work in this immediate vicinity, especially in the Ross Grove branch. Several additions by baptism during the last year have strengthened this branch, and a church will be erected before cold weather comes again. A Sunday school has lately been organized, and for the present Mr. William Rowlett kindly furnishes his unoccupied renters'

house for meeting purposes. Through the influence of a certain sect, Squaw Creek schoolhouse was closed against us, but the work moves along, and has taken a new impetus. The saints are living faithful and future prospects are bright.

Bro. R. K. Ross has succeeded in arranging a debate between Rev. Shamberger, of the Dunkard or Brethren Church, and I. N. White, our missionary in charge, to come off in September. The Dunkard church house, about seven miles west of Maitland will likely be the place of contest. May truth gloriously triumph, and error be ingloriously routed wherever it is entrenched.

Bro. Hutchings and myself are being well fed and cared for and have need of nothing, but money; it takes a little of that to operate a tent.

I am still, brethren, sisters, and friends, here and elsewhere,

Yours in the faith,

M. F. GOWELL.

BOZEMAN, Mont., July 11.

Editors Herald:—I have just returned from a trip through the Deer Lodge Valley. I find that the Utah elders are very active in the western part of the State in their glaring misrepresentations of facts, in regard to the latter-day work and some of its representatives. They have told it over there that when you (Pres. Joseph Smith) were in Utah you told your cousin that you knew you had no right to preside over the church, but that there was a living in it, and a little money, so that is the reason you stay with it. And again they tell it about the country among those that do not know the difference in the churches that the Reorganized Church practices and believes in polygamy. The only difference they say is that the Reorganized Church is not so honest in the matter as they are; and many other stories of like character they circulate to try to injure and destroy the work.

I don't think we can make our statements too strong for those fellows, from what I have seen of their works. From now on I intend to hunt them as I would so many hounds. They claim to have from forty-five to sixty elders laboring in this State. Ignorance and cheek are all the necessary qualifications to proselyte for Brighamism, and blind zeal without knowledge is all the inspiration necessary.

In bonds,

GOMER REESE.

CHICAGO, Ill., July 13.

Editors Herald:—In company with Bro. A. J. Keck I begun tent work in West Pullman, June 18, where we held fifteen services. But as very little interest was manifested, we took the tent down on the 30th inst., and began to look about for another location. We made some inquiry about Englewood, and had some thought of locating there for awhile, but by consultation with the saints in that part it was deemed impracticable at present. After much search we finally located in Gano, at the junction of One Hundred and Sixteenth Street, and Michigan Avenue.

We began meetings here on the night of the 8th inst., and so far have had a good hearing; we hope it may continue. We have a beautiful location, and just at present are well equipped, Bro. and Sr. Barker having loaned us a small tent to use in connection with the district tent; which, with bedding loaned by other saints and friends, enables us to live with the tent.

The saints here have stood by, and nobly aided us in the work. Brn. G. H. Henley, Francis Earl, H. C. Morgan, R. N. Burwell, Theodore Grobske, and J. A. King, with their companions, have given us special aid and assistance, for which we feel truly grateful. Brn. L. F. Daniel and J. C. Haas, with their wives, have also given special assistance.

We have begun to raise money to purchase a folding organ for tent use; we have written the saints in every part of this district, but have received no response as yet. The saints of the West Pullman branch have raised ten dollars for that purpose, which we think is a good beginning. Now if the saints in the other branches will do as well, we will soon have an organ for the tent. How is it, ye saints of the Northeastern Illinois district? Can't you help us in this object?

Sunday at 10:30 a. m. we had preaching in the tent, after which we walked to the West Pullman hall, and were agreeable surprised to find our genial brother, F. M. Cooper, in the pulpit preaching one of his characteristic sermons. At 3:15 p. m., we attended a spiritual sacramental service. At night Bro. Cooper preached for us in the tent. He and companion are now both with us. We think he will remain till next Sunday.

The work now, looks more encouraging than in the past. We hope and pray that it may continue so. Bro. Terry is battling away in the city, but we have not learned of just what success he is meeting with. We will continue here, as long as interest justifies. I expect to go home on a visit to my family about August 1.

Your brother,

H. E. MOLER.

MODALE, Iowa, July 16.

Editors Herald:—Once more I approach you with information of my whereabouts and doings since last communication.

While I had labored in this mission over four years as a missionary previous to my two years missionary work in Nebraska, yet I find such changes having occurred that makes the work partially new, and in some respects peculiarly new, there being phases of opposing influences which I have not hitherto met; but I am beginning to understand the situation so that I hope to see more effectual work done by the general and local workers. One of the main hindrances so far this year has been affliction, either on the part of the missionaries or their families. Another hindrance that has been and is being felt, is a lack of feeling the responsibilities resting upon those who have in their possession a knowledge of the truth, and as a consequence not willing to make the necessary sacrifices that the work may move with that rapidity

it should in this the hastening time. Too many seem to conclude that the time to serve God is when they have all else done that relates to this life. However, I have seen some notable cases of the opposite, and the self-sacrificing spirit manifest is encouraging to the servants of the Almighty, and the effects of such cannot but be made effectual for good in the heavenly Father's hands.

I have received communications from a few local laborers proffering to assist in missionary work, to whom I say, The field is white for the harvest, feel free to enter into the service wherever openings can be made agreeable to local authorities. My anxiety for the advancement of the work is such as to cause me to urge all the local laborers who can to occupy, even though it may be in weakness. Don't wait for some one to find something for you to do, but seek, as you love God and appreciate his work, openings and enter into the service with the whole soul. *Tell the gospel story*, and not be anxious to show up the weaknesses found in other faiths. Preach repentance to this generation, is the God-given duty. Seek to prepare your mind for the service to be rendered, by prayer and study, and let the peace of God rule in your hearts, being subject in righteousness to all who are over you in the Lord, either local or general, and sustain them by your prayers that they may control God's work *always* in harmony with God's righteousness.

Since the close of the Williams-Bays debate I have tried to furnish the items of it, and in the preparation of which much time was spent, and while thus occupying the hours of the day I sought to occupy the evening time presenting the word. The tent work at Logan, Iowa, which occupied over two weeks, and which was entered upon by advice of former missionaries, resulted in good to the work in a general way. One was baptized who bids fair to become a truly devoted child of God. Began tent work where we now are, about six miles southwest of Mondamin, last Friday week, and although the farmers are very busy, some plowing corn, some haying, and some harvesting, yet good audiences ranging from about fifty to three hundred greet us. As yet there has not been much open opposition, yet it is known that much prejudice exists.

My colaborers have been somewhat hindered by affliction as well as myself, as above referred to. Bro. A. M. Fyrando's health is, however, some better, although his mother's health is poor. Bro. Hubert Case was detained for a time on account of his wife's health, but now is bearing his share of the burden and rejoicing in God. My companion has been sorely afflicted, and thus has added to my burdens, and was still afflicted when last heard from, but trusting that God will rule all things for good. I am trying to do the Master's will and to manifest as much cheerfulness as possible under these peculiar circumstances. Bro. Robert Chambers is rendering some assistance, and the prospects are, if studious and prayerful, that he will do a good work for the Lord.

We continue here over next week with the

tent with bright prospects for a large attendance, and we trust an ingathering.

Bro. Hubert Case will visit Blencoe and vicinity to look after the work and the prospects of tent work there.

I urge the saints not to forget that the missionaries oftentimes have need of financial assistance, and each should remember them as they can, and by this means assist the work of God.

Any in this mission who may desire labor will please so inform me at Magnolia, Iowa, and I will see such desires are satisfied as soon as possible. Many calls have already come, but of those which come to me I will make selection as I may be directed by the spirit of wisdom given me.

My desire for the redemption of Zion increases daily, and my desire to do my part to hasten such conditions correspondingly increases, but it seems just in that proportion hindrances arise to try to thwart my desires.

May God bless all who have so kindly remembered me in the past, and while I may not be able to correspond with you all on account of both postage and time, yet I oftentimes affectionately remember you in prayer.

Desiring to be remembered in your petitions to God, I am

Your brother,
J. F. MINTUN.

ADEL, Iowa, July 15.

Editors Herald:—I attended the Des Moines district conference held at Nevada, June 3, where I was left in charge of the district tent. I continued the services one week with good interest; baptized a gentleman aged eighty-one and a lady eighty-six years old.

I then moved the tent to Perry, where I remained three weeks. We had good interest; at times the tent could not hold the people. Just as I was ready to leave for Adel, two gave their names for baptism, so I left arrangements for baptismal services next Sunday.

I have just set up the tent in Adel, the county seat of Dallas County, and held one service, which is the first Latter Day Saint work done in this city. We are hopeful. I have been ably assisted by Bro. J. W. Morgan, who is a faithful servant of the Lord and has left all to spread the latter-day gospel. He is a good, earnest preacher, and I hope it will not be long until the church will recognize his true worth and give him a mission, that his family may receive some aid.

The acts of kindness shown me by the noble and generous saints of Perry will ever be remembered by me.

In gospel bonds,
W. H. KEPHART.

ONO, Wis., July 13.

Editors Herald:—One week ago to-day I bade home and friends good-bye at East Delavan, and boarding Nahum's chariot started for the northern part of the State, to assist in spreading the beautiful gospel, as restored by the hand of the angelic messenger. We are living in the evening of time when we can see the prophet utterances of over two thousand years ago having their fulfillment

before our very eyes. And all the wisdom and learning of the world cannot overthrow the work of the Lord that was brought about through the instrumentality of the Choice Seer, ignorant and unlearned boy that he was. And while he has been looked upon by the world as an impostor and a fraud, and his name and character have been evil spoken of wherever civilization has gained a foothold, the time will come when the life work, and character of Joseph Smith will shine out to the world brighter than the noon-day sun. And the day is not far distant when it will be looked upon as honorable to be called a Latter Day Saint. And we shall be as a crown of glory in the hand of the Lord. So let us lift up our heads and rejoice as we see the hour of our redemption drawing nigh; and as we see the world groveling in the darkness amid the mists of superstition and priestcraft, and following their blind leaders who are teaching for doctrine the commandments of men and laboring for the honor and glory of this world, let us look to God who is the giver of all that we have and enjoy in life, and return him thanks for the light of the restored gospel as it has been revealed to us in these the latter days.

I am at present attending a series of grove meetings which is being held at this place. Fair crowds and good interest are the result so far. As a rule good liberty is enjoyed by those who present the word, carrying conviction to the hearts of those who are honest. Meetings will continue the remainder of this week and over Sunday.

F. A. BALL.

SCRANTON, Pa., July 11.

Editors Herald:—Over one year has passed since I left my native land, and I have no doubt but what my friends and brethren would like to learn how things are progressing in America. I would say that trade is very bad here and money very close, hence, I would advise the saints of England and Wales to remain where they are providing they are doing moderately well financially.

We are still busy in the Lord's work in the city of Scranton. We cannot report rapid progress, but have held our own during the past twelve months, and God has blessed our labor by adding four precious souls to his kingdom. There are quite a number of our people in this vicinity, some are feeling well spiritually, and are desirous that God's work shall prosper; others are lukewarm, careless, and indifferent; others have gone into bye and forbidden paths. Whether they will ever retrace their steps and again walk in the narrow path time alone can say.

In a large city like Scranton it seems to me that we should have a large branch, but the indifference of some and the bad conduct of others militates against our success. But nevertheless through it all we are succeeding fairly well.

About a month ago Elder Willard J. Smith arrived in Scranton, and he at once commenced to work in earnest. He gave an excellent discourse the first Sabbath morning in our hall which won at once the hearts of the saints. He has preached during the week

nights in Dunmore and Taylor. Will preach this week in Providence and Priceburg, making the hall the rallying point for Sabbaths. He is a most pleasing and forcible speaker. On the second Sunday after his arrival he delivered a lecture on "Mormonism, or the Inconsistencies of Brigham Youngism." We had a number of placards printed and I took two days placing them in the windows of the most prominent tradesmen of the town; and on the night of the lecture our large hall was crowded, and I can assure you that Bro. Smith did the subject justice. He spoke without a falter for two hours. The effort was grand, and the church was never brought more prominently before the citizens of Scranton. He has also written some telling letters in a weekly paper called the *Scrantonian*, which I think will bear fruit in due season.

On the 4th of July our Sunday school held a picnic in the woods by Jacob's well. We had a grand time—bananas, peanuts, candies, ice cream, cakes, lemonade, ham sandwiches in abundance; and we thought we would employ the preacher so we had him to cut up the hams. I would have been delighted if Sr. Smith could have seen her better half with his white apron before him, trying to satisfy the sixty-seven Scrantonians that were anxiously waiting for their sandwiches. However, he came out of the ordeal well. Bro. Smith calculates remaining three months with us. We hope the Lord will crown his efforts with success. I will not enter into any more particulars, as I presume Bro. Smith himself will write your pages ere long. Ever praying for Zion's prosperity,

Faithfully yours,

A. N. BISHOP.

BLAIRSTOWN, Mo., July 16.

Editors Herald:—The work is progressing slowly through this section. People have been very busy in farming and the hearings have been small. Brn. Rufus White, W. E. Haden, and C. P. Welsh have been laboring in this part of the district. Bro. White had to return home on account of some business. We held a ten-days' meeting at Calhoun in the gospel tent; good hearing. Last Sunday, July 10, I baptized two near this place. Today we open with tent at Ulrich, Missouri, nine miles southwest of here. May continue two weeks. Ulrich is a new place for us. Shall go with tent to Deepwater.

Yours in the gospel,

D. C. WHITE.

MANCHESTER, Eng., June 15.

Editors Herald:—There has been much in your valuable columns lately on "coöperation," and a desire has come over me to let the saints know what we are doing in that direction. About two years ago a few of us Latter Day Saints got our heads together to form a church building fund, for the purpose of building meeting houses and to help the work in general; so we got a few pounds together and started a "coöperative store," to sell groceries, hardware, etc. We thought that about the best way we knew of to make money for the above object. Although not

all practical grocers, still one or two of the committee have had a little to do with it years ago; but times have altered since then.

The president of the society is High Priest Joseph Dewsnup; secretary, Elder James Baty. We have for stores two large cellars, kindly loaned us by the president and his estimable wife, Sr. Dewsnup. We formed certain rules to go by. One is that we always pay ready money for our goods, and also to sell the best article; and now we have a valuable stock all *paid* for of course, and nearly thirty pounds in the bank. We take between eight and nine pounds per week.

The reader will say, "That is not much to build meetinghouses with;" but wait; remember that everything has a beginning, and the store is yet in its infancy; and take into consideration that we paid the end of last quarter, March 31, two shillings in the pound to the members, and it will be about the same the end of this quarter, in June. Our sale is to the members only; we send out their groceries by cart once a week. By and by we shall take a shop, which of course will be open all day. We shall then be able to pay a manager. At present we have no expenses, but expect the manager will more than pay for himself.

There is a good number of saints here who do not seem to take much interest in church coöperation (although good sound saints), but they will coöperate fast enough with outside stores. If we could only get the remainder of them to join us we would do much better. Why they don't help us in this undertaking is best known to themselves; but I think we are doing remarkably well. We are not practical grocers, therefore we perhaps don't make up the stuff to look so nice (and I must confess looks go a long ways) as more experienced grocers; but our stuff is good and clean, and by paying ready money and a good price we expect to get a good article. Now and then we get some inferior article, but when it is discovered we generally send it back. Our buyer is the president of the society, and although we cannot expect him to compete with more experienced buyers, for a novice he has done splendidly, just as he does in everything else he undertakes.

What our people here are afraid of I don't know; whether they think we shall break down or what, I don't know; but we don't intend to give up so long as health keeps good, and if that gives way we expect there will be somebody else to carry it on. We are in too prosperous a condition to give up; our motto is "onward." If the committee saw the least signs of going to the bad, they would stop buying in at once, sell the stock, and divide the money. We should then be able to pay twenty shillings in the pound.

It seems strange to me that the saints would rather patronize the shops or storekeepers outside than their own people, for are we not one family? And we read in God's word that if any provide not for his own, especially for those of his own house, he hath denied the faith. If the saints went to these store or shopkeepers to ask them to subscribe something towards building a meetinghouse, the first thing they would likely ask them

would be, "What church or denomination do you belong to?" They would say in a moment with all boldness, "I belong to the Reorganized Church of Jesus Christ of Latter Day Saints." Now that information what would it fetch? Most likely a dirty kick out of the door for their impudence. The name Latter Day Saint, of which we are so proud, is a snare to those outside the church. What we shall get from the outside world we shall have to work hard for.

I am looking forward to the time when we shall not only build meetinghouses, but shall also get a saints' home, same as they have in America. The reader will think we expect to do a lot out of the stores. Well, it does seem rather big talk, but there is many a large firm, even in this city, that started under less favorable circumstances. Why not we prosper? No one ever started with a purer motive than we. We did not embark in this undertaking with the object of getting rich in this world's goods, but to help the saints and the work in general; and knowing that our object is a pure one, we feel that the Lord will bless us. I believe the time has come that the saints should begin to look after themselves, and not be so dependent upon others for labor. I believe God will always help those who help themselves in right doing. I wish our people could only see the good they would do themselves by uniting together. Through hard work and perseverance of the committee the greatest difficulties have been overcome, and we are now in a splendid way for bettering our position, especially if all the saints in this city would take an interest in the stores and give us a helping hand. I wonder sometimes, after we are in a position to build a meetinghouse and those saints who are now fighting shy of us, what will be their thoughts when they enter in for worship? I know what my thoughts would be; they would be something like this: Here is a building all our own and a few brethren and sisters struggled hard to get it together and I stood by and never as much as gave them an encouraging word, let alone helping them in any other way. It is hard when you come to think that some are so unwilling to help, for are we not one family of the fold of Christ? And we know the world, especially the so-called Christian world, are against us; therefore we ought the more to hang together in every good work; and we believe our coöperative store to be a good work. If I thought otherwise, I would have nothing to do with it; and I feel sure that is the feeling of the remainder of the committee.

W. MADDOCK.

INDEPENDENCE, Mo., July 20.

Editors Herald:—To-day finds me in St. Louis; came here ten days ago, and have held nine preaching meetings here and two at Cheltenham. This great city with nearly six hundred thousand inhabitants, with not a hundredth part Latter Day Saints, makes our importance here almost like a "needle in a haystack." However, it appears our cause is planted here to stay. The branch is growing slowly but "steadily onward." Bro. Walters preceded me a few days, and tried

his hand at "city preaching," just long enough to comprehend why Jesus cried to the careless and unbelieving Jews: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, . . . and ye would not."

Pleasure seeking and the love for the "almighty dollar," is the "stock in trade" with an exceeding large majority. Let a close observer "take a day off" and run over this vast city, and he will become discouraged, if he has been entertaining an idea that the world was almost ready to be converted to Christ. Not a hundredth part are now nominal Christians. It is a puzzle to me of, How are we to reach the people? It looks to me that if Christ will not come till all these people have heard the "angel's message," it will be a million years yet before that day can be ushered in, unless God opens up some new avenue for them to hear, which now I do not see. Christ in Matthew 24: 14 says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Had he said, "preached to every individual," instead of "all nations," we might at least put off Christ's second advent for another thousand or two years and then be upon safe grounds. Since we are all looking forward to that day with longing expectations for a "joyful time," I am reminded that we must be individually concerned as to our standing and worth before God, to do that part of the work that is allotted to us, and leave all the consequences that may follow therefrom to him that has called us and commanded us to go forth and preach His gospel to "every creature," so far as we can reach them. The "signs of the times" are of no little moment to those that are "in the light," in witness of the near approach of Christ's second advent. There are but the few that will be ready to meet him and receive the applaudit "Well done." It is not hard to see "evil seducers" have waxed "worse," and people are more ready to receive "another gospel" than that left by the humble Nazarene. It requires considerable patience, to be "patient," and to have "compassion on the ignorant, and on them that are out of the way." Seeing that I am "compassed with infirmities" myself, I see the need of praying for "charity," the "pure love of God," which enables us to see the good that is in man, whether it be much or little.

Bro. Walters and I leave St. Louis the 21st for Parrish, Illinois, where we expect to assist the saints in a reunion for ten days. I have completed the arrangements for a debate with the Dunkard brethren near Mound City, Missouri, commencing September 12, upon church propositions. Bro. H. O. Smith, of St. Joseph, is indorsed to do the debating on our side. Let the brethren take notice, and make all arrangements accordingly. I am glad to note that Bro. H. O. will have to meet the champion debater of the Dunkard Church. He comes recommended as a scholar, debater, and a gentleman. I hope Bro. Smith will find him all this. The Dunkards have a large following in and near

Mound City, and the debate will prove of no little importance to us. Let Bro. Smith be remembered by the saints. We have, seemingly affected arrangements for another debate to be held in the near future, near Spickards, Missouri, with one Rev. Fry. There has been a world of "quibbling" in trying to get Rev. Fry to agree upon propositions, but we believe have at last come so near to his own terms that he will be compelled to accept my last of a few days ago. Brethren at Spickards will be interested to hear of the "agreement."

Good reports are coming from some parts of the fields, in the last few days. Bro. Keck has just closed a successful tent meeting at Hallwell, Kansas; reports tent full and running over. Ammon White, our own son, though young in years, and experience too, so far as preaching is concerned, reports of being all alone with the tent at Cameron, but tent filled and many on the outside, and God was blessing him with liberty in presenting the word to the people. Bro. Alfred White was to join him in a few days. Bro. Pender and others of the ministry in Kansas are anticipating larger crowds when the grain harvest is over. Bro. Sparling is ably holding the fort in tent meetings at Springfield; crowds not large but some interest. Brn. A. Haws and R. May, assisted by Bro. Arthur Allen and others of the local force, are working up quite an interest in tent meetings in Kansas City. They have manfully stemmed the tide of the "pleasure seeker," and induced the many to hear the glad message they so humbly bear. Other brethren in different parts of the field report the work as in fair condition.

Let all be hopeful and cheer up, as the work is of God and he will care for it. Don't forget that ministers should be leaders in "good deeds" and always the first to keep their lives pure and in harmony with the written law of God. "Be ye pure that bear the vessels of the Lord," must be the watchword to the minister that expects to labor successfully in the army of the Lord. "Ye are the light of the world," if you keep in unison with the angel's message. May the good work not suffer reproach by reason of unwise actions from any of the ministry, shall be our prayer.

In gospel bonds,

I. N. WHITE.

MARION, Iowa, July 20.

Editors Herald:—Last evening about an hour before sundown a tornado struck this town and our district tent was completely wrecked. It will be of no use whatever to the district, unless it might be sold for ribbons, of which there are several hundred yards scattered around near where the tent stood. The storm came on with only about ten minutes warning and gave us no time to lower the side poles or to cut ropes. In fact, it did not look to be so bad a storm as it proved to be. Five years experience with tent work has taught me that a tent better be reasonably tight than too loose, and to lower the top without lowering the side poles is sure to tear it. So we had it in as good a

condition as we could, except down and rolled up, and this we did not have time to do.

Bro. David Thomas and I were both in the tent when it blew to pieces, and both got a thorough drenching with the rain. The poles, chairs, lamps, and other fixtures, except ropes and curtains, were not injured. We had an organ rented which was blown over and injured, but we repaired it this morning so that it is quite as good as new again. One would think from the knots in the ropes that the elves had surely been at work. Several ropes were twisted and tied into a knot almost as large as a man's head. We will probably store the poles and chairs at Bro. John Newlin's till such time as we can get a new top. Think perhaps we will have cloth enough left for side curtains.

Our loss was small as the tent would not have lasted longer than this season. The action of the district conference in refusing to purchase a new top until next year was a wise move. We were to have moved the tent to-day to Wilton Junction but "the best-laid plans of mice and men gang aft a-glee." Our plans for the season having been broken into, I scarcely have my bearings yet, but will try and open up the work in new places. My address for a short time will be Viola, Linn County, Iowa.

Our meetings here were quite successful. Some enemies were made friends, and some friends were made more friendly. None were baptized, but may be in the near future. Four were baptized at Viola and others await baptism.

In bonds of peace,

J. W. PETERSON.

FOSTER, Iowa, July 20.

Editors Herald:—Our tent meetings at Hiteman closed last Sunday night with the largest attendance we had been favored with from the beginning. We commenced on the 6th inst. Held sixteen services in all, one of which was held in the church. The attendance was usually small, in the tent, but we had a goodly number of attendants outside.

The leading purpose of these meetings was a defense of the faith and doctrine of the church against the unprovoked attacks of Miss Emma Parsons, and Rev. A. K. Williams, pastor of the First Baptist Church, at Hiteman. Very few of the Baptists came out, excepting, possibly, at our last two meetings. Rev. Williams did not attend at all. On the 13th inst. I sent him a letter to which he replied on the 15th. I sent him a second communication on the 16th to which, as yet, I have received no reply. The correspondence is somewhat interesting, especially as showing the peculiar attitude of Rev. Williams towards a discussion of the real issues existing between the two churches. I have written an article for publication in the Monroe County News, published at Albia. Have not yet learned what its fate will be. We are in good shape, at present, and I am pleased to say that the Hiteman branch is in much better condition than it was. I hope the saints have learned an important lesson which will never be forgotten.

We are to begin here to-night; were hindered by the rain last evening. I expect to return to Hiteman on Saturday, so as to be present at the Baptist church Sunday evening, and listen to the lecture of Rev. A. K. Williams, on the prophetic claims of Joseph Smith and "Mormonism."

Yours for the conflict,

J. R. LAMBERT.

Original Articles.

INDUSTRIAL ECONOMICS.

THE system or method that will bring "the greatest good to the greatest number," ought to interest every Latter Day Saint from prophet to lay member, provided it is practicable. It seems to me that if the tithing system in the church is to be sustained and properly adhered to by the membership, that the condition or social relations that will bring to each toiler the just share of what he, by his own brain and hands produces, is the proper condition to obtain. Statistics tell us that the toilers' products in the United States amounts to about two thousand dollars per man and the average pay is but three hundred and forty-six, leaving a balance of one thousand six hundred and fifty-four to go into the coffers of those that hardly lift a finger in its production.

If those who recognize the law of tithing are blessed under the present unjust social conditions, how much more would they be blessed under a system that would bring to the "common people"—toilers—a more equitable share of their honest efforts? Does the Golden Rule obtain amongst us in our industrial relations? If not, why not? Is our love to God so strong that like the Pharisee we are looking Godward and thus looking *above* our neighbors' industrial and social needs? Perhaps we are like the priest, or Levite, and we pass on the other side, the wrong side, of our neighbors' needs and leave the toiler to the merciless thieves and cut-throats of the present unjust social system.

What can be done? What is the remedy? asks one. I would answer, Remove the cause. And what's the cause? you ask. Competition! And the remedy? The very opposite, co-operation. Rev. A. M. Fairbairn once said in the *Contemporary Review* in speaking of the churches:—

They ought to be the weightiest preachers of economic doctrine, building on the principles of Christian brotherhood and equity an ideal industrial society, where all should work and work be honored; where wealth without any schemes of violent and wrongful division should by the action of moral laws through moral men be so distributed as to create a State where poverty was unknown and charity was unneeded.

The reason, and the only reason, that I advocate the views herein expressed, is that better industrial conditions may obtain, of, *by* and *for* the *people* of the *church* rather than of, *by*, and *for* the individual, although he may belong to the church. We have separated ourselves from Babylon in spiritual things, but we still find ourselves clinging to Babylon's industrial conditions. Did God mean what he said in Doctrine and Covenants, page 222: "Every man seeking the interest of his neighbor, and doing *all* things with an eye single to the glory of God," or do we fail to apply his words? Why should we confine the word "all" in the above text, to the spiritual and exclude its industrial and social meaning, when we are not willing to allow a partial meaning to the word "all" in the great commission of Jesus Christ to his apostles?

By a union of industrial forces in the church, why not save the hundred-fold, two thousand dollars annual per capita product, instead of less than twenty-fold, or three hundred forty-six dollars, the average wage for each individual? Are there not men enough in the church to manage coöperative industrial enterprises so as to save a portion, at least, of the one thousand six hundred and fifty-four dollars which goes into the pockets of bankers and capitalists who care for neither God, man, or the Devil? Which had we better cater to, if either, the common people or the millionaire? Would it not advance the spiritual opportunities for doing good to mankind if we could offer them better temporal or industrial opportunities?

One of the reasons for the present prestige that the Salvation Army is obtaining is that it offers to help men and women who toil under the wage-slavery system to find a better salvation for the products of their labor, along with the purported salvation of their souls.

After years of study and research the best thing in the reform line that

I have been enabled to find is the labor exchange idea which is making rapid strides in all parts of the United States and also making some progress in other lands. It is the most peaceable and practical solution of the labor and some of the other reform questions extant.

The plan is to organize in any community with the regular board of officers and establish a headquarters, or storehouse, where the products of the farm, the mine, the shop, are deposited in return for checks issued by the association. The checks can be passed the same as money for any of the products of the above-named industries or exchanged for land or labor.

When the checks return to the storehouse they are cancelled. Each due bill or check is worth its face value, as the amount it calls for is always backed up by the same value in products at the storehouse. An exchange is kept up continually between other branches so that goods needed by a local branch can always be obtained and excess of products can always find a ready cash market, and thus unemployed labor can, if willing to work, always find employment with a full share of what it produces and sure pay.

The saints should read the September number of the *Arena*, especially the article on the Labor Exchange by F. W. Cotton. The Book of Mormon indicates that the Nephites exchanged their products, although not with checks perhaps, and I am forced to the opinion that the primitive church must have had some other medium of exchange than Roman money if the same monetary and industrial conditions obtained among the nations of the earth in those days that exist in the world to-day, especially in America.

Would not an Exchange among the saints be a good thing. Need we wait for a commandment in everything before we endeavor to "bring to pass much good."

Write me for further information in regard to these matters. Always inclose a stamp for reply. Several have written me in reply to my articles, but failed to inclose a stamp.

ARTHUR B. PIERCE.

No. 36 Madison St., PROVIDENCE, R. I.

Conference Minutes.

NORTHERN MINNESOTA.

Conference convened at Wadena, Minnesota, Saturday, June 18, at two p. m., Pres. I. N. Roberts in the chair, G. L. Jones, secretary. Branch reports: Oak Lake 66, Audubon 45, Union 102, Minneapolis 53. Elders reports: E. A. Stedman, A. Whiting, W. Barnhard, T. J. Martin, H. Way, M. O. Erickson, and I. N. Roberts. Priests: W. W. McLeod and C. Pierce. W. W. McLeod, Bishop's agent, reported: Due church January 1, \$37.08; received to June 16, \$172.50; paid out \$220; due agent \$10.42. Report of reunion committee read and accepted. The district president to appoint speakers and arrange program for services during reunion. On petition and motion it was voted that Bro. Royal S. Powers be ordained a priest. Elder T. J. Martin was sustained district president for ensuing year. Bro. G. L. Jones secretary, and Bro. W. W. McLeod as Bishop's agent. Religious services commenced Saturday evening, June 18, and continued from day to day until Sunday evening, June 26, the daily program being as follows: Prayer meeting at 9 a. m., preaching at 10:45 a. m., 2:30 and eight p. m. On Sunday afternoon Bro. Royal S. Powers of Union branch was ordained a priest by Elders I. N. Roberts and T. J. Martin. On Wednesday afternoon, June 22, a business meeting was called. Voted that next reunion be held at Detroit, Becker County. A committee of five was chosen to arrange for next reunion; namely, I. N. Roberts, H. Way, T. J. Martin, W. Nunn, and C. Pierce. The time of holding reunion to be left to reunion committee. Next fall conference to be held in Maine, Ottertail County, near Elder W. Barnhard's, the time of holding conference to be left to district president. On Thursday afternoon, June 23, Mrs. Mary Mills was baptized by Elder I. N. Roberts; confirmed same evening by Bishop E. L. Kelley and Elder I. N. Roberts.

NEW SOUTH WALES.

Conference convened at Balmain, Sydney, April 9 and 10; Bro. John Kaler president, W. J. Haworth secretary. Branches reporting: Balmain, Tuncurry, Nambucca, Hamilton, and Wallsend. Officers reporting: John Kaler and G. R. Wells, seventies; J. G. Dickenson, H. Broadway, E. J. Haworth, R. Ellis, T. Gregory, A. Seaberg, elders. — Purvis, C. A. Davis, W. C. Ballard, J. Jones, priests. G. Lewis and J. Argent, teachers. W. J. Haworth, W. H. Broadway, E. J. Ballard, deacons. Bishop's agent's report adopted: Income £38. 4s. 6d., expenditures £36. 3s. 10d. Delegates to General Conference: Brn. W. N. Robinson and Russell Archibald, who were empowered to cast the full vote of district. Brn. W. H. Broadway and W. J. Haworth were ordained elders from Hamilton and Wallsend branches respectively. Preaching by Elders Broadway, Haworth, and Kaler. A priesthood meeting was held, presided over by Bro. Kaler. A notice of motion from Wallsend branch, "That any person wishing to

change any custom that has been in vogue for any length of time shall notify the district secretary at least one month previous to conference." Adjourned to meet at Wallsend, 1899.

SOUTH SEA ISLANDS MISSION.

The saints assembled at Takarua in conference at eight a. m., April 6. After the usual opening exercises the following officers were chosen. As presiding officer, J. F. Burton; assistant, John Hawkins; secretary, D. M. Pohemiti; assistants, Teura, Tetuarere, and Turatahi. Deacons and ushers: Perapu, Roo, Teiva, Taina, Tetaku, Turoa, and Hiti-temanava. The minutes of last conference were read.

The following officers reported: Hubert Case preached 86 times, baptized 24, confirmed 3, ordained 18, and visited 13 islands in the Fakarava division. (Bro. Case left Papeete for America January 26, 1898.) J. F. Burton preached 35 times, baptized 6, confirmed 6, ordained 3, blessed 4 children, married 2 couples, and printed 12,150 of *Te Orometua* (The Instructor); the "Te Ravea no te Ora" (The Plan of Salvation); and "Hoe Paraparau raa ahiahi," or an evening's conversation, containing altogether 115,200 pages. Tehopea, president of the Tahitian division, preached 17 times, confirmed 5, had labored in Tahiti, Raiatea, and adjacent islands. John Hawkins, president of the Tubuai field of labor, preached 61 times, blessed 4 children, and ordained 1 person. Tapuni, missionary in Tubuai, preached 40 times, ordained 2 persons. Tuteirihia, missionary to Raiatea, preached many times, baptized 4. Taneterau, president of the Fakarava division, preached 23 times, baptized 3, confirmed 2, ordained 1, married 2 couples, blessed 3 children in eight islands of his field of labor. Maevatua, missionary in Fakarava division, preached 39 times, baptized 3, confirmed 3, and ordained 3.

Report from the committee appointed last conference to buy the land of Tarona (Sharon), at Papeete, was read as follows: By order of the conference we met Narii Salmon and Mapuhi, and borrowed \$2,000 French money from them—\$1,000 from each; to be paid to them by October 1, 1898. With this money we purchased the land, and have obtained title to it. Metuore, Pori, Pohemiti, and Ioane Tamaiti, committee.

Reports from the quorums were read as follows: Elders' quorum. There are 68 members of the quorum present, have met 5 times, have preached 2,621 times, assisted 25 times, baptized 70, confirmed 81, blessed 42 children, ordained 8 persons, taught in question schools 93 times, administered to the sick 728 times, administered the sacrament 111 times, served on elders' courts 74 times, and married 15 couples, expelled Tepoaitu. Priests' quorum met 7 times, preached 516 times, administered the sacrament 2 times, furnished the sacrament 74 times, visited and encouraged the saints 115 times, led in Sabbath school 57 times, and assisted in preaching the gospel 65 times. Teachers' quorum: Preached 439 times, visited and encouraged the church 160 times, settled difficulties

among members without the need of elders' court 101 times, ringing the chapel bell 87 times, led in prayer meetings 17 times, taught the law to the church 6 times, watched over or inspected the church 38 times. Deacons' quorum: Preached 122 times, rang the bell 264 times, trimmed the lamps and lighted them 212 times, prepared nicely the house of prayer 55 times, prepared the sacrament 66 times, taught in Sunday school class 70 times, assisted in leading prayer meetings 33 times, assisted the teachers 33 times, prepared the grave 2 times for burial, arranged the missionary house 1 time, secretary of Sabbath school 3 times.

Two p. m. Received reports of officers not reported in the quorums: Elder Herman Jansson preached 18 times, baptized 5, confirmed 1, blessed 1 child, served on elders' courts 4 times, administered to the sick 43 times, and assisted at funerals twice. Elder Tetuaiteval, of Tupuai, had preached 32 times, administered the sacrament 3 times, assisted to lead the prayer meetings 7 times, assisted once in blessing a child. Elder Tautua preached 15 times, baptized 1, administered to the sick once, and blessed olive oil once. Elder Mahana preached 50 times, assisted in prayer meetings 5 times, blessed 1 child, administered to the sick 2 times, administered the sacrament once. Teacher Varoa preached 4 times, and traveled in Tahiti with Elder Petero Derrien. Elder Tuahiva preached 46 times, assisted at sacrament once, and assisted in leading prayer meeting 5 times, led the Sabbath school 9 times. Elder Mauriitera preached 58 times, administered to 4 sick persons, blessed 1 child, assisted in preaching 7 times, assisted in sacrament twice.

Elder Amoetua preached 70 times, furnished the sacrament 5 times.

Report received from the Fourth Quorum of Deacons: Preached 41 times, rang the bell 398 times, lighted the lamps 36 times, prepared the house of prayer 44 times, prepared the sacrament 34 times, led in Sunday school 7 times, assisted in leading prayer meetings 35 times, and as pall bearers 4 times.

Deacon Luko preached 5 times, and visited and encouraged the church 4 times, prepared the house of prayer 6 times, rang the bell 15 times, prepared the sacrament 6 times, assisted in leading prayer meetings 8 times. Deacon Varoa preached 30 times, rang the bell 21 times, prepared the sacrament 4 times, prepared the house of prayer 4 times, assisted the teacher 3 times, assisted the missionaries 7 times. Elder Manaha preached 27 times, assisted in leading prayer meetings 3 times.

The following requests were presented to the conference: Avatoru branch requested the ordination of Marere as elder, and Taihia and Atahi as deacons. Niau branch the ordination of Maopi to the office of priest. Tikahau branch the ordination of Mahurue and Tera as elders, and Rere and Taomihau as priests, and Hiti Temanava as teacher. Apataki the ordination of Teganaehau as elder. Makemo requested the ordination of Luko as elder. Raroia desired Ipu ordained an elder. These requests were granted; sev-

eral other requests for ordination were refused.

Thursday, 7th. Report of Fourth Quorum of Deacons read: They had received Nuiarai, Teiva, and Tehatuparua into their quorum. Third quorum of deacons reported: They had chosen Mahetau assistant president of the quorum, and Tuao secretary. Teachers' quorum reports having received Tugarue and Turia into the quorum.

A receipt for \$359.38 from Mr. Peterson for the debt of the Evanelia, was read.

Committee on printing press reported: Have printed 9,200 of *Te Orometua*, and 2,250 of "Te Ravea no Te Ora" and 700 of "Hoe Paraparau raa ahiahi," being 115,200 pages in all, at a cost of \$625.61 Chili money, or nearly \$285 American money.

Two p. m. Report received from elders' court in the case of Elder Tepoaitu. Reported that they had found him guilty of adultery, as he had taken a woman as a wife without being married to her. Elders' court—Pori, Tapuni, and Tapu. Conference called for his license, and referred him to his branch for trial, with instruction that if he does not repent and get married or leave his companion, that he shall be cut off from the church.

D. M. Pohemiti was chosen by the conference as secretary of the mission, and Turatahi was chosen as his assistant.

Report of committee on the Bishop's agents' books: Reported that they found on the books of Metuaore, as money on hand last report and received since \$879.11, expended \$769.31, balance on hand \$109.80. The book of Hotu showed money on hand last report and received since \$973.60, expended \$802.38, on hand \$171.22. Committee Pou, Araiioiti, and Tuteirihia. Metuaore stated that he had buried the funds of the church when he was to leave Papeete, and some one found it, and by that he had lost a little over \$400. He was away from Tahiti nearly a year, during which time the money was discovered by others, and he thus lost it.

The committee who purchased the land of Tarona at Papeete; namely, Metuaore, Pohemiti, Pori, and Ioane Tamaiti were ordered to sell the chapel at Papaoa to the French government for \$500 French money (as they desired it for a schoolhouse), and they should use that money towards paying the debt on the land of Tarona.

The president of Takaroa branch reported to conference that by the count of the French officials there were 1,210 saints gathered at the conference, and that they came in 61 boats, 5 schooners, and 1 steamer, and that there were 30 tables for the feast.

In answer to questions the president of the conference made the following statements: In branches where there are not sufficient officers, the branches may choose suitable persons, and the president of the branch may ordain priests, teachers, or deacons, if such officers are needed for branch purposes; but such ordinations shall not take place until the matter has been presented to the president of the division, or to the president of the mission, and his sanction obtained. And in no case shall a man be ordained an

elder except at the conferences, or by the president of the mission.

All officers of the church who are living with companions unmarried, and who have not began arrangements to get married will give up their licenses, and the branches are cautioned against receiving any such as officers of the church. All officers who have began proceedings for marrying are advised to proceed quickly to straighten out their marriage relationship in harmony with the law of the land and the law of God. And all members of the church who are living with companions unmarried are also to proceed at once to get married, or they will be in danger of losing their membership in the church.

A report was read from Elders Hubert Case and Maevatua, and Teacher Tepiki—charging Elder Parepare with ill-treating the missionaries. The matter was placed in the hands of the elder's court for investigation.

Elder Tehopea was appointed president of the Tahitian division, excepting Tupuai and adjacent islands, and Raiatea and adjacent islands; and Elder Taneterau president of the Fakarava division, excepting Raroia and all the islands south and east of that island.

The conference appointed the next conference to meet at Avatoru, Rairoa, on April 6, 1899, at eight a. m.

Two p. m. Metuaore and Hotu were appointed a committee to care for the land of Tarona, to arrange the buildings on it, etc. The committee on Tarona debt reported the balance due Narii and Mapuhi is \$1,900 French money. After some discussion upon the matter, the conference decided to pay the debt, as follows: Each household (of husband and wife) are to put into the hands of the traders of Narii and Mapuhi 120 kilos of bufa before the 1st of October, and that, with the money to be procured by the sale of the Papaoa chapel, will clear the debt.

April 9, eight a. m. Report of printing press committee received. The mission needs 715 papers monthly, and 715 Sabbath school quarterlies to provide one of each to each household. These will cost \$900 Chili money, which will require \$1.20 from each household in the mission. Committee—Tufaunui, Temai, and Tetuatevai. Conference received and adopted the recommendation of the committee.

Report of the elders' court in the case of Elder Parepare. He was found guilty of ill-using and treating disrespectfully the missionaries. He was required to confess his fault and repent, which he did; and by vote of conference was forgiven and restored to fellowship. Also report of the court of elders concerning Sister Teura who was guilty of adultery. She confessed to the conference, and asked forgiveness, which by vote was granted, as it was the first offense.

At two p. m., after the usual opening exercises, the persons who had been recommended to the conference for ordination were ordained by Elders John Hawkins, Herman Janssen, Tehopea, and Taneterau. After which the following appointments were read and sanctioned by vote of the conference: Elder Kehauri president of Raiatea and ad-

acent islands, with Tuteirihia of Tikahau, and Varoa as missionaries. John Hawkins, president of the missionary work in Tubuai and adjacent islands; Marere with him. Tapuni, president of the missionary work in Raroia and all the islands south and east of that island, with Elder Taia with him.

Bishop's agent Metuaore, stated to the conference that he intended to restore the \$425 lost by him. Elder Ipu, of Raroia, asked for information of the \$70 which the saints of Hikuera gave to Hotu to give to them to assist in finishing their chapel. Elder Hotu said he had the money on hand and would hand it over.

The First Presidency, Patriarch, Twelve, Seventies, Bishopric, High Priests, and all the officers and members of the church were sustained by vote.

Monday, eight a. m. The question of purchasing the lot for the chapel at Takaroa was presented, and a committee appointed to examine the title, and if it were perfect to buy the land in the name of Hotu (the Bishop's agent), for the Reorganized Church of Jesus Christ of Latter Day Saints; committee are Hotu, Viriamu, and Metuarro.

A vote of thanks was then offered to all who had helped to make the conference so pleasant and profitable. Adjourned to meet at Avatoru, at eight a. m., April 6, 1899.

Translated from the secretary's minutes by J. F. Burton.

Sunday School Associations.

PHILADELPHIA.

Association convened at Philadelphia, Pennsylvania (instead of Baldwin, Maryland, as previously announced), July 9 and 10; H. H. Bacon superintendent, E. B. Hull secretary. Reports received from Philadelphia and Baldwin. Total enrollment of district 91. Treasurer reported cash on hand at last report \$9.65, received \$1.29, expended \$4, balance \$6.94, which was divided equally between Philadelphia and New York districts at the time when Philadelphia district was divided and New York district formed. Motion prevailed to dispense with the delegate system until the district grows larger. Officers elected for ensuing term: O. T. Christy superintendent, Henry Carr associate, E. B. Hull secretary and treasurer. Sunday morning was devoted principally to short speeches by the members and friends, followed with a discourse on Sunday school work by Elder A. H. Parsons. Adjourned to first Saturday and Sunday in November, the place left to the superintendent.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 11.

ELDER WILLIAMS' SECOND SPEECH.

He says I anticipated him because I knew the weakness of my claims. I knew the weakness of his claims and anticipated them.

He refers to Harris' letter, and says he did not know the ancient languages and could

not express himself as he did. He only claims to represent what Anthon told him about the characters and translation. Harris did not know anything about Egyptology.

I now refer to Anthon's letter as found in Howe's book. When did Anthon write this? E. D. Howe published what he claims Anthon wrote: He claims that Anthon said the paper delivered to him by "a plain apparently simple-hearted farmer," "was a singular scroll," containing various alphabets, and, he says, "was evidently copied after the Mexican Calender given by Humboldt."

Then again this plate does not represent that which is described by Anthon as presented to him, because he says that "ended in a rude delineation of a circle," and you see this does not. We only contend for what the book claims, and it claims that the language of Lehi, "consists of the learning of the Jews and the language of the Egyptians." Bays says it was still Egyptian. It was to them with its many changes time had wrought. The Hebrews in Christ's time could not read the Hebrew language written 600 years B. C.

He refers to my impeaching my witness. It was his witness I impeached. He uses Moldenke in his book as a witness, and I have used a letter written by this man since, that impeaches the testimony it is claimed he gave then. Yes, I have impeached all his witnesses. They impeach one another. But why not bring the letters these men have written any instead of reading out of this book? And why did he in his letter to these men try to prejudice their minds by telling them that this is what the Mormons claim? Davis and Angell said the Hebrews did not write on plates of brass. The Bible and Maccabees vs. Davis and Angell. Then we have Moldenke vs. Bays' book, and then Moldenke says it is, then he says it isn't. What think you of such witnesses who contradict one another and themselves? He feels chagrined that I got this evidence. Why did he say they were Mormon characters if he wanted to get an unprejudiced opinion? When he, Moldenke, says it was a *moral* question, he shows he was prejudiced. I notice in Moldenke's letter that in the heading it is *Rev. Chas. E. Moldenke*.

Angell says the Assyrians kept records on plates of brass, and Davis said they did not, hence a contradiction.

Oliver Cowdery, Martin Harris, and Joseph Smith predicate what they say about the characters upon what Anthon told Harris. They did not know any ancient language. It is proven now by the submitting of the facsimiles of the characters found upon the plates from which the Book of Mormon was translated that learned men can't read the book.

Harris must have taken to Anthon different plates with characters, as Anthon refers to a different plate to what we now have a copy of.

The plates do not claim to be Egyptian, but Reformed Egyptian as "altered by us."

Lehi did not write these plates at Jerusalem, but Mormon and Moroni wrote them, and they were hid up by Moroni.

I now give my recapitulation:—

RECAPITULATION.

"Is the Book of Mormon a true record and are its inspirational teachings entitled to the confidence and belief of all christian people?"

The following proofs have been offered:—

1. Elder Bays has conceded by pen and tongue that the Christian Church has been in error for a half century in urging the Spalding story theory of Book of Mormon origin.

2. He has acknowledged that in using said argument it would bring sure defeat, thus criminating the boastful defenders of said position; viz., Alexander Campbell once advocated the idea that Joseph Smith was the author of the Book of Mormon, then changed his views to that of the Spalding Romance. After that theory had been used for years to overthrow Mormonism, it is now abandoned, and the Disciples have highly recommended Bays to go back to the original idea of Campbell. This is what is called "Restoration."

3. If the Christian Church was wrong so many years, is it not highly probable that they are wrong now?

4. The Christian people still continue to use Braden and his Spalding theory, and yet indorse Bays as a champion of their teachings when Bays asserts that the Spalding story is untrue. See "Doctrines and Dogmas of Mormonism," pp. 22, 23.

5. I have shown that the Book of Mormon claims to have originated from the proper source—from God.

6. It also contains a proper message.

7. I have shown that the object of the book was to convince all men that Jesus is the Christ, the Son of the living God. (See title page, also Book of Mormon, p. 490.)

8. Also to satisfy the demand that exists for answering the question, "Who were the ancient inhabitants of America?" I quoted from the Book of Ether, pp. 500-533, to show that a colony came from the tower of Babel; that they traveled in a direction where man had never been. I showed from Genesis 11:1, 2, that the tide of immigration before the tower of Babel was from the East, consequently the Jaredites traveled westward where no man had been, towards the great sea (Atlantic Ocean) which divideth the lands;—that they came by winds and currents to Central America. In support of this position I quoted Acts 10:34, showing that God is no respecter of persons, but blesses alike all nations, also Acts 17:22-28, where Paul says "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him.

10. Genesis 11:6-9 shows that from the tower of Babel the Lord scattered the people on all the face of the earth, thus confirming the Book of Mormon, page 501, which states that Jared and his friends came forth from the great tower at the time the Lord confounded the language of the people. Josephus, book 1, chapter 5, page 40, confirms this statement, so also does Josiah Priest in

American Antiquities of 1834, pages 199, 200, Ignatius Donnelly in Atlantis, pages 110, Bancroft in Native Races, volume 5, pages 10-20, Albert Gallatin in Transactions of American Ethnological Society, volume 1, page 179, John T. Short's North American Antiquities, pages 203, 204, 238, and 140, and Delafield's Antiquities, pages 33, 41. All of these record traditions of the flood, the tower of Babel, the confusion of tongues, the salvation of some in the ark, the language of some not confounded, the water extending fifteen cubits high, the sending forth of the dove, and thus show a common origin. This argument Elder Bays has never touched save to make fun of the boats they traveled in; and when I showed that their construction was in harmony with the developments of science to-day in the building of the best form of life-boats, Elder Bays' only answer was, "Bro. Williams, didn't you know that I was an old sailor?"

12. I showed that the inspirational teachings of this colony were worthy the support of all men. They taught prayer to God, and answer to prayer (p. 501); service to Jesus Christ (p. 503); forgiveness by obeying gospel principles (p. 504); Jesus Christ as the Redeemer of the world (p. 506); that all good comes from God (p. 508); that polygamy is a crime and condemns it (p. 519); and the gospel principles (p. 509).

12. I demonstrated that America was the land to which they came (Ether 3: 7, p. 512, with Alma 30: 3, p. 378; Ether 4: 7, p. 520 with Alma 13: 11, p. 267); which fully describes America and nowhere else,—it being a land northward and a land southward connected by a narrow neck of land which divideth the east and west seas.

13. Then I showed the coming of the second and third colonies from Palestine, about 600 years B. C.; that Lehi, father of first colony, was a descendant of Joseph of Egypt, and read from Bible where it is said that this is his land, quoting Genesis 49: 22-27 and Deuteronomy 33: 13-17; thus showing that Joseph received a superior blessing to Abraham, which could not be fulfilled while Joseph remained in Canaan; that his land should abound in "precious things of the lasting hills," and the Book of Mormon records the finding of gold plentifully (see p. 115: 4); and with the chief things of the ancient mountains, see the amount of coal, iron, etc., found in the ancient mountains, precious fruits, describing the productiveness of the land of America; that Joseph's "branches" or daughters were to run over the wall to the uttermost bounds of the everlasting hills; that standing where Jacob stood, in Goshen, the "utmost bounds" would land one in America whether going by latitude or longitude.

I quoted Ezekiel 34: 1-6 showing that the sheep of Israel were scattered over all the earth, and this is in harmony with what is claimed in the Book of Mormon—that some of Israel came to America. I then showed from Jeremiah 49 that Israel who inhabited Hazor went by command of God to a wealthy nation, and that they would secure "a spoil" of "cattle and camels." Bays merely denies.

I then showed from the Book of Mormon that about this time two colonies came to America and found the very things Jeremiah said they would find, and in their records they record many of the words of Jeremiah. Book of Mormon p. 43: 45 says that "beasts of every kind, the cow, the ox, the ass, the horse, and all manner of wild animals," while these facts were not known to the English speaking people through any publication in existence at the time of the publication of the Book of Mormon; yet in the last few years overwhelming confirmation has come. The enemies of the Book of Mormon hooted at the statement that horses were native here, yet now the leading archæologists concede that the Book of Mormon is correct upon this point. (See Prof. O. C. Marsh's Address before the American Association for Advancement of Science at Nashville, Tennessee, August 30, 1877; Prof. Hayden U. S. Survey report for 1873; Am. Ency. Art. Horse; Winchell's Sketches of Creation p. 356-57; Donnelly's Atlantis, pp. 54, 55; Desire Charney p. 330; and Prescott's Conquest of Peru, vol. 1, p. 147.)

Elder Bays made the following contentions: He took exceptions to my definition of Joseph's land, he locating it in Canaan, and that all the promises were there fulfilled. I showed the utter futility of such an application, for it would be utterly impossible for Joseph's blessing to prevail above that of his progenitors and at the same time only *share* their lands: that it would be just as reasonable for a father possessing one hundred and sixty acres of land to deed five acres to his boy, telling him, "Now you have more land than I have." Genesis 49; and Deuteronomy 33 were not fulfilled in Canaan, because; first, it was impossible; second, Joseph in Canaan was not blessed with all the precious things brought forth by the sun, nor the chief things of the ancient mountains, nor the precious things of the lasting hills.

I have shown that the utmost bounds of the everlasting hills—the farthest point from Goshen where Jacob stood when blessing Joseph—would be in America whether he traveled by latitude or longitude.

In quoting Ezekiel 37 I showed that two sticks, rolls, or parchments, were to be written upon; one for Joseph and the house of Israel his companions, and the other for Judah and the house of Israel his companions.

Elder Bays said the sticks were the two kingdoms, but as Ezekiel says the sticks were to be written upon, this wrong application is apparent. These sticks were to become one, and when made one the two kingdoms were to become one; a thing never fulfilled in past ages, but is now being fulfilled since the Book of Mormon, being the stick of Joseph, and the Bible, the stick or writing of Judah, have become one.

Psalms 85 shows that after a curse would rest upon Palestine, the salvation of God would come; that righteousness (the gospel, Romans 1: 16, 17) and peace (divine confirmation) would kiss each other. And at that time truth (God's word, John 17: 17) would spring out of the earth and righteousness

would look down from heaven. Truth, God's word, did spring out of the earth in the coming forth of the Book of Mormon, and at the same time the gospel was restored by the hands of an angel. Then, immediately following, David's land, Israel's land (Canaan) should yield her increase; and in 1853, fourteen years after the coming forth of the Book of Mormon, according to best authorities, Palestine, which for nearly seventeen hundred years had been denied the former and latter rains, was blessed with copious showers.

We have shown that the Nephites employed a writing which consisted of a combination of Egyptian and Hebrew altered from that in use when they came from Jerusalem 600 B. C. On the plate published in Presidency and Priesthood I have located a number of characters which completely harmonize with the Egyptian, Old Hebrew, and Hieratic Egyptian, and quite a number which bear a striking resemblance. Elder Bays in rebuttal has brought in the testimony of the Rev. Charles E. Moldenke, Professor Angell, and Charles H. S. Davis; but I have shown contradictions and have impeached their testimony.

I have shown that the ancient Hebrews and Egyptians did write on tablets of brass and gold. (Job 19: 23-24; Exodus 39: 30; 1 Maccabees 14: 48, 49; and 1 Kings 7: 30, 36.)

I have given a number of extracts of the inspirational teachings showing the fulfillment of John 10: 16 that Christ came to this land, and that he reiterated his teaching declared to his disciples when at Jerusalem; that murder, lying, adultery, covetousness, and all kindred evils are denounced, especially polygamy. (Moroni 7: 2; Jacob 2: 6; Nephi 5: 3-9; 2 Nephi 11: 16.)

I enumerated a number of prophecies, showing their striking fulfillment. (2 Nephi 12: 12, 13; 2 Nephi 12: 13.)

I showed the striking similarity between Jared's barges and the lifeboats now existing, and Elder Bays answers, "Ain't I a sailor?"

Thus we have answered every contention of the opposition, while he has failed to dislodge us on one point; and we have fully established by prophecy and history—the Bible and archæology—that the Book of Mormon is a true record; that Joseph Smith could not and did not write it; and that it contains inspirational teachings and is entitled to the belief and confidence of all Christian people.

Bays has been in error on the following:—Truth never stands long in the minority.

Clearly and unreservedly he wrote me that archæological proof would be admissible, but tried his best to have it ruled out; and then when the chairman ruled against him, impugned his motive, and finally said he was glad he had so ruled.

He rejected the Book of Mormon because he could not find a river and lake mentioned in it, but utterly failed to find a number of places mentioned in the Bible. His argument used to overthrow the Book of Mormon would also overthrow the Bible. Poor argument.

He defied me to find in the Book of Mor-

mon the direction the Jaredites traveled, then afterward said they traveled northward. He was certainly wrong one time or the other.

He denied that the compass was in existence prior to the twelfth century, then admitted that the Chinese had it at least 2,000 B. C.

He made fun of windows in Jared's boats, denying the existence of glass then. I showed windows in Noah's ark which were for light, and showed that the manufacture of glass was of remote antiquity.

He denied that any of Israel came to America, and in order to prove his point scoffed at the idea of Israel being scattered over all the earth. Bays against Bible. (Ezek. 34: 6.)

He affirmed that animals in America were not coexistent with men. Professor Winchell and all scientists contradict him.

He stated that there were great stone heads in Australia, yet failed to produce the proof.

He said that Joseph Smith wrote the Book of Mormon, yet utterly failed to produce a single proof of the statement by comparison or otherwise.

Elder Bays makes a few statements without bringing any evidence, then adds, "Don't you see, it's as clear as day?" I have answered Elder Williams' argument, and I'll proceed."

He has the whole less than the part in referring to Joseph's land. Illogical.

He at one time has Joseph so densely ignorant that he can't spell; then he has him wiser than his time. At one time he has the Book of Mormon to exceed the Bible in ethics and morals, then tries to infer that it is the foundation for polygamy.

I thank you for your patient hearing.

ELDER BAYS' SECOND SPEECH.

Before I forget it I must refer to the affidavit which has been read. That grew out of an incident which occurred when I was at Defiance delivering lectures. Mr. Yeamans asked me if I did not make such a statement as he says I did in the affidavit, and I said I did not, and I will now say it is false. It would be inconsistent for me to make such a statement as that and then be doing what I am doing against the book. That man Yeamans don't know enough to pound sand. I know him.

Williams says it was no wonder they kicked me out of the church, when he had previously read from my letter of resignation. This is Williams vs. Williams.

The moral tone of the Book of Mormon is good enough.

He tried to show you contradiction of witnesses in my book. The witnesses were separated when I wrote to them, and I did not let one know that I had written to the other, and they have stated facts as they have understood them. I will admit there is a little discrepancy existing in their letters, but they agree upon the major points while they may disagree upon some minor points, and this would be admitted as testimony in a case at law.

Elder Williams knows that the Book of

Mormon was written in the Egyptian language. It is then a question of scholarship, and places Joseph Smith as saying they were Egyptian characters, and the learned men as saying they are not. It is the learned men *vs.* Joseph Smith, and their testimony proves the Book of Mormon a fraud.

I will now present my summary.

Elder Williams' method has been to present facts not in the controversy. He has shown that there was an advanced civilization in America. I agree with that. But he claims that this civilization came from two colonies, the Jaredites and Nephites; that the Jaredites came here 500 years after the flood, and the Nephite colony came 600 B. C. He tries to trace the Jaredites' travels to America by saying they traveled westward, but this is false, for the Book of Mormon says they traveled northward, and does not say they changed their course. Elder Williams has failed to trace them to America.

He has not traced the Nephite colony to America. These are but imaginary colonies. He has not made connection between where they were and America. The Bible proofs he has used I have shown have no relevancy. I showed that Israel was carried away captive into Assyria and hence could not have come from Jerusalem when it is claimed Lehi came.

I have examined Ezekiel 37, and have shown that it does not refer to the Bible or Book of Mormon. It refers to two nations, and a union of both nations under one king. This is too plain to admit of controversy, hence the Book of Mormon is not a true record. This is the first time the Latter Day Saints have tried to prove the Book of Mormon true without using Isaiah 29. Had he have used that he might have proven his case. But then I have proved that it was fulfilled elsewhere than in America. This prophecy was only teaching by object lessons. That which refers to giving a letter to a learned man when it is sealed and his saying, "I can't read a sealed book," has reference to the handwriting of God which could not be known because of spiritual darkness; but the unlearned man could not read it because of being unlearned. This is what it means, and nothing more, and could not refer to the Book of Mormon.

This that claims to be a statement of Martin Harris in reference to a visit to Anthon was made in 1841, and then not by Harris but by Joseph Smith. Joseph Smith said that Harris said that Anthon said. This is not admissible as evidence because of incompetency. Isaiah 29 had its fulfillment in Palestine, and had no reference to America.

He tried to connect by historical data the Jaredite colony of America by claiming they traveled west; but I have shown that they went northward and went into Scandinavia or Iceland, or Greenland.

The Nephite colony that he claims came over here 600 B. C. could [not?] be the civilization that has been read about by Bro. Williams. Some of the evidences prove that the civilization was as old as ancient Egypt. He has not tried to trace the travels of the Nephite colony over land and sea till they landed in

America, hence he has failed in the claim that the Nephite came to America.

No one denies the civilization that was once in America, but he has not proved it was the Jaredites or Nephites, and hence has failed in proving the proposition.

To illustrate. Supposing it was charged that Smith killed Jones, and it was claimed that he went from Chicago to San Francisco, but the detectives follow him and could not trace him as coming no nearer San Francisco than Mexico, this would not prove Smith guilty. Williams has not traced these colonies from Asia to America. All the evidence he has used is but circumstantial, and when nothing but circumstantial evidence is used every link must be complete. In the case of the one charged with murder I used in my illustration, if there is nothing but circumstantial evidence used, the plaintiff must connect the defendant so there can be no trace of reasonable doubt but what he was the man who at the time charged was at the place where crime was committed and traveled to where he was found. Has Williams traced the two colonies from Asia to America so as to leave no reasonable doubt? If so, render the verdict in his favor, if he has not, then decide against him.

The Book of Mormon claims to be written in the Egyptian language. If it could be proven that Harris submitted Egyptian characters to Anthon, the claims for the book are possibly correct; but three great Egyptologists have agreed that there were no Egyptian characters on the plates. Here, then, we have three learned men against the three witnesses to the Book of Mormon. Which will you believe?

If the Book of Mormon is true, it must have been written in Egyptian; for it claims to have been so written. Since it is proven that it was not written in Egyptian, we conclude that the Book of Mormon is not a true record. The Book of Mormon is but a clumsy effort to deceive. The three witnesses were deceived and Joseph Smith was placed in a position to glory in the fraud, hence the book is not entitled to the belief and confidence of all Christian people.

The facts are now before you. If he has proven this claim, accept of what Williams has presented to you, because Orson Pratt says that hell is open to receive such as do not. If I have proven it a fraud reject it and the system of religion associated with and built upon it.

May 23.—ELDER BAYS' FIRST SPEECH.

It is with pleasure indeed that I appear before you to consider the question under consideration as read by the chairman, because it is a question of moment, a question of importance. If it is true that the Bible contains all the revelations of God necessary for the government and salvation of his people in all ages of the world, we should know it; if it does not, we should know that as well.

The issue is clearly drawn. The propositions reads, "Does the Bible contain all the revelations of God's will necessary for the government and salvation of his people in all ages of the world?"

My opponent, Elder Williams, denies the

proposition. I believe the Bible contains a rule of faith and government sufficient to save in all ages of the world. John 3:16 says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth [present tense you will notice] in him should not perish, but have everlasting life." What brought about the necessity for Christ to come to suffer and die? In the beautiful garden sin entered and death was entailed upon all the posterity of Adam. Romans 5:12 says, "And so death passed upon all men." Jesus came to undo the consequences of sin, and to prepare a way that who had departed from God might return. Man can be saved only through Jesus Christ. Romans 3:23, 24, shows that man is saved "through the redemption that is in Christ Jesus." Note the redemption this is, not will be in 2,000 years hence. At the time Paul wrote Jesus was the justifier of all who believed in him. If the way was complete to save men then, it will save men to-day. Romans 5:1, 2, makes provisions for this, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The same gospel will give peace to-day. "By whom we have access by faith into this grace." Same grace will save if obedient to the same gospel. Romans 5:19 shows that through Adam man fell, and through Christ he will be redeemed.

I will show that there has been five dispensations, four of which pointed to the coming of Christ as the Redeemer and Savior: 1, Adamic; 2, Noachian; 3, Abrahamic or Patriarchate; 4, Mosiac; 5, Christian.

Four of the above pointed to Christ; the fifth was the fullness when he came.

Hebrew 8:6 says that Christ was "the mediator of a better covenant;" and Hebrews 12:2 says he was "the author and finisher of our faith." Bro. Williams must say that Christ is not the finisher of our faith if he denies the proposition. Would that faith save men then? If so, it will save men now.

In the Adamic dispensation God commenced directly with the first one who sinned, and pointed to Christ and the church as foreshadowed in Genesis 3:15. The seed of woman is Christ, and the serpent represents sin, Satan being the chief of all sinners. Christ bruised the head of the serpent or sin. Cain represents the world, Abel represents Christ.

Paul speaks of the Adamic age, Adam being a type of Christ. (Rom. 5:14.) 1 Corinthians 15:45 shows "the last Adam, was made a quickening spirit;" this refers to Christ. Noah and the ark represent Christ and the Church. Noah built the ark. Christ built the Church. Noah's family were saved by temporal salvation; Christ saves the family of earth. (Heb. 11:7; 1 Pet. 3:2.) Family of Noah was saved in the ark; family of earth saved in the church.

To Abraham God said: "In thee shall all families of the earth be blessed," (Gen. 12:3); and in Genesis 22:1-12 is given the history of the offering of Isaac representing Christ. (See Heb. 11:17.) Abraham represents God, being willing to give his only son, and God so loved the world that he gave his Son. Isaac was the type of Christ.

Galatians 4: 22-26 represents the free-woman and the bond-woman, types of the Mosaic and Christian dispensations; the two covenants, the Jewish and Christian. Here are five dispensations clearly marked.

God gave a covenant to his people when he called them out of Egypt. The new covenant was perfect, Christ being the High Priest and author. The new covenant has power to save in the kingdom of God. There was enough to save men then, and as God does not change, there is enough to save men now in the Bible.

Melchisedec was a type of Christ. Jesus was a high priest. (Heb. 3: 1-3; 7: 1-3.)

Melchisedec was king of Salem, to whom Abraham paid tithes. When Jesus came, all to pay tithes to him. Jesus was the only Melchisedec priest back there.

Moses was a type of Christ. He was called to redeem Israel, and give a law to govern them forever, or so long as necessary. The new covenant repealed that going before. Old covenant continued till Jesus came. The new covenant is to redeem the world from sin, and will continue as long as sin exists. Will God repeal the law of Christ? Dare my opponent take that position? He has no case unless he does.

Moses was a lawgiver, redeemer, and mediator; so also was Christ. Acts 3: 22 refers to Jesus as a great prophet, who should establish a perfect law and everlasting covenant. There are other types of Christ. The paschal lamb. (Ex. 3: 7 and 12: 21-27.) John calls Jesus the Lamb of God.

May 23.—ELDER WILLIAMS' FIRST SPEECH.

I thought Bays was delivering a Latter Day Saint sermon. If the gospel law was given to justify and save, the same gospel law will save to-day. He refers to Hebrews 12: 2. He must show that Christ is the finisher of our faith. We believe He is. But the proposition says the Bible contains all that is necessary for salvation, and Bays has been referring to the gospel as all that is necessary. Elder Bays has been presuming upon your conceiving that the Bible and the gospel is the same. If we assume that the gospel is the Bible, there is an issue. What is the gospel? Is the Bible the gospel? Find some evidence of this, and produce it. The point where we differ must be clearly made. He argues that the divine law must continue. In regard to the general thoughts he has presented there is no controversy. He refers to Christ as the High Priest and author of our faith necessary to salvation, but what was before Christ coming in the flesh that saved men? The proposition reads, "Does the Bible contain all the revelations of God necessary to the government and salvation of man in all ages of the world?" Was Abraham saved by the Bible? Was Noah saved by the Bible? There is a clashing of the gospel as preached to-day with the Bible. The Bible contains all Noah had and others.

He must show that the Bible was made by divine appointment; he must prove that every revelation God ever gave to man is in the Bible, then show why all revelations are not in the Bible; and show that there is all in the Bible necessary to satisfy.

He must also show that God does not speak and that he has not spoken since 100 A. D. or thereabouts; for if God does speak, that which he says must either be necessary to the government or salvation of his people.

He must show that God has revealed all that is necessary, and that it is contained in the Bible. If God did not intend to speak any more, he would have said so and it would be in the Bible. Where will you find it?

The Bible does not claim to contain all of God's will to man.

Ecclesiastes 3: 14, 15 says: "I know that whatsoever God doeth he doeth forever." God established an avenue of revelation. He did it permanently. Bays can't cut the cable that is beneath heaven and earth. Revelation from God was in every age of the world according to the Bible. Revelation was the principle God used to present to man what is in the Bible.

Malachi 3: 6 says: "I am the Lord, I change not." Though man may change, God does not. The mariner on the spiritual sea looks to the polar star of light to know how to steer his bark. Hebrews 13: 8 says: "Jesus Christ, the same yesterday, to-day, and forever." Hebrew 1: 11, 12 says "They shall perish; but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." James 1: 17 says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Isaiah says God's word does not return to him void.

Here then is proof that the gift of revelation was enjoyed by the people of God for four thousand years, and there is no evidence to prove that God will not reveal his will now. God is true to his word.

If Noah and Abraham had enough to save them, what need have we of more? Do we need more than will save? If the Bible is enough, why the divisions that now exist among those who profess to believe the Bible? Why do not all see alike?

Man must have the spirit of inspiration to understand that which is given by inspiration. For proof of this I read 1 Corinthians 2: 11-13. He must either controvert my position or concede it. I would rather he would concede. In the passage cited it is proven that the things of God are revealed by the Spirit of God.

2 Timothy 3: 14, 15 says that Timothy from his childhood had sufficient to make him wise unto salvation. Did he have the New Testament? If he had enough why the need of the New Testament? There was not enough revealed for future generations. All truth is not in the Bible. According to the Bible, revelation was necessary. Noah had revelation, but that was not enough for Abraham, and so the channel of revelation was kept open from Adam to John.

Revelation was necessary in New Testament times to call men to the ministry. (Jno. 1: 6; Luke 6: 1; Acts 20: 28; 1 Cor. 7: 17.) The last passage shows who were ordained in Bible times; "As the Lord hath called."

The call from God came first, then ordination. This shows that none should be ordained without an inspired call. Romans 10: 13-15 confirms this position. The great query "How shall they preach?" is answered. They cannot "except they be sent."

John 12: 49, 50; 5: 30 shows the call of Jesus. He did not move out presumptuously—without instruction. Here the Great Son of God gives us an example in the incipency of his work. Think you that we puny mortals should move with less light and direction? Jesus said, "Of mine own self I can do nothing;" and yet he had the light of ages. The constitution provides for some one to execute the will of God and tells of the qualifications necessary. God must qualify them for the work. We have the law of this government, but if we had no one to execute it, would the Constitution select men? The people formed the Constitution, and this gives the people right to choose. God gives the spiritual constitution, and he chooses and gives authority to execute the same.

Isaiah 55: 8 says man's ways are not analogous to God's ways. In the constitution we have God's ways outlined. Marriage is ordained of God, but does the Bible say who shall administer the rite? The Lord's Supper is a divine ordinance, but where does the Bible say who shall administer it? The church Elder Bays claims to represent says: "Where the Bible speaks we speak, and where the Bible is silent we are silent." The apostles were commissioned to baptize, but who has that right to-day since it is claimed there are no apostles of Christ? Where did Alexander Campbell get authority to restore? And where is it made known in the Bible the duties of the officers of the church? The Bible makes provisions for the different officers to exist, but does not define their duties. Provision is made to settle difficulties in the church, but who has the right to settle them?

GROVE MEETINGS AND CONFERENCE.

To the saints of Wisconsin and Southern Wisconsin district:—There will be grove and tent meetings held in Bro. O. N. Dutton's grove, five miles north of Janesville, Wisconsin, beginning September 17, and holding over two Sundays. The district conference will be held in connection with these meetings September 24 and 25. Bro. H. A. Stebbins and J. H. Lake will be with us. Come and bring your tent and bedding, and camp on the ground and enjoy the meetings. Bro. Dutton will furnish stabling and hay for teams. Those coming on the cars to Janesville drop a card in time to O. N. Dutton, Box 693, Janesville, Wisconsin, so that he may meet you with team. We will try to rent a few tents, so as to have them on the ground. All reports should be sent to J. O. Dutton, Janesville, Wisconsin.

W. A. McDOWELL, Pres.

WATERPROOFING FOR TENT TOPS.

To those working in tents. Receipt for preserving and making tent tops waterproof. Take twelve pounds of beeswax, put it into

a large kettle and melt it over a very slow fire, then add one gallon of Japan and eight gallons of turpentine. Then take a sieve and sift three or four pounds of whiting into it, and if the tint is too light colored, put in a little green, it will make it much better on the eyes for both speaker and the congregation.

M. G. MAUDSLEY.

REUNION NOTICES.

Here we are again. It's coming; look out for it and be ready. I mean the time for our Bluff Park reunion. I was forcibly reminded yesterday that it was necessary for another notice to readers of the *Herald*, that, no preventing providence, the reunion will be held according to former notice, commencing on the 19th of August, to hold until the 4th of September inclusive. The committee have been informed that a request will be made by the old settlers of Lee County, Iowa, to occupy one day of the term in the meeting of the old settlers. It may be if such request is properly made, the time will be given. It will be remembered we will hold the ground over three Sundays, and one day of the two weeks might be well spent in meeting with the old settlers, and listening to their speeches and reminiscences.

It is a little strange that some one should be so industrious in circulating the rumor that there is not going to be any reunion in Bluff Park this year. There is no grounds for such a rumor. But to the contrary, the committee are assured of a grander time, a more numerously attended reunion on the beautiful grounds of Bluff Park than ever has been held there before. The districts near the place of meeting have responded to the request for aid to such an extent that the committee feel relieved, and hereby express our thanks to those who have so liberally responded. We are sorry the Eastern Iowa and Des Moines districts have given us the cold shake, but we think their action was the result of a misunderstanding, and so let it rest, but earnestly invite our brethren of those two districts to come and unite with us in our service and worship, and spiritual communion, and get acquainted and be converted. Don't forget, J. S. Snively and Dan Tripp are committee on cottages and tents. If you want a cottage or tent write immediately. Address to Montrose, Lee County, Iowa. Money contributed to aid in bearing expenses can be sent to address of A. H. Smith, secretary and treasurer of committee. A strong effort will be made to get rates; notice will be given in time. Don't forget the date, 19th of August to 4th of September, 1898. See?

A. H. SMITH, Sec. of Com.

Reunion of Northern and Central districts of California will convene at Livermore, Friday, September 30. All who attend should procure rebate certificates, to be had of C. A. Parkin, 3010 Sixteenth Street. Please send stamp to return certificate. All elders in the two districts are expected to be present. Be sure to have your return certificates signed by agent when purchasing ticket, or they are no use.

C. A. PARKIN.

CONFERENCE NOTICES.

Central Nebraska district conference will convene at Meadow Grove, Nebraska, August 6, at ten a. m. District Sunday school association same place on the 5th, at two p. m.

LEVI GAMET, Sec.

TWO-DAYS' MEETINGS.

Two-days' meetings will be held in the following branches: Theodore, second Saturday and Sunday in August. Bay Minnette, third Saturday and Sunday in August. Perseverance branch, fourth Saturday and Sunday in August. Three Rivers, first Saturday and Sunday in September. Bluff Creek, second Saturday and Sunday in September. As many of the missionaries as can make it convenient will be present with us. I hope to attend all of these meetings.

F. P. SCARCLIFF, Pres.

BORN.

RANGE.—At Lehigh, Iowa, November 27, 1894, to Mr. Adam and Sr. Lucy A. Range, a daughter, Edith May. At Eagle Grove, Iowa, March 30, 1896, a daughter, Mary Mable. Blessed at Head Grove, Iowa, June 29, 1898, by Elder E. B. Morgan.

VANWHY.—At Priceburg, Pennsylvania, May 31, 1898, to Bro. Jefferson and Sr. E. L. Vanwhy, a daughter, Leah. Blessed June 10, by Elder A. N. Bishop.

HEDRICK.—At Fanning, Kansas, August 9, 1897, to Bro. F. G. and Sr. Emma Hedrick, a son, Gilbert Raymond. Blessed May 29, 1898, by Elder J. Arthur Davis.

HOPKINS.—At Fanning, Kansas, October 31, 1897, to Bro. R. and Sr. M. Hopkins, a son, David William. Blessed May 29, 1898, by Elders J. Arthur Davis and W. Gurwell.

MILLER.—To Bro. N. and Sr. E. Miller, at Muchakinoock, Iowa, January 21, 1898, a daughter, Margaret Ellen Sophia. Blessed at Oskaloosa, Iowa, June 19, by J. S. Roth and Nathaniel Miller.

LUKE.—To Bro. and Sr. John Luke, March 11, 1892, at Keb, Iowa, a son, Edwin. June 17, 1895, at Beacon, Iowa, a daughter, Mary. Blessed at Beacon, June 26, 1898, by J. S. Roth and N. Miller.

MARRIED.

GARNER—VANFLEET—At the residence of the bride's parents, Sylvester H. Garner and Cora B. Vanfleet were united in marriage June 19, 1898, by Elder Charles Baly. After the ceremony about one hundred guests and relatives sat down to an elegant supper, which was spread in a spacious marquee erected for the occasion on the lawn. The tables fairly groaned under the burden of good things, which everyone seemed to enjoy, whilst the air resounded with good wishes to the young couple, just starting on life's journey. The tokens of good will were not confined to mere wishes either, as the many handsome presents testified. May they be spared many years to each other and may our heavenly Father prosper them on life's journey temporarily as well as spiritually.

DIED.

RUBLE.—July 1, 1898, Bro. David Ruble, aged 80 years, 3 months, and 4 days. Funeral

service conducted by Elder John Shields, assisted by Elder G. Green. Interment at Harwich. Ten years ago he had a fall, from the effects of which he has been confined to his bed; he was administered to several times and would be relieved of pain almost instantly. He died in hope of coming forth in the first resurrection. He leaves a loving and dutiful wife, children, and grandchildren to mourn.

ANDERSON.—At Lamoni, Iowa, July 19, 1898, of whooping cough, aggravated by teething troubles, Andrew Kenneth, child of Bro. Daniel and Sr. M. Annie Anderson, and grandchild of Bro. and Sr. A. K. Anderson and Bro. and Sr. John Scott, aged 1 year, 7 months, and 1 day. He was a lovely boy, of sweet disposition. The funeral sermon was preached by Elder H. A. Stebbins, assisted by President Joseph Smith.

KRAFT.—At Napa, California, May 13, 1898, Amanda May, wife of Mr. John Kraft, Jun., and daughter of Bro. and Sr. Babcock, all late residents of Nauvoo, Illinois. A child nineteen months old, husband, and parents mourn. Sister May was baptized at Montrose, Iowa, July, 1890. She died strong in the faith.

DENT.—Elder John Dent died July 11, 1898, aged 77 years, 2 months, 27 days. Interment in Romney Township. Funeral services in charge of Elder G. Green, assisted by Elder John Shields. Was a member of the church a number of years, was president of Dentville branch. He loved the work and tried to advance the cause by setting a worthy example. Wife, children, grandchildren, and great-grandchildren mourn.

ADAMS.—At the home of his mother, West Bay City, Michigan, July 9, 1898, Bro. William Adams, aged 22 years, 11 months, 8 days. Deceased was born in Manitoba, Canada. When but a child, with his parents he moved to Caseville, Michigan; in 1893 he came to West Bay City, where he remained up to time of his death. United with the church and died in the faith of the restored gospel. Mother, two brothers, three sisters, and sister-in-law mourn. Funeral sermon by Elder J. A. Grant. Interment at Caseville.

RICE.—At Adin, California, May 1, 1898, John Frisby, fifth child of Bro. Chas. W. and Sr. Emma Rice. He was born May 10, 1893; took sick April 25, of scarlet fever of which he died. No funeral services were held at the time of interment, on account of the contagion of the disease. Funeral sermon preached Sunday, July 3, to a large and attentive audience by Elder Alma C. Barmore.

BURLINGTON.—At St. Joseph, Missouri, July 17, 1898, Ellen Effie, infant daughter of Bro. John and Sr. Mary Burlington. Little Ellen was born October 22, 1895, and was growing into a lovely, intelligent girl, but death seemed to have marked her as one of his victims. She overturned a pan of boiling water, scalding her arm from wrist to shoulder, which caused pneumonia, from which she died. Funeral services in the saints' church; the little body laid away in Mount Mora cemetery. Sermon by Elder Hyrum O. Smith.

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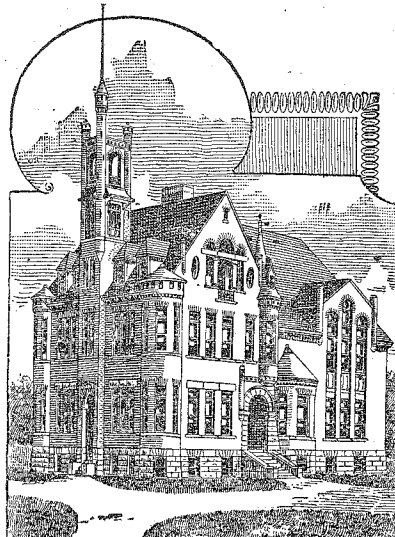
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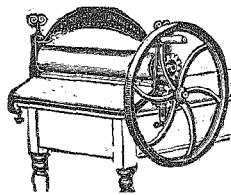
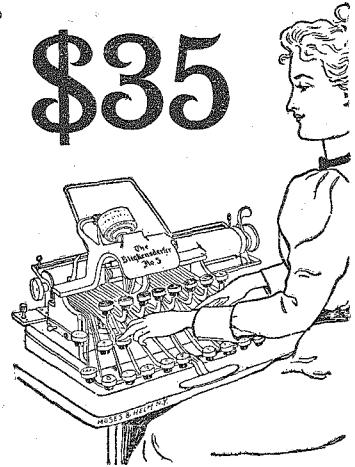
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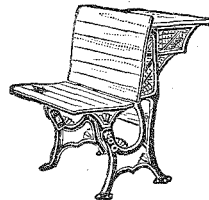
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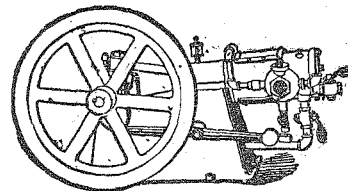
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NEW MOVEMENT IN HUMANITY.

WILLIAM JEWETT TUCKER: We are now in the midst of one of those greater movements of humanity which I can best characterize by saying that it is a movement from liberty to unity. It is the result largely, I believe, of the intellectual advance of the last generation bringing in new principles and methods and another ruling idea.

Virtually this movement from liberty to unity has already brought us into the presence of a new humanity. The effect of such an inward movement is like that of the old migration of races. Change of thought produces new characteristics in a race like change of place. That which makes a new humanity is another conception of it great enough to change its aspect and to modify in some respects at least its condition. Humanity is at any given time what the ruling conception of it is. Not that the fact ever corresponds exactly to the idea, but that the fact is always other than it would be if the idea had not come or had come in a different form. The monotony of human existence, the living and dying of the generations, is thus broken at long intervals by the incoming of ideas directed toward and laying hold of the developed mind of the race, reopening, it may be, the question of origin and destiny and changing the measurements and valuations of human life. I speak of the thought which lays

immediate hold of the mind of the race, affecting the estimate of itself; for the first direction of intellectual movements is quite as often away from as toward humanity. Other objects control the imagination or conscience; something pertaining to God or to the outer universe.

The return of the intellectual life to humanity as the object of its thought, after its searchings after God or its wanderings in the outer universe, is always hailed with an enthusiasm which cannot be misunderstood. The absence of the intellect at any time on other business, leaving human sentiments to the sense of obligation or to the play of the sympathies, creates a veritable homesickness in many minds. Here and there a solitary thinker seems to find supreme repose and content, at the furthest remove from all that is human, freedom from its limitation, relief from its transitoriness; but the mood of most thinkers finds expression in the idea that "the firelight on the hearthstone at home is more attractive than the brightest star in the far off heavens."

Now there is a return to-day of the intellectual life to humanity, as one of the chief objects of its interest; and not only this, but in its return it has brought with it a new working conception of humanity. The growing side of the social bond is not sentiment, hardly sympathy, but intellectual concern. It could not well have been otherwise. Our inheritance from the immediate past is not passion, but method, mental processes, the habit of critical and speculative thought. There have been epochs of passion which have made history, but it cannot be said the epoch from which we are emerging has been in any large sense an epoch of passion. It has included great wars, but not wars animated by the depths of that passion which raged in the French revolution, which exulted in the American and English revolutions. These burned in their age and illuminated with the flame of liberty. No! our direct inheritance is of a different sort.

The great business of our immediate predecessors, that which will mark their time in history, was not to arouse sentiment or passion to high uses, but rather to stimulate investigation, to increase knowledge, to invent hypothesis, to get at the method of the universe. What age ever invaded to a like extent the known realms of nature or challenged with a like audacity the mystery of existence? By the logic of events, therefore, we are committed to the intellectual rather than to the emotional, or even to the purely systematic, method of accomplishing the tasks which have fallen to us. Our predecessors have been trying to think out the problem of the physical world; they have left to us the endeavor to think out the problems of the human world. The stream of the intellectual life along which we are borne has broken—part flowing through worn channels into the physical world, part making new channels through which it may enter into all the religions of the human world.

And a fact which I wish to emphasize is this: that the great constructive force which we are taking over from the results of physical science and which we are trying to apply to the current problems of humanity, is the sense of the organic, which, as we transfer it to things human, becomes the consciousness of a vital unity. Man has found a new place for himself in the physical world, with new partnerships, alliances, affinities. By the same method and under the same impulse he is now beginning to discover and realize new relationships to himself, each man to every other man, the individual to the whole. It is this sense of the organic, the inheritance of the last result of thought and now permeating all our thinking, which is giving us the new conception of humanity, which is virtually giving us a new humanity. It marks the movement from liberty to unity.—*Ex.*

HAS THE WORLD OUTGROWN THE CHURCH?

DR. GEORGE R. WALLACE preached

last evening before a large audience at the Pilgrim Congregational Church on "Has the World Outgrown the Church?" He said:—

"The shores of the ages have been strewn with the wrecks of religious institutions. Instead of the stately temples of Horus, Osiris, and Ra, the Egyptian sands present us only ruins. The land where Homer and Hesiod wrote their immortal poems show us the demolished altars of Zeus and the whole Olympic system. The Greek Parthenon to-day tells us that Athene is dead. We dig in the dust of ages for the altars of Rome's Jupiter and Juno, for the altars of the Scandinavian Odin and Thor, or those of the gods of Druid and Aztec, and find but fragments.

"In that revolt against supernaturalism which fills the air to-day, men think the Christian religion and churches have reached the condition of decay that precedes dissolution. Some of our modern poets, echoing Byron and Shelley, have voiced this dismal pessimism.

"While the failure of the churches to reach the masses and accomplish many other of their objects is real enough, yet the churches are not retrogressing. In 1800 only 7 per cent of the population of the United States were communicants. In 1880 this had increased to 20 per cent, and in 1890 to 21 per cent. There are more ministers and missionaries to-day than ever before. More money is invested in churches; more money is given voluntarily for their support; more people voluntarily connect themselves with churches.

"The world has outgrown some churches. It has outgrown narrow conceptions of religious truth. Heresy trials, narrow doctrinal dissensions, and the insistence on ceremonial observances as essential to the salvation of men drive the masses from the churches which force such limitations upon them."—*Chicago Tribune*.

WHAT THE POETS BELIEVE.
THE GREAT POETS AND THEIR
THEOLOGY.

By Augustus H. Hopkins, D. D. Baptist Publication Society.

It is not claimed that the great poets are intentional theologians. It is only assumed that being great seers

they are apt to see and to reveal great truths. The great poets who are studied in this volume of five hundred pages are Homer, Virgil, Dante, Shakspeare, Milton, Goethe, Wordsworth, Browning, and Tennyson. The comparative study of these poets from this particular point of view has its own interest and value. The conclusion is that these chief poets of the world, taken together, give harmonious testimony to the being of God and his personal relations to man.

Homer is in his way intensely religious. God is the sum of all hidden causes. But in his view God and Devil are very much confounded. Zeus has some sense of justice but can hardly be said to have any conscience. Homer's poems do not teach us so much of divinity as of humanity.

If Virgil is the echo of Homer, as Dante of Virgil, yet the echo may be sweeter than the sound that awoke it. But the religious conceptions of Virgil were far in advance of those of Homer. In fact, he often seems to be the prophet of Christianity. That Dante in the first if not also the greatest Christian poem takes Virgil as his guide is regarded as most significant. In Dante not "ten silent centuries" only but all the centuries find a voice. "The corruption of the will, the purification of the will, the perfection of the will"—these are Dante's themes. "Will the world ever see a greater poet than Shakspeare? It can only be by adding Dante's vision of God and Wordsworth's vision of nature to Shakspeare's vision of humanity." Both Dante and Milton regard man chiefly in his relations to an invisible and spiritual world; but to Shakspeare the present world is man's arena, and the future looms up as the dim and shadowy, though most real, background.

"Who is the greatest German? There are two, and only two, who can compete for the honor—Luther and Goethe." Yet this writer has only a qualified admiration for Goethe. "Goethe was a man without conscience; he was the instrument of a merely literary emancipator, while he reestablished so far as he could the reign of pagan self-dependence and of moral indifference." He was the poet of pantheism, and of what might be termed artistic selfishness. As he had no definite thought of God, so he

had no definite expectation of immortality. Superstitious faith in a certain demonic energy takes the place of dependence upon God, and the fact that man is possessed by this demonic energy excuses every passion, however vicious. He is admitted to be one of the very greatest literary artists the world has seen, but it is Goethe of whom Tennyson speaks as—

A glorious devil, large in heart and brain,
Nor did love beauty only, or, if good,
Good only for its beauty.

As for Wordsworth, he regarded it as his sacred mission to show that the world is full of beauty and meaning, because it is interfused and throbbing with the life of God. His poetry was one long protest against the banishment of God from his universe. And yet he was not specifically a Christian poet. Browning and Tennyson have eclipsed his fame, but only because they have drawn into their writings much of his peculiar light. Browning is the poet, not of nature, but of man; not of events, but of thoughts. Love is for Browning the highest, most potential conception man can form. As he declares his creed in "Paracelsus":—

"God, thou art love! I build my faith on that!" And it is in Christ that he sees the most effective revelation of God. Later in life, as Browning became less a poet and more a speculative philosopher, it appears that his idea of sin gets confused with a certain pantheistic necessitarianism.

Perhaps the most interesting chapter in the book is the one on Tennyson, as the poet of the divine order in the universe in spite of all the confusion incident to sin, and as distinctively a Christian poet. Although Tennyson, like Browning, had a mind wonderfully open to all the voices of his time, its science, and its philosophy, the life-long, strenuous labor of his genius finds the consummation of vision and of faith "At the Harbor Bar," where he looked to see the pilot face to face.—*Tribune*.

The wonderful fighting of the first three days of July around Santiago is described by expert writers in the *Review of Reviews* for August. Mr. Winston Churchill gives in detail the clearest account yet published of the destruction of Cervera's fleet. The story as he tells it forms one of the most thrilling chapters in the history of the American navy. This is followed by Mr. John A. Church's review of the land engagements that ended in the capitulation of Santiago July 17. Both articles are brilliantly illustrated from Hemment's photographs taken immediately after the fighting.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 3, 1898.

ELDER JAMES WHITEHEAD.

ELDER JAMES WHITEHEAD, better known as Father Whitehead, formerly private secretary to Joseph Smith the martyr, died at his residence, Lamoni, Iowa, on Wednesday, July 27, 1898, at nine o'clock p. m. His death resulted from no particular disease, but was simply a cessation of nature's forces. He fell asleep in Christ at a ripe old age. Of late his powers had been markedly waning, but he retained a fair degree of mental activity until the last. He had lain down to rest when the end came, which was hardly perceptible, so easy was the close of mortal life, so quiet the transition to the better state.

Father Whitehead was born April 12, 1813, in Preston, Lancashire, England. He embraced the gospel early in the history of the English mission of the church, being baptized October 18, 1837, at Preston, by Elder Heber C. Himball, of the Quorum of the Twelve, and one of the first missionaries to Great Britain. He was confirmed by Elders Orson Hyde and Heber C. Kimball. He was shortly afterward ordained to the offices of teacher, priest, and elder; and as a high priest on April 6, 1841, at the first General Conference of the English mission, at Manchester, England, by Elders H. C. Kimball, Brigham Young, and Willard Richards. He continued actively in the ministry in England, until his departure for America, at one time having charge of an important district conference. He also acted as secretary to Father Peter Melling, the first patriarch of the English mission.

In the year 1842 he emigrated to America and landed at Nauvoo, Illinois, April 13. He was immediately

appointed to do clerical work in the general offices of the church, and on June 11, of that year was formally appointed private secretary to the Seer, and acted in that capacity until the death of the latter in 1844. In that official relationship he came into close touch with the Prophet, and was an eye witness to many leading events and incidents of his life both public and private. He cherished a deep and lasting friendship for the Seer and his brother Hyrum, of whom he spoke always in terms of high commendation. He remained in Nauvoo until the fall of 1847, after the exodus to the West, being appointed, with another, to take charge of records and other matters connected with the settlement of church business, of a public and private character (certain church records among them), which he turned over to the Twelve under Brigham Young, at Winter Quarters, now Omaha, Nebraska, in the fall of 1847, when he returned to Illinois; taking up his residence at Alton, where he resided until the year 1890, when he came to Lamoni, where he died.

Though importuned to continue with the church under Brigham Young in its exodus to the West, he steadfastly declined all overtures from that body, which he then openly declared to be heretical and a departure from the true faith, but which continued, even after his return to Illinois, to offer him positions of trust and emolument among them.

He was present at Nauvoo, in 1843, when the Prophet Joseph Smith formally blessed and appointed his eldest son Joseph (the President of the Reorganized Church) to be his successor as President of the Church. Of that important event he ever bore a clear and faithful testimony, regarding himself as under special obligation to recount and bear witness to the incidents connected with that historic transaction. His published testimony, with other important items connected with the history of the church in and about Nauvoo, has been given to

the church through its publications.

He united with the Reorganized Church on his original baptism, at Alton, Illinois, in September, 1865, and continued in the faith as from the beginning, maintaining his integrity to the end, which with him was a faithful triumph over earth scenes and conditions to rest and reward with the redeemed.

He was married to Mrs. Jane Hindle, then a widow, in January, 1836, and who preceded him in death at Alton, Illinois, August 11, 1886. A son and two daughters were born to them. One of their children, Mrs. Charles Beall, of Alton, with her two sons and six daughters, also Mrs. Mamie and Annie Allen, and Mrs. Charles Barrows, of Lamoni, of his grandchildren, with a number of great-grandchildren, survive their union. On March 24, 1892, he was married to Sr. Ella Dudley, of Lamoni, Iowa, who also survives him.

He made his home in Lamoni since taking up his residence here in 1890. His ardent wish for the past two years has been that he might be permitted to depart in peace. He frequently said of Joseph and Hyrum, "I am going to them." "I shall meet them; thank God."

He kept the faith through scenes of not ordinary trial. He was faithful as a witness to the truth, and died full of years and of faith in God and in the great latter-day work.

The funeral services were held at the saints' church on Friday, the 29th inst., Pres. Joseph Smith preaching the funeral sermon, Brn. A. H. Smith and E. L. Kelley, of the Presidency, assisting; interment in Rose Hill cemetery, Lamoni.

NOTES FROM ENGLAND AND WALES.

FOR some time we have not troubled the HERALD to chronicle events from this far-off land, because we knew that the center of interest was the General Conference and matters receiving consideration there; but we have not been idle. Early in April

we found ourself again among the kind-hearted saints of Leeds. Again they received us generously and with apparent anxiety to learn their duty more perfectly. Clouds had not all disappeared from the spiritual horizon, but it was cheering to witness the floods of sunshine that occasionally burst through the rifts of clouds, making glad the heart with spiritual grace. Sometimes with commendable zeal and yet with mistaken wisdom we think that our voices should always be heard in opposition to wrong, and this leads us to speak rashly, and the effect is not good. The silent forces are the most potent. The sunshine makes no noise, and yet its warmth generates all the seeds whose growth clothes and adorns our earth in beautiful garments, and produces the luxurious fruits so profitable to us. The force of gravitation *quietly* preserves the equilibrium of all animate and inanimate creation and holds in place the great system of worlds. Our divine Master did not strive nor cry, nor was his voice heard in the streets; and yet when he spoke to storm-tossed Galilee there was a great calm. So when amid the storms and tempests of life if we will allow him to provide while we quietly, meekly perform our own duty, there will follow a calm, and our influence will be potent for good.

The conference for Manchester district convened in Leeds on Saturday before Easter and continued over the following Monday. It was quite well attended, and a profitable time was had. We here met our colaborer, Bro. F. G. Pitt, and after a few days labor together we parted, we to go to South Wales, and he to make an effort at Fleetwood. At Lydney we found a lively branch of saints presided over by Elder Ellis. Elder Thomas Griffiths, President of the Eastern Wales district, also resides there, and hence the local branch has his coöperation. The brethren seemed very anxious to extend the work, but our efforts received but meager attention from those without.

We spent a short time at Cardiff, addressing a few at the home of Bro. Thomas Gould. Then a few days rest in the quiet retreat afforded by the home of Bro. E. R. Dewsnup, at the Mumbles, near Swansea. Our

next point was at Llanelly, where we again met with Bro. Pitt and with him participated with the brethren of Western Wales district in their conference. We remained a week enjoying the efforts we made because of the support we had in the earnest desire to learn upon the part of the saints, though, as in other places, but few of the non-members cared to hear us. Elder Reese Jenkins presides over the district and Bro. John Edwards over the branch. We also met here for the first time Elder J. D. Jenkins, of the missionary force. We heard him, but as his preaching is in the Welsh tongue, we are not competent to judge of its merits. He appears to be a ready talker, and a good influence attended his presentation of the word. We felt grateful for the privilege granted us whereby we could all feel alike if we cannot talk alike.

The next Sunday after leaving Llanelly we spent with Bro. Dewsnup at Morryston. We were told that we had the privilege of appearing before the largest audience that had assembled in Morryston chapel for some months, but we will not tell you how many it took to compose that large audience, nor that a part of it followed us from Llanelly. It sounds better to leave it right where it is.

In company with Bro. Pitt we returned to Eastern Wales district and visited Aberaman, Pantagrag, and Nantyglo branches. In each of these places we found a small but earnest band of saints. Elder Dan Davies is in charge at Aberaman, and Elder Thomas Jones presides at Nantyglo. A committee appointed by district conference has declared the Pantagrag branch disorganized, but they meet and hold their meetings under direction of some one chosen on each occasion, and will continue to do so pending a final settlement of the matter. We find some earnest spiritual saints in Wales, but we see little prospect of reaching the people without to any great extent. However, some can see more in a prospect than we can, and perhaps we do not see all there is. There is one kind of development, however, that we can always make, and that is the development of ourselves. It is possible, too, that in our anxiety to reach others we do not give as much attention to self-im-

provement as we should. This prevents our advancement in every way. When we develop so that our present boundaries are too narrow for our strength, we *must* reach out, for our influence will be irresistible. Then and not till then will our cherished hope of reaching the masses be realized. We are persuaded that less worry and anxiety about devising means and forming plans to reach the world, and more attention given to improvement and development, both in Europe and America, would bring us more rapidly towards the desired ultimatum. Brethren, do not condemn this thought until you think of it carefully.

Whitsuntide found us engaged with the brethren of Birmingham district, at Stafford. The business passed off smoothly, and more than usual liberty was given in presenting the word, for which we feel profoundly grateful. Bro. Pitt left us here and the last we heard from him he was at Plymouth, entertaining cheerful hopes of success. After a few days pleasantly spent with the saints at Stafford we spent a week in the country at the home of Bro. Frank Swan, near Northfield. During our stay here we availed ourselves of the privilege, much appreciated, of visiting Stratford-on-Avon. Then a week in Birmingham, where we appreciated the kindness in which we were received and the eagerness with which the saints heard our humble efforts, though outside interest is not great here. Then a week in London, where we found the saints doing fully as well as we expected and in some respects better. Most of our days in London were spent in visiting places of interest, though we were breaking the bread of life at night and on Sunday. We were kindly received at the American Embassy and through their courtesy were permitted to see the Queen's horses, carriages, harness, etc. It was a fine and costly display, and we enjoyed it, especially the horses. Much of it seemed to us to be foolish extravagance, and not at all in keeping with much that we had heard of the Queen's plain and humble taste; but we forbear, as it is not our mission to criticise where our influence is powerless to reform. Back to Birmingham for a few days, and on to Manchester, in company with Bro.

Thomas Taylor. Here we find the work still gradually developing and the leaven working.

We read the conference minutes, if not always with approval, with much interest; but we wondered why the conference, after making a contribution to McKinley's waste basket, and enthusing over the death of Miss Willard, did not strike a note of sympathy for the "Grand Old Man," then dying at Hawarden Castle, who, in harmony with American doctrine, rejected each title of nobility offered him, living, and since dying plain *Mr.* Gladstone. Surely if it is proper for the church in its General Assembly to whoop and hurrah over international issues, a man who though surrounded by the pomp of royalty and nobility has made practical the simplicity of American policy, is entitled to recognition.

QUESTIONS AND ANSWERS.

1.—If a branch grants a letter of removal to one or more of its members, has the branch the right to reconsider and withdraw that letter after the party has been informed that the letter was granted?

Ans.—Yes, if after the vote to grant the letter has been taken and before letter has been issued, good reasons are given for such reconsideration and withdrawal of letter.

2.—Is there a law that compels a member asking for a letter of removal to unite with the nearest branch where in his judgment it would be more convenient to unite with one not the nearest?

A.—We believe the last conference decided that members should unite with the branch the most convenient for them to attend the meetings of. (See page 124 of published minutes.)

3. If a promise is made, or prediction in the name of the Lord, or Spirit in a public assembly of the saints, and that which is spoken does not come to pass but is a complete failure, what steps should be taken with the party or parties making the prediction?

A.—They should come under the rule found in Deuteronomy 18:22. And further, should be kindly admonished of such failure, and requested to be careful lest they fall into the power of evil spirits seeking the overthrow of their faith.

MORAL PROGRESS.

SIGNS of practical moral progress are encouraging to those who labor in the interests of truth to the emancipation

of humanity. A hopeful indication is seen in the following "general order" issued by the heads of the United States Army. Ten or twenty years ago such an order would have been regarded as strange if not incredible. To-day it is received with approval by the great masses of the people and by the soldiery itself. No one should be discouraged in any work of true reform in the face of such practical results for good. Let those who labor for the truth, even in the face of great odds, remember that they labor in the best of causes, that worthy the truest and most consecrated efforts of which humanity is capable; that all lines of moral progress assist the work of good in which they are engaged; that God is in and will sustain the right; hence that it cannot fail.

It is with pleasure we produce the order that follows. It is worthy the spirit of "the better humanity" in behalf of which the American people and its army and navy have challenged the cause of the oppressed Cubans. We quote from the *New York Voice* of July 14, 1898:—

Ever since the war with Spain began, the *Voice* has been calling the attention of our military authorities to the strong reasons that exist, even from a strictly military point of view, for abolishing the army canteen. The article by General Howard, published in the *Voice* of April 28, and numerous other publications in these columns upon the same subject, have been forwarded to headquarters, and to many other military leaders, and to thousands of temperance workers throughout the country. The result is a long step in the right direction in the following order issued last week by Major-General Nelson A. Miles:—

General Orders, { Headquarters of the Army,
Adjutant-General's Office,
No. 87. { Washington, July 2, 1898.

The army is engaged in active service under climatic conditions which it has not before experienced.

In order that it may perform its most difficult and laborious duties with the least practicable loss from sickness, the utmost care consistent with prompt and efficient service must be exercised by all, especially by officers.

THE HISTORY OF OTHER ARMIES HAS DEMONSTRATED THAT IN A HOT CLIMATE ABSTINENCE FROM THE USE OF INTOXICATING DRINK IS ESSENTIAL TO CONTINUED HEALTH AND EFFICIENCY.

Commanding officers of all grades and officers of the medical staff will carefully note the effect of the use of such light beverages—wines and beer—as are permitted to be sold at the post and camp exchanges, and the commanders of all independent commands are enjoined to restrict, or to entirely prohibit, the sale of

such beverages, if the welfare of the troops or the interests of the service require such action.

In this most important hour of the nation's history it is due the government from all those in its service that they should not only render the most earnest efforts for its honor and welfare, but that their full physical and intellectual force should be given to their public duties, uncontaminated by any indulgences that shall dim, stultify, weaken, or impair their faculties and strength in any particular.

OFFICERS OF EVERY GRADE, BY EXAMPLE AS WELL AS BY AUTHORITY, WILL CONTRIBUTE TO THE ENFORCEMENT OF THE ORDER.

By command of Major-General Miles,
H. C. CORBIN,
Adjutant-General.

THE DOCTRINE AND COVENANTS.

"THE laws and instructions contained in the Book of Doctrine and Covenants (we refer to the 1835 edition) if put into practical operation will make of men but little below the nature of angels. So also is it true of that portion of the Book of Doctrine and Covenants which relates to the financial affairs of the people of God. The law of consecration and inheritance as outlined in this book, is calculated to purge every particle of selfishness and greed from the hearts of all who will willingly obey it."—*Searchlight* p. 238.

EDITORIAL ITEMS.

SR. EMELINE A., wife of Bro. R. M. Elvin, died at Lamoni, Iowa, on Tuesday, the 26th ult., after a protracted and painful illness covering a period of several years. Sr. Elvin was a devoted and faithful member of the church, in the interest of which she freely sacrificed that her husband might labor to advance its interests. Bro. Elvin and his family have the sincere sympathy of the saints in their sad bereavement.

A grove meeting will be held one half mile east of Green schoolhouse, six miles southwest of Lamoni, on Saturday and Sunday, August 6 and 7. Services at 9:30 and 10:30 a. m. and 2:30 and 8:00 p. m. each day. All are invited.

Elder C. A. Albertson, of Albion, Idaho, writes that he is endeavoring so to situate himself as to be able to give his entire time to ministerial work, to which he is devoted heart and soul. He finds congenial work in house to house visiting among the

people, preaching the word publicly as opportunity offers.

Prince Bismarck, the Iron Chancellor of the German Empire, died at his residence, Friedrichsruhe, Germany, on Saturday, July 30, at eleven p. m. With the passage of Bismarck from earth life another historic figure of the past is removed, but few if any of whom remain. He was of Jewish blood and adds another to the list of great men among that race destined to occupy an important station in the empires of the world. He was the creator of united Germany and the acknowledged leading diplomat in Europe during his days of office as the practical head of German state affairs. The passage of the old political leaders emphasizes the new political and social era upon which the world has entered.

Mothers' Home Column.

EDITED BY FRANCES.

"Holding none above Thee,
Mind and strength and heart,
I, my God, would love thee
All for what thou art.
As thy first and greatest
Teach me this command,
And what thou createst
Make, in grace, to stand."

PREMILLENNIAL THOUGHTS.

HAVING read in a late issue of the *Herald* an article by Sr. Ivy C. Lankford on Coöperation, I would like to contribute my little mite on this subject; as it is a pleasing thought to me that the time will come when the saints will all live as one family and possess all things in common; when there shall be no poor among us, but all shall be equal, as I believe that this is the way God wants his people to live. But as Zion is to be the pure in heart, and her people are to be a peculiar people, I think it will be necessary for us to leave off some of our pride and folly, as evinced by the wearing of costly raiment and jewelry; also the use of snuff, tobacco, coffee, and among a few of the saints, the use of intoxicating liquors.

As God has commanded his people to come out of the world and be separate from them, and has spoken against the things mentioned above, and as this is to be a day of sacrifice and the tithing of his people, would it not be more consistent in us as a people to do as he has commanded? Some may say that these habits, after being once learned, are impossible to quit; but I do not believe that the Lord requires anything of us that we cannot do, and I believe that he will help us if we will ask him in faith, nothing doubting, and make an honest effort to quit. Do not associate with those who will entice you to indulge in these habits.

We sisters have another injurious habit, which is like the world, and is caused by pride and vanity—I mean the wearing of corsets. God made the human form perfect, and it is not necessary to change it by the wearing of tight corsets. Some say that they do not look neat without corsets, but that is because of the present styles; we might make our dresses in such a manner that we will look neat without these things. At any rate we ought to make a strong effort to leave off the fashions and follies of the world and be a peculiar people. Read this quotation from the Book of Mormon, and see if we are not nearly like the people described therein: "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet [dancing]; therefore the Lord will smite with a scab the crown of the head of the daughters [or sons] of Zion. . . . In that day the Lord will take away the bravery of their tinkling ornaments, and cauls [veils], and round tires like the moon [earrings], the chains and the bracelets, and the mufflers, and the bonnets, and the ornaments of their legs, and the head-bands, and the tablets, and the earrings, the rings, and the nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and hoods, and the veils. And it shall come to pass, instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomach, a girding of sackcloth; burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground." —Page 80, verse 10.

In tracing the history of God's dealings with man we find that when any people became lifted up in the pride of their hearts that they were rejected, and it is my daily prayer that we may not be overcome with pride and the vanities of this world and be rejected; but that we may be humble and be found worthy to stand. I feel, as I write, a consciousness of my own shortcomings. I am the weakest and most unworthy of all saints. Pray for me, dear saints, that I may be enabled to resist the wiles of the great adversary of man, and be found worthy to have a portion in the millennial reign. My prayers are always for the final triumph of truth.

A SISTER.

MILTON, Florida.

SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou too should'st to thy knees,
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how could'st thou to-morrow meet,
With all to-morrow's work to do,

If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace the load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.—*Selected.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. E. WILSEY, Wathena, Kansas, requests your prayers that he be healed of affliction and be also blessed in spirit.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE SUCCESSFUL TEACHER.

BY ALICE C. SCHWARTZ.

For the convention of the Northern Nebraska district association.

IN order to make a successful teacher we must have the aptness and the ability to govern, and, as a rule, a love and desire for the work; yet in some instances great benefit has been derived from the efforts of teachers who considered the work a cross and only engaged in it because they felt it their duty. But to be a teacher among teachers, we must follow the instructions as given in James 1: 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

My paper will treat particularly upon the Intermediate and Primary grades. When you come

BEFORE YOUR CLASS

always be interesting, filled with enthusiasm and earnestness, not only in what you say, but in what you do. Encourage them to talk on subjects and ask questions, be one among them. If you criticize them, give them the same privilege in regard to yourself. Show them that you are only a number of years older and are trying to learn and grow better all the time.

Make Psalms 19: 14 your constant prayer; "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

In every lesson be sure and find

SOMETHING PRACTICAL

for our daily lives. Encourage the pupils to tell what lessons they have learned, and possibly you will have four or five suggestions that you can put into practice. Enlarge upon the lessons given in the Sunday school *Quarterly* as much as possible. Learn the names of the books in the Bible; take up prominent characters in the Old and New Testament; commit verses to memory, etc. Do not dwell too long on any one subject, so your class will grow restless and uneasy. Have a variety of work, and be bright and entertaining.

Now comes the most important part of it, our life or our

EXAMPLE

before the pupil. We may be an eloquent talker, have superior methods of teaching, be able to quote readily from the Scriptures, but if our lives are tinged with hypocrisy, they will be more detrimental than beneficial. If you show the evil effects of the poisonous nicotine in tobacco, be careful that you are never seen puffing a cigar yourself, or if a lady, avoid all chances of your pupils seeing you conversing with a gentleman escort while he lightly puffs the smoke from a twenty-five cent cigar in your face. Some people really abhor pipes, but tell you that they think it is all right to smoke good cigars. Have you ever thought what a close relationship they bear to each other? We think that in 1 Corinthians 3: 17 is the best advice we can find in regard to this matter, which reads as follows: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

If we suggest to our boys that playing base ball on Sunday is not the proper thing, they will readily say, "Well, it is only

A PLEASANT PASTIME;

and don't you do anything for pleasure on Sunday?" What about carriage drives with a number of friends, or one special friend? You may discern a wide difference, but the boys are unable to do so. There is a difference, of course; one is a pleasure for you, and the other for the boys.

We may also impress upon our pupils the necessity of

ATTENDING THE REGULAR CHURCH SERVICES,

and strive to assist wherever there is an opportunity. That is all very well,—but keep your pupils in ignorance if you miss the early meeting of the young people, where you are greatly needed, and also church services at night, in order that you may enjoy the delightful company of your lady or gentleman friend, as the case may be. Please let me read Isaiah 58: 13, 14: "If thou turn away thy foot from the sabbath, from doing *thy pleasure* on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

We may show the

EVIL EFFECTS OF CHEAP SHOWS

and Sunday theaters, but is our example in strict accord with the instruction given, if we attend a theater on Tuesday evening, which gave its opening performance the Sunday afternoon and evening previous? Read Romans 12: 2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may *prove* what is that good, and acceptable, and perfect will of God." 1 John 2: 15: "Love not the world, neither the things that are in the world. If any man love the world, the love

of the Father is not in him." And 2 Corinthians 6: 17: "Wherefore come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

One of the most

IMPORTANT LESSONS

to instill into the minds of the little ones is that of unselfishness. How many of us esteem others better than ourselves? Do we court positions in the Sunday school or church council, that some one else could fill much better?

One blessed thing in the Lord's work is, if we are really fitted for the position we need do no canvassing, for he has ways and means to install us in that office. We often wonder why there is so much discord in Sunday school and other places where the officeholders are what we call Christians. Are the positions filled with the proper persons? If so, are they doing their full duty to bring honor upon their God, and the place they occupy? We cannot teach unselfishness unless we live it to the best of our ability. If you desire to know your true standing, as a Christian, get a report from some of your Sunday school pupils: generally they are strict and accurate judges. We may do our full duty while in Sunday school, but what about our life at home and abroad? You cannot keep it in strict confidence, and it would be wrong if you could. Read James 1: 27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And Micah 6: 8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

As we study God's word we may think the really true Christian has a

NARROW PATH

to travel, but the sweet consolation comes to our souls, that it has been trodden before by our Savior, and he has sent his Holy Spirit to comfort, guide, and cheer us on the way: it is impossible to do it alone, but if we pray every day for strength and guidance, and exert our utmost efforts to do the will of God, regardless of what the world may say, our lives will not have been spent in vain, and our pupils will say, "I have tried to heed the advice of my teacher and to follow her example, and she has led me in the right way; for she has endeavored to follow in the footsteps of the Savior, the Great Teacher."

Letter Department.

PLYMOUTH, Eng., July.

Editors Herald:—Since my last letter I have visited Stafford, Leeds, Fleetwood, Bristol, Weston, Broadclyst, and Plymouth; also the following towns in Wales: Cardiff, Porth, Llanelly, Swansea, Neath, Aberaman, and Nantyglo. I was at Leeds during your General Conference. Our conference was fairly well attended, and the good Spirit prevailed. Here I found some kind-hearted saints and tarried with them a few days, and

would have remained longer but had appointments out for a course of lectures at Fleetwood, a very pretty little watering place. Bro. O. Owen is the only member there. Bro. Owen was formerly a resident of Burlington, Iowa, is pretty well along in years, but quite active and fully alive in the work. We had been corresponding with each other for some time relative to introducing the gospel in Fleetwood, and we took extra pains to have the meetings well advertised in the papers two or three weeks in advance. Bro. Owen also wrote a number of personal letters to friends and acquaintances, and we both looked forward toward what we hoped would be a good gathering when our meetings commenced.

Judge our disappointment when Bro. Owen and I found our two selves the only ones present at the first meeting appointed for Sunday morning. In the afternoon five came and to these I preached, but with poor liberty. In the evening one man stepped in, remained a few minutes, and finding himself alone, left, though we urged him to wait a few moments longer in the hopes that others would come. But not a soul came. Poor Bro. Owen looked so discouraged. It almost made the dear old man ill. I cheered him up as best I could, and suggested that we do not worry, and to-morrow we would meet together to determine what we had better do. I confess I felt like taking the next train; but after laying the matter before the Lord, I determined to make a still further effort. So when I met Bro. Owen the next morning, it was decided to have five hundred bills printed and distributed, and make another strong effort to get the people out. This was done, and resulted in drawing out a nice little audience, to whom I spoke with good liberty, and retired feeling much encouraged. One young lady came forward and thanked me for what she had received. We then continued each night with good interest by those who attended, though they were few, less than a dozen.

On Saturday it was decided to put out a thousand more handbills, giving the subjects for Saturday and three services on Sunday. But that night not a soul came out. Sunday morning, however, we had a pretty fair audience, among which was the stranger who stepped in on Sunday evening but would not stay, and who we afterwards learned was a Mormon hater, and having shown Bro. Owen the door and ordered him out when he had called to invite him out to our meetings. In the afternoon we had a few more out, and in the evening we had a good audience, the best of attention and interest, and I felt well. To our surprise our Mormon hater friend returned and was present at all three services, and appeared greatly interested, and in the evening he came forward and placed some money on the stand to help defray expenses. The daughter of the hotel keeper with whom we lodged expressed her gratitude several times for the information I had given her. An old gentleman likewise endorsed what was said, and seemed anxious to hear more. A lady whom Bro. Owen had convinced of the truth of our work expressed herself as

being satisfied now, and would obey at the first opportunity. But she wanted to avoid family trouble, her husband being an opposer. On the whole I believe good was done, though not as successful as we had hoped. But an opening was made, and we hope next time we shall do better.

I mention this incident, as it helps to show how difficult it is to reach the people in this land. Nor is it to be wondered at when we consider the bad work done by many of those professing to be saints. It will require time to preach, as well as to *live* this evil down.

Soon after this I joined Bro. Heman at Llanelly conference. And as we had been working apart since we came to this mission, it was decided that we should travel together through South Wales, and have the benefit of each other's company. The great coal strike was on in full force, which threw our brethren out of work, which was rather against us. But the saints were very kind and did what they could to make our visit successful, and I believe good was done; I know Bro. Heman preached some grand sermons; I was benefited anyway, and the saints were strengthened, and many of those outside the fold instructed, for which they will, no doubt, have to render an account some day.

While Bro. Smith visited Morriston I joined Bro. J. D. Jenkins and visited Neath. Here we found a few of the Utah church, who received us in their houses, and to whom we preached afternoon and evening with good liberty. They seemed to receive the word with gladness, and invited us to come again. I have hopes for this people if they are properly looked after. I believe that they as well as others are best reached in the spirit of love. Throwing mud may be agreeable, sometimes, to the attacking party, but it seldom does much good to either side.

We finished our trip through South Wales in time to attend the conference of Birmingham district, which convened at Stafford, May 28. Our conference passed off peacefully. A few strangers attended; on Sunday evening, especially, we had a good audience, and Bro. Heman enjoyed good liberty. Bro. Dyche's family, where I was provided for, are full of music, so I need not say that I was happy; and I hope we will be forgiven for not retiring early; just that once, as it was so hard to stop, and I was so hungry for a good sing.

After conference we hardly knew where to go, no special demand for our labors being manifest. I rather felt drawn toward the south of England, where I had heard that there were a few scattered saints. It was a long way from Stafford, something over two hundred miles, but after canvassing the matter between us, it was decided that I should go. I stopped at Weston-Super-Mare on my way south, a very pretty place by the sea, where wife had been making her home. Here I rested a few days, going across to Cardiff to preach on Sunday at Bro. and Sr. Gould's house. Here I was called upon to preach the funeral sermon of Bro. Bevin's infant child, who was called home to the "better land," Saturday, June 4. On the following Thurs-

day I again bade wife good-bye and started for Plymouth.

Leaving the train at Exeter, I visited Bro. Tucker at Broadclyst. Bro. Tucker is presiding elder of a small branch, but it does not seem to manifest much life. I was in hopes that I should be able to do them some good, but Bro. Tucker was not willing for preaching service, on account of the prejudice of the people. The man who owns the land about Broadclyst and the parson are relatives, and they seem to be able to do pretty much as they please with the people religiously. At any rate I soon decided that I could not do much there under present existing circumstances, so after a few hours' rest, I pushed on to Plymouth.

Here I found about a dozen members, who had been struggling for years to retain and develop the life planted within them. Some were nearly dead spiritually. Two or three sisters, however, had managed to keep up their weekly meetings. They received me gladly, and I soon had meetings under way, at first in a little 12x12 room, then in a neat hall, where we continue to hold forth every Sunday evening, still retaining our small room for Sunday afternoon and meetings during the week. So few attended at first that it was really discouraging, only a very few of even the members turned out, but we kept on. Our numbers gradually increasing, till last Sunday night we had a congregation of thirty-eight, so I am told by those who counted. I was blessed with good liberty, and all seemed interested and pleased, except one old man who for a little while gave assent to every point, by nodding his head, till finally he seemed to see what the conclusion must be if he indorsed what was said, so he quickly grabbed his hat and left.

I also succeeded in organizing a Sunday school, and last night I had the pleasure of conducting five into the waters of baptism, nice appearing young people; three young men, almost men, aged about fifteen, and two young ladies, one about fourteen, the other about twenty. A number of others are attending our meetings, and I believe will come in after they understand the gospel. I am in hopes that this will be the beginning of a good work in these parts. I am in hopes that a branch will soon be formed, and that men will be raised up to take care of the work.

I see by the last *Herald* that Bro. W. Newton is to be in England this month, and we have hopes that he will be able to look after the work here and prevent it going back again. I have been here over four weeks and expect to remain about three weeks longer, till the mission conference convenes at Birmingham, and will then return north to see Bro. Heman before he takes his leave. We regret his leaving, on account of the work; but it may be premature to attempt very much here. If so it is better to go where more fruits will result from our labor. But I still believe there is yet a big work to be done here by some one.

Wife is here keeping house for me; her health, I am pleased to say, is better. She is still weak, but is now able to walk without

pain. Kindly remember us in prayer that God will make our work a success.

In bonds,

F. G. PITT.

P. S.—I want to make a request of some of our dear children of the Sunday schools in America. Those who would like to assist the poor children here, kindly save up your *Hopes* after you have read them, and when you have four or five on hand, wrap them up, put a stamp on them and address them to Miss Boynes, 6 Martin Street, Plymouth, England. Don't do this just once or twice, but keep it up all the year, and then Miss Boynes will write you a letter in the *Hope* and tell you some of the good you have done in this way. We want to give the children a paper every Sunday. If we get more than we need for the school in Plymouth, we will send them to some of the others who need them. Now try and let us see how many are willing to thus be little missionaries.

UNCLE FRED.

LAMONI, Iowa, July 26.

Editors Herald.—I herewith present an article written by Elder Mellinger, who is the pastor of the Christian church at Mondamin, and who acted as Elder Bays' moderator in the Bays and Williams debate. Also my reply, which was sent to the *Index*, on June 15. Having waited for a month and a third without hearing a word from the *Index*, I now offer the whole thing to the *Saints' Herald* as a necessary means of protection against misrepresentation and *lying*. I also add the following certificate:—

MONDAMIN, Iowa, July 16, 1898.

This is to certify that the following is a verbatim copy of the closing paragraph of a letter written to me January 1, 1898, by J. R. Lambert.

WILLIAM STUART.

"I am in very poor health; but should I sufficiently recover, could you find a comfortable place for me to stay during the debate?"

Your brother,

"J. R. LAMBERT."

"MONDAMIN DEBATE.

"The debate between D. H. Bays of the Church of Christ, and W. T. Williams, of the Church of Jesus Christ of Latter Day Saints, closed last night after a warm contest of twelve nights. Four propositions were discussed. The two church propositions occupied three nights each, Book of Mormon four nights, and 'That the Bible contains all of God's revealed word to man necessary for salvation,' etc., two nights.

"Elder Williams was assisted by Apostles Lambert and Wright and a dozen other L. D. S. preachers of more or less prominence. While the odds were against us so far as numbers were concerned (16 to 1), yet the outcome of the debate was satisfactory to our people. I was not an unbiased listener and therefore not an able judge, but can say positively that the 'outside,' with a very few exceptions if any, and as yet I have heard of none, claim a decided victory for Bro. Bays.

"The L. D. S. will undoubtedly, as usual, claim an overwhelming victory through their papers; and it is certain that they

felt defeat, as the following will show:—

“(Copy of the original.)

“To whom it may concern. This is to certify that on the evening of May 5, '98 Elder D. H. Bays, of the Christian Church, and C. E. Butterworth, of the Recognized Church of Jesus Christ of L. D. S., agreed to the following in the presence of a large audience of people; to wit: That Elder D. H. Bays will debate with any of the said recognized church at Defiance, Iowa, the propositions which were signed some time since by himself and T. W. Williams to be discussed at Mondamin. Debate at Defiance to take place at a time mutually agreed upon by the disputants, who shall be subject to the same conditions and governed by the same rules and standard of evidences as shall govern in the debate which is to govern in the debate which is to commence at Mondamin, Monday, May 9, '98.

“The above agreement is to be subject to the approval or disapproval of Elder Joseph R. Lambert, of Lamoni, Iowa.

“Dated at Defiance, Iowa, May 6, '98.

“D. H. BAYS.

“C. E. BUTTERWORTH.

“The reader will notice that the above agreement was to be approved or disapproved by Apostle Lambert, Elder Lambert, in order to satisfy himself whether it would be safe to accept the agreement or not, came to hear the debate held here. He evidently thought it unsafe, as toward the close of the discussion when the agreement was presented to him, he refused to meet Bro. Bays again on the same propositions, governed by the same rules.

“Elder Williams kept telling the audience that they were satisfied with the debate. Well, I guess they were satisfied. Got all they wanted of it. So well satisfied that they do not care to try it again elsewhere for either people to hear. Does this not show that they really feel defeated? And yet watch what they say through their papers.

“W. L. MELLINGER.”

—*Christian Index* for June 1, 1898.

“MONDAMIN DEBATE.”

Editor Index:—In your issue for June 1, appears an article under the above caption, and over the signature of W. L. Mellinger, concerning the late debate between Elder Bays, of the Church of Christ, and Elder Williams, of the Latter Day Saints. Will you kindly permit me to correct some of the false statements contained in said article.

1. Elder Mellinger says:—

“Elder Williams was assisted by Apostles Lambert and Wright [Wight] and a dozen other L. D. S. preachers of more or less prominence.”

The latter part of this statement is entirely false. Elder Williams was assisted but little except by *one man*, and no one dictated to him what course he should pursue, but simply offered suggestions and looked up some proof texts. But what is there in this charge, even if it were true? So far as we are concerned, the debate was not held for mastery, but, rather, to elicit truth and expose error. That which a religious system

does not contain, can no more be drawn out from it than blood can be extracted from a turnip.

2. Elder Mellinger says that “it is certain that they [the L. D. S.] felt defeat, as the following will show.” He then presents an article of agreement which was signed by D. H. Bays and C. E. Butterworth, at Defiance, Iowa, May 6, 1898, in which Elder Bays agrees to meet any representative man of the Latter Day Saints, in public debate, at Defiance, Iowa, on the same propositions which Elders Bays and Williams were about to discuss at Mondamin. The last paragraph reads as follows:—

“The above agreement is to be subject to the approval or disapproval of Elder Joseph R. Lambert, Lamoni, Iowa.”

Among other things Elder Mellinger presents the following remarks:—

“Elder Lambert, in order to satisfy himself whether it would be safe to accept the agreement or not, came to hear the debate held here. He evidently thought it unsafe, as toward the close of the discussion when the agreement was presented to him, he refused to meet Bro. Bays again on the same propositions, governed by the same rules.”

All this is presented as evidence that “it is certain” that the L. D. S. felt that they were defeated! Now, what are the facts in the case?

1. Elder Lambert expected and was prepared to attend the debate before he knew anything about said article of agreement, it being received only one day before he started to the debate.

2. The article of agreement was not presented to me *at all*, by Elder Bays or anyone else, at Mondamin, or any other place, except that a copy of it was sent to me by Elder C. E. Butterworth. I myself was the first to call Elder Bays' attention to the agreement entered into by him and Elder Butterworth. I went to his boarding place, and there, in his own room, Elder J. F. Mintun being present with me, (but Elder Mellinger not present,) we talked over the agreement with a view to arranging for the debate. I *did not* refuse to meet him on the same propositions debated at Mondamin, nor did I refuse to be governed by the same rules.

I approached Elder Bays the second time concerning this debate, at the close of the discussion, at Mondamin, but received no satisfaction from him more than a statement that he would see after awhile whether or not it would be practicable!

I am prepared to prove my statements to be true, but challenge the proof in support of the statements made by Elder Mellinger.

I hope, Mr. Editor, that you will be able to see that justice demands the publication of this reply; but should it be rejected, please return at my expense.

Yours for truth and right,

J. R. LAMBERT.

LAMONI, Iowa, June 15, 1898.

SHARON, Pa., July 16.

Editors Herald:—About the last of May I left the district on a mission which is seldom forgotten, for while the soldiers were me-

morializing their sleeping comrades I addressed the boys in blue, and encountered no embarrassment, as our present national complications furnished good and sprightly subject matter. Bro. James Moler made them also a very appropriate speech. The services were held in a Universalist church, to an overflowing crowd, and it seemed to me more like a Latter Day Saint meeting; for Bro. James West having charge of the services made all three in the stand Latter Day Saints. All seemed well pleased and the day passed away joyfully.

On the 4th of June we left for Wheeling, West Virginia, where we spent three weeks in making acquaintance with thirty or more newly made relatives. Before leaving for my district I baptized Bro. Kennedy's excellent wife, who was brought to the truth by the influence of her husband, who but a few months ago was brought to the truth.

Bro. M. T. Short will well remember the seemingly profitless meetings he held in the Pythian Castle in the very heart of the city, and how we all labored under considerable expense for ten days only to preach to empty chairs, except on the first two nights. It was the results of these meetings, conducted under discouragements, by which those two souls were brought to and now rejoice in the truth, having a satisfaction for which they longed. The meeting, which was to conclude the series was on Sunday evening. Bro. Short requested the writer to fill the appointment while he would fill the one in the church. In company with Bro. Ullom we started, but on reaching the Castle found no one to preach to. We waited until after eight o'clock, and still no one came, and concluding there would be no meeting, began to extinguish the lights, when we heard foot-steps which proved to be that of a young man looking for the “Mormon” meeting. Thinking we could do better by talking to him directly, we began to explain our faith, giving him the assurance we were not of the Utah stripe; giving him some tracts and an *Ensign*, he giving us the promise to come to our church three miles south. We started, and true to his promise we found him at the church, and ever since he has been one who could always be seen in his seat. Thus we see brethren that we might try at times without any seeming effect for good, but in the meantime a good seed may be planted in some honest heart that will subsequently grow and mature unto obedience.

We feel we have been amply paid if the effects of those meetings go no further, but feel they will not yet stop, as he has exerted an influence for others who may yet take hold, and who can tell where it will end? Brethren, let us take courage and do what little we can, under all circumstances, and resign all to God.

Our reunion will be held at Conneautville, Pennsylvania, the latter part of September, in Nature's green tabernacle. Further notice will be given in the *Herald*. Would like Brn. W. H. Kelley, R. Etzenhouser, and J. F. McDowell to be in attendance, if possible. An unusually good time is looked for, because of the natural loveliness of the location,

and above all with a branch which has existed for nearly fifteen years without an elder's court, and as far as trouble is concerned, would not know there was a branch; while there are branches, I am sorry to say, that are better known by the constant trouble among them than by good works. O may God help us to avoid such notoriety.

I inclose this letter from the editor of the *Church Advocate*, in reply to some questions.

Yours for truth,

F. J. EBELING.

HARRISBURG, Pa., July 8, 1898.

Dear Sir:—I will reply to your questions in the order in which you have asked them.

1. "When, where, and by whom was your church founded?"

Ans. We do not speak of "our church," nor of anyone having "founded" it. We profess to carry on the work of the apostles in building churches of God as founded by Jesus Christ. But in 1826-29 John Winebrenner and others began again the building of churches of God. So we call them. They are God's churches.

2. "What are your distinctive teachings?"

Ans. Apostolic Christianity as we understand it. Repentance, regeneration, conversion, justification, holiness of life, immersion, the Lord's supper, washing of the saints' feet, coöperation of churches under annual meetings called elderships. Presbyterian form of local church government, and no bishops.

3. "Have you any apostolic organization?"

Ans. We have regular church organizations, with elders and deacons. Pastors are included as teaching elders. Teaching elders and one ruling elder for each teaching elder, elected as delegated by the charge, constitute the Annual Eldership covering a State, half a State, etc.

4. "Do you accept members from other churches?" etc.

Ans. We receive anyone who comes to us either with a credible profession of faith in Jesus, or a certificate of good standing in an evangelical church. Baptism with us is not a condition of membership. While we teach immersion as the only scriptural baptism, we do not make it a condition of membership.

Yours very truly,

C. H. FORNEY.

LOOKING GLASS, Oregon, July 12.

Editors Herald:—Considerable is being said about coöperation, with a view to bettering the condition of our people financially. That something of the kind is needed there can be no doubt, but just what that something is cannot be so easily determined. There is no doubt in my mind as to the advisability and absolute necessity of coöperation, but there is a doubt as to our wisdom to so operate. Men have seen or dimly seen the advantages arising from a proper coöperation, and have used their wisdom time and time again, the result being sad failure. Such is written I think on every movement of the kind that time has given opportunity for development.

With such experiences before us what reason have we for supposing that we would be

successful? If the object is attainable the failure of others is due to a lack of wisdom or wrongdoing. Our success must then be based upon our supposed superior wisdom and integrity. The latter we trust we have. But does a glance at our business ventures of the past justify us in the belief that we are greatly blessed with wisdom in a business sense? Let all who are anxious for a move of this kind think calmly of this, and save regrets.

In my judgment in order for a move of this kind to be successful, the wisdom of God must be obtained. And that some such move is contemplated in the latter-day work, I am fully assured; but it is best to move with great care along these lines; in fact, to move only as we are directed. Mistakes of this character are hard to be borne.

But some will ask, "Are we not commanded to move out and not wait until commanded in all things?" Yes, not wait until commanded in all things, which implies in some things that we should wait and this contemplated move is one. The conditions that obtain to-day demand it. "If any man lack wisdom, let him ask of God." If a church lacks it, then as a church let us ask for it. Brethren, we need more God in the church and less man.

Man's wisdom is good as far as it goes, but it does not reach far enough. It prompted to build a vessel, a college, and other things, that time proves to be mistakes. Time and our purses are too short to make many more such moves; but now, as they are made, the proper thing to do is for all to step forward and with a helping hand remove their effects. If an individual can ask and obtain wisdom respecting important moves in life work, so should the church; especially a church that professes to be and is led by revelation.

As our Father directs in the spiritual affairs of the church, so will he in the temporal things. It is true we might, as has been suggested, experiment along these lines. We have and are passing through a college experience just now that is not pleasant nor profitable; and the end is not yet.

Daily I am made to see the absolute necessity of more divinity and less humanity in this work.

In my judgment all important financial church movements should be under the control and direction of the Bishopric, and it under the control and direction of the First Presidency and Twelve, and they move as directed by the Lord. Our people, unaided by wisdom from above, have no more business sagacity than other people, and sometimes I fear not as much. God's people never were good financiers, only when they obeyed the law of tithing. Such is largely true of them to-day. No, brethren, if I had millions I would not put a cent into any such schemes as have been outlined in the *Herald*, unless I wanted to lose it. Such should originate at the head. The plan for uniting this people financially has not been fully given, not much more than an intimation that such will be, and to rush into the matter blindly will surely result in loss and disappointment. In order for such to be successful, men of means

must take hold of it, which they will not do, until the way is more clear. Of course moneyed men of the church could unite their capital and profit by it, as those of the world do, but would be obliged to follow the same lines that others do, which would result in their own exclusive profit.

Another fact must be borne in mind, that the poor man's struggle is largely because he is obliged to pay enormous tribute to all the great monopolies, syndicates, and trusts, of the day; and they cannot be escaped to any considerable extent. Upon all the numerous articles of commerce they levy a tax, and we must pay it as long as we use them.

It may be said that the move now being discussed is not a church act. In a sense it is not, but it is a move in the church, and if resting alone on man's wisdom, would meet the same fate as others carried forward by their wisdom. If this is not a church movement, is it not time that the church did move in these matters? I think so.

Yours, desiring the prosperity and well-being of Zion,
HIRAM L. HOLT.

SWEETWATER, Texas, July 19.

Editors Herald:—After doing some mission work in company with Bro. Sheppard, in San Antonio, and in Bandera County, agreeable to arrangements with Bro. Sheppard, I started on the 5th inst. enroute to this country to do mission work. On arriving at Bal-langer by railway, over three hundred miles travel, I found Bro. F. M. Oldham awaiting my arrival, although it was the hour of midnight. He and his good wife, Sr. Oldham, had come by wagon a distance of thirty-five miles to take me to their home near Guion. Soon the following morning we were off for our destination, with good team and plenty of prairie dogs to cheer us on the way. Arriving about sunset we found the good daughter preparing refreshments.

We commenced preaching the next day and after preaching six times we closed with the baptism of four as nice young people as can be found in Taylor County; three young men and one young lady, ages from sixteen to twenty-two.

I shall go in a short time to Bro. J. G. Emons', near Abilene, and preach a week, then back to Guion. In both places several are investigating, and we have reason to believe they are near the kingdom.

It is easy to preach where we find a few saints that have made a good record. If it were so everywhere our labors would be crowned with better success. I feel more confident of success to labor where we have never before been heard of than in a place where some one or more has made a bad record.

Yours for the truth,

L. L. WIGHT.

ADIN, Modoc Co., Cal.

Editors Herald:—The writer reached his field of labor May 28 and entered upon active missionary life the following day, preaching to the San Francisco saints morning and evening. Have labored in Sonoma, Amador, and Placer counties since then. Have had the pleasure of meeting some of

the warmest-hearted saints out here that it has ever been my good fortune to meet, but here as elsewhere the church is "like unto a net that is cast into the sea." There is nothing, to my mind, so encouraging to a missionary as to go into a place where the members of the church are living their religion and showing by their every-day walk in life that they are worthy of the name of saint.

While there are many things in California to discourage, yet there are so many things to encourage us that we feel sure of the ultimate success of the work out here. The saints inquire for Bro. R. J. Parker and speak very highly of his labors as well as the labor of many others. It fills my heart with joy to hear our ministry spoken of in such high terms by both those in and out of the church.

I preached four times at a point ten miles west of Fulton, the nearest Latter Day Saints. Had splendid interest, but it was too dark for the people to venture out on the narrow mountain roads at night, so decided to wait until we could have a good moon before commencing a protracted effort. Unless signs fail there will be quite an ingathering there. In fact there were two ready for baptism, but there were good reasons for delay.

After a stage ride of one hundred and twenty-seven miles over the mountains, occupying thirty hours of continuous misery, we had the pleasure of grasping the hand of Bro. A. C. Barmore with whom we will labor for the present at least. We expect to remain in this part of California for sixty days or more. There are very few saints in this part of the State and we need the prayers of the saints that we may be directed in our labors.

My permanent address is, No. 3010 Sixteenth Street, San Francisco, California.

Yours in bonds,

FRED. B. BLAIR.

CARSON CITY, Nev., July 10.

Editors Herald:—Please state to your readers that we arrived here without accident and are now anxious to get to work. Would be glad to correspond with or assist anyone of the local force within the State, or to hear of new openings, where we may erect our standard.

Brethren, will you please advise me of the necessities of the mission, and greatly oblige,
Yours in bonds,

T. W. CHATBURN.

GRINNELL, Iowa, July 16.

Editors Herald:—On last Sunday I baptized Mrs. Nancy Wall. She belonged to the Salvation Army four years, and was counted one of their best members; but when she heard the gospel in its fullness, she was no longer satisfied where she was, but wanted me to baptize her. The Lord truly led her in a mysterious way to see the light. She is well versed in the Scriptures, and is teaching the truth to others, and will do a good work.

I am told that a man is also about ready to obey here. Let the good work go on.

In hope,

J. S. ROTH.

ESCANABA, Mich., July 27.

Editors Herald:—I came here yesterday, hoping to open up the work in the upper peninsula of Michigan, and spend two or three months, and preach and baptize and establish the work of the last days.

I do not see why we cannot get people to believe the gospel here as well as in other places; although there are many Catholics here, who do not accept the gospel as readily as the Protestants do, as a rule, yet I believe we should open up in new places and get men and women in the work, and put in men to look after them as the Lord may direct, and thus spread the good news.

If there are any who read this and know of any members or friends who may wish to hear, I would be glad to have their name and post office address, so I might visit them if on or near where I may be. I may be addressed at Escanaba, Michigan, for the present.

On my way up I stopped off at Boyne City; spent a week in and around there, taking part in their two-days' meetings, and we enjoyed ourselves well. One more was baptized and the saints were encouraged and built up.

Bro. C. G. Lewis who resides there, and who not having much on hand to do just now, came here with me. May we have the prayers of all that we may have success.

J. J. CORNISH.

ISACA, Texas, July 21.

Editors Herald:—We had a very fine conference at Shawnee branch, Red River County; large attendance, good behavior. The saints are gaining prestige in Red River County and Northeastern Texas; many openings for preaching.

I am now on my way to Collin County, to open up the work, in company with Bro. R. T. Jones. I will begin meetings near Farmerville, Texas, July 23. Will do all I can to plant the work in Collin County. We had Bro. Earl D. Bailey, J. W. Kent, J. W. Jackson, and E. A. Erwin with us and assisted nicely in preaching during conference; one baptized.

Bro. J. W. Kent is doing a good work in Bowie County, Texas, baptizing quite a number recently. His labors should be highly appreciated.

In bonds,

J. D. ERWIN.

INDEPENDENCE, MO., July 12.

Editors Herald:—Souvenirs and sacrifices are uppermost in our thought at present. We have just said "good bye" to Mrs. E. Smith, of St. Marys, Canada, who, in company with a friend from K. C., came to see the L. D. S. church and Temple Lot. Mrs. Smith informed us on looking at "the President's picture," among others in the *Ensign* group, that she had been introduced to him while at a conference in her city, upon which occasion "ye editor" remarked that he was always highly pleased to make the acquaintance of "the Smiths," and that he felt always to give them "a hearty handshake."

We are related to the Smiths. That need not be generally known, as we have suffered

already too "hearty handshaking" with some of the hard-handed good saints. Of course the Smiths are all related, and there are thirty-two columns of them in New York's new directory alone, John Smith getting there one hundred and ninety-five times.

A short time ago Elder Jonathan Golden Kimball, a seventy, of Salt Lake City, with his wife and ten-year-old son, J. Golden Kimball, also made "the temple" as they called the saints' church, and the Temple Lot, a flying visit. Mr. Kimball was evidently much pleased to inform us that he was a son of the late Heber C. Kimball, and we were impressed favorably by his courteous and gentlemanly appearance. Mrs. Kimball also, like all the lady visitors from that section of the country, gave evidence of refinement and good taste in plainness, yet beauty, of attire. The Brighamites always seem much pleased to receive any of our literature.

A considerable proportion of our visitors hail from Salt Lake City or vicinity, excepting of course in time of our conferences, and invariably they aver their intention of coming again, sometime, to help build the temple. They never think of departing without going across Electric Avenue to gather a few leaves, a twig, and a pebble or two, to carry home as souvenirs. The latter have nearly all disappeared from the "T. L." since the janitor of the star-special-police order has prohibited throwing of stones from the street onto or near the church premises, and hence other kinds of mementos are now in vogue. This collecting and dispensing of souvenirs may, in the future, judging from present indications, involve grave responsibilities; and sometimes even now demand a stern declaration of one's rights as the guardian of church property.

A certain lady visitor on one occasion, after very pleasantly introducing herself and friend, seemed delighted at the thought of taking home with her a sprig of soft maple and a nice cluster of box elder pods, which she had gathered over in the Temple Lot, also one of the before mentioned little stones; but as the party entertained and entertaining became better acquainted, the subject of souvenirs presented itself more vividly, and the visitor could not banish it from her thoughts. Finally after a vigorous optical application to all parts of the church, could we not present her with "the key of the church," she said, or, at all hazards, the gilt-edged "Saints' Harp, on the organ yonder" as a souvenir to show Elder So-and-so when she should return home! ("So-and-so" wasn't his name, however.) "He would be so delighted!" and "O," she "must have one or the other!"

We found just then we were in need of the services of a strategy board, and after the exercise of much diplomacy we compromised by graciously presenting both the ladies with two, each, of our nice three-toned amateur conference concert cards, and a good sized package of literature. We have stacks of both on hand. We will be happy to supply all applicants for the same and elders' photo cards with epitome would be excellent as souvenirs for visitors.

As to the Utah elders, one feels better after their kindly visit not to have entered into an extended converse on church matters, for the reason that their determined method of adhering to well-proven falsities precludes all hope of convincing them of their wrong position. So silence on church topics, creeds, and historical facts proves always, so far as Utah Mormonism and the doctrine proclaimed by us are concerned, to be golden. "True, 'tis pity; pity 'tis, 'tis true."

One hardly knows how it is in other branches, but here there are so many avenues open for active and well-directed outlay of means that it requires tact, economy, and resources in order to meet all demands, and thus a duty be fulfilled. To pay one's tithing, or to give a freewill offering from time to time, is well-nigh imperative. Then, after necessary home expenditures, out of the not infrequent meager income, there is the bi-monthly oblation and the occasional mite for the poor fund, which perhaps a membership in the "Willing Workers" or "Sisters Aid" or "Hawthorne" calls for a repetition of our kindly endeavor; and then again, come troop-ing along calls for "the Old Folks' Home", "the Colledge", our own "little church around the corner", the cute little "assessments" and "dues" and "fees" with a "district tent" fund under rush orders, and last, though not least, the modest appeal of the "Army Relief Society" in behalf of Co. F., 3d Reg. Mo. Vol., advancing in the rear.

A canvassing committee of two sisters, Mrs. M. Blatt and another, reported to the "Executive" (at a meeting of ladies selected from all the churches here held recently in the vestry of the Presbyterian church) that they had raised about seven dollars, collected several bundles of soft linen, and had effected the making, by a few of "the sisters," of quite a large number of flannel bandages, received their hearty thanks and approval of work done.

The following named, of our brethren, have gone forward: Sergeant Henry Blatt, Lawne Layton, James Hayward, Jerome Page (Artificer), Thomas D. Hamilton, Foster Vickery, Frank Vickery, John Bozarth, Ezra Ferdon, Cedric Dickinson.

Some of the sisters have expressed a willingness to continue the good work in behalf of the soldiers, wherever they may be located, whether in camp or at the front, and the Literary Exchange is also aiding by sending the boys good, wholesome reading matter, such as one may find in the *Herald*, *Ensign*, and *Autumn Leaves*. To meet all these requirements means *sacrifice* no doubt; but we may be thankful that it has not fallen to our lot to be wholly unmindful of our obligations, or to be like the famous looker-on who boasted that he had belonged to the church all his life and it had "never cost him a cent!"

"Something to manifest our love
For man: this gives us power:
Beyond all words, *deeds* prove our love
To be life's noblest dower."

T. J. W.

PIPE CREEK, Texas, July 20.

Editors Herald:—Bro. T. J. Sheppard is among us and is doing what he can to get the

work here on the move. The work has been at a standstill for the last twelve months until Bro. Sheppard arrived. We have had but very little preaching. I think Bro. Sheppard is the right man in the right place, and believe new and stronger efforts will be put forth than ever before in these parts. This is a large field, and our missionary force too few.

Bro. Curtis is in very poor health. He has been able to do but little preaching for a long time. Our district conference will convene at Pipe Creek, August 12. We expect Bro. I. P. Baggerly with us at that time.

Your brother,

FRANK HODGES.

Conference Minutes.

NORTHWESTERN KANSAS.

Conference met at Elmira branch, May 28; L. F. Johnson presiding, Ella Landers clerk. Elders reporting: W. S. Pender, L. F. Johnson, T. E. Thompson, J. F. McClure, Henry Hart, W. Landers, V. F. Rogers, J. S. Goble; Priest, W. Mannering. Branches reporting: Rural Dale, Goshen, Blue Rapids, Elmira, Homestead, Solomon River. Blue Rapids branch sent invitation for next conference and reunion to meet with them. Elmira Sunday school decided to dispense with usual school hour on Sunday 29th; there not being business to occupy the afternoon, it was voted to have preaching service. Preaching by W. Mannering, J. F. McClure, W. S. Pender, and L. F. Johnson. There was a prayer and sacrament meeting with good interest. Adjourned to time and place selected by Reunion Committee.

Sunday School Associations.

CLINTON.

Sunday school convention held at Coal Hill, Missouri, June 3. Opening exercises by D. C. White, after which Ella Miller, superintendent, took charge, Mina Kearney assistant, S. M. Andes secretary, S. M. Kearney assistant. Eleven schools in district; East Nevada and Clinton are discontinued. At January conference Bro. Andes was chosen secretary, he served well; but owing to poor health and much business to attend to he resigned, Sr. Phipps being elected. Schools generally report a good interest. Superintendent had previously sent a study of books of the Bible to the superintendent of each school. Examination at convention showed that the schools had done well in this study, Veve taking the lead. Schools reporting: Veve 57, Rural Home 14, East Nevada 8, Walker 19, Wheatland 23, Coal Hill 62, Temple 21, Rich Hill 38, Eldorado 20. A vote of thanks was extended superintendent for her work and interest in the schools. Questions discussed: 1. How to get children interested whose parents belong to the church but do not attend Sunday school. Opened by Mina Kearney, followed by Brn. McElwaine and Beebe. 2. Should rewards or prizes be given

in Sunday school? Led by Sr. Phipps, followed by Bro. Welsh. Institute work led by Sr. Miller. A vote of thanks was extended Bro. Andes for his services. A collection was taken, which, added to what we had, reimbursed Sr. Miller in full, leaving ten cents in treasury. Music led by D. C. White's daughter presiding at the organ, was very good. A paper of much interest, edited by Srs. Kearney and Ida Keck, with Bro. S. Andes was postponed till next convention for lack of time. An entertainment was held in the evening. Adjourned to Veve chapel, November 26.

CONVENTION NOTICES.

Northwest Kansas district Sunday school association will convene at Blue Rapids, August 24, the reunion committee have given the day to us; and there will be social service and business meeting. District officers are to be elected. All schools in the district are requested to send reports, and all interested in this work are invited to come prepared to take part in exercises of the day.

W. LANDERS, Supt.

Miscellaneous Department.

WILLIAMS-BAYS DEBATE.—NO. 12.

May 23.—ELDER BAYS' SECOND SPEECH.

Elder Williams said I preached a Latter Day Saint sermon, just because I preached the Bible. But they don't always preach the Bible. I have succeeded in showing that all dispensations point to a single dispensation—to a thing of importance. He admits that I am justified in claiming that Christ gave a perfect law, but he argues that the New Testament rule is not sufficient to save. The New Testament provisions did save, and hence will save to-day.

The paschal feast was a representation of the offering of Christ. Peter says Jesus was a lamb slain from the foundation of the world. He was slain on the 14th of the month in the evening. (See John 19: 14; Matt. 27: 46. The Jewish feast was kept all through the Mosaic dispensation, and till Christ came. They waved a sheaf as an offering to the Lord. This was a shadow of the substance. Christ lay in the tomb on Saturday, and rose on the 16th of the month. Then there was a feast of firstfruits. Jesus was the firstfruits of them that slept. The feast of Pentecost was fifty days from the firstfruit feast. Fifty days after the resurrection the Holy Ghost was sent. The death, burial, and resurrection with associated events had been shown in shadows.

Romans 8: 1, 2 speaks of the law of sin which was the law of Moses, contrasted with the law of life. He makes this further contrast in Hebrews 8: 6; 7: 18, 19; 10: 1, 14. Law of Moses imperfect, law of life perfect, and makes all the comers thereunto perfect. Those who obey a perfect law will be made perfect. A new covenant was established through Christ; if the old had have been sufficient then there would have been no need of the new. He asks, How was Abra-

ham saved? They had a gospel then. (Gal. 3: 8.) The Israelites had the gospel preached to them (Heb. 4: 2), but it was not profitable, not being mixed with faith in them that heard it. What was that gospel? He would say it was the same as Peter preached. They declare this. The Inspired Translation says that there was a church in the days of Adam and that Adam was baptized into it. The gospel is good news. What was the gospel to Abraham? It was, "In thee and in thy seed shall all the kindreds of the earth be blessed." This covenant was renewed in Isaac and Jacob. They had that gospel. To be blessed is good news. The patriarchal period pointed to Christ. Faith in God was accounted to Abraham for righteousness. He was saved by righteousness. The prospect of the coming Christ was good news to Abraham. Israel in bondage expected a Redeemer, because the fathers had said the land of Canaan should be theirs. When Moses went down they were looking for him.

The reason Abraham, Noah, and Moses were saved was because they believed. Believing God will save man in any age of the world. Noah believed God and was moved to obey him, and prepared an ark, through which means he was saved, and he became an heir of salvation. Moses believed God and was saved. The gospel was preached in Moses' time. Let us see how. They came to the Red Sea. Pharaoh repented that he had let them go, and followed them for the purpose of taking them back into Egypt. Moses said, "Stand still and see the salvation of God." They were redeemed from bondage and death. Jesus was before them and after them; in the night like a pillar of fire, in the day as a cloud. They drank of that rock that followed them, and that rock was Christ. They were famishing for water in the wilderness, and complained. They were thirsty, perishing. Moses said, See salvation. A great rock in the wilderness. He smote the rock and waters gushed out, and Israel was saved. The rock represents Christ. Israelites understood this was Christ. Moses said, "A prophet shall the Lord your God raise up." They were saved by obedience to God's law.

Jeremiah 31:31 presents a prophecy which had a fulfillment as shown in Hebrews 8:6-9. This was the establishment of the Christ. Hebrews 1:1, 2 says God had formerly spoken by prophets, but now he has spoken by his Son. This is the difference; no longer the law and prophets, but Christ. (See Ephesians 1:9, 10; 1 Peter 1:18-22.) Jesus came and established the covenant of life. When I preached for the Latter Day Saints I said Isaiah 24:5 pointed to the gospel covenant. Matthew 24:14 refers to the gospel of the kingdom, and Revelations 14:6, 7 to the everlasting gospel because of being an everlasting kingdom.

Bro. Williams will say an angel will come to the earth with the everlasting gospel. An angel is a messenger, but he will argue that the gospel is not perfect without something supplementing it. He may say he has been sent to carry the everlasting gospel. Everlasting gospel will save men without any-

thing supplementing it. In John 17:16-21 Jesus prays for his disciples that they might be sanctified by the word.

ELDER WILLIAMS' SECOND SPEECH.

Bays seems to be spending so much time at the Red Sea. It reminds me of a story. A man in offering prayer at the family altar prayed very long, and in his prayer recounted the incidents in the world's history from creation. He had a boy who got very tired during these long prayers. At one time while prayer was being offered the boy went to sleep. He was disturbed and wakening found his father in his prayer referring to the circumstances which happened at the Red Sea. So he concluded he could again resume his nap with safety and take another sleep before the father came to the conclusion. How much has Bays offered, to prove that the Bible is sufficient to-day for the government and salvation of his people? They did not have the Bible in the days of Moses. If the Bible had existed before Christ and was sufficient then he might have made a point. There is power in the gospel. Moses had power with him, and when he said "see the salvation," that power was exercised and Israel was saved from the elements.

I have some questions concerning the Bible. Are all the revelations of God in the Bible? Is the Bible a revelation from God? Does the stamp of divine approval rest upon the Bible?

That there are grand truths in the Bible does not exclude the acceptance of truths now revealed, nor preclude the possibility of God speaking now. God does nothing unnecessarily. We have not what the Apostles had. We have not all Christ said. (See John 21:25.) Did he say foolish things? He did not instruct anyone to write what he did say. They had the Comforter to open up the avenue of truth and bring to their recollection things past. The proposition chains my opponent hand and foot. We have not in the Bible all the apostles said. He said perfect law will save all who are obedient to it. I acquiesce with that. Romans 1:16 says the gospel is the power of God unto salvation. He says Abraham had the gospel, but it was different from the one in the New Testament times. There is but one gospel. (Gal. 1:8-12.) Galatians 3:8 says Abraham had the gospel. If Abraham had enough to save, why the need of any more than he had? He contends there were different gospels in different dispensations. I contend that there was and is but one gospel.

He has not proved that all principles of truth and power of God are in the King James' Translation. Will mere abstract faith save? All must be adhered to. What attended the gospel in Abraham's, Noah's, Moses', Christ's, and Paul's times? Present revelation. That is a nail in our argument to be pulled up at his option. Hebrews 1:1, 2 says God spake; he spake by his Son. Hebrews 2:1-4 says that "God also [not man] bearing witness" to the great salvation.

He refers to Jeremiah 31:31 and says this great salvation was fulfilled in Hebrews 8:6-9, and 1 Peter 1:18-20.

He also refers to Isaiah 24:5. It says they

have broken the everlasting covenant. This would necessitate a restoration. If a contract is broken, another will be drawn up. Have to have authoritative witness to it. Matthew 24:14 speaks of the gospel being restored, but what is the gospel? 1 Thessalonians 1:5 says it is "not in word only"—not the Bible only—but in "power," etc. Revelation 14:6, 7 says an angel, a heavenly messenger, was to fly, where? "In the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth." Do angels hold meetings and do preaching on earth? The gospel was to be delivered to men to preach. Would it not seem folly to bring something that was already here? No one can take up the Bible and find the gospel.

God is unchangeable. Revelation always has been. Ancients had enough for them, but we must have the Spirit to understand it. Must have revelation to call men to administer the word. Christ did nothing without revelation. Every constitution has men to administer it. Those making the constitution must appoint those to administer it. Where in the Bible is contained the provision for marriage?

Amos 3:7 says, "Surely the Lord God doeth nothing, but he revealeth his secrets to his servants the prophets." The antithesis of this is, If God is doing something, he must reveal himself to his servants the prophets. Malachi 3:6 says, "For I am the Lord, I change not." Proverbs 29:13 says, "Where there is no vision, the people perish." Matthew 16:16-18 says that Jesus Christ is the builder of the church. The fact that he was the Christ was revealed to Peter, and John 17:3 says that "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 7:16, 17 tells us how we may know the gospel by doing God's will. 1 Corinthians 12:3 tells how we can know that Jesus is the Lord. Man to be saved must know that Jesus is the Christ, hence must have the Holy Ghost. This is another nail driven in a sure place.

Philippians 3:15 says "if ye be otherwise minded, God shall reveal even this unto you." Acts 2:17, 18 records Peter as saying, "This is that [Spirit of God] which was spoken" that should be in the "last days;" and when it was given "your sons and your daughters shall prophesy." Was this fulfilled wholly on Pentecost? Did old men go to sleep and dream dreams? It was partially fulfilled in that the same Spirit was enjoyed. Other parts were not fulfilled. Malachi 4:5, 6 says that Elijah the prophet is to come and turn the hearts of the fathers to the children, etc., before that great and dreadful day of the Lord.

Revelation 11:1-12 speaks of two prophets to prophecy in Jerusalem. The New Testament church enjoyed the Spirit of revelation. Any man in any age of the world dissociated from present revelation cannot know God, cannot be saved. When he can point to one passage that says the gospel is to be preached without present revelation, then he has made a great point.

May 24.—ELDER BAYS' FIRST SPEECH.

We come this evening with some warmth

to contend with to discuss the issues. He quotes Amos 3:7 and argues from that that God always will reveal himself. The statement proves only that when God does something he reveals himself. From Noah to Abraham there was not a word from God, neither was there from Malachi to Christ. When God has anything to reveal he uses prophets.

He quotes Malachi 3:6 and assumes that God always does the same thing, hence always reveals himself. Jacob had become corrupt and since God had promised to save them he uses this language, assuring them that he had not forgotten his promise to them. That's all that means.

Has Elder Williams shown the scripture that says when God will reveal his will? He has not. He read Acts 2:16-18 and asks whether it was all fulfilled. Peter does not say it was all fulfilled. He says "This is that" (Spirit) promised on Pentecost. No matter whether old men dreamed or not. That is not in the question. He asks me to show when the gospel was preached without revelation. I will show that. He wants me to show from the Bible the duties of the officers of the church. The very name of the office asserts the duties attached: Evangelist to evangelize; pastor, to feed the flock; so also elder; Bishops, to oversee. He asks, "Does the stamp of divine approval rest upon the Bible?" This is an argument against the Bible. I did not think he was an infidel. No, he is not an infidel, he is only a quibbler.

He asks "Is the gospel the Bible?" That is not the question. The question is, "Does the Bible contain the gospel?" The Bible contains good news, and that is what the gospel is.

He has tried to define my duties, and says I must show that the Bible is from God. This is infidel tactics. Am I to establish the truth of the Bible? This is a mere dodge of the issue.

He wants me to show the chapter and verse that says God does not reveal his will. That is the very thing he is affirming. This is dodge number three. It is strange logic to say the least. The Jews did not receive revelation for four hundred years, and yet when Christ came he did not say "Prove that God does not reveal himself." He gave proof of the revelations he came to deliver. Those who claim that revelations are given in this age should give us the same proof, but they can't do it, for there are lame, halt, etc., among them all over the land.

He refers to Ecclesiastes 3:14, 15 and lays down as the basic idea that God always reveals himself, and argues that God will do the same thing right along. He then quotes Malachi 3:6 again. Does that mean that if he gives a law he does not change? There were laws given in the patriarchal and Mosaic ages, but was not the law changed in the Christian dispensation? He then quotes Hebrews 13:8. Who questions that? But that does not prove that Christ must continue to reveal himself. He then refers to Hebrews 1:11, 12. All that means is that God don't change. James 1:17 is only given to establish one point and that is the immuta-

bility of God. But that does not prove that the Bible does not contain sufficient for the government and salvation of God's people in all ages of the world.

He quotes 1 Corinthians 2:9, 11 and argues that no one can understand the word of God without the Spirit, but he further argues that the Spirit is received by the laying on of hands, then how can sinners understand the word? How can you convert a sinner without he receives an understanding of the word? Such ideas are all folly, very weak. The brain is the intellectual force that entitles man to understand. The idea is that man cannot comprehend God, but the Spirit of God can; but the things of God have been given so plain that a wayfaring man could understand them.

He argues that revelation is necessary to call men into the ministry, and quotes 1 Corinthians 7:17. Read verse 14 and you will learn that that passage refers to the marital relationship.

John 12:49; 5:30 have no bearing on the proposition. The primal thought is, God has a law. That God has called some of his ministry by direct revelation is not denied, but it is not the rule. Show where the Bible records such a rule; show such a rule, Bro. Williams, or yield. I will show that men did minister for God without being called by revelation. Aaron and his sons were called through Moses, but after that there was no more direct call. It was settled by law. No need of revelation under the law.

In 2 Timothy 2:1, 2 is a rule by which to call the ministry. Acts 20:27 shows that Paul had declared the whole counsel of God, and it is all in the Bible. James says in 1:22, 25 that the perfect law of liberty had been given. In 2 Peter 1:3 it says that God had given all things that pertain unto life and godliness. This was revealed in the gospel. He says there is not enough in the Bible for life and godliness, while Peter says there is.

Romans 1:16, and 1 Thessalonians 1:5 have been referred to. There was no gospel than that taught in the New Testament. He says: "Where are the duties of the officers?" I refer him to apostolic authority. Presidency and Priesthood gives the class of officers in the church and defines their duties.

ELDER WILLIAMS' FIRST SPEECH.

I will lump up the argument of the opposition. He says I am using infidel dodges. I refer to the canonizing of the Bible. I did not question the truths found in these books. I ask again, "Does the Bible contain all truth?" The Roman Catholics canonized the book of the Bible. The Bible contains a record of God's word. The word itself is different from the record of it. The word of God existed before the Bible. We cannot destroy the word of God, nor bind it between two covers. He is dodging the issue entirely. He is assuming that which he should affirm: Is the canon of Scripture full? The word "Bible" came into existence after the word of God was revealed. When canonizing the books now in the Bible they at first left out Revelation, and Hebrews, and were wrangling a long time before they decided.

Hebrews 11:3 says the worlds were framed by the word of God, not by the Bible. The word of God is one thing, the Bible quite another thing. The Bible contains a record of God's word, and it also contains the words of men.

The Bible does not contain all the apostles had. 1 Corinthians 5:9 refers to an epistle of Paul's to the Corinthians not in the Bible. Colossians 4:16 refers to an epistle to the Laodiceans which the Colossians were enjoined to read. Where is the epistle to the Ephesians spoken of in Ephesians 3:3, and the epistle of Jude where he wrote about the common salvation? These are not in the Bible. Numerous books are mentioned in the Old Testament not in the Bible.

Luke 16:16 says the law and the prophets were until John, but the gospel includes prophets also, for John and Peter were prophets. We are referred to Revelation 22:18, 19 as an evidence against revelations now. Does that passage refer to the Bible? The Book of Revelation was not in the Bible at first; then the revelation was written before the General Epistles were written by John.

Acts 20:27 says that Paul declared the whole counsel of God, but if this be construed to mean that there should be nothing given after that, what becomes of Paul's epistles written after that? Paul had given all the counsel of God thus far, but God will add line upon line, precept upon precept, as the prophet says. James 1:25, 27 could not refer to the Bible as the perfect law of liberty because the Bible was not in existence.

I now present something of authority. It is Bays' letter of resignation. In it he says:—

"There is no evidence that the books of the Bible were written by inspiration. I reject the claims of the divine inspiration of the Bible. The genealogies of Jesus in Matthew and Luke are contradictory. Both say that Jesus was the son of Joseph. I am forced to reject the miraculous conception."

I do not question his honor in coming to these conclusions, but I question his opinion. How has he been able to change his mind without a revelation? or does he believe the same now while trying to affirm this proposition? He says he receives that which seems to be the most reasonable, and claims that the immaculate conception is contrary to science, hence argues that Jesus is not the spiritual Son of God, but argues that he had a natural father, and that because the natural mind cannot grasp the truths of God. Here is a contradiction of the statements found in the Bible. Who is to settle it? Also Bays speaks against Bays. James 1:5-8 promises wisdom to all who ask of God. Bays would say that this only referred to New Testament times. If any ask in faith, wisdom is promised, in all ages of the world.

Acts 17:22-28 shows that all nations were created that they might find God. Matthew 11:27 tells how one can find out God, and John 17:3 says to know God is life eternal. No one can know except by revelation. Matthew 7:7, 8 presents the broad promise that all who ask will receive, those who seek

will find, etc., and Acts 10: 34 evidences that God is no respecter of persons, but will grant the heart's desire in righteousness. Revelation 19: 10 says the testimony of Jesus is the spirit of prophecy. 1 Corinthians 12: 3 says that no man can know that Jesus is the Lord but by the Holy Ghost.

John 4: 26; 15: 26, 16: 13, 14 give evidence that Jesus promised to reveal himself. 1 Corinthians 14: 1-9 advises one to desire to prophesy. In Jeremiah 31: 10 God speaks of himself as a shepherd. A shepherd is constantly speaking to the flock, and the sheep know his voice, says Jesus in John 10. Ezekiel 20: 33-36 says that the Lord will plead with his people when he gathers them back to the land of Israel. Isaiah 65: 24 speaks of a future time when "before they call I will answer." Thus these prophecies show continued revelation. Ephesians 1: 9, 10 refers to the dispensation when all will be gathered in one even in Christ.

Find one man that rejected present revelation and was saved. Find one man who believed in present revelation and complied with it who was lost. In John 9: 29 is the history of a people in Christ's day who argued, "We have enough revelation; we have enough Bible."

Is it consistent with the nature of God to give light to some and leave others in darkness? My opponent argues that if you want spiritual light all you need to do is to read what others received, and be filled. God is no respecter of persons, and has promised to give wisdom to any who would ask him, whether he be potentate or serf. God divideth his blessings to all. The most humble person will receive light. Bays argues that if man lacks wisdom he could not receive. He has closed the padlock on Heaven's sunlight. He argues that sunlight was created for Peter and Paul, but now we must be satisfied by reading about what they enjoyed. He has not answered my questions about marriage, the Lord's supper, or the first day of the week. "Presidency and Priesthood" is not the Bible.

ELDER BAYS' SECOND SPEECH.

The first day is clearly set forth in the Bible as the Lord's day. My position is that the Bible is not plenary inspired. The Bible does not claim for itself that it is divinely worded. No book in the Bible was written by inspiration. The Bible does not claim this. Parts of it were dictated by inspiration, but the whole of it is not inspired.

I have my views about the immaculate conception of Jesus. There is a discrepancy in the history, and this is proof against the plenary inspiration of the Bible. Matthew and Luke differ in their account, but both say he was the seed of Joseph. If he was of the seed of Joseph, he could not be the seed of David. I am not out of the fog yet upon this point. The brother should have a revelation and clear up this matter. If Williams has a revelation he should give it. I will thank him for it. Salvation does not depend upon that item. I believe that Jesus is the Son of God, whether the literal seed or not. Man cannot comprehend God. I cannot comprehend God. Probably these people can do

some good that way. I have not said what I am ashamed of. I stand in good company. Some of the most learned of this age stand just where I do.

I have showed that man was called to ministry without revelation. 2 Timothy 2: 1, 2, 15, 21, says faithful men were to teach the gospel, rightly dividing the word of truth, and would be prepared unto every good work. 2 Timothy 3: 16, 17 says all scripture is profitable. The work of the ministry is a part of the scriptural teaching. Titus 1: 5 instructs to ordain elders in every church. The duty of an elder is to feed the flock. The elder's duty is defined by the Latter Day Saints in Doctrine and Covenants. If they are right, then an elder's duty is presented, and where is the need of revelation? How do Latter Day Saints choose by revelation? they make a motion, it is voted upon, and if carried they lay hands upon the person to ordain him. That is the way men are called in that church. Let Williams point to the revelations by which he was called, or close his lips.

Here is one instance where a man was called to the ministry without revelation. Matthias was called without revelation. No revelation in the book. This is a fact. Acts 1: 22 shows the qualifications. They appointed two; that is, the apostles did, and voted. Did God choose? They gave their lots. No revelation. Matthias was called by votes just as Williams was called. It was just a matter of business, and it fell to the lot of Matthias. Here then is one instance where one was called without revelation. Acts 6: 2-5 speaks of the calling of seven men as deacons. They were filled with the Holy Ghost. Every minister was filled with the Spirit. Does it read that God will reveal who should be chosen? No. It says, "They chose seven." The church chose their own ministers. Philip and Stephen were renowned ministers, and neither were called by revelation. I demand the revelation calling these men. John Mark, Titus, and others were ministers and they were not called by revelation. So you see his argument falls flat. He must show that a law exists for calling men by revelation. Some were called that way we admit, but no rule exists. It can't be shown. I have pulled the last nail driven by the little Mormon hammer; you heard them snap when they came out.

The Christian system possesses power of self-perpetuation. The Mosaic did, the Christian should. James says we have the perfect law of liberty, and Peter says we have all things that pertain to life and godliness. Romans 1: 16 says the gospel is the power of God unto salvation. Remember what I say.

I have shown that God so loved the world that he-gave his Son. (John 3: 16.) Church must have means of self-perpetuation. This is a present truth. If not, all other churches must have perished that existed before Joseph Smith.

Galatians 1: 8, 9; Ephesians 1: 9, 10 refer to what was established by Christ, which was the everlasting gospel. (See Isa. 24; Matt. 24; Rev. 14: 6.) This covenant was broken

(Jer. 31: 31), but if it had been abrogated it could not be considered everlasting. Hebrews 1: 1, 2 shows that the covenant was to continue in force. There was no need of a restoration by revelation. That which has been in continuous existence cannot be restored. The gospel covenant is perfect; it is God's word by which we are to be sanctified. John 17: 16, 17; Acts 20: 27 say the whole counsel of God had been given. That perfect law contained all that pertained to life and godliness. (2 Pet. 1: 2-4.)

It also contains authority to minister (2 Tim. 2: 3, 15, Titus 1: 5.) Romans 1: 16 says the gospel is the power of God unto salvation, and Mark 16: 16 says he that believeth and is baptized shall be saved. If there is no one authorized by the gospel to administer baptism, there is no benefit in baptism; but that authority is given in the gospel. There is no need of an angel. Matt. 24: 14 speaks of the gospel of the kingdom. The law was left to administer for the kingdom of God.

There is no hint that Christ would write letters while absent, but he went on a journey and left authority with his servants. The Bible contains all.

To say that the adversary destroyed the kingdom of God would be to concede that God made a blunder in the days of Jesus Christ, and then waited two thousand years to correct it through Joseph Smith. Jesus said, "The gates of hell shall not prevail against it"; that it will not fall. Upon this rock we stand. We believe neither in the creeds of men nor in the absurdities on theology.

ELDER WILLIAMS' SECOND SPEECH.

The fox has not got ahead. He found too much to answer, and did that by sophistry. He says he is in the fog and has been in the fog. That's what I have been trying to show him all the way through this discussion; but because he is in the fog you people need not go in too. He is trying to lead you in the fog too.

He did not present one passage to prove that the first day of the week is the Lord's day, which shows he could not. If the Bible does not claim to be written by inspiration, there is no inspired book in the Bible. Is an uninspired book sufficient for the government and salvation of God's people? Who is to decide what is divine in the book? He has destroyed his own claims, for he says not one book claims to be inspired. He says "I'm in the fog, and the learned don't know that Jesus is the Son of God. All are in the fog!" Don't we need light upon this line? How can we trust in the Bible as being all-sufficient, when it does not tell us conclusively that Jesus is the Son of God? He has denied belief in the immaculate conception, hence he denies that Jesus is the Son of God. We believe that Jesus is the Son of God, that he was conceived by the Holy Ghost. It is revealed to us by the Spirit of God. Bays stands upon this point with the infidels, Voltaire, Paine, and others. They all deny the immaculate conception. I think you now understand me, as to why I said he was using infidel arguments.

He denies that man need be called by revelation to the ministry, and cites 2 Timothy 2: 1, 2, but you will notice that Timothy was to act as he had heard from a living apostle directed by inspiration. Romans 10: 15 makes plain that Paul understood that a man could not preach except he be sent. He says 1 Corinthians 7: 17 refers to marriage; then it proves that one can't get married without a revelation, and Bays must concede the necessity of revelation because we must get married; God has so ordained it.

I concede all that is said in 2 Timothy 3: 16, but I have proven that all scripture is not in the Bible, and this passage does not refer to the Bible. He uses Titus 1: 5 to serve his purpose, but what are the facts as found here? They are these: Titus had a right to ordain, when a living apostle had appointed. The elders of the Latter Day Saints' Church do not claim to give the Holy Ghost. God gives it.

He says Matthias was not called of God. Let us see. The Apostles appointed two; they did not know which one God wanted. They pray for him to direct and by his direction Matthias was chosen. They would be guilty of sacrilege to appoint two, then vote upon them, without receiving direction from the Lord for which they had prayed.

Acts 6: 2, 3 shows that inspired apostles were to ordain the seven selected. Not so in his church. He has presented no evidence that they were not called of God. He pulled up a tack and lost sight of the nail.

He says you can't break an everlasting covenant, yet Isaiah 24 says that somebody had broken the everlasting covenant. Bible vs. Bays.

2 Peter 1: 2-4 has no reference to the Bible. The Bible was canonized by an apostate church. He says that God blundered, and corrected it through Joseph Smith. Jesus says that the kingdom would be taken by the violent (Matt. 11: 12); and Amos 3: 7 says God will do nothing but he has a prophet. So after the kingdom was taken God would use a prophet to restore it.

He said there was not a revelation from Abraham to Moses, but you notice that when God proceeded to do something for Israel he revealed himself. From Malachi to Christ Israel was in an apostate condition.

He says anybody would know the duties of officers by the name. Then the words President of the United States is enough and we can scratch out all in the Constitution pertaining to his duties, for it is superfluous. The Bible contains a record of the gospel.

He says there are cripples in the church, and if we will show power to heal then he will believe. It is his duty to show that God does not speak. He can't padlock God's mouth in that way.

I will present my summary: The Bible does not contain all God has revealed. God is unchangeable: He continued to reveal himself for four thousand years; hence it is evident he will now. Men must have the Spirit of God to understand the things of God. Men have been sent of God in the past to administer for him, and 1 Corinthians 7: 17

proves that those only should be ordained whom the Lord has called. God's ways are not man's ways (Isa. 55: 8), hence God calls whom he wills to act for him. He said the Constitution provided for those to administer, but he failed to show who has authority to baptize or administer the Lord's Supper; to organize the church or settle difficulties in the church. He argues that there are no apostles of Christ, but does not show why.

I have proven that God will continue to reveal his will. He is no respecter of persons, but all who send petitions to him will receive answer. He says, "Don't expect any answer; it would be foolish to expect an answer to a petition for wisdom." God thinks as much of Bays as Williams if equally honest. God looks down to disperse the fog, but Bays says that God will let them remain in the dark. God says (James 1: 5) he will give to all men "liberally." Matthew 7: 7, 8, "He that asketh receiveth." He has not proven one point in favor of the proposition.

I regret that you have a man to represent you who so misrepresents the Bible. The Bible is replete with promises of God's help.

No man can know God of himself, yet it is life eternal to know him (John 17: 3); and he must be revealed to us if we know him (Matt. 11: 27); and the testimony of Jesus is the Spirit of prophecy. When you receive the testimony of Jesus you will know him.

God will continue to reveal himself (Joel 2: 28, 29 and Acts 2: 17, 18), even in the *last days*.

If you should be invited to dinner, and it was announced that dinner was ready, and when you came in you would find nothing but crumbs and empty plates and the explanation given for this condition was that the dignitaries had eaten up the food, would you be satisfied? Bays says, Read what they had as found on the bill of fare, and be filled.

I am thankful that any man can be filled from the table of the Lord, for he says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Which will you take, Bays or Christ? Will you still believe in a God of antiquity or in the God of to-day? Men can know him to-day. God is working—laboring to save the world, for their spiritual benefit; but all is done in harmony with his law. The Bible contains not all the truth of heaven; we have but a fraction of all scripture.

Elder Bays has gone down on every point. He has not shown the divine approval of the canon of Scripture as contained in the Bible. He says he is now in the fog, and don't know whether Jesus was born of God or of Joseph. Peter said Jesus was the Son of God. What think you of such a man as this, or of a church that will send out such a man? Pray that God may show you more clearly the truth.

Thank God the truth stands more brightly since the conflict, and is able to cope with all until it accomplishes its eternal destiny. May God graven it upon your hearts and burn it into your soul so you will not stay in the fog but come out into the sunlight of heaven.

[Concluded.]

SHELTON REUNION.

As per request I attended Shelton reunion or camp meeting; moreover, I wouldn't plead guilty to unbecoming intrusion for attending any published meeting where I was permitted to hold jurisdiction.

The gathering, when compared to some of our big gatherings further east, was indeed meager, but being comprised of saints, some of whom were from the western wilds of Nebraska, being deprived of weekly prayer meetings, to say nothing of branch meetings, district, and annual conferences, I was led to think such a gathering beneficial, therefore legitimate; for measures to spread the gospel into new localities, encourage and stimulate those in the fold to spiritual progress, is second to no other matter; and whatever may be done to hinder this work would be attributable to ignorance or impure motives, or so I believe.

Years ago, the Southern Nebraska district decided to hold yearly camp meetings, but finding the success not commensurate with the consumption of time and money, wisely abandoned them. Christ told his disciples if they, the people, would not hear them in one city to go to another; and if this was not tantamount to an injunction as to a proper utilization of time and money, I would like to be instructed as to its real purpose, in language adapted to the limitedness of my poor capacity.

I do not wish the reader to think that I advocate hasty abandonment of a field but partially tried, because forsooth reports can't be made to the *Herald* of crowded houses, many baptisms, many near the kingdom, etc.; for I believe that no thought of abandonment should be entertained until every effort has been made and every available facility brought into requisition, and waiting a proper length of time for development of events of efforts put forth. Further, I incline to the opinion that leaving a field where labor has been performed, with no prospects of immediate results, and returning again after awhile may prove a proper policy.

Many hasty baptisms are not always in evidence of a permanent success of the work, for it is quite possible that an elder may accomplish more permanent good, for the church, in laboring in a locality for three months, with no baptisms, than another may accomplish in the same length of time with many baptisms. We are anxious for baptisms, for to that end we labor; but there is a needed preparation for this holy and God-revealed ordinance acquired by proper instructions; hence Christ's injunction, "Go, and teach." And beside all this, the law provides that the church shall know something of the condition of those desiring baptism; and recent developments induce me to suggest the necessity, as I before have done, of an observance of paragraphs 7, 18, Section 17, Doctrine and Covenants, and by no means overlooking Sections 20 and 42, if it is thought the least pretext exists for its application. I further advise that no branch extend church privileges to any failing to give the needed evidence of church membership. And especially advise that none be invited or

permitted to preach unless the needed evidence is given of their having been ordained and recognized as church officials. The method of letters of removal, ordinations, and licenses were inaugurated for a purpose, and why should any treat them lightly or ignore them? Church usages which are sanctioned are right, or wrong. If the former, they should not be ignored; if the latter, they should be observed until the body passing upon them have per request modified or changed them.

I indorse the method of common consent, as I find it given in the Doctrine and Covenants. Its origin being traceable to the inception of the latter-day work; but I don't believe it proper or right to use it as the method of voting may obtain and be prosecuted in the political arena, because I believe the ever-blessed gospel of Christ is given by God as a preventive to all savoring of deception, hypocrisy, etc. And however intense present satisfaction may be, because of success through resorting to intrigue or deceptive measures, condemnation attending such God-forbidden, despicable work will be more intensified in the ultimate than were the satisfaction in the inception and completion of the diabolical work, or the thought of retributive justice has no foundation in fact; in which event we might say with the masses who are staggering under a spiritual intoxication as a result of a universal apostasy, "Let us eat and drink, for to-morrow we die." But while the love of God intensifies, which began to burn in our hearts as we began to cherish a love for the gospel, God's only method of salvation, we cannot thus join with the giddy multitude, but must be diligent in practically evincing a godly zeal, by and through which we may evidence a godly rectitude compatible with our profession. But should that love lessen and leave us, we should be as others who have left their first love.

I would not have the reader think that Shelton, where the reunion was held, is altogether a new field; for this is not the case. Nevertheless it is comparatively a new field, and though its citizens did not crowd into our tent by the hundreds, there were a few at each preaching service, especially in the evenings, and on Sunday evening more than filled the tent. So the camp meeting may have done some good in giving a greater publicity to our faith. So may it be.

Subsequent to adjournment of the camp meeting, which convened on May 31, closing on the night of June 5, the tent was pitched at Gibbon, where for five nights and one Sunday I assisted Bro. W. E. Peak in preaching services. Sunday evening brought us a fair congregation, but at other times gatherings were small. Though our tent was in close proximity to the town, the citizens thereof seemed neither alarmed nor particularly interested. The pitching and removing the tent was work for three or four men with teams part of two days; so it was at Gibbon.

There may be localities in which tent service may be done with good effect, but I am far from believing that the good effected in a general way is in any way commensurate with

the time and money consumed, purchasing and shipping the tent from place to place, etc., but the people love to have it so.

Being interrogated, I state, in my opinion, that systematized labor within fifty or a hundred miles, visiting several points as often as manifest interest may justify, will in the ultimate effect more good than confining labors to one locality long enough to deliver forty or fifty consecutive sermons, especially so if there are places within ten or twelve miles that know nothing of the gospel. I do not urge that branches are to be altogether deprived of the labors of General Conference appointees, but ministerial labor in branches, when required to meet an exigency, and going skipping from branch to branch to escape the unpleasantness incident to the life of a traveling elder in the introduction of the gospel into new localities, is a little different.

In the long ago I heard (on dit) that some inquiry was made as to what Caffall was doing so long in Colorado. Had this inquisitor, or those inquisitors, applied to the legitimate source, I could have informed them. I was trying to turn something up where I had been sent, and not altogether waiting for something to turn up. I could have offered a plausible pretext for abandoning the mission, but felt it a grave matter to shake the dust off my feet against any place or people; yet believing it proper when led to do so, but not being thus prompted I tried again. To be sure it is an easy matter to say, I am or was led by the Spirit; yet it is a grave and solemn claim. And the fact of God's law promising a requisite qualification to discern all these gifts, lest there be any professing and yet be not of God, serves as evidence as to the possibility of my being deceived, which fact involves a necessity for ability to discriminate between Satanic influence and the Spirit's impression. (46:7, D. C.)

O yes! Those attending the Shelton camp meeting voted for another such gathering in 1899; for though isolated as some are, they know that a sufficient number of votes will carry many measures, and then there's quite a difference in voting for something we don't want and something we do want.

It was near the middle of May before I was at my post. This I know was a long time from the adjournment of the April Conference; but then I was somewhat indisposed, or thought I was. I have done less ministerial work during May, June, and thus far in July, than in the same months in several preceding years, attributable to inclement weather and the extra busy time with farmers; but however discouraging this may be, it is a prohibition that I could not prevent, holding ourselves in readiness for and laboring as diligently as we can, is all we mortals can do; and if disinclined to do this, should step down and out, that more ready hands and willing hearts may enter in, for God's contemplated purposes will not fail.

In bonds,

JAMES CAFFALL.

EUSTIS, Nebraska, July 19.

CHURCH RECORDER'S NOTICE.

It is now July 30, and the branch reports

to all the June conferences have not yet been received at this office. Some may have been sent and lost in transit, so I call attention to the lack of reports yet from the London (Ontario), Kewanee, Nauvoo, Fremont, Galland's Grove, Spring River, Southern Michigan, Northern Michigan, Northern Minnesota, Nodaway, Southwestern Texas, and Northern Wisconsin districts for June, 1898.

The reports from Northern California for March have not come, nor those from Central California for April. And there is lacking the reports of Eastern and Western Maine and Northern Nebraska for May, and of Southern Missouri for March. Neither have the Oklahoma reports for February been received, nor those from Nevada for June and November, 1897.

From England and Wales are due many reports of branches, the lack of which prevents correcting the General Records.

I mention the above matters, and also ask for speedy action by many clerks who have failed to answer my letters of inquiry concerning deficient reports and imperfect items of birth, baptism, etc., of names given on reports. Kindly come to my aid, please.

Your brother,

H. A. STEBBINS.

LAMONI, Iowa, July 30, 1898.

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BLUFF PARK REUNION.

AUGUST 19 TO SEPTEMBER 5.

No doubt all Latter Day Saints are somewhat interested in the town of Nauvoo and the landmarks of the old church.

Bluff Park is situated just across the river in the little town of Montrose, on the Iowa side, and commands a grand view of the old historic city, and is becoming quite a summer resort, recognized by all who have ever been there as one of the best natural summer resorts as to location, natural advantages, scenery, healthful climate, etc., in the United States.

Good railroad facilities; three regular passenger trains each way daily, besides freight trains that carry passengers. Omnibus will meet each train, and you can be taken right upon the grounds for fifteen cents, trunks twenty-five cents.

The grounds are high and dry, over one hundred feet above the grand old Mississippi which flows along the foot of the bluff, almost within a stone's throw. Grounds are shaded with large forest trees of nature's planting. A large amphitheater built especially for preaching service. A large boarding house, also a lodging house, both in charge of Bro. Elmer Reed, where saints and friends can be accommodated with board and lodging, or either. Board \$3 per week, lodging extra but reasonable; single meals twenty-five cents. There are also a number of nice cottages on the grounds that can be rented for reunion, all the way from \$4 to \$8, accommodating from four to twelve persons.

For particulars write D. Tripp or J. S. Snively, Montrose, Iowa, committee on cottages and tents. Those interested write early.

Plenty of room for campers and teams. Hay and feed will be provided on the

grounds. Those desiring to board themselves can do so cheaply. The merchants of Montrose will deliver anything you may wish right on the grounds. Ice, meat, and bread, fresh daily.

Every effort will be put forth by the different committees to make the meetings a grand success. Able speakers will be present, and all can come with the expectation of having a spiritual feast. The Sunday school and Zion's Religio will take their proper part in the program. One day will be set aside for an outing, or to cross the river and visit the old historic town of Nauvoo.

Everybody invited. Saints, let us make this reunion a grand success. Come one, come all; bring your wagons, your tents, and if you haven't a tent, write the committee early for one or for a cottage. Tents if wanted will be furnished as cheaply as possible. Railroad rates have been applied for and will be announced later. Bro. E. A. and Sr. Clara Smith will represent the Herald Office, with mailing lists and full stock of books and other publications.

BY ORDER OF COMMITTEE.

REUNION NOTICES.

OKLAHOMA REUNION.

Oklahoma mission reunion will be held August 26 to September 5, in Mr. John Minium's grove, twelve miles due west of Edmond. The grove is located on the northeast quarter of section 34, township 14, range 5 west. It is a beautiful grove, plenty of shade, good water, and ample room among the trees for camp tents and covered wagons. Wood for camp use will be furnished free, also straw for beds. Pasture for horses will be furnished at a reasonable rate, perhaps twenty-five cents per team during reunion. The committee will endeavor to make all arrangements for the comfort and enjoyment of all that come. This is a reunion for the people, the saints have pledged themselves to come, when they voted to have a reunion in 1898, so we look for a full attendance—that means all the saints in Oklahoma.

Every Latter Day Saint will realize that we are debtors to the Lord for all we have, especially for the restored gospel, which will bring us to God and give us a place in his kingdom. So we request each one to do their part to make the reunion of 1898 a success by coming and getting others to come, that the work of the Lord may prosper. If you stay at home, others may also through your influence stay at home, so you diminish and hinder the good work which has been intrusted to us all. Come, praying that the God of Israel may be with us in power, in blessing his saints, and bringing others into the fold.

Those desiring tents will please notify the committee at once, by addressing Elder W. S. Macrae, Kingfisher, Oklahoma, who will have charge of this part of the work.

While we have not heard personally from Bro. A. J. Moore, we expect him to attend, as also all others of the ministry who can.

2t R. M. MALONEY.

Maysville, Missouri, reunion for 1898 begins August 26, and holds to September 5.

The grounds need no description to those who have been there before. They are beautiful and commodious enough to suit the most fastidious. The Chicago and Rock Island Railway runs by the ground and will stop to let off and take on passengers at a platform near the grounds. The committee have arranged for tents at the following prices: 10 x 12 \$1.75, 12 x 14 \$2; this includes the putting up of the tent and placing straw therein, and the tents will be already to move into by those renting them. Those desiring tents will write to Bro. C. P. Faul, Clarksdale, Missouri, inclosing the amount named above according to size, and they will find the tents ready for them. Bro. I. N. White will be present, also Elders H. O. Smith, Alfred White, and Ammon White, missionaries in the Far West district, and probably Brn. Anderson and Gowell of the Nodaway district, with others will be present. One large tent 40 x 60 and the district tents of the Far West and Nodaway districts will furnish ample room to accommodate all who may come. Further particulars in regard to board of man and beast will be given later, also as to Sunday school work, etc.

H. O. SMITH, Pres.

WOODBINE REUNION.

Woodbine annual reunion, September 16 to 26. Rental of tents for session as follows: 10 x 12 wall tent, \$2.00; 12 x 14, \$2.50; 14 x 16, \$3.00; 14 x 21, \$5.00. If those ordering want tent set up 25 cents on three smaller sizes, and 50 cents additional on the 14 x 21 size. In ordering, please specify set up or not set up. I want all orders by September 1, if possible, to insure promptness of filling. Those ordering later must take their chances. A very large and profitable gathering expected from present outlook.

Address all tent orders to

S. B. KIBLER,
Chairman Committee.

CONFERENCE NOTICES.

Conference of Western Maine district will convene at Hancock, August 27 and 28. The priesthood are requested to report in writing. Reports of branches are also requested. Come up, brethren, and assist in making it a grand success.

S. G. CUNNINGHAM, Pres.
RALPH FARRELL, Sec.

BOOK AGENT.

I have this day been appointed book agent of Philadelphia branch. All members of the branch please take notice. With the hope of making it a success, I am yours for business,

GEO. W. EDWARDS,
2709 Reese Street, Philadelphia.

August 25, 1898.

SIMPLE REMEDIES.

I send these simple remedies for the benefit of the readers of the *Herald*, hoping some may be benefited thereby:—

WHEAT BRAN FOR DYSPEPSIA.

Take one tablespoonful of bran, place in a teacup, and pour over one-half cup—or more if desired—boiling water. Let stand until cool enough, then drink, stirring constantly.

It should be taken as hot as possible and before breakfast—as soon after arising as convenient. A second cup during the day is good, if one feels the need. It can be eaten dry, if preferred.

Where one does not use Graham flour he will find that to mix one-half cup of bran in a batch of bread is very beneficial, and should always be fresh to produce the best results.

CORN MEAL FOR MALARIA.

Take one-third cup of corn meal—yellow is preferable—pour the cup full of cold water, stir, let stand over night, and drink off the water the first thing in the morning. Continue this for three mornings, then skip three, beginning again on the fourth morning. Alternate thus until you feel relieved. It has a better effect if one restricts the diet while taking.

SISTER I. RUSSELL.

DAVISVILLE, California, June 23.

DIED.

WHITEHEAD.—At Lamoni, Iowa, July 27, 1898, Elder James Whitehead, formerly private secretary to Joseph Smith the Martyr. He was born April 12, 1813, at Preston, England; was baptized October 18, 1837; and came to Nauvoo, Illinois, in April, 1842. He united with the Reorganized Church in September, 1865. Funeral sermon by Pres. Joseph Smith; interment in Rose Hill cemetery, Lamoni, Iowa. For particulars see editorial columns.

ELVIN.—Sr. Emeline A. Hartwell was born in Nauvoo, Illinois, October 4, 1845. She was among the first who united with the Reorganized Church in Western Iowa, being baptized by Elder J. H. Blakeslee, brother of Bishop G. A. Blakeslee, and subsequently renewing her covenant in baptism by Elder E. C. Briggs. She was married to Elder R. M. Elvin, at Council Bluffs, Iowa, where her parents had settled at the hegrira from Illinois, February 13, 1870. Died July 26, 1898. Six children have been born to them; three have been taken; three, Reuben, Mamie, (Mrs. John W. Luff, of Independence, Missouri,) and Vida, who, with their father mourn their loss. Sr. Elvin's home has been at Lamoni since 1887. Here she has raised her children to man and womanhood. Here she with her husband made a home of refuge for her mother, Sr. Hartwell, aged 89 years, the day of her daughter's burial, and who has been a helpless invalid for the past thirty months. She was a great sufferer, and death was at the last a relief from pain. She rests in peace, and will be sincerely and tenderly mourned.

WILSON.—Bro. Joseph W. Wilson was born December 29, 1835, in the State of Alabama. He died July 26, 1898, of paralysis and Bright's disease, after suffering eight months. He joined the church in 1880, after which he ceased active membership in masonry. He was buried from his residence, 44 South Fourth West Street, Salt Lake City, numerous friends being present both at the house and grave. Elder J. W. Wight made the opening prayer and a few remarks, and consigned his body to the tomb in Mt. Olivet cemetery by prayer. He passed peacefully away like one going to sleep.

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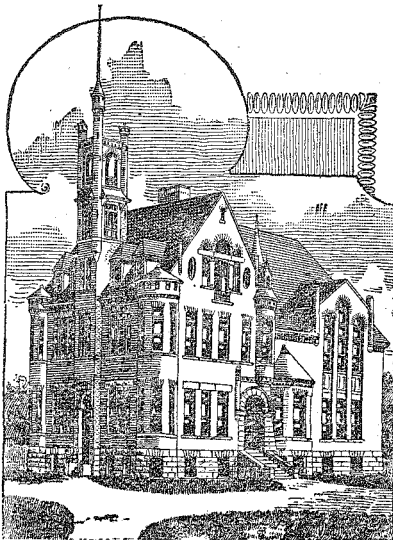
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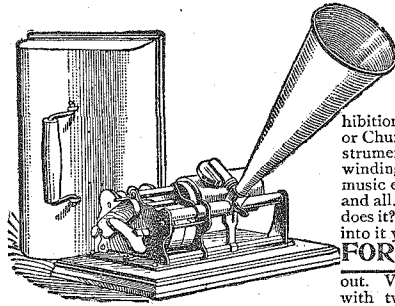
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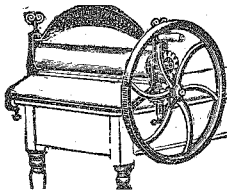
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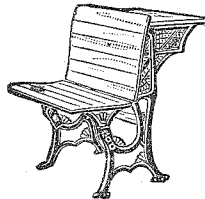
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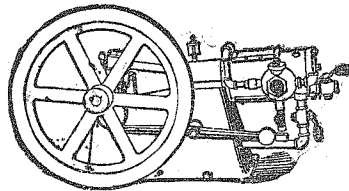
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, August 10, 1898.

No. 32.

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THE DEVELOPMENT OF DOGMA.

Rev. DAVID MOYES, in the July *Catholic World*, New York.

THE late archbishop of Canterbury, in an informal answer to the Pope's encyclical on unity, appealed to the primitive church against the modern articles of faith defined by the Catholic Church. The schismatic patriarch of Constantinople appealed likewise to the primitive church in his reply to the same encyclical. All these represent to themselves a fixed and immovable church, and seek to impress upon the minds of their followers the concept of such an one, exclusively corresponding to the ideal conceived by the Savior and constituting for us a standard of comparison in estimating other claims. The church must never change, but preserve both its spirit and outward form down the ages and so on to the close of time. Every error is the shadow of a truth, and the thesis as it stands contains both truth and error, according to the principles of doctrinal development put forward by us. The primitive deposit of faith and form of church government fixed immutably by Christ and by the apostles, under the dictation of the Holy Spirit, must assuredly remain untouched by the hand

of man, and must possess the same objective elements through all time. But the truth planted in germ by Christ was to be developed by the Holy Ghost, not by strange accretions, but by unfolding of itself in its own unity. Its outward form would thus go on adapting itself to the increasing needs of successive generations. Thus generations seek for further and more explicit knowledge. What, then, is the meaning of Anglicans and others appealing to the primitive church? They do not comprehend thoroughly that the immutability of Christian truth and the identity of church government remain untouched by this evolution of dogma and this exercise of the divine power committed to the church.

The human mind is always seeking for truth, and its very nature demands that it shall advance in the practical and speculative knowledge of religious truth. What is to prevent reason from operating on the revealed data? Leaving the dogmas of the church aside for the moment, cannot the mind take the germ of the primitive deposit as so many primary truths and draw from them their consequences, place them in order, and create theological science? Scientific progress in religion would consist in this: that all which is contained in the sum of revealed truth should be known more distinctly and understood as far as possible; that the innumerable questions which the human mind may ask, both as to the dogmas themselves and their mutual relations, their consequences, and antecedents, the truths which they presuppose and those which they logically bring after them, should receive an elaborated answer; so that faith, which is simple and direct, which perceives its object in one synthetic concept, may become a grand sum of coherent truths, displaying more fully the inner working of the divine economy and opposing a stronger bulwark to the assaults of error. The Apostle Paul spoke of this subjective development of doctrine when he prayed for his brethren "that they might walk

worthy of God, being fruitful in every good work, increasing in the knowledge of God." The truths in themselves never change. But, on the other hand, it is evident that to deny to the mind the right to meditate upon the primitive deposit and to draw from that inexhaustible source the implicit truth contained therein is the same as denying to the human mind the exercise of its natural power of progressive thought.

There is but one legitimate development of dogma, which consists in this: that the dogmas made known in a condensed and summary manner to the primitive church should, while immovable in themselves, be evolved under the directive assistance of the Holy Ghost and through natural means of information at the disposal of the church; so that the innumerable truths contained implicitly in this summary or sacred deposit should come to be known explicitly, and when need demands it authoritatively proposed to the belief of the people. Thus, the immaculate conception and the papal infallibility, and other definitions of doctrine recently proposed to the faithful, were contained in the former explicit truths which constituted the primitive deposit. To transport the early church forward through the ages and plant it, in its swaddling clothes, among us now, would be to contradict the natural and the positive law of God; and, moreover, we should find that this violation of God's law would be punished by the human inadequacy of the church to maintain its position, as it should be able to do, on parallel lines with the advance of error.

The church is not inspired. The directive assistance implies activity on the part of the teaching church in searching out religious truth. The use of reason and the study of the sacred deposit, the word of God as committed to writing, the sentences of the fathers, suggestions of the sciences throwing light upon the meaning of historical facts; everything, in fact, that can enlighten the mind of the church is brought into

requisition, so that it uses natural means to arrive at the truth, previous to its solemn pronouncements. Thus everything develops naturally; for institutions, we have an example in the episcopal authority; for logical development, in the subsequent and more detailed conclusions on the nature of Christ; for the psychological, in the gradual development of a thought which had been divinely infused into the primitive deposit, emerging through extrinsic causes and more ample materials for judgment. But the church used ordinary and human means to extract from the deposit the implicit truths which are contained in it, for the Holy Ghost does not inspire the church, but simply gives to it its directive assistance. These human means are the natural causes of the development of doctrine; they are instrumental causes, but it is established that the Holy Ghost is the main efficient cause of this doctrinal progress, and it is upon this foundation that its infallible certainty reposes. This progress will go on to the close of all earthly things. We are, as it were, ascending the slopes of Mount Tabor together with the favored apostles, and when we shall have arrived at its summit we shall behold Christ transfigured into all the glory of his godhead. But until that term is reached we must be satisfied to make one step at a time.—*Condensed for Public Opinion.*

A SLANDER EXPLODED.

INFIDELS have quoted with great glee where our Common Version says that David, when he conquered the children of Ammon, "cut them with saws, and with harrows of iron, and with axes." That, they say, "was how the 'man after God's own heart' treated his fellow men." But the parallel passage says that he "put them under saws, etc.," and "made them pass through the brick-kiln." And the Revised Version has in the margin "to," instead of "under," and adds, with a slight change in the Hebrew text, "made them to labor at."

And now an eminent Biblical scholar assures us that many of the most ancient manuscripts sustain this change in the reading. The statement evidently is, when properly understood, that David, instead of killing

or mutilating the people, reduced them to servitude, made them work for him with saws and harrows and axes, and in brick kilns.—*Herald and Presbyter.*

SPAIN'S LOSS OF EMPIRE.

ON his accession to the Spanish throne in 1556, Philip II. found himself ruler of the greatest empire the world had seen since Rome was at the zenith of its power. Its navies were famous for their greatness and they ruled the ocean, its armies were famous for their prowess, she swayed the destinies of Europe, had possessions in all the continents, and may be said to have owned the Americas, North and South. Samuel Johnson, writing as recently as 1740, when complaining of the poor people's hardships, said:—

Are there no regions yet unclaimed by Spain? Quick, let us rise, those happy lands explore, And bear oppressions' insolence no more.

The Spanish empire was the result of marriages, conquest, and discoveries; its decline and fall may be ascribed to the ruthless character of the Spanish people. When Columbus discovered San Domingo, it had a population of 2,000,000; in 1530, this population had dwindled to 350,000. Cortez in Mexico and Pizarro in Peru were ideal Spanish conquerors.

In the latter part of Philip's reign [he died in 1598] Spain lost all, or nearly all, of her dependencies in North Africa, and early in the next reign, Burgundy, Naples, Sicily, and then Milan. In 1609 the Netherlands were lost; in 1628, Malacca, Ceylon, Java, and other islands; in 1640, Portugal; in 1648 all claims were renounced to Holland, Brabant and parts of Flanders; in 1649 were lost Maestricht, Hertogenbosch, Breda, Bergen-op-Zoom, and many other fortresses in the Low Countries, in which year the crown tacitly surrendered supremacy on the seas to Northern Europe; in 1659 Rousillon and Cardague were ceded to France, making the Pyrenees the boundary between the two counties; in 1668 to 1672, the last of Flanders was given up; in 1704, Gibraltar was lost; in 1791, the Nootka Sound settlements; in 1794, San Domingo; in 1800, Louisiana; in 1802, Trinidad; in 1819, Florida; from 1810-21 were lost, Mexico, Venezuela, Colombia, Ecua-

dor, Peru, Bolivia, Chile, Argentina, Banda-Oriental, Paraguay, Patagonia, Gautemala, Honduras, Nicaragua, San Salvador, Haiti, and numerous islands pertaining to the American continents, all the possessions in the Western Hemisphere, in fact, save Porto Rico and Cuba, which already apparently are as good as lost. The future of Spanish Morocco, and of the Philippine, Caroline, Sulu, Ladrones and Canary groups has yet to be settled.—*Memphis Commercial.*

PRINCIPLES OF THE DON'T WORRY CLUB.

A band of about fifty members and friends of the Central Don't Worry Circle gathered at the circle headquarters at 67 Irving place New York, last evening to hear Theodore F. Seward expound the principles and relate the history of the "don't worry" movement, of which he is the originator and promoter. During his remarks he said:—

"A large share of what we consider our troubles is imaginary and much of the rest we magnify by imagination. Give up the idea that worrying is a necessity. Worrying is often mistaken for planning. It is the worst sort of hindrance to true planning. Forethought is not to be confused with 'fear-thought.' Avoid worry by realizing that it is as bad for the mind as poison is for the body, by resisting it every moment and cultivating a spirit of gratitude in its place, and by cultivating faith in a supreme overruling power and trusting life to its guidance.

"Yet let us remember that a lifelong habit is not to be driven away with a say-so. It requires constant application. I have found that the prominence given the phrase 'don't worry' is helpful. We must cultivate a perfect faith that God's plan is being perfectly unfolded."

After the address a gray-haired man who had been an attentive listener asked, in the case of a wife whose husband had gone to fight in Cuba, by what mental process she could free herself from worry for his safety. Mr. Seward parried the question and simply remarked: "It is a high attainment and must be cultivated."—*Ex.*

THE HEAVENLY MEETING.

Tell, oh! tell me, Book of visions, bright with promise, sweet with prayer,
Shall I know the angel faces that are waiting, over there?
Shall I find my children children? Will my gentle mother lay
Her dear hand upon my forehead in the old, earth-loving way?
Father, keep them as I loved them!—or, if changed to other guise,
May the Heavenly transformation dawn but slowly on mine eyes.
Let me take them to my bosom, once, upon that shining shore,
As I saw them when we parted, in the love-lit days of yore.—

James Buckham in the August Ladies' Home Journal.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—E. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 10, 1898.

"ONE TRUE SCRIPTURAL ORGANIZATION."

WE find the following in the *American Baptist Flag*, for June 30, 1898:—

A brother said to us: "I joined the Baptist Church because I believed it was the best church." Pshaw! There is no "best" about the church matter. There is but *one* true, scriptural organization, and it would be every man's duty to belong to that whether he thought it best or not.

From the editorial columns of the same paper we extract the following:—

Each Baptist church is complete in itself under Christ its head. There is no ecclesiastical organization under the sun which has the least authority over it. Its action cannot be set aside so far as its own body is concerned, by any other church or combination of churches. It is in itself the body of Christ, and is just as complete as if there was no other body of believers on the face of the earth.—*Baptist News*.

That has the ring of the true metal in it. It ought to be said so loud and so often that it would echo and reëcho from hill and dale 'till every advocate of centralization and conventional supremacy was made to hear it. Baptist churches are supreme, under Christ. "No other body of believers on the face of the earth" can have any sort of authority over Baptist churches. Let all Baptist churches, everywhere, write that doctrine in their hearts, and stand by it at all times, and under all circumstances, and there will never be any danger of centralization.

These statements, taken from a leading Baptist journal, would seem to warrant the conclusions,

1. That the aggregation of believers called Baptists of every kind constitute *the one* church.

2. That each and every separate church called Baptist is that *one* church, also.

That is certainly not a plea for unification, but is for separateness; for if an individual Baptist church organization "is complete in itself under Christ," and is *per se* the "one, true scriptural organization," it is

quite strange to ordinary minds that other organizations can also be the "one true scriptural organization," at the same time, without unification and centralization.

The larger portion of the people of the United States has refused credence and sanction to the dogma of "squatter sovereignty," that the state was equal, or superior to the nation, and that whatever the state chose to enact as law, or do in its state capacity must prevail over and above any authority of the federal government, and be left free from federal intervention; and it would seem to be quite an anomaly for such a principle to obtain in heavenly economics as would allow the application of the squatter sovereignty dogma to the acquisition of heavenly territory, and the right to enter into and take possession of the rights, privileges, and glories of celestial abodes upon the declaration that every body of believers was entitled thereto without unity with the celestial government.

As there can be no safe political government, either municipal or state, without a centralized form where decisions may be reached and controversies stop, and the executive assume the control in human affairs; so in the effort to reach home, rest, and heaven, there must be centralization in the church, more especially if it be the "church militant" preceding the church triumphant.

True, the formula "under Christ" is used by our religious cotemporary from whom we quote; and the sophistry of it captures the ears and stills the inquiry of many followers. But, to be "under Christ" is to be subject to his word. His word inculcates unity, the harmony of separate existences having and acknowledging a central head in a corporate existence, such as is suggested by Paul when he wrote, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets." "But now hath God set the members every one of

them in the body, as it hath pleased him."—1 Cor. 12: 27, 28, 18.

If God is an unchangeable being, and it pleased him to set, place, appoint, ordain, or fix certain members in the body, the church, as stated by Paul, then it must be that such members in the church would please him now.

Our Baptist friends are forced by the logic of their claim to admit certain other evangelical churches to be in the same condition as themselves; so that their statement might read, "Baptist" (M. E., Episcopal, Congregational, Presbyterian, and other evangelical) "churches are supreme, under Christ." At the same time, the body of believers making this statement will not admit that any other than the Baptist Church is the "one true, scriptural organization." According to them we, and all other believers in the Bible, Book of Mormon, and the principle of direct and present revelation, are heretics, and do not in any sense constitute any part of the Church of Christ. Why this paradox?

"There is but *one* true scriptural organization, and it would be every man's duty to belong to *that* [last italic ours.—Ed.] whether he thought it best or not."

If there is but one, the deduction to be inferred from the reading of this statement would be, that the writer meant the Baptist Church. Which *one?* we may fitly ask; and why?

Accepting the triteness of the saying "whether he thought it best or not," opens a field for thought, must a man accept the Baptist Church as the "one true, scriptural organization," while those who make the claim for it also proclaim that no one of the many, nor all of them has or can have any supremacy, no central head, organization, or authority. And if it be a correct statement in itself, it cannot be confined in its sequence and application to the Baptist Church alone, but must with equal truth apply to all other churches and bodies of believers. Hence it follows that the

statement of the brother, to which our Baptist editor wrote "Pshaw! There is no 'best' about this church matter," is correct, and he followed the better rule of action and joined the one church which he thought the "best." The principle presented is that making examination of claims of differing bodies of believers to be the Church of Christ par excellence, and in fact, this brother chose the Baptist. The editor made light of this, stating that "there is no 'best' about the church matter." Therefore all are alike good, or alike bad; alike true, or alike false. Conceding this, the principle applied as it should be, puts all churches or a par, and the brother was right in choosing that one which his judgment decided to be the better. Now apply the principle still wider, and it is clear that there may be a church which is the Church of Christ in touch with his word and law, and that is the *one* church into which every man should press. That may apply to us. But would our Baptist friends agree to that?

ADDED CONFIRMATIONS.

A LATE article in the *Washington Post*, republished in the *Chicago Tribune* of June 26, entitled "Battles of the Civil War?" states that "in Missouri . . . as a matter of fact four hundred and seventeen engagements took place altogether;" that "Missouri witnessed much hard fighting" in the war. The article was based upon information furnished "through the courtesy of Captain L. M. Kelley, . . . Deputy Commissioner of Pensions," at Washington.

Joseph Smith declared that Missouri would be called upon to suffer the consequences of her terrible treatment of the early saints. The record of her Civil War history proves that she was overrun by guerrillas and suffered much in the general warfare, caused by the desperate character of many of her citizens who, with some of their ancestors, were the relentless persecutors of the Latter Day Saints from 1831 to 1844. It is gratifying to know that a different condition now prevails, and that the present saints, many of them descendants of those formerly driven from or exterminated in the State, are gladly welcomed in

all places where formerly persecuted and driven.

Another object lesson from which our people derive satisfaction in that it furnishes added confirmation, has been repeatedly presented to the American people in late years. We refer to the numerous exhibitions of mob violence in Ohio, Indiana, and other northern States, in addition to those that have occurred in the South, and which have been accompanied by such disgraceful manifestations of brutality as to call forth serious protests from press, people, and pulpit, as well as serious reflections by foreign newspapers, upon the administration of law in this country. It was mob violence that drove the early saints from Ohio, Missouri, and Illinois, and caused the death of the martyrs, Joseph and Hyrum Smith. The subsequent history of and protests against the same thing in the country are worth noting and remembering in connection with the early history of the church. It is not difficult to justly condemn and disprove the positions of the old-time enemies of the saints. The nation itself has been compelled to exercise the force of its strong military arm to suppress those who persecuted and in many instances exterminated or put to death the early saints. The government itself could not have survived a growth of such lawless and bloodthirsty elements. They could not be tolerated and law and order survive. What the early Latter Day Saints resisted has repeatedly been resisted by not only a number of State governments, but by the national government itself. The nation has suffered the consequences of permitting such elements to flourish, and its suffering has vindicated our predecessors and has manifested the justness of their attitude in crying, though vainly, for redress.

The law of compensation embodies eternal principles. Both men and nations reap what they sow, and learn by the things they suffer. Wrong is wrong, no matter against whom it is perpetrated or permitted, and must ever invite the consequences that are sure to follow. Man is his brother's keeper, and the law of God written in Nature and in the statute books imposes penalties upon individuals and

nations who become principals in committing wrong, or who fail to prevent oppression and injustice when responsible so to do. There is a day of righteous retribution for all according to their deeds. President Buchanan's reply to representatives of the Missouri saints, "Gentlemen, your cause is just, but I can do nothing for you," brought its just recompense of reward, and the nation was compelled to make atonement.

"GETTING BACK THE HOLY LAND."

THE *Chicago Tribune*, of August 1, is authority for the statement that follows, under the heading quoted above:—

The Hebrews are now in possession of about sixty square miles of Palestine, or one per cent of the country, and have agricultural establishments at Ekson, Jaffa, and in Galilee.

EXTRACTS FROM LETTERS.

BRO. A. B. PURFURST wrote, in a recent letter from Los Angeles, California, of the Santa Monica reunion as follows:—

We had a blessed time, I am sure, and Bro. Sheehy, Williams, and H. C. Smith fed us properly with the spiritual food from on high and bore strong and faithful testimony for the Lord's work. They have sown the good seed and the Lord will in his own good time bring home the harvest therefrom.

Bro. T. W. Williams wrote thus, from Pomona, of the same meeting:—

Just returned from the Santa Monica reunion; several baptisms and general good will manifested. I go to San Bernardino tomorrow.

Bro. C. A. Parkin, San Francisco, California, July 31:—

Bro. F. M. Sheehy preached for us morning and evening. We were very much pleased with his manner and logic. He places his subject in a conspicuous point of light. We think him a clear, forcible speaker.

July 30 and 31, of Bro. Bond's visit, Bro. Joseph Squires, Sr., wrote August 2:—

The saints of Brooklyn have once more been strengthened and encouraged by the cheering words of Elder M. H. Bond.

Bro. J. M. Terry, Chicago, Illinois, August 4:—

The work here is beginning to move; the saints are rallying and our meetings are growing in interest and number. We have an excellent Sunday school, composed mostly of strangers to the faith, but we do not intend they shall remain so. We have an earnest and very intelligent band of young saints who stand nobly by us in the work. A spirit of

peace and unity prevails—we have not heard of a single jar among the members. How beautiful when the saints dwell together in unity. Angels rejoice at such scenes. With strong hope for a speedy ingathering I am ever yours in good spirits.

EDITORIAL ITEMS.

BRO. HANS HANSEN, of Council Bluffs, Iowa, father of Bro. Dr. John H. Hansen, of Lamoni, now eighty-seven years old, born in 1811, visited the Herald Office Wednesday, August 3, with his son, the doctor. He has lately been sick, but is able to get around quite well, sight and hearing fair for a man of his years. He heard the gospel in 1851 in his native country, Denmark, and joined there, under the administration of Pres. B. Young, emigrated to this country in 1857, heard the claims of the Reorganized Church as presented by Bro. E. C. Briggs, about 1859-60, and united with that body soon after with his family. One son, Frederick, has filled a mission to England and Denmark, and one, Dr. John H., was for some nine or ten years an active missionary in the West and South. We were pleased to receive a call from this veteran in the Lord's work.

The Milan, Illinois, *News*, of July 28, publishes an article on "Preaching and Patriotism," by Elder M. T. Short, in which duty to God and to country are set forth, in plain terms, together with the general attitude of the Reorganized Church on said questions. Bro. Short, formerly a soldier in the "late unpleasantness," now wields the pen, as mightier than the sword of steel, in the interests of truth.

Immortality will come to him who is fit for it, and he who would be a great soul in future must be a great soul now.—Emerson.

Sister Sarah A. M. Perkins, of Mikado, Missouri, sends us a lot of Clippings from the *Christian Standard*, in which R. B. Neal and others air their objections to the "Mormons" and "Mormonism." Some of them we have seen, but thank Sr. Perkins for them all.

Pres. A. H. Smith left home on Thursday, the 4th inst. for an extended tour in New England and other portions of the Eastern mission.

Elders of the Utah Church laboring in the vicinity of Sioux City, Iowa,

called forth an article from the pen of Bro. J. F. Mintun on "Factions among Latter Day Saints," published in the *Sioux City Journal* of August 2. Our representatives cannot always be present to set forth the faith, but it can often be done through the press.

Bishop E. L. Kelley left Lamoni for a trip to the Eastern States, on Saturday, the 6th inst.

We notice that Bro. J. M. Terry has services of the Reorganized Church advertised in the religious column of the *Chicago Tribune*. That's right, Bro. Terry. Advertising pays; and if anything ought to be pressed upon the attention of the public it is the great latter-day work. To all the brethren in position to imitate the example of our Chicago representative we would respectfully suggest, Go thou and do likewise.

Mothers' Home Column.

EDITED BY FRANCES.

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do."

SELECT READING FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

BEHAVING.

"MANNERS makyth man," is an ancient proverb. "Manners are lesser morals," is a more modern one, and both are true. Here is a truth deeper than either proverb expresses: True courtesy is but putting in practice the Golden Rule. The highest type not only of manliness, but of good manners, is Christ. "He pleased not himself." Next to him stands Paul, living up to his own directions, "In honor preferring one another, let each esteem others better than himself," "seeking not his own, but each the others' good."

Those who consider courtesy but a shallow veneering, trace its origin to "court," and account courtesy to be the manners of a kingly court, but the real significance of the word goes deeper; its root is "cour," heart, and true courtesy is manners proceeding from the kindly heart, not put on for outward seeming. Good manners are a constant letter of recommendation. Parents who allow children to go out into the world with rude, boorish manners, inflict upon them an irreparable wrong. Children should be trained to behave at home every day, just as you wish them to in the most particular company they will ever meet. Put-on manners never stick; they must be ingrained. Boorishness carries with it always a suspicion of coarse-grainedness. Fine natures always have a sense of

courtesy which makes itself felt, even in the midst of mean surroundings. It distinguished Peter Cooper in his younger days, when busy with his glue-pot, as conspicuously as when he was a millionaire. Respect for superiors, courtesy to parents, teachers, and others older than themselves, is the first lesson in behaving children need to learn. Irreverence, pertness, are the besetting sins of young America, and nothing makes a child or young person more disagreeable. The dislike to having children visitors or children boarders, is due, in large measure, to this cause. A nice child is the best companion in the world; but concerning a pert, forward, meddlesome one, most people feel as did the old lady who said, "I would rather have a thieving, pinching monkey for a comfort."

Nor does the evil decrease with increase of years. Only the other day a dear old friend, in discussing who should be invited to a reception at her house, said, "Please do not invite any college students, they are so self-conceited and pert, I cannot bear to have them about." Probably she had been unfortunate in her acquaintance with this class, but she expressed the feeling every well brought up person has toward forward, impertinent people. It would do our American boys and girls good to take lessons in respect for their elders from the Chinese and Japanese; indeed, there are few nations from whom Americans could not learn a lesson in this direction. Shirley Dare says: "Respect for one's father and mother, as well as to older people generally, is the first point in high breeding the world over. . . . If you, Clara, were a young princess or a countess, as you have so often wished to be, the first thing you would have to learn is respect for others. You would not be allowed to keep the easy chair when your mother, the queen, or your aunt, the duchess, came into the room. No matter how tired you were, nor how interesting a book you were reading, you would have to rise, put aside what you were doing, and wait quietly till your august relative told you to be seated. And if she wanted anything a yard away and you let her rise from her chair and wait on herself, you would probably be sent away in disgrace and kept till you learned better manners. If you, Harry, were his Royal Highness of Saxony, and were to marry a queen when old enough, you would have to improve on your present manners to a degree that would make you sick of life for awhile. You would have to learn to pay attention to other people before yourself, to be pleasant when you did not feel like it, to wait on ladies and be polite to old men. If you showed temper to his majesty, your father, you would, in all probability, be ordered under arrest, like a common soldier, to teach you to respect authority."

Read Queen Victoria's "Memoirs of the Prince Consort" and see how carefully Prince Albert was trained in his childhood to strict obedience, as well as respect for his teachers and elders. But do you say, "We free-born Americans do not wish to ape the servility of the old world?" □ There is no servility in true courtesy; the lack of training in it often

leads to servility which is nowhere more observable than in the intercourse of ill-bred Americans with titled foreigners. The small, sweet courtesies of life are worthy of attention because they are the oil that makes the wheels of life run smoothly. Contrast a day spent in the company of persons who, from heedlessness or perverseness, are always doing the wrong thing at the right time, with a day spent with those who always do the "nicest thing in the nicest way," and decide for yourself which is pleasanter. How much more smoothly the day passes in the family where, as they meet in the morning, tongue, lip, and eye, unite in cheerful good-morning, where each strives to be the helpful friend of every other; when, as a favor is received, the heartfelt "thank you" springs naturally to the lips; in short, where courtesy rules every word and action.

There is deep meaning in many forms of courtesy: "Good-morning" is a little prayer for good for all to whom it is spoken. It is an abbreviation of the greeting we find in old English books, "God give you a good morning;" and "Good-bye" has a kindred significance. The lifted hat, the uncovered head, is not simply a mark of deference, it is an expression of trust; the head uncovered is the head unhelmeted—exposed to the blow we trust to your honor not to inflict. The hand ungloved is the hand unguarded, and shaking hands is a token of truce.

Most rules of etiquette have their basis in reason. If you do not see it at once, search for it and give it to your children. You will find justice and kindness are the real foundations of good manners. Take those rules of etiquette whose infringement makes our young people so disagreeable. You must not slam doors or rush through the house like a whirlwind. Why? It annoys other people and endangers everything breakable in your route. Don't interrupt others when talking. Why? You annoy them, break up their conversation, and perhaps make them forget what they wish to say. Do not pass before another. Why? You are liable to cut off his view of something he wishes to see, perhaps the person with whom he is talking. Eat with your fork, because with a knife you are liable to cut your mouth. Do not speak with food in your mouth, because you are liable to choke; eat slowly and without noise, lest you spoil your neighbor's appetite by suggesting the pigsty and its occupants. Keep yourself to yourself lest your elbows, your fingers, your feet, or your knees, poke into other people. These seem little things, but just such little things make the difference between well-bred people and commonplace. These little things can be taught by mothers; indeed, if they are not learned at home they are never learned perfectly. It is just as easy to teach a child to say, "I thank you for some bread," as "Give me some bread;" as easy, much easier, to train children to courteous greeting of the household upon ordinary occasions than without this training to be polite to guests on extraordinary ones. A boy of ten taught to enter the parlor and bow to his mother's friend, will do it with ease and self possession when he is

twenty. For ease of manner is only politeness practiced till it becomes second nature.

Shirley Dare in "Behaving," a book every boy and girl should read, says: "School-girls are fond of showing uninteresting people a very cold shoulder of civility. I have seen a well-dressed girl of thirteen treat her mother's visitor to a pert 'How do'ye do, Mrs. Clay?' with a turned-up nose and a general air of disdain, while she founced about the room looking for something, that said in a way plainer than words, 'I don't see what people in rusty gowns have to live in this world for!' She had a very sensible mother who merely said, 'We will dispense with your company awhile, Gertrude,' and paid the poor visitor so much attention as to make her forget the rude girl's affront. Miss Gertrude came down when she was gone, eager for a chat, but her mother was iced dignity, and answered in the stiffest, shortest way; she gave the girl a very small saucer of berries for tea; forgot entirely to take her to ride, and settled herself with a magazine to read, instead of being sociable for the evening; in short, snubbed her daughter as thoroughly as Miss Gertrude was fond of snubbing people who did not happen to please her. 'Mamma,' she said at last, with tears in her eyes, for you young ones are so hard and cruel to others, and very tender of your own feelings, 'what does make you treat me so?' Mamma took her time to finish the paragraph that interested her, and said in a freezing way, 'It's because I don't like your style.' Gertrude colored furiously, for, like most girls, she prided herself on being what English people call 'very good form;' that is, her manners and dress are after a nice model. Her mamma went on deliberately, 'My favorites are all people who would not, if they knew it, hurt the feelings of a washer-woman by any slight or hint that they wished her away; and I do dislike the company of half-bred people whose manners are always wearing to rags and letting ill-nature and rudeness peep through.' 'Why, Mamma! to treat your own daughter so because I can't endure that Mrs. Clay who always wears such dowdy bonnets and makes her own dresses so they never look nice, and who is always so particular to tell what bad nights she has, and says, "Gertrude's growing quite a girl," as if I was wearing short clothes and baby sashes!' This came out with a burst of indignation.

"It is very disagreeable to find one's own daughter such a badly bred child," said that terrible mother calmly. 'If Mrs. Clay does wear cotton velvet trimmings on her dress, and talk in a homely way, she knows how to be kind to others and how to treat them, which is more than all your advantages have been able to teach you. I wish you to understand that every shabby, ill-looking creature in the world has just as good a right and cause for attention as you, with your style, as you are pleased to call it. And if you don't know that everybody is your equal in right to civility, you have not learned enough to allow you to appear abroad; I shall leave you at home and not admit you to company till you can carry your-

self better.' It was a severe lesson, but it vastly improved Gertrude, who, from an intolerable, pert creature, became a pleasant companion when she learned not to look people over from head to foot, to see if they were worth her civility."—*Childhood: Its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MARGARET HICKS, of Deep Creek, Montana, desires your faith and prayers in behalf of her husband who was hurt internally by a fall.

Sr. Nettie I. Heaveney, of Piper City, Illinois, earnestly asks the faith and prayers of the Prayer Union in behalf of her father that he may be healed. The doctors say, "nothing can be done for him," but she adds "we know that there is a higher power than any earthly power, and in God we trust. Pray that he may be healed and that he may obey the gospel, and that his recovery may redound to the honor and glory of God."

A sister earnestly desires the prayers of the Union that the Lord may open the way for her that her life and whole time may be spent with and for the people of God. She has been spoken to in prophecy, and desires, if the Lord has anything for her to do, that he will make her duty plain to her, and open the way. She is not seeking to do great things, but only to know the will of God, and her desire is to spend her life and time in this gospel. Pray that her faith and faithfulness may be increased.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE time for the annual reunions of the saints is even now here. Some of them are come and passed, others now in progress, while still others are being prepared for. We trust no district superintendent will permit any opportunity to do Sunday school work at these reunions pass unoccupied. There can be no better place found to plant the Sunday school work and train up workers. Will you be there at your post of duty?

It will be necessary to make previous preparation for the work in order that the best results may accrue. This is the duty of the superintendents of the districts interested in the reunion, unless there has been a special committee appointed to prepare for the work. And even in that case he is not entirely released. Do not wait for the officers of the General Association to plan your work or to appoint you to see to it. They are willing to aid you in any way they can, but cannot well attend to these matters alone. This is the work of the district officers. Let the Sunday school work be represented at every reunion of the saints in 1898.

INSTITUTE work is being taken up by several districts. The Northeastern Illinois district

and the Kewanee, Illinois, district have each arranged to hold an institute in September. Other districts are soon to follow. Drop in line if not already there and hold a two-days' institute about once in the year. It will improve your work perceptibly.

ACTIVITY.

(From the Kewanee, Illinois, district convention.)

"Keep pushing! 'Tis wiser
Than sitting aside, and sighing,
And watching and waiting the tide.
In life's earnest battle,
They only prevail,
Who daily march onward,
And never say fail."

In this progressive age he who is ill-equipped for the battles of life should examine himself closely, and see what is wanting. The man who is burdened with an inactive mind is in a more alarming condition than the one who is physically lazy.

We oftentimes speak of the great band of Christian workers as the army of the Lord. Have we any sleeping soldiers in this army? If so, it is high time to arise, and shake off the lethargy, with which the Evil One has covered us. The fate of those who have shirked duty in the great conflicts of the world has been instant death. What reward awaits the drone in God's army? "As we sow, so also shall we reap." The farmer who would sit idly by and watch his neighbor toiling to earn his daily bread and expect to enjoy the fruits of that neighbor's industry, would be considered an indolent fellow indeed. Will not God likewise judge the inactive ones in his husbandry?

If we expect an inheritance in his celestial kingdom we must work to attain that reward. Hence, activity is life, to cease to act is to cease to live. We cannot conceive of any organization attaining success without wise, earnest action.

What a vast difference in the words "success" and "failure." What joy is derived from the one; what chagrin the other brings.

Our organization is in the race, shall we succeed or fail? The result may be traced back to activity or otherwise. It only takes a thought to confirm our belief in the fact that inactivity is one of the main strongholds that Satan has to bind in submission and bring to failure the works of the good.

Jesus said: "My Father worked hitherto, and I work." Shall we as his children suppose to do otherwise? No; for as we are surrounded by the wonderful works of God, let us partake of their divine influence, and put forth our efforts to bring about the result of a live organization, so that naught for the benefit of the organization will escape our attention.

This appears the only true course to pursue. As we all look to the end with fond anticipation of success, joy, and victory, our realizations will become only complete through all being actively engaged in that which falls in our way as opportunities. To see the spirit of activity that was manifested at our late General Conference was soul-inspiring. Mere boys behind the sacred desk, telling the beautiful gospel story in a bold and fearless manner.

Sunday school workers, young and old, gathered at the early hour of eight o'clock in the morning to acquire new thoughts, and impart knowledge to the weaker ones.

May God bless, uphold, and sustain all who are trying to work in his vineyard. Though at times the spirit weakens, and the trials of this life seem almost unbearable, yet with the poet the faithful can say, when his work is finished:—

"Here I lay my burdens down,
Change the cross into the crown."

NELLIE EPPERLY.

Letter Department.

SAUBLE FALLS, Ont., July 28.

Editors Herald:—The work in my field is still in a progressive state. Am at present laboring in new country, where many never heard the name Latter Day Saint. Am about fifty miles from any branch and ten miles from any saint.

Started here about four weeks ago, and have had big turnouts; not so many at present. Am also conducting meetings about four and a half miles from here, so that I am kept busy each evening. Am feeling bright in the work, though at times sadness has crept over me when I see the stiff-neckedness and hard-heartedness of the people. However, some are anxious to hear our gospel. I am, of course, living among strangers continually, and let me bear solemn testimony that God has never yet let me go hungry or naked.

After preaching the first night here, there were half a dozen people who were willing to throw open their houses for me to stay in. I came here taking no thought where I would stay, and took the stand, and am taking it, endeavoring not to take thought beforehand what I shall speak on, and truly God is true to his word.

Am purposing to strike into an adjoining new field shortly, where they have a famine for hearing the word of God. In this mode of warfare I feel the need of a fellow missionary. Surely God made no mistake when he commanded his ministry to go two and two. I believe that greater good would be done if the church would stay by the word of the Lord and send her servants as God directs. Going in that manner there is a greater concentration of power, a mutual encouragement to those servants struggling in the darkness of sectarian bigoted hatred. There is moreover a stronger impression on the minds of the community where they preach. A great many saints find fault with our missionaries because they love to hang around the branches, but if those saints would be in a missionary position, away from home and loved ones and then strike out in the fields of unbelief, wickedness, blind prejudice, and idolatry, they would feel for that servant. Let the church be not over-grasping in her endeavor to spread out the missionaries, but send them out as saith the law, and I believe we will see more new fields opened up, while branches will be left to the care of those men whom God designs to care for them; viz., the

branch officers. Is it not well to preach "thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." I am one for returning to the "old way" of sending out missionaries, and when we do what God commands he is bound to bless us, as his word says. Am sorry that the proposition of Bro. J. A. Grant regarding the sending of missionaries two by two, did not receive greater recognition at our late General Conference. We shall live in hopes, however, of seeing a complete return to our Father's counsel.

Yours in bonds,

DANIEL MACGREGOR.

BLENCOE, Iowa, Aug. 1.

Editors Herald:—The tent services at Sandy Point were concluded a week ago yesterday, leaving a very favorable impression upon the majority of the residents towards the faith; two being baptized. On account of giving our reasons for observing the first day of the week as the day of worship, some of the Seventh-day Adventists became somewhat stirred up, but could give no reasons why our arguments did not justify us in so doing, and seemed to be converted to the idea that they could retain their faith better by being absent.

The United Brethren minister seemed to feel real badly because I answered the request of one of the attendants at our service to explain the contradictions found in the New Testament concerning the account of the thieves and in connection therewith showed the superiority of the Inspired Translation as a translation of the Bible. He charged me with exposing the contradictions in the Bible unnecessarily and by so doing made infidels, but three came to me and asserted the explanations given had been of great benefit to them, in removing a stumbling-block to their belief in God's word, one of whom expressed it before the minister to his discomfiture. He further urged that by accepting the "Joe Smith Bible," as he was pleased to call it, we were putting man's work instead of God's work; but I told him his mistake, for it was he who would rather trust in man's work, that which did not claim any inspiration about it so far as the translation was concerned, instead of a translation that showed its superiority, and claimed to have been made assisted by the Lord's Spirit. He also claimed that I was exposing the "blunders found in God's word;" but I told him kindly that I had been showing that these blunders were not a part of God's word, but a part of the evidences that man alone had done the work; that while he was charging God with making the blunders, I was showing the people that God made no blunders, and placing the charge of blundering where it belongs, either with the transcribers, translators, or publishers—with man.

For the kindness of Bro. John Pratt, who bore the burden of caring for us, and Bro. A. Hite and Joseph Merchant, who brought the tent and assisted in erecting it, we are especially indebted. Bro. Frank Case kindly brought us to this place, where we began services last Tuesday eve, with an attendance

of about forty, since which time there has been an attendance of from fifty to two hundred; have had at least one hundred out three different services. We remain here this week, expecting to leave the people generally free from the prejudices of the past to a large extent, much of it being already removed.

Brn. H. Case and R. Chambers are working into tent work excellently. Sr. Case has been rendering very acceptable service as organist. Sr. Emma Hogue and her hospitable husband, who is not a member of any church, have borne the burden of caring for us while here.

With faith in the ultimate triumph of God's work.

Your brother and friend,
J. F. MINTUN.

GREENEVILLE, Conn., July 17.

Editors Herald:—As the warm days of July are going by, the question comes to my mind, and has often come since joining the church, is it displeasing to God for the saints to eat meat these summer days if they have an abundance of wheat, milk, butter, fruit, etc.? Doctrine and Covenants 86 says: "It is pleasing unto me that they [beasts and fowls] should not be used only in times of winter, or of cold, or famine." If it is pleasing that we abstain from the flesh of beasts and birds, would fish, oysters, etc., be included as they are not mentioned in the connection?

If one saint keeps all the commands and sayings of this section, and another saint keeps all, just the same, except that he eats meat at any and all times of the year, is the saint who so gratifies his appetite entitled to the same blessings of wisdom and knowledge and the destroying angel passing by, etc., as the other?

If God is pleased if we so abstain, would it be reasonable to say that he is displeased if we fail to abstain?

If God is displeased by some act of ours that we might have avoided, is it sin to so displease him?

If so doing things that we know God has said would be pleasing to him that we should not do them is sin, would the losing of the blessings that are to be received by those who observe to keep all the sayings, etc., be counted as a punishment to him who fails to keep these sayings?

These questions come pretty close to the inner man, as we had some nice steak for dinner and I was a little afraid to partake of it. Yet I suppose I do many things displeasing to my heavenly Father, even more than eating meat in summer; but Christ said "these ought ye to have done, and not to leave the other undone."

There are seven saints here, all dwelling under one roof. We are striving to keep the law of the Lord, which is perfect, converting the soul. I removed to this place from Providence, Rhode Island, where I had made my home for the past two years, being directed to this place through prophecy in answer to prayer. We have a little Sunday school here, of which your correspondent is the superintendent. We also have prayer

meetings on Sundays and Wednesdays. These are led by Bro. Arthur B. Phillips who recently moved to this place from Boston. We hope to be able to do some good among our neighbors, and we realize that we must live our religion.

Your brother in Christ,
F. G. WHIPPLE.

KAITANGATA, New Zealand, July 4.

Editors Herald:—We are still striving to keep in the faith. I feel to thank our Father for being so good to me to restore me to health and strength after the sad accident, by which I had both legs broken and other injuries. I thought the end had come, but God in his mercy saw fit to restore me to be able to bear my testimony to his wonderful work here again; for it is a wonder to the people to see me here, but God moves in a mysterious way.

We bear our testimony to all we can of the gospel; it is the power of God to all who will believe. It is good to be a saint in latter days. We have opened our house to let the people hear the word of God, but it is slow work; we want to be in some hall. We can get a good hearing; the people will turn out to hear in a hall, but not in a private house. As soon as our ministry comes we can work for the Lord; we will share our home with them. It will take work to get at the people. Some of them now can see we have more of the word of God than they, and they tell me so; but there is a stumbling-block in the way of a living prophet.

We have many friends here, and hope to see them come into the fold in time. It is better here than in New South Wales for the work, for the people are more inclined to spiritual matters. We work and pray till help comes. May God bless you all in the work of the Lord, and that help may soon come to us in this far-off land, we pray; and for all in the field. The harvest is ripe, the field great, and few in it; but we know the Master has his care over all.

We many times have the Spirit of the Master with us when telling the gospel story. They can see the difference between us and the Salt Lake people. I see they have eight more of their elders in the north island. They have very few on this island, and they are the natives. We have not had any of them here yet, but expect to see them soon. Some are not far from here. Would like to see them come, for it would give me a chance to show the people the difference better; but we pray for them that the Lord may lead many of them to the fold.

Your brother, in love,
THOMAS DIXON.

WOODBINE, Iowa, July 29.

Editors Herald:—It may be of interest to know of the labors of the ministry, and as one of the servants of the church, I submit a brief report.

Since General Conference I have labored in Little Sioux and Galland's Grove districts, preaching as opportunity offered, sometimes to fair-sized and attentive audiences, and sometimes to rather slim ones. But I have

no glowing report to give. I find good earnest saints in every branch, judging by their works, and I find some that seem to be asleep. I find among outsiders some who listen to the truth and others who seem to have no desire for it; but I scatter the seed broadcast and leave the result with them and God.

I confess that I fail to see the burning desire for the truth that some see. Many confess that we have the truth, but they stop there and put off obedience until "a more convenient season." It may be that the seed will some day spring up and bear fruit. It is written "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that, or whether both shall be alike good."

Among other places I visited Galland's Grove. There seemed to be an abiding faith in the saints. The old veterans are passing away, but the younger generation seem to be coming into line and taking up the burden of the work both in the church and the Sunday school, and a minister can almost always be sure of a large and attentive audience there. At Dow City I had the pleasure of assisting Elder Benan Salisbury in a two-days' meeting there. The attendance was not as large as I had expected, but very attentive and, I believe, appreciative. A good many years ago it is said the above brother was taking one of our elders to preach in Calhoun County, Iowa. It was a cold wintry day, but he had a fine span of horses that he valued at five hundred dollars, and he said to the elder, "If you will make me as good a preacher as you are I will give you that span of horses." (He was not in the church then.) The elder replied, "I am not around making preachers; that is God's work." Bro. Salisbury is a very fair preacher to-day. I was not informed as to whether he gave the Lord that span of horses or not, but he is a very earnest and devoted man, and gives a good deal of his time to the ministry. When the Lord works who can hinder?

On the 9th of this month I had the pleasure of assisting Elder James Baker, of Dow City, in a ten-days' meeting at Benan, Carroll County, Iowa. Considering the fact that everybody was busy in the harvest fields during the week, we had fair attendance every night, and each Sunday we had very large attendance from the various towns around. Some estimated the numbers at one thousand. It was in a beautiful grove belonging to Bro. Salisbury. We had beautiful weather and splendid attention, and leading minds of other churches expressed their surprise at the glorious truths presented, and wondered that they had never seen those truths before. Bro. Baker was greatly blessed in his efforts to make plain the gospel plan. He is humble, studious, and diligent in his research for truth, and has the confidence of all who know him. Bro. Whiting lent a willing hand on the first Sunday. He loves the truth and does his best to promote it. We closed on the night of the 16th and hope our labor was not in vain. We were kindly treated by all the saints, but made

our home with Bro. and Sr. Ether Salisbury, who made us abundantly welcome to their home and comforts. I forgot to say I had the pleasure of a brief interview with Bro. George Hilliard, at Dow City. He was busy on the King's business.

Yours for truth,
CHARLES DERRY.

PARISH, Ill., Aug. 2.

Editors Herald:—Our reunion (in the South-eastern Illinois district) closed Sunday night with the largest attendance we had been favored with from the beginning. The attendance was not large during day services, but we had quite a large attendance at nights. The outsider became interested at the beginning and the interest increased till the close. Only four were baptized, but a number are believing the gospel and so expressed themselves. A mountain of prejudice must have been removed if we can judge by the kind and courteous treatment given our people.

Elders I. N. White, of the Twelve, G. H. Hilliard, of the Bishopric, George Jenkins and R. T. Walters, of the Seventy, and out of our district—were with us and rendered us valuable assistance. Brn. Walters and Jenkins have returned to their fields of labor, while Brn. Hilliard and White will visit a few of the branches before leaving the district.

The writer moved over about ten miles to the east and commenced a meeting last night to a full house. After the sermon invitations were given the preacher to come to the neighboring schoolhouse and preach as long as we wanted. A Baptist preacher in attendance wants us to come to a grove where he has an arbor erected and fitted up for preaching, and occupy. We will remain at this place over Friday, then return to the saints' church on the reunion grounds Saturday evening, in company with W. R. Smith, and continue the meetings as long as there is interest.

Faithfully yours,
J. D. STEAD.

LEOTI, Kan., July 24.

Editors Herald:—This writing finds me not able to walk, an affliction I have been bothered with for many years by spells. Still I rejoice so much in the good work of the Master. The *Herald* is my friend here, so far from saints. I am very poor, but don't see how I could get along without it. It is freighted with much good news.

When I read what the brother had to say of our General Conference in regard to Old Glory, I wondered how he could feel as he did. Our church is to be of all nations, kindreds, and tongues, to become one people. All that are represented here are expected to come under the Stars and Stripes, the banner of liberty. I am glad she was unfurled there and then. It shows our love for God and liberty, our love for Christ so unbounded. Every church in the land can wave it. I am sure all nationalities were there, and their voices ascended to a throne of grace for liberty. I felt that the great battle now going on is to open the way for this gospel that we

love so much to be preached to every nation and tongue. It is a preparation for us. And with the debates it is the same. A long time ago there appeared an article in the *Herald*, that they would not debate with Braden again. I prayed they would. I felt that he was an instrument in God's hand to open the way for the honest in heart. So it is with all other debates. Press on brothers, God is at the helm.

I will speak for all. I am sure you will say yes! that we do so much appreciate Sister Burton's letters. The only thing I miss is that there are not more of them; so with all the rest. Dear sisters that are poor, don't keep your children from church because they are not dressed finely, but do the best you can. There is plenty for all. Let those who have plenty lend a helping hand to supply the wants of the needy. There is an abundance in some attics for all. I wish I could go, but there are no saints here. I have never heard a saint preach since Bro. Joseph Smith, at Lamoni, most twelve years ago. I have never been able to pay their way here; none have come so far. I wrote to Bro. Gillen to come this way to Denver. I suppose he had to go the other way through his field or he surely would have come. He used to be at our place often while we went to the Thompson schoolhouse there (near Lamoni).

Your sister,
MRS. MARY E. TURNER.

SAN JOSE, Cal., July 23.

Editors Herald:—We have a nice little branch of over thirty-five members. The record shows more, but some have moved away. All seem to be very zealous for the cause of Zion, trying to do all they can. We have had Bro. E. E. Keeler with us, and he has done much good, strengthening and refreshing our understanding. He tried very hard to get an interest among outsiders. They would come and hear for several times and seemed to be much interested, but just as soon as they began to see the point they stopped coming.

This is a very difficult place to get an audience; the town is preached to death by the different sects. The four prominent corners of the streets are occupied by first one party and then another, with the Brighamites as a side issue. After the rest all leave the infidels take the place.

We were very sorry when Bro. Keeler left, but he felt as though he could not do more good here at present. In fact, he was writing to a number of different places, but could get no encouragement to go; but we needed him here and I am sure there is none but what was benefited by his teaching.

This is a bad year in California; fruit, and in fact all kinds of crops, are very light on account of the drought. Hay is twenty dollars per ton; the fruit is dropping off before it is half grown; the city water supply is failing, and many wells are dry. People are beginning to fear a water famine. It has not rained like it used to for two years; that is, a sufficient amount. This year the ground was not wet down more than four or five inches. When the fruit fails everything is

at a standstill. Thousands of men, women, and children depend entirely on fruit work for their living. The future looks very gloomy for them. But Oh! the fruit growers have oppressed them in their wages and have been so greedy of accumulating wealth, what else can they expect?

Ever hoping and praying for the cause of Zion,
JENNIE JACKSON.

CENTER CHAIN, Minn., August 1.

Editors Herald:—After almost three months away from home I will try and inform you as to the work in this part of the Lord's vineyard. On my way to this field of labor I stopped over Sunday at my old home, Eagle Grove, Iowa, May 8, where I preached morning and evening to quite a number with good attention; baptized one on the same date, blessed some children, and administered to the sick. This work was by request and permission of Bro. C. Scott, being in his district.

I left the saints there feeling well and hopeful in this great latter-day work, and on May 12 took train for Hills, Minnesota, arriving on the 13th, and found the saints striving to do their duties as far as they could in the circumstances in which they are placed; no branch as yet, but hope there soon will be one. Continued labor in that county until July 13, in various places, with small attendance as a rule, due perhaps to the busy time of year and the saints being mostly farmers, and all the halls and churches in town occupied, and especially so when it was realized we were there to hold meetings. We continued to hold meetings in schoolhouses and dwelling houses and tried to do the best we could according to the privileges we had. As a result of our labor three were baptized at Hills, one at Magnolia, and more seemed to be willing to obey in the near future, and did so express themselves to me. I hope the good Spirit may continue to strive with them until they may see the necessity of complying with the law that will make us free indeed.

According to arrangements with Bro. John Taplin at Center Chain, I arrived here July 18. This place is out ten miles from railroad towns. The people seem to manifest an interest in hearing the restored gospel. They seem to have quite a respect for our claims, Bro. Roberts having been here some years ago and left a lasting impression with the people. From present indications there will be work here for some time to come. People turn out week night's eve in harvest, some inquiring how soon I am going away. People of all denominational shades and colors attend our meetings. The farmers are rejoicing over an abundant harvest of all kinds of grain and I also hope they may have reason to rejoice over something more lasting before the year expires.

In my labors I have felt that the Lord has been mindful of my weakness and has supplied the needs, to our joy and satisfaction. I shall try and struggle on, trusting in him who is a helper in time of need, and ever praying for the accomplishment of his work. The people have supplied me liberally with

means to travel from place to place. May the Lord reward them abundantly for their kindness. I remain a colaborer,

ELI HAYER.

Original Articles.

THE SLEEPING TIME AND MIDNIGHT CRY.

I HAVE been reading Bro. Hilliard's article, "The Sleeping Time and Midnight Cry," and cannot understand or harmonize the theory with the word; and as the word says, "Ask and ye shall receive," I do so; for wisdom, not for controversy. That "man child," and "church in the wilderness," doctrine, has always puzzled me.

Now, I have understood the teaching of this church to be that the kingdom of God and the church militant are the same; and that Christ organized and brought into existence the church or kingdom in what is known, as the "meridian of time," and that that church completely apostatized. Bro. Williams so argues in his recent debate, as do all the rest of us, that the *entire* church left or departed from the faith, and that as a consequence, God withdrew his Spirit and all authority from it. Now, if God did take all authority from it, there was no church left, no church to go into the wilderness. On the other hand, if he did not take all authority from it, it continued, and could have gone into the wilderness, and probably did; and all this talk about, *restoring* the priesthood is wind, and our claim for an *entire* apostasy untrue; for what is the church but a body of people having authority to act in the name of the King? Take away that right and there could be no church. If the "man child" is the priesthood—as some claim—how could it be caught up to heaven and the church remain to go into the wilderness or anywhere else? Or, if as the Inspired Translation says, it was the "Church of God, kingdom of God and his Christ," What was *it* that did all this? The "woman," it says; and what is the woman? The "church," we are told; so we have the church bringing forth the church, which church brought Christ, and then the idea that Christ brought the church.

Another point in Bro. Hilliard's application of this parable is, he has it

to begin to go into effect at the time it was spoken, or as soon as the church began to go into apostasy; but it seems to me to relate entirely to the *end*, to have reference to Christ's coming, and is in answer to the question asked him (Matthew 24) as to what would be the sign of his coming, which was asked him privately on the mount; then follow all those statements in chapter 24 and continued in chapter 25, "Then," at that time when he comes, "shall the kingdom of heaven"—no reference is here made to the world, but to his church—which would be as described, like unto ten virgins. But the above parable does not trouble me, as I have it arranged so it suits me anyway; but not so with that "church in the wilderness" business. I see it rather dimly. Turn on the light.

Yours desiring more light,

HIRAM L. HOLT.

DRAIN, Oregon, June 9, 1898.

SANCTIFICATION.

I DESIRE to present a few thoughts on the above subject, for the benefit of those who may desire to attain to this condition. The principal meaning of the word "sanctify" is to "make holy"; hence, sanctification is the act of sanctifying or making holy; the act of "consecrating," or of "setting apart" for a sacred purpose; consecration. This condition is certainly very desirable, and if all could reach it we would have heaven on earth. And this evidently will be the final condition when the children of men reach the sphere that God designs they should, and that Jesus taught his disciples to pray for: "Thy kingdom come, thy will be done on earth, as it is done in heaven." God being holy, he can desire nothing less than to see all his children reach the same condition. And after man fell from his sinless state, in the garden of Eden, it was not in his power to regain it again of himself. He had violated the command of God; and justice being one of God's attributes, must be satisfied, or mercy could not be extended to the creature.

God foreseeing that man would fall, had provided the necessary means for his redemption in the person of Jesus Christ. Christ being with the Father before the world was, and being one

with him in the work of creation, being sinless and pure, proposed to come to this world, take upon him man's nature, and give himself a ransom for man, and thereby satisfy the justice of God; that man might again be brought back into his presence God accepted Christ's offer; hence the statement that Christ was as a lamb slain from the foundation of the world. Justice now being satisfied, man was again innocent before God; Adam's sin not being imputed unto his offspring, although they partook of his fallen nature.

When man was in the garden of Eden, before he transgressed, he had access to the tree of life we are told, and by this means his life was perpetuated. But when he yielded to temptation and fell, he was debarred from this privilege, and was put out of the garden of Eden, from the tree of life, and was separated from God, hence became spiritually dead; this was the first death.

Then physical death followed as a natural consequence. Man having yielded to temptation, and becoming subject to the adversary, and being cast out, where he was surrounded with evil, and having the right to act for himself, or his agency given to him; if he chose to do evil or wrong, and did do wrong, he would again become sinful; and would need some means provided to relieve him from that condition. Christ knowing the condition that man was placed in, and knowing what he would do, made provision for this; and after satisfying the demands of justice, in the case of original sin, gave a law by which man could be made free from actual sins that he might commit. This law is called the gospel; the power of God unto salvation to every one that believes and obeys it. This then becomes the means by which mankind may be made free from actual sin, and become holy, attain to a state of sanctification, and by this means prepared to again abide in the presence of God. This gospel of Jesus Christ being the only means provided by which man can be made holy, and it being given in the form of law, it is called "The law of the spirit of life," and is the means by which men are made free from sin. Hence Paul says:—

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans 8: 2.

It is called the truth:—

Thy righteousness is an everlasting righteousness, and *thy law is the truth*.—Ps. 119: 142.

The commandments of God are also called truth:—

Thou art near, O Lord; and all thy commandments are truth.—Ps. 119: 151.

This law of truth then is the means God has provided for the sanctification of his children. Hence Christ in praying to his Father for his disciples, as recorded in John 17: 17 says, "Sanctify them through thy truth; thy word is truth." The only way this law could accomplish their sanctification would be by their living in harmony with its provisions. This to my mind precludes the idea that men are instantly sanctified by the operation of the Spirit of God upon them. By the Spirit they receive strength and grace to enable them to keep the law; and by the law they are sanctified; that is, by keeping the law. So far as we know God works by law. We see in nature all things that we can comprehend come into being, grow, develop, and become perfected, each in its sphere, by means of certain laws ordained for that purpose; and as man physically is no exception to this rule, we have no reason to think he is spiritually. We believe, therefore, that the law of the Spirit of life is as necessary for man's spiritual development and perfection as the natural law of life is for his natural development and perfection. This is made very plain in God's word to us. The Lord says of this earth:—

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to *abide the law* of a celestial kingdom, cannot abide a celestial glory.—D. C. 85: 4, 5.

From the above statement we learn that not only man must be sanctified, but also this earth on which we dwell, As the earth was made for the abode of man, we would naturally suppose

it would be suited to his condition of life. And when man fell by transgression, and brought the curse of sin upon himself, the earth was also cursed by sin being brought upon it. And as the curse is to be removed from man, and man to become sanctified by keeping God's law, so the earth is to be sanctified and prepared for the abode of man in his glorified condition. Now as we learn that man by the violation of God's law brought the curse upon the earth as well as upon himself, so we are told in God's word that by man keeping the law of God on the earth the land shall become sanctified.

In section 106, Doctrine and Covenants, where the Lord tells his people how they should observe the law of tithing, he then says:—

And I say unto you, if my people observe not this law, to keep it holy, and by *this law sanctify the land* of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you.

We believe the time is at hand when the law as contained in this section should be kept; and by so doing we would be entitled to the fullness of God's blessing, as promised in his law; and until we do comply with it, we may not expect it. The only way we can attain to the condition desired is to do as Jesus said, "live by every word" "that proceedeth from the mouth of God." And until the saints are willing to do this they need not expect what is promised the faithful children of God. We must not conclude that obeying the first principles of the gospel is all that is required of us, but we must go on to perfection. And to enable us to accomplish this work, we not only have the law given to us, but we have men called of God and set in the church to teach the law, and by this means perfect the saints. Those men called as teachers should endeavor to teach by example as well as precept; and if a man does not do this, he is not keeping faithfully his covenant. For every one that obeys the first principles of the gospel pledges himself in that act to do God's will. His will is revealed in his law, hence they promise to keep the law. And in order to do this it will be necessary to have the aid of God's Holy Spirit; and if by disobedience we

grieve the Spirit it will not abide with us.

When the Son of God took upon him man's nature he kept the law of his Father. And that he might do this the Prophet Isaiah said:—

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.—Isa. 7: 15.

If it was necessary for the Son of God to live in a certain way, and eat certain kinds of food, that he might know to refuse the evil and choose the good, would it not be more necessary for man that has the weaknesses of an earthly father, as well as of a mother, transmitted to him, to eat certain kinds of food and live in the manner God has prescribed for him, that he may have this knowledge? And is it reasonable to suppose that man can accomplish the purpose that God intended, and have the wisdom and knowledge essential for the accomplishment of that work, if he does not live in harmony with the instruction God has given him? We think not. And this may account in part, at least, for the condition we find ourselves in at times when we need spiritual light and do not receive it. It is unreasonable to suppose that God would give a command in his law to set certain men apart to certain offices in his church, to perform certain work, and then leave them without a proper understanding of the duties of those offices and the work to be performed, if they place themselves in proper condition to receive the information. Hence it is as necessary to live as the Lord has told us, so that the wisdom and knowledge essential to the accomplishment of this work may be received, as it is to obey the first principles of the gospel; for all that has been given of God to us is necessary to accomplish his purpose, else he would not have given it; and to claim that it is not binding on us to live by every word God has given, is to contradict him and become a law unto ourselves. The Lord says, "When you do what I say, then I am bound; but when you do not what I say, you have no promise." And in Doctrine and Covenants, 95: 3, the Lord says:—

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which

proceedeth forth out of the mouth of God; . . . and I will try you, and prove you herewith.

All that had been given to the church prior to this time, August, 1833, as well as what should be given afterwards must be observed; for he says, *ye shall live by every word.*

In section 86: 3, the Lord says:—

And all saints who remember to keep and do these sayings [given in this section], walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

It appears very inconsistent to disregard the instruction given in this "word of wisdom" to keep the commandments and live as herein directed, and then, when sick, to call on the Lord to heal us, and ask him to give us wisdom and knowledge, when we have refused to live as he has told us in order to receive it. Consistency ought to be found among the people of God, if nowhere else. And yet we have had the painful experience of hearing it expressed in public and in private, "that we must not eat any other than wheat bread, if we kept the word of wisdom," when the plain reading is: "All grain is good for the food of man." I hope all may learn to be more consistent than to make such statements, and remember that it has been written that "my people perish for lack of knowledge." As the law of Christ is the means by which our sanctification is to be accomplished and final salvation in the celestial kingdom secured, we should endeavor to understand and keep the whole law. It will require a strict self-denial of everything that is out of harmony with God's will. Our passions must be controlled, our appetites governed, our pride and vanity overcome, covetousness and greed laid aside, our love for God and his children increased, so that we may be willing and ready to impart of our earthly goods for the benefit of the worthy poor, and make every sacrifice required at our hands for the building up of Zion. For the Lord has said his church must be pure before him. In section 87: 8, it is written, "that I, the Lord, will contend with Zion and

plead with her strong ones, and *chasten her*, until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen." And further on in section 102: 2:—

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

The same law is still in force, and applies to us with all the force it did to the church when the above was written. We read in section 122: 6:—

And further the Spirit saith unto you, that "with the Lord one day is as a thousand years, and a thousand years as a day;" therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given to-day; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation.

And in section 42: 8:—

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

This law being renewed or confirmed to us, and made binding, as in the day when it was given, seems to make our duty plain. As the revelation given in 1873, section 117: 11, says:—

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.

It is the duty of the saints to gather into the regions round about Zion (In-

dependence), and buy up land and establish branches of the church, living in harmony with the law of Christ—the law of the celestial kingdom.

Therefore, a commandment I give unto all the churches that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand.

Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries, when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion.—D. C. 98: 9, 10.

The law as given in the beginning being now in force, and as the Lord has said to the Reorganization, "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter, until it shall be otherwise given of me"; this makes it our duty clearly to gather into the regions round about; and any counsel to the contrary would be in opposition to this revelation. This instruction should now be faithfully carried out as fast as preparation could be made, and then live in harmony with the laws of equality, as taught in the books; and in this way overcome our selfishness, and show our love in a practical way, working for the good of all, for God is no respecter of persons.

In section 38: 5, 6, we find the following instructions:—

And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine.

With this scripture before us, our duty to each other is plain. And it is clear to every one that observes the present condition of the church, that the work of sanctification has not extended very far yet. And while selfishness and speculation reigns, as it now does among brethren of the household of faith, we can make but little progress; and while one brother is willing to receive two or three times as much as another for a living, or family support, it would seem that he had not comprehended the law. And if those that handle and disburse the church funds should permit this inequality, how could they look upon themselves and say, "I am just?" Evidently God designs to treat all alike that serve him obediently. And those that act for God must act like him, or work *on the same principle*. It seems to me this is an absolute necessity, if we would come up to the standard set by him for us. And in section 114 we are told the means raised by the law of tithing shall not be used "for the purposes of self-aggrandizement by anyone, be he whomsoever he may be." And if one man with a family of two or three grown children going to school a part of the time can get along on twenty-five dollars per month, and support his wife and children respectably, it should not take fifty or seventy-five dollars per month for another family the same size, living in the same locality, where living costs the same. And if such conditions exist, it is either aggrandizement or wastefulness, and both are wrong and forbidden in God's law. And until equality in these things obtains, according to the needs of each respectively, we may not hope for the church to attain to that high condition God has designed.

In section 77:1 we read

that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you *must* prepare yourselves by doing the things which I have commanded you and required of you.

The celestial world, then, is only to be obtained by doing as commanded, and the command is, "*Be ye one,*" and "live by every word;" "if ye are not one, ye are not mine." Sanctification,

then, by keeping the law of Christ, is the only means by which the celestial kingdom can be obtained, individually or collectively; and we should profit by the history of the past. If the church did not "impart of their substance, as becometh saints, to the poor and afflicted among them" in 1834, are we doing our duty in this regard now? I fear we are not. And if it is the duty of the saints to gather into the regions round about Zion, buy land with their moneys, and settle together, forming settlements and branches, is it not time to begin that work in a systematic way, and call upon all saints to turn over all their surplus as "a beginning;" to buy lands, and settle the saints thereon, in the regions round about, and by this means sanctify the land by keeping the law on it? By keeping the whole law the people will be sanctified, Zion built up, the curse removed, and a people prepared for the coming of Christ in glory; for "when the Lord shall build up Zion, he shall appear in his glory." G. H. HILLIARD.

LAMONI, Iowa, May 18, 1898.

INFIDEL ARGUMENTS ANSWERED. NO. 1.

BY C. J. SPURLOCK.

INFIDELS say that India, Greece, Persia, Africa, America, South Sea Islands, Egypt, Central America, Hindostan, China, and Mexico, have all had crucified Saviors. In this article I shall not take issue with infidels about these various nations believing in a tradition of one or more Saviors having been crucified, for in this we agree; but the issue will be on the means by which such traditions were obtained.

The infidels claim of course that the belief that all these countries had crucified Saviors is based in false tradition, and reasoning from this hypothesis, claim that the Bible account of the Savior of the world being crucified in Palestine is also based upon presumption. Now the mere belief that these different countries, as mentioned above, each had a crucified Savior, does not fully establish their claim. But when the evidence of these different countries relative to there having been a Savior crucified is summed up, it makes a very weighty argument, if not an irresistible one,

that there has been at some time and place one crucified Savior.

Let the infidel tell us how it happened that these different countries all have like or similar traditions, if there is no truth in those traditions. Do we not learn the history of Greece and Rome by getting a fragment of history here and there relative to their former greatness, and by putting these different fragments together, we have what both Christians and infidels acknowledge to be authentic histories of these countries? If I am properly informed, it was the lawyer Blackstone who said that the strongest evidence that could be made on anything was by different ones in different localities, not previously conversing with each other, yet testifying to the same thing. Now this is just what the nations have done, testifying to the same thing; namely, that a Savior was crucified.

For one the writer is willing to believe the Bible account of the crucifixion. But when we put it with the evidence on this point that is gleaned from those not having the Jewish Bible, it only confirms that evidence. It does not weaken the testimony; it shows that the knowledge of a crucified Savior or Redeemer was at one time universal. And although some of those nations which entertain such belief were at the time of the dissemination of such belief either partially or wholly heathen, yet they handed this story down from generation to generation, till the present time. To prove that the Christians did not borrow the idea of the crucifixion from the heathen, as claimed by the infidel, but that the heathen learned it from the Christian, I shall refer to the Scripture:—

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead.—Acts 26: 22, 23.

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him.—Acts 17: 26, 27.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.—Jude 1: 14.

Moses . . . esteemed the reproach of Christ greater riches than the treasures of Egypt.—Hebrew 11: 24-26.

Had ye believed Moses, ye would have believed me; for he wrote of me.—John 5: 46.

And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.—1 Cor. 10: 4.

And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.—Luke 24: 27.

By a careful perusal and proper consideration of the above scriptures, one may see that the ancient saints who lived thousands of years ago knew of Christ and the plan of salvation, and that they did not learn it from the heathen nations by which they were surrounded.

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened with Coldwater branch, Michigan, June 4; S. W. L. Scott district president. E. C. Briggs chairman, S. W. L. Scott to assist, L. Fay secretary. Branch reports: Galien 120; gain 2, loss 1. Knox 42. Marcellus 15. Buchanan 37; loss 2. Grand Rapids 87; gain 7. Clear Lake 153; gain 4, loss 2. Coldwater 123. Samuel Stroh, Bishop's agent, reports: Receipts \$591.92; paid out \$568.55; on hand last report \$20.76; on hand at present \$44.13. Elders present: E. C. Briggs, S. W. L. Scott, S. V. Bailey, E. K. Evans, G. A. Smith, H. J. DeVries, E. J. Goodenough, H. C. Bronson, B. Corless, R. Alcott, and W. Reynolds; by letter, W. J. Smith and E. H. Durand. Priests present: G. Corless, S. Stroh, G. F. Weston; by letter, F. Granger and J. Shook. Teacher, D. B. Teeters. S. W. L. Scott was retained as president of district, O. H. Storey secretary. Adjourned to Galien on call of president.

GALLAND'S GROVE.

Conference convened at Deloit, Iowa, June 4; C. E. Butterworth and J. M. Baker presidents, Nellie Rudd clerk. Branches reporting: Benan 46; gain 1. Dow City 106; gain 3, loss 3. Galland's Grove 299; no change. Salem 65; loss 2. Auburn 53; gain 5. Harlan 71; loss 1. Pilot Rock 25; gain 2. Deloit 161; gain 3, loss 3. Elders reporting: G. Montague, W. W. Whiting, D. Brewster, J. T. Turner baptized 1, B. Salisbury baptized 1, R. Wight, W. A. Carroll, J. Pett, C. J. Hunt baptized 2, J. Rudd, J. M. Baker baptized 3, C. E. Butterworth baptized 2, W. McKim baptized 1, A. R. Crippen. Priests: N. V. Sheldon baptized 2, I. McCord, J. Greenwood. Teachers: J. Myers, F. B. Shumate, G. A. Hoisington, T. F. Jones, J. O. Booth. Bishop's agent's report: On hand

and received since last report \$980.19; paid out \$335; balance on hand \$645.19. Received for Graceland College, \$1.75. Received for tent expenses \$2.66. The district president was authorized to consult with the authorities of Little Sioux district in order to obtain their coöperation in regard to locating the reunion for 1899 in the Galland's Grove district. George Montague was ordained High Priest. Three were baptized. Preaching by W. W. Whiting, G. Montague, and C. Derry. Adjourned to Galland's Grove, Iowa, October 29, at ten a. m.

NORTHEASTERN TEXAS AND CHOCTAW.

Conference convened at Shawnee branch, on Shawnee prairie, Texas, July 15. President not being present, Bro. J. W. Jackson called to preside, J. D. Erwin assistant, E. A. Erwin secretary. Branch reports: Manchester 47; loss 10. Shawnee 51; first report since district organized. Standley 154; baptized 5. Wilburton and Coalgate not reported. Ministry reports: Elders J. D. Erwin, J. W. Jackson, J. W. Kent, E. A. Erwin, E. D. Bailey, A. E. Elliott; Priests J. Brannan, J. R. McHenry, B. F. Pollard, W. Dalbey. Teachers: J. T. McClain, S. W. Goodman. No Bishop's agent's report. Clerks of branches to make out reports and have them in the hands of district clerk ten days before each conference convenes; a failure to do so will be sufficient cause for removal. The seventy, elders, and priests to make their report to each conference. The president of this district is requested to visit each branch of the district and see that they are in good working order, and preach and teach. The Bishop's agent to visit the branches and look after the tithing of the church. Preaching by J. W. Jackson, J. W. Kent, J. D. Erwin, E. D. Bailey, and E. A. Erwin. God greatly blessing us with his Spirit in power; we think there is a grand prospect for the spread of the gospel in this country. Adjourned to Wilburton branch, Indian Territory, October 15, at ten a. m.

LONDON.

Conference convened with Vanessa branch, Ontario, June 18-20. R. C. Evans R. C. Longhurst, and J. H. Taylor presidents, Maggie and Daniel MacGregor secretaries. Elders reporting: E. N. Compton, W. Fligg, G. Whitworth, T. A. Phillips, G. Virgin, A. W. Davis, W. Place, R. B. Howlett, G. Lindsay, S. W. Tomlinson, G. C. Tomlinson, R. C. Longhurst, J. McKenzie, J. H. Taylor, M. F. Derby, F. Gregory, D. MacGregor, S. Brown, R. C. Evans. Priests: E. Whitworth, G. Buschlen, A. F. Sherman, A. Wingrove, H. Dickhout, T. R. Seaton, A. Knisley, A. Sinclair. Teacher, A. McMullin. Branch reports: London and St. Thomas returned for correction. St. Marys 52; loss 1. Arthur, organized November 1, 49. Niagara Falls 52; gain 2. Cameron 69. Walsingham Centre 38; loss 3. Cedar Valley 45; loss 1. Toronto 87; gain 17. McKillop 38; gain 3. Humber Bay 19. Garafraxa 98; loss 1. Windham (now changed to Vanessa) 61; gain 2. Corinth 39; loss 2. Osborne 24. Egremont 78; loss 4. Proton 123; loss 3. Stratford 20. Branches

27. Last report 1,601 members, present 1,653. Baptisms 55, received by letter or certificate of baptism 21, removed by letters 20, deaths 4, gain in membership 52. Preaching was in charge of Elders Compton, MacGregor, Evans, and Gregory. The prayer services were particularly spiritual, calling H. Dickhout and T. R. Seaton to the eldership. These ordinations, with those of F. Gregory and D. MacGregor to the office of Seventy were marked by the Spirit in liberty and revelation. Love and harmony existed almost without a jar. A resolution was passed, appointing a collection to be taken up by the different branches, for the purpose of supplying a fund to furnish tracts, baptism and confirmation books, and blank licences for use of the missionaries in the field.

Sunday School Associations.

CONVENTION NOTICES.

Program of the Sunday school institute of Northeastern Illinois district Sunday school association to be held at West Pullman, Illinois, September 8 and 9. Principal instructor, T. A. Hougas.

Thursday, ten a. m., organization. Address: "The aim of the institute," A. J. Keck. Address of welcome, R. N. Burwell. Responses, J. M. Terry and H. E. Moler. A preview of the work to be done at this institute, T. A. Hougas. Two p. m., Sunday school officers.—T. A. Hougas, superintendent. 1. Who should be chosen. 2. His duties and work. 3. Relation to his assistant. Assistant superintendent. Same as outlined above for superintendent. Secretary. 1. Duties in school. (a) With records. (b) With class books. (c) Preparing and reading minutes. 2. Duties out of school. Librarian, chorister, organist, and janitor. 3:30 p. m., normal lesson: "What constitutes a Sunday school."—J. M. Terry. 1. People, who? 2. Officers, how selected? 3. Teachers, how prepared? 4. Sunday school helps. 5. Order of exercises. 7:30 p. m., paper: "Sunday school work—What it is and what are the results."—A. J. Keck. Normal lesson: "The profitable and unprofitable servant."—T. A. Hougas.

Friday, nine a. m., Sunday school social meeting (45 minutes). R. N. Burwell and W. Vickery. 9:50 a. m., "A model business meeting."—Miss Clara Clark. 10:20 a. m., primary work. 1. Class drill, questions and criticisms.—Mrs. Nathan Teal. 2. Use of Primary Quarterly.—T. A. Hougas. Eleven a. m., intermediate work. 1. Paper, Marie Clark, followed by questions and criticisms. 2. How to teach, classify, and promote.—T. A. Hougas. 3. Use of the quarterly and other helps.—T. A. Hougas. Two p. m., business district Religio association. 3:30 p. m., business district Sunday school association. 7:30 p. m., illustrated blackboard work.—T. A. Hougas, J. M. Terry, and A. J. Keck. Recapitulation, in charge of superintendent of institute, consisting of short talks from several.

Committee { MARIE CLARK.
J. M. TERRY.
A. J. KECK.

Miscellaneous Department.

HILL-PEAK DEBATE.

Having been advised by Bro. James Caffall to write a report of the late debate held at College View, Nebraska, the Seventh-day Adventist headquarters "for seven States," I essay the task. Last fall arrangements were made for me to meet Elder W. B. Hill, of the above-named sect, in public debate at Lane schoolhouse, near Agnew, Nebraska. We met December 27, and agreed to discuss the following propositions:—

1. "Is the Seventh-day Sabbath binding on Christians?"
2. "Should Christians sacredly observe the first day of the week?"
3. "Is man wholly unconscious between death and the resurrection?"
4. "Is the spirit or soul of man conscious between death and the resurrection?"
5. "Are the doctrines of the Seventh-day Adventist Church in harmony with the teachings of Christ and his apostles?"
6. "Are the doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints in harmony with the teachings of Christ and his apostles?"

Elder W. B. Hill affirmed the first, third, and fifth; I affirmed the second, fourth, and sixth; two sessions to be devoted to each proposition, unless the affirmative desired more time.

Five sessions were devoted to the first two propositions, and during the first session of the third, Elder Hill twice made attempt to reply to arguments made during the investigation of the second proposition, but was ruled out of order both times. After the chairman had decided against him he seemed to be chagrined, and said that I was "afraid to have the subject examined;" that that was the reason he "called me to order." I informed him that I was not afraid to examine the subject at any time or place with him, but only insisted on him talking on the proposition under consideration. And as he had tried to lessen me, by inference, by saying I was afraid to have the arguments examined on the proposition that was closed, I challenged him to meet me at College View and discuss the same propositions.

We only succeeded in debating the first four, as it will be seen that they cover their pet hobbies. I was credibly informed that Elder Hill arranged with his members to stop the debate at the close of the fourth proposition, giving as his reason "that it would not do to debate the fifth here, as the people were not prepared to hear it."

He told the audience that he accepted my invitation to go to College View, and greatly extolled the honor of their members, and told us we could have the church, a good audience, and would be treated as gentlemen.

I desired to study the condition of things at headquarters and see the fruits of Adventism where it was produced, unmixed with other influences. The arrangements were finally made, to meet May 3. As I only had five days to make arrangements and reach College View after learning the time the debate was to begin, I

wrote Bro. F. A. Smith, at Lamoni, Iowa, to come and act as moderator for me if possible. I arrived at Lincoln, from Fairbury, Nebraska, on the 2d., but heard nothing from Bro. Fred. During the night the Lord revealed to me the nature of the work I would have to do at College View, and that Elder W. B. Hill would be disgraced in the estimation of his own people. All doubts as to Bro. Fred's coming were banished, and I went forth confidently, trusting in the Master.

At 5:50 p. m., May 3, I took the street car for College View alone. On reaching the seat of Adventism I began to look around for some place to stop till the hour arrived to begin the debate. I inquired for a hotel and learned that there was none. Then a Mr. Lair invited me home with him for which I felt thankful. I found him a thorough Adventist. I suppose the brethren understand from that the character of the man. It is true, some of their members are not thorough Adventists, and they are about like members of the common sectarian churches; but they seem out of place, and most of them act as if they feel they are so. May God pity such and open their eyes to see the truth. I was informed about William Miller being the angel spoken of in Revelation 14:6 and 10:5, 6. It seems so strange that intelligent men will take such a position. If he is the angel spoken of, surely we can believe him. And it must be remembered that William Miller denounced Mrs. Ellen G. White as a fanatic, and her doctrine as false. Why don't these people believe their angel? I believe more of his teachings than they, yet I am satisfied he was a deceived and deluded man.

I was also informed that debating was not profitable, just as though Isaiah 1:17, 18 did not say, "Come let us reason together." (See also Acts 19:8.) "Just get the love of God in a sinner's heart and he will be all right about doctrine." I saw at once he was as thoroughly prepared to take the teaching of his file leaders, without question, as the most deluded Catholic.

A little before eight p. m. I made my way to the schoolhouse where the debate was to be held. After groping my way up six flights of a dark stairway I emerged into the light of the unfinished hall. The shingles, rough rafters, and dusty benches without backs, viewed by the light of four lamps with smoke-blackened chimneys, presented a weird sight that seemed well fitted to the spiritless, gloomy religion of those poor people. Briefly viewing the situation, it was with joy that I was enabled to make out the form of Bro. F. A. Smith through the semi-darkness, he having just arrived.

It became known why we were required to hold our debate in such a cold, gloomy, disagreeable place. The dictators that rule the Adventists with all the rigor that priesthood delusion manifested during the dark ages had not authorized their noted debater to hold a discussion in College View. Bro. Hill had spent most of his life in Minnesota, and evidently did not know they were oppressed by their rulers to the extent that they are, or else thought he was a man of

more influence among them than he is when he told us during the first debate that we could have the church at College View, and would be "treated as gentlemen." Possibly the poor old man was as much surprised at this tyranny as I was, but he must bow his head in humble submission and, like the cur, lick the hands of him who kicked him; for he has chosen the "yoke of bondage" instead of the "liberty" given by Christ. (Gal. 5:1-4.)

We soon had the preliminary arrangements completed, and Elder Hill cleared for action. He led off by turning loose some of his rapid fire guns, but soon his thirteen inch was throwing such mighty projectiles as, "In the day ye eat thereof thou shalt surely die." "The Devil said, 'Ye shall not surely die.'" "Bro. Peak is preaching as the Devil preached." "In the last days there shall be deceivers." "Watch out for them." "The 'dead know not anything.'" "Bro. Peak is as capable of deceiving you as any man."

Well, it is needless to say that his mighty shells, if they bursted at all, were so far away that no damage was done. Some of the more honorable ones began to object to the debate being held in the schoolhouse, and desired to have a committee appointed to "visit the church officials" to obtain the church. This idea was not received with favor. It was plain to see they did not want their members to hear only what their priest saw fit to tell them; play young robin; open your mouth and swallow what is given. O shame, that such a manifestation of priestcraft should be seen in Nebraska.

At last a committee was thus appointed. A few days later Bro. F. A. Smith and I were invited to "meet with the officers of the church." We met in a room in their splendid college building at the appointed hour. The building indeed is grand, but what shall I say of a school run by such narrow-minded, tyrannical men? They explained that if their "students attended the debate they could not get their lessons," etc. We asked if they could keep the students from attending the church as well as from the schoolhouse, and the answer was "Yes." President Johnson then asked several questions about the Inspired Translation, as if he was ignorant of it. I told him I had one in my valise and would bring it to him, when he himself held up one. He accused us of keeping it in the background and trying to deceive the people about it. When I would answer his questions he would then argue that I was not answering correctly, till the president of the college and Elder Miller (be it said to their honor) disapproved his ungentlemanly course. I challenged him to meet me in public debate and test the merits of the translation. But oh, no! This was sufficient in his estimation to close the doors of their church against the debate; as much as to say, If you agree with us you can debate in our church; if not you must stay away. Where reigned a pope more narrow-minded? They promised us to present the matter to their congregation and let them decide by vote. I wonder how many of my readers believe they let their members vote on this question? I do not suppose there

is one who is acquainted with Adventism who so believes; but to those who are not, I will say that they never fulfilled their promise. I was informed by several that nine out of ten of the members wanted the debate held in the church. But did they have their request granted? No, verily. That would have been too much like the "liberty" of Christ, and not enough like popery. This principle rules those poor deceived souls from Mrs. E. G. White down. An aged Catholic who attended the debate aptly remarked that he "would just as well be ruled by a man as a woman."

We spent four sessions on the first two propositions and at the close Elder W. B. Hill stated to the audience that as I believed in the Inspired Translation, he did not consider it profitable to continue the debate. He then asked for a vote on the question.

Bro. F. A. Smith made a telling speech against thus closing the debate, and I told them if they thus closed the debate (as the congregation was almost entirely Adventist) I would consider and represent it as a complete "backout." Some of the more liberal minded objected, and quite an argument followed. But when the vote was taken some of their preachers voted for closing; but the majority said go ahead. 2 Samuel 12:13 was the verse objected to. The word "not" is placed in the sentence, showing that God "hath not put away thy [David's] sin;" which is correct, or else God would not have punished him for his sin. (See following verses.) I had asked Elders Johnson and W. B. Hill if Mrs. E. G. White had seen any words in the Bible that should not be there, or any left out that should have been in. They both answered me: "No; the Bible is correct as it is," that is, the King James' Translation. I then read "Early Writings," of Mrs. White, page 64, the following: "Then I saw in relation to the 'daily' (Dan. 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text."

This came like a clap of thunder from a clear sky. Joseph Smith saw that the word "not" belonged in the verse, and he had the honesty to place it there and meet a frowning world. Mrs. White saw that the word "sacrifice" did not belong there, and failed to remove it. I believe that if it had not been for this answer the debate would have been closed the fourth night. As it was, we had fourteen. But how the mighty has fallen. Elder Hill was sent by the State Conference to meet me last December. Rev. Butterball, a shorthand reporter, accompanied him to report the debate and have it published in book form, stating that Elder Hill was the best debater the church had. I did not feel able to do justice to the subject sufficiently to have it published. However, he endeavored to take it, but stated that "no man could take my speeches." When we closed the first debate, Bro. Butterball thought they had "one man that was a better debater than Bro. Hill."

During the last discussion several of their ministers were present, and among them the president of their State Conference. He stated in the post office in the presence of

several: "I was so disgusted with Bro. Hill's argument that I hung my head in shame." Another minister: "Bro. Hill never proved a single point." Bro. De Wolf, one of their leading members, and his son a talented young man that has just graduated in a medical college in Lincoln, are my authority for the above statements. Similar ones have come to me from other sources.

Next to the last session an intelligent, honorable looking lady came to me, introduced herself, and as I took her by the hand and looked upon her honest face I realized that if she belonged to that church she, like many others, was above it. She stated that she was sorry she did not know when I began the last proposition, as she desired to hear it: that she attended but few sessions, and said: "The best class of our members as a rule has not attended, and you are not to blame for it either." I said "How is that?" I was answered, "We are disgusted with the ungentlemanly way Bro. Hill has conducted himself." She requested reading matter, which has been granted. May God bless her. I believe she is seeking for truth.

The professor of the high school said to Bro. Fred, "I was surprised and disgusted with the insulting talk of Bro. Hill, and was compelled to notice the absence of it on the other side. Our people are too narrow and selfish. I was raised an Adventist."

At the close of the debate I left a challenge to meet any man they would endorse at any place in my mission, and this holds good for two years from last April. Elder Hill stated that he did not think he would ever hold another debate. The leaders know they are wrong, hence their opposition to investigation. Only hear one side, seems to be their motto. These people, as well as the Campbellites, must learn, if they have not already, that the doctrines of the Latter Day Saints are invincible. Elder Popplewell, of Independence, Missouri, agreed to meet me again in public debate, and the propositions were agreed to; but I have never heard from him since. "Two shall put ten thousand to flight," so the field is being cleared, and soon none will have the courage to meet us. Give God the praise. His work will triumph. Error, like its father advocate, must skulk away into the corners and hide in the darkness and hold its deluded votaries together in ignorance by saying, "We take no stock in debates," lest their errors be exposed.

I am still confident of Zion's success.

W. E. PEAK.

SHELTON, Nebraska, June 3, 1898.

PASTORAL.

To the Saints of Australia, Greeting; Dear Brethren:—Another year mingled with its joys, cares, and sorrows has passed away; but not without a steady and permanent increase, both spiritual and numerical. The General Conference in its wisdom has not seen fit or is not prepared to send us any assistance at present, and hence we must try and make the best of things as they are. The missionaries in New South Wales will continue to prosecute the work in that field, aided by all the local assistance available, so as to get our

work prominently before the people. Our ministerial force is very limited, and we will be required to centralize our work as much as possible, in order to save expense and hold the ground already gained.

If the saints (though poor they may be) will only realize that the burden of this work rests upon all, and will take hold with the general missionary force to extend the interests of the work, by the use of such means as God places within their reach; there is no reason why the cause should not prosper much more rapidly than in the past. The Lord in his mercy has told us by revelation, and has shown some of us by visions, that there are many sheaves in this mission to be gathered in; and if they are not sought out and brought into the fold, the fault will be ours.

The Lord has been very kind in giving us this information, and we must remember that "where much is given much is required." The work in New South Wales is in better working order than ever before; but in Victoria we are somewhat under a cloud at present; however, we hope for more prosperous times. Let us all go to with our might and help move this glorious work on to victory. The missionaries ask your faith and prayers on their behalf.

C. A. BUTTERWORTH.

GEELONG, Victoria.

Saints of the Des Moines district:—Please take notice that Bro. W. H. Kephart is laboring with the tent, and desires those who wish tent labor in their vicinities to so notify him at Lucas, Iowa. Be prompt. His tent labors so far have been quite successful. Elder J. W. Morgan assists him with acceptance. In bonds,

C. SCOTT.

CORRECTIONS IN BISHOP'S ANNUAL REPORT.

The following errors have occurred in publication of annual report, some through copying, and others typographical, which are corrected as follows:—

1. Report of Massachusetts district; R. Bullard Bishop's agent. Albert Nickerson \$23, Clara Nickerson \$2, Leah Nickerson \$28.95, should read Albert, Clara, and Leah Newcombe.

2. Tena Vickers, North Scituate, Rhode Island, reported offering \$2.50 should read offering 50 cents.

3. Elder J. J. Cornish, Reed City, Michigan; is named by the auditing committee as not having reported individual receipts. Bro. Cornish is the Bishop's agent for Northern Michigan district, and reported all receipts as agent, having understood that he was not permitted to take offerings of the kind without entering them as agent.

4. Report of Bishop's agent, W. W. McLeod, Minnesota district. William Oakes 20 cents should read \$20.

5. Southern Nebraska district, J. W. Waldsmith, agent. Sr. Anna Neilson, tithing 25 cents should read \$25.

6. Elder T. J. Sheldon, individual report in connection with Bishop's report of former year shows \$10 too much. This \$10 was paid

by Bishop in 1896 and entered in that report, but received too late by Bro. Sheldon for his report then, and he reported it and again counted in 1897. It is counted twice in individual reports, but does not affect the Bishop's account in any way.

7. Report published for 1896 and 1897. S. P. Hogus, Indian Territory, \$23.60; should read S. P. Hogue. A. D. Elliott, Indian Territory, \$62.30 should read A. E. Elliott.

8. Northern Nebraska district, J. M. Stubbart, agent. Sarah Agenstine should read Susannah Agenstine.

9. W. R. Smith, Tunnell Hill, Illinois, individual report, \$23. Should read, Individuals \$8; from agents, \$15. Total \$23.

10. Report Temple Lot Fund, by Sr. Maggie Batten, What Cheer, Iowa. Following names missed in report: Nathaniel Miller, \$1, Evan J. Jones, \$1, Parley Batten, \$1, Daniel Batten, \$1, Mary Batten, \$1.

11. Individual report, W. E. Peak. Amount reported as received from individuals \$78.04, should read \$51.04. Bro. Peak included in his report money received from the Bishop and agents, and some borrowed which was not separated. The error in amount simply occurs in published report, and is not reckoned in account on Bishop's books.

12. Pottawattamie district, J. J. Carlisle, agent. H. R. Lapworth \$20 should read J. R. Lapworth.

13. Nauvoo district, J. H. Lambert, agent. D. T. Williams should be credited with \$2 and W. E. Williams credited with \$5. Omitted in report by agent in copying.

14. Galland's Grove district, C. J. Hunt, agent. A. H. Rudd, Dow City, \$4 instead of 25 cents. Nellie Rudd 25 cents instead of 50 cents.

15. Names omitted in published report of Galland's Grove district, account College Funds: Mrs. M. Patchin, 25 cents; Mrs. Mary J. Newcom, \$1; Mrs. Rebecca E. Miller, \$1; Mrs. Mary Chatburn, 50 cents; Pearl Wood, 50 cents; A. H. Snyder, 25 cents; William N. Booth, \$1; Mrs. Mary E. Hunt, \$5; T. N. Franklin, \$1. Total \$10.50.

Respectfully submitted,

E. L. KELLEY, Bishop.

LAMONI, Iowa, August 4, 1898.

KIRTLAND CONFERENCE AND REUNION.

To the Saints of Kirtland District:—In consequence of Pittsburg district holding its conference on the same date for which ours is set, preventing some of the elders attending, we deem it expedient to hold Kirtland district conference one week later. Therefore, instead of September 3 and 4, we will meet with Akron branch September 10 and 11. Full reports from each branch clerk will be expected. All those unfamiliar with the city wishing to attend, will receive proper attention by writing to the president of the branch, Hugh Palmer, No. 105 McCoy Street, Akron, Ohio. This is one of our young and growing branches, and let all exert themselves to encourage it by their presence.

From the 16th to the 25th the district will hold its reunion at Conneautville, Pennsylvania. The first two meetings will be held in the church. Preaching on Friday and

Saturday evenings. Will meet Saturday afternoon to effect all preliminaries.

On Sunday morning, the 18th, at 10:30 a. m., about one mile and a half south of the church, will begin a week's meeting under nature's cooling shadows. The saints there are making ample provisions for all visiting saints and friends, and urge all to come and freely partake of their hospitality as well as to enjoy the spiritual blessings usually attending such gatherings. We have looked forward with bright anticipations to this reunion which will write the preface upon the pages of Kirtland district reunions. Write all communications to L. L. Holman, Conneautville, Pennsylvania, and your needs will be promptly attended to. Be sure to come on the E. and P. road, and get off at Conneautville station. We are expecting Brn. W. H. Kelley and G. T. Griffiths, of the apostleship; R. Etzenhouser, L. R. Devore, L. W. Powell, J. F. McDowell, and J. T. Davis, of the Seventy; F. C. Smith, George Powell, and others of the eldership. M. H. Bond has gone east, whom we expected to be there. By letter we are informed of a movement to send Bishop Kelley and A. H. Smith this way. It may be asking too much, brethren, but if you can possibly arrange matters consistently with your errand about that time, do not forget us.

F. J. EBELING, Pres.

DISCUSSION.

During last conference year Bro. M. M. Turpen and J. Padget agreed upon and signed the following propositions:—

1. Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the true church of God, and is in harmony in organization, doctrine, and practice with the church established by Christ and his apostles eighteen hundred years ago.

2. Resolved that the Church of Christ (known as the Christian Church) with which I, J. Padget am identified, is the church established by Christ and his apostles; and its teaching, faith, practice, and organization are in harmony with the teaching, faith, practice, and organization eighteen hundred years ago.

3. Resolved that the Book of Mormon is of divine origin, and its teachings are entitled to the respect and belief of all Christian people.

R. M. Elvin will stand for first and third propositions, and J. Padget for second proposition. Debate to be held at Pollock, Missouri, (D. V.) August 23.

BLUFF PARK REUNION.

AUGUST 19 TO SEPTEMBER 5.

No doubt all Latter Day Saints are somewhat interested in the town of Nauvoo and the landmarks of the old church.

Bluff Park is situated just across the river in the little town of Montrose, on the Iowa side, and commands a grand view of the old historic city, and is becoming quite a summer resort, recognized by all who have ever been there as one of the best natural summer resorts as to location, natural advantages, scenery, healthful climate, etc., in the United States.

Good railroad facilities; three regular passenger trains each way daily, besides freight trains that carry passengers. Omnibus will meet each train, and you can be taken right upon the grounds for fifteen cents, trunks twenty-five cents.

The grounds are high and dry, over one hundred feet above the grand old Mississippi which flows along the foot of the bluff, almost within a stone's throw. Grounds are shaded with large forest trees of nature's planting. A large amphitheater built especially for preaching service. A large boarding house, also a lodging house, both in charge of Bro. Elmer Reed, where saints and friends can be accommodated with board and lodging, or either. Board \$3 per week, lodging extra but reasonable; single meals twenty-five cents. There are also a number of nice cottages on the grounds that can be rented for reunion, all the way from \$4 to \$8, accommodating from four to twelve persons.

For particulars write D. Tripp or J. S. Snively, Montrose, Iowa, committee on cottages and tents. Those interested write early.

Plenty of room for campers and teams. Hay and feed will be provided on the grounds. Those desiring to board themselves can do so cheaply. The merchants of Montrose will deliver anything you may wish right on the grounds. Ice, meat, and bread, fresh daily.

Every effort will be put forth by the different committees to make the meetings a grand success. Able speakers will be present, and all can come with the expectation of having a spiritual feast. The Sunday school and Zion's Religio will take their proper part in the program. One day will be set aside for an outing, or to cross the river and visit the old historic town of Nauvoo.

Everybody invited. Saints, let us make this reunion a grand success. Come one, come all; bring your wagons, your tents, and if you haven't a tent, write the committee early for one or for a cottage. Tents if wanted will be furnished as cheaply as possible. Railroad rates have been applied for and will be announced later. Bro. E. A. and Sr. Clara Smith will represent the Herald Office, with mailing lists and full stock of books and other publications.

BY ORDER OF COMMITTEE.

CHURCH RECORDER'S NOTICE.

It is now July 30, and the branch reports to all the June conferences have not yet been received at this office. Some may have been sent and lost in transit, so I call attention to the lack of reports yet from the London (Ontario), Kewanee, Nauvoo, Fremont, Spring River, Southern Michigan, Northern Michigan, Northern Minnesota, Southwestern Texas, and Northern Wisconsin districts for June, 1898.

The reports from Northern California for March have not come, nor those from Central California for April. And there is lacking the reports of Eastern and Western Maine and Northern Nebraska for May, and of Southern Missouri for March. Neither have the Oklahoma reports for February been received,

nor those from Nevada for June and November, 1897.

From England and Wales are due many reports of branches, the lack of which prevents correcting the General Records.

I mention the above matters, and also ask for speedy action by many clerks who have failed to answer my letters of inquiry concerning deficient reports and imperfect items of birth, baptism, etc., of names given on reports. Kindly come to my aid, please.

Your brother,

H. A. STEBBINS.

LAMONI, Iowa, July 30, 1898.

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REUNION NOTICES.

OKLAHOMA REUNION.

Oklahoma mission reunion will be held August 26 to September 5, in Mr. John Minium's grove, twelve miles due west of Edmond. The grove is located on the northeast quarter of section 34, township 14, range 5 west. It is a beautiful grove, plenty of shade, good water, and ample room among the trees for camp tents and covered wagons. Wood for camp use will be furnished free, also straw for beds. Pasture for horses will be furnished at a reasonable rate, perhaps twenty-five cents per team during reunion. The committee will endeavor to make all arrangements for the comfort and enjoyment of all that come. This is a reunion for the people, the saints have pledged themselves to come, when they voted to have a reunion in 1898, so we look for a full attendance—that means all the saints in Oklahoma.

Every Latter Day Saint will realize that we are debtors to the Lord for all we have, especially for the restored gospel, which will bring us to God and give us a place in his kingdom. So we request each one to do their part to make the reunion of 1898 a success by coming and getting others to come, that the work of the Lord may prosper. If you stay at home, others may also through your influence stay at home, so you diminish and hinder the good work which has been intrusted to us all. Come, praying that the God of Israel may be with us in power, in blessing his saints, and bringing others into the fold.

Those desiring tents will please notify the committee at once, by addressing Elder W. S. Macrae, Kingfisher, Oklahoma, who will have charge of this part of the work.

While we have not heard personally from Bro. A. J. Moore, we expect him to attend, as also all others of the ministry who can.

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R. M. MALONEY.

TWO-DAYS' MEETINGS.

A Sunday school picnic and two-days' meeting will be held by the Fork saints, at Fork, Mecosta County, Michigan, August 27 and 28. All those coming on the F. and P. M. R. R. come to Chippewa Station, Friday, August 26, on the morning trains, and teams will be there to meet you. All are invited, especially the ministry.

RUTH WALRATH, Clerk.

There will be a two-days' meeting held in the tent at Minden City, Michigan, August

20 and 21. We hope that the saints will come from the different parts of the district and make the meeting a success. The missionaries and local brethren are expected to be present.

WM. DAVIS, Sec.

CONFERENCE NOTICES.

Northwestern Kansas district conference will convene August 20, at ten a. m., at Blue Rapids, Kansas. Ministry, please forward reports on time to Mrs. Ella Landers, Lenora, Kansas.

L. F. JOHNSON, Pres.

ELLA LANDERS, Sec.

Conference of New York district will convene at Broad River branch, Connecticut, September 3 and 4. All elders, priests, teachers, and deacons are requested to send their reports in writing to the secretary at least three days before conference. The Sunday school convention of New York district will be held at same place and date. Business session at 2:30 p. m. Everybody requested to make a special effort to be present at the conference and Sunday school convention.

S. GUILFOY, Sec.

189 Schaefer St., BROOKLYN, N. Y.

Northeastern Illinois district conference will be held at West Pullman, Chicago, September 10 and 11. Clerks of branches please have reports made out and approved by branch and sent to Elmer E. Johnson, No. 1972 Marshfield Avenue, Chicago, in time to reach him by September 8, if possible. Come, brethren, and bring the good Spirit with you. We expect Brn. J. H. Lake, T. A. Hougas, and the missionary force of the district to be present.

HENRY SOUTHWICK, Pres.

Nevada conference will convene August 28, ten a. m. at Fairview schoolhouse, near Sheridan, Nevada. It is greatly desired that all the local ministry be present, and a large representation be had from all parts of the district, that we may fully organize for the fall and winter's campaign. We earnestly request all to attend. Come and bring the Spirit of the Master, that we may enjoy his blessings. By order of T. R. Hawkins, president.

T. W. CHATBURN,

Missionary in Charge.

Conference of Florida district will convene at Coldwater branch, September 24 and 25. All the saints are invited to attend.

EDWARD POWELL, Pres.

NOTICES.

To Submissionaries in Charge:—Only one report received to date, August 2. All reports should have been in by the 15th of July. I cannot report to the Presidency until I hear from you. The traveling ministry should report to those in charge the 1st of July, October, January, and 15th of March. Be prompt, my brethren.

G. T. GRIFFITHS.

KIRTLAND, Ohio, August 2.

SPECIAL NOTICE.

To the Saints of the Southern Indiana District:—As per request of president of mission and missionary in charge, there will be no

conference of the above-named district on September 3, as per suggestion of district president; and whereas, the district officers' time expires by limitation September 4, we feel at that time we are relieved from any duty pertaining to the office of district president, hence abandon all claims as to time and place of holding said district conference.

Your servant for Christ's sake,

WILLIAM C. MARSHALL, Pres.

BORN.

EVANS.—To Bro. Francis A. and Sr. Elizabeth Evans, at Bevier, Missouri, March 16, 1898, a son. Blessed July 17, by Elders J. A. Tanner and C. Perry, and named Francis Alma.

SHERMAN.—To Mr. George and Sr. Hannah Sherman, July 19, 1898, at Bevier, Missouri, a daughter. Blessed at their home, because of affliction, July 24, by Elders J. A. Tanner, and F. A. Evans, and named Leona.

HARDER.—Alfred Ammaron, son of Bro. Hiram A. and Sr. Dorcas E. Harder; born April 19, 1898, at Lamoni, Iowa; blessed July 31, by Elders H. A. Stebbins and R. S. Salyards.

MARRIED.

GRIFFITHS—JONES.—At Hiteman, Iowa, August 4, 1898, at the residence of the bride, a widow with six little boys, Mr. George L. Griffiths and Sr. Patience Jones, both of Cedar Mines, Iowa, Elder M. D. Lewis officiating. Quite a number of relatives and friends partook of an elegant supper, and bestowed many presents and well wishes on the happy couple. May they be blessed with wisdom to raise the children in the fear of the Lord.

DIED.

ALLENDER.—At Lamoni, Iowa, July 3, 1898, Besse C., eldest child of Mr. and Mrs. I. W. Allender. She was born at Burlington, Iowa, February 3, 1879, and removed with her father's family to Lamoni, February 3, 1894. Funeral services were conducted by Elders Gunsolley, Criley, and F. M. Smith, at the L. D. S. church, and the remains were interred in Rose Hill cemetery. Besse was not a member of the church; but in the course of her long sickness she had learned to rely on the ordinance of laying on of hands for relief from her pains and nervous spells, and very frequently called upon the elders to administer to her. Just prior to her death she expressed a desire to be baptized; but owing to her weakness it was delayed until it was too late. But we do not mourn on that account, for the gospel plan is broad enough to provide for such cases, and we cannot doubt that Besse is with the happy, accepted ones. By the death of this maiden her parents have lost a deeply loved child, her sister a bright one of the family, and her friends a gifted companion.

HOLLIBAUGH.—On July 1, 1898, at the home of her daughter at Newcastle, Pennsylvania, Sr. Margaret, wife of Bro. Jonathan Hollibaugh of Brinton, Michigan, branch. She was born April 4, 1836, at Brookfield, Ohio; baptized September 29, 1859. She died having an abiding confidence in the work of God.

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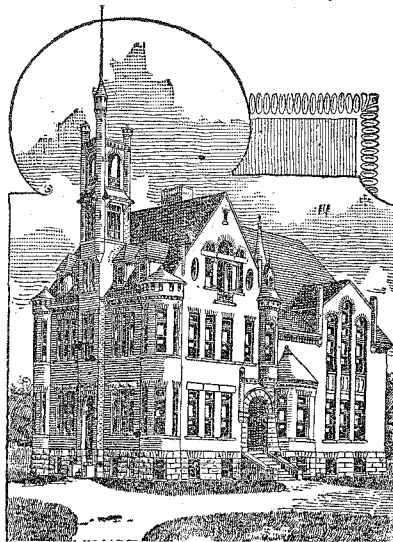
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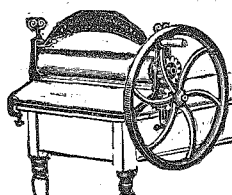
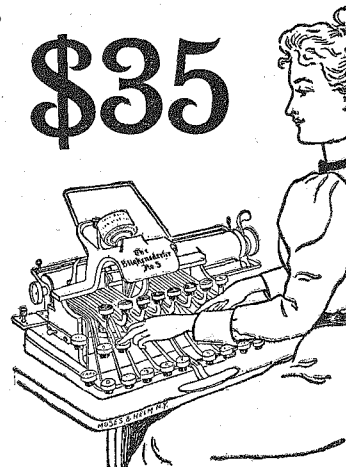
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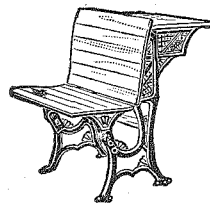
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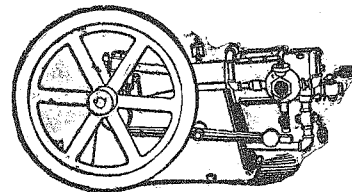
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, August 17, 1898.

No. 33.

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SHUT OUT BY POPE'S EDICT.

DECREE OF "MAJOR" EXCOMMUNICATION OF ANTHONY KOZLOWSKI UNIQUE IN THIS COUNTRY.

ANTHONY KOZLOWAKI, former priest at St. Stanislaus Church, Chicago, may now regard himself as absolutely and finally cut off from the Roman Catholic Church. The edict of excommunication against him has been read in all the Catholic churches of Illinois, and was read on Sunday to all Catholic congregations in the Northern Indiana diocese, as it will be in the churches throughout the country.

The reading of this pontifical fiat has aroused much interest in and out of the Roman Catholic Church. The chief point of dissimilarity between this particular banishment and the many instances in which rebellious priests have been defrocked, is the odium which in this case attaches to any member of the Catholic Church who in any way aids, countenances, or holds with Kozlowski communication of any kind whatever. The person so doing is included in the bull of excommunication directed against the ex-priest. It is said this is the first case in America of "major excommunication." Kozlowski is now conducting an independent church at

Lubeck Street and Hoyne Avenue.

TEXT OF THE POPE'S EDICT.

The edict of excommunication is as follows:—

"Whereas, it has been made known to the Holy See from undoubted documents that the priest, Anthony Kozlowski, by origin a Pole, now being in the archdiocese of Chicago, has contumaciously rebelled against legitimate ecclesiastical authority, and, moreover, calls himself Bishop of the Catholic Independent Diocese of Chicago, has published a letter which he calls a pastoral, in which he says that he received Episcopal consecration from certain heretical Bishops in Switzerland,

"Our Most Holy Father, Pope Leo XIII., in an audience of the 26th day of April, 1898, ordered that in his name, by the present decree of this sacred congregation de propaganda fide, it should be declared that the pseudo Bishop Kozlowski has incurred 'Major Excommunication' reserved in the Roman constitution 'Apostolicæ Sedis.'

"Moreover, his Holiness commands that this sentence of excommunication be published with proper instructions not only by the ordinary of Chicago, in his diocese, but also by each and every one of the ordinaries of the United States of North America.

"Given at Rome, from the Palace of the Sacred Congregation de Propaganda Fide, on the 2d day of May, 1898.

"M. CARD, LEDOCHOWSKI, Pref.

"A. ARCHBP. LARISS, Sec."

LETTER SENT TO THE CHURCHES.

In connection with the promulgation of the papal edict, the following letter was sent to the various churches in the diocese by the Archbishop:—

"Reverend and Dear Sir: By order of our Holy Father, the Pope, the inclosed documents are to be published in all the churches of the archdiocese of Chicago. On next Sunday, therefore, you will have them read publicly in your church at all the masses. The first is a letter from the Cardinal Prefect of the Propaganda. The

second is a decree in the name and by the authority of the Pope, excommunicating 'by name,' by 'major excommunication,' the pseudo-Bishop, Anthony Kozlowski.

"This excommunication is by the constitution 'Apostolicæ Sedis' reserved to the Pope alone. It is the greatest, the severest punishment the church can inflict. It is the expulsion from the exterior and interior membership of the church, the complete withdrawal of all graces and privileges acquired by baptism, the separation from the living body of Christ, and a thrusting back into the helpless state of unredeemed man.

"By the present decree Anthony Kozlowski, excommunicated by name by the Pope by major excommunication, is suspended ab officio et beneficio; hence he cannot say mass nor administer nor receive the sacraments, nor perform any other sacred function; neither can he exercise any ecclesiastical office, dignity, or benefice. If he should attempt to hear confessions his absolution would be invalid. He is excluded from all share in the public prayers of the church. He cannot assist at mass or other ecclesiastical function. If he should die in that state he should be deprived of Christian burial.

"All who aid and abet him in the crime for which he has been excommunicated by name by the Sovereign Pontiff also incur major excommunication and all its effects. The faithful under grave penalty are absolutely forbidden to have any intercourse or communication with him. You will please read the foregoing and make the whole matter perfectly clear and intelligible to all the people. I remain, reverend and dear sir, your obedient servant in Christo.

"P. A. FREEMAN, Archbishop of Chicago."

MAKES THE CONTRAST PLAIN.

In the "Elements of Ecclesiastical Law" the Rev. S. B. Smith, D. D., says:—

"Major excommunication is called 'anathema' when it is inflicted against heresy or with certain impressive

ceremonies; namely: when the Bishop pronounces it surrounded by twelve priests in sacred vestments and holding in their hands lighted torches, which they then throw down and tread under foot, meanwhile uttering certain words of malediction."

The situation was stated thus yesterday by a priest of the church:—

"There are various forms of excommunication for various causes and under different conditions. The ordinary form is called minor excommunication. This, the most mighty and severe, is called major excommunication. It is to be published in every Catholic church to all Catholic people. This is the first instance in this country where such an edict has been thus announced and where the disgrace of the offending minister is made public. It is the last resort, and only after every other attempt to win back the mutinous priest has been vainly tried."

—*Tribune, Aug. 9.*

PLANS TO SUE ARCHBISHOP.

TEST OF CHURCH POWER. AMERICAN DECISION IN VIEW.

"I have taken steps to begin suit against Archbishop Feehan for heavy damages and to determine the power of the Roman Catholic Church in America to make me a pariah in society and put a blemish on my 120,000 parishioners here and elsewhere," said the Rev. Father Anthony Kozlowski of All Saints' Polish Catholic Church yesterday, when asked how he looked upon the major excommunication placed upon him by the Pope at the recommendation of the Chicago Archbishop. "The papal bull is a remnant of another age, when church and state went hand in hand. Then there was no ecclesiastical or civil redress for the victim of one of these pronouncements. It is different now and especially so in the United States. The fortunes and liberty of the humblest citizen cannot be attacked with impunity. The effect of this excommunication, if carried out, would be to render me a social outcast. The Constitution of this country says no man shall be attacked because of his religious opinions, and there is another law which prohibits the boycott. The bull is a violation of the laws of the United States and is an attempt to subvert civil to ecclesiastical authority.

"After all, I am amazed that the major excommunication should be resorted to in this age. I would publicly burn this papal bull if it were not that I might be accused of imitating Martin Luther and also indulging in child's play.

ASKS THE ARCHBISHOP'S RIGHT.

"I would like to ask any man what right Archbishop Feehan has to dictate to me. I deliberately separated myself from the Roman Catholic Church four years ago. *I sent a notice to the Pope. Four years have passed away. Now he excommunicates me. For what? When I had established this church I advised that a church committee be sent to the Archbishop to see if our troubles could not be settled. The committee was insulted and informed by Archbishop Feehan that he wanted to have nothing to do with them or me. The committee was practically driven from the house. We then decided that we had better try and get along by ourselves. We have done so pretty successfully. My parishioners here number over 10,000, and in all my churches 120,000.

"The entire excommunication is illegal not only according to canonical but civil law. Canonical law says that when charges are brought against a priest he shall be regularly summoned before a jury where he must be allowed an advocate. Nothing of this kind was ever done with me. The only notice I ever received from Archbishop Feehan was a notice to leave town in twenty-four hours. I then wondered and wonder now who this man is who has authority to order a citizen out of town after the manner of a police justice. I refused to recognize his authority then as to the material affairs of the church and I refuse to do so now.

"Moreover, canonical law says notice of the excommunication shall come directly from the Pope to the person excommunicated. I have received no notice of this kind. Again, the excommunicated person must be called three times by the supreme Pontiff before the bull against him is finally issued. This is to give the accused the opportunity of being restored to the bosom of the church if he should so desire after expressing a penitential spirit. I was never ex-

tended an opportunity of this kind. TELLS OF THE CHICAGO TROUBLE.

"The troubles of the Polish Catholic in Chicago," continued the priest, "grew out of the financial administration of the affairs of St. Hedwig's Church, where at one time I was assistant pastor. The congregation of this church became dissatisfied with the way in which the church was managed. They could get no accounting from Father Barzynski or the Archbishop. It was denied that the parishioners had any right to have a voice in the financial management of the church. This caused a schism.

"The congregation split and money was raised for the building of All Saints'. I was selected to lead the seceders. The Poles in other cities have gone through the same trouble, but I have been the only one selected for excommunication. Why? Because in establishing the Independent Polish Diocese of Chicago it was necessary to have a constitution. This constitution has been so satisfactory to many dissatisfied churches throughout the country that the independent church has been growing rapidly.

"We have now four churches in Chicago, and churches at Thorp, Wisconsin; Ege, Indiana; Depew, New York; Buffalo, New York; South Chicago, and two churches in New Bedford, Massachusetts. The movement is spreading all over the country.

"The cardinal principle of our church is to retain the church property in the hands of the church organization. We refuse to surrender it to any Bishop or Archbishop. A committee of elders handles every cent, and in this way the priest's entire time can be devoted to the spiritual advancement of his flock. The amount of church property controlled by Archbishop Feehan in Chicago amounts to over \$100,000,000. We do not believe that such power should be in the hands of one man."—*Chicago Tribune, Aug. 10.*

Any good live church that wants a good live young married man with a small family, as a pastor, can be put in correspondence with one by addressing this office. He has been in the ministry seven years, and has experience in pastoral work. Can furnish good references. He can be had for \$700 to \$900 per year. He has good education, and does good pastoral work. Any church desiring such a man can obtain him by addressing this office at once.—J.—*Ec.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, August 17, 1898.

No. 33.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 17, 1898.

THE TRUTH OF IT.

SOMEWHERE about 1867 the church in business and spiritual assembly, a solemn conclave, held by reason of the church usage and command of God, directed the branch of the church at Plano, to build a house of public worship, of sufficient capacity to hold the Annual Conferences of the church in. The branch, proceeding upon the instruction thus given, built a house which was turned over to the Trustee, and upon which the Bishop was authorized to pay a small remaining indebtedness.

About 1879 or 1880 the church decided that the time for the establishment of a business center at some other place than Plano, Illinois, had come and a committee was appointed to locate and build suitable buildings for the publishing department. That committee did its work and it was accepted by the church.

About 1885 the building of an institution of learning by the church began to be agitated. It resulted some time later, in a declaration of the church in conference to the effect that the church needed such an institution. A committee was appointed to carry the will of the body into execution. No instructions were given the committee; no directions as to how to build, nor what should be the size or cost of the building; the committee being left to its own discretion. That committee, sustained and renewed at successive sessions of the conferences, did the work assigned them, wisely, or otherwise, and reported their work and the resulting condition of affairs to the power appointing them. The church took cognizance of the work and the condition resulting, and authorized the Bishop, as Trustee of the finances of the church, to take measures to re-

lieve Graceland College of its disabilities.

We commend the reading of the article by *Observer*, in this issue. The act of the committee in building the college was the act of the church; the committee being the agents for the church in the work. They did the best they could under the circumstances attending the work intrusted to them; and we sincerely hope that while there may be those who, had they been chosen as the committee, might have done better than was done, this will not be permitted to stand in the way of now meeting the crisis as its necessities demand. The church should by all means pay out and set the institution free.

ARMY SALOONS.

It appears that the "army regulations" permit the establishment of a "canteen," at any encampment of the army wherever the commandant may choose to have one. These canteens are no more, no less than liquor shops, where light drinks and intoxicating drinks are sold to the soldiers in camp.

This is a most pernicious regulation, and one that offers an inducement for speculation on the part of the commandant, and an opportunity for the demoralization and physical ruin and degradation of the soldier.

Sir Garnet Wolseley, not many years ago in charge of the British army, stated that seventy per cent of the demoralization and crime in the British army was the direct, or indirect result of the use of intoxicants. The same year the county commissioners of St. Louis County, Missouri, in a published report following an inquiry into the condition of the county, stated that two thirds of all the pauperism and crime in the county were the result of the use of intoxicating drinks.

Dr. Kane, the Arctic explorer, found that those men who best endured the hardships and perils of Arctic winters were those who did not

use intoxicants. Lieutenant Strain, who conducted the Darien exploration expedition many years ago, in reporting his observation stated that the men who bore the tropical heat and the perils of jungle labor and fever the best were the men who drank no liquors.

Why our army leaders should deliberately ignore the lessons taught by the experiences of the past, and put the American soldier into the way of physical deterioration, disease, and death by placing canteens at the doors of the camp is a mystery, and a shame on American morals and army wisdom.

Hundreds of mothers, and wives are dependent on the soldiers in the field for subsistence. This they will never get, if the enlisted man is to be followed by the saloon to gather in his monthly stipend. And, whether the soldier die shot to death by guns in the hands of hostile Spaniards, or be dosed to disease and physical wreck by the doses poured out to him over the "canteen" bar; the hardly earned taxes of the sober and industrious men and women of the nation will be called upon to pay the widow, and children the nation's stipend for pensions when the soldier is mustered out by death. There ought to be a strict clause in the pension laws to the effect that the soldier who should become addicted to the habits of drunkenness should forfeit his right to the government pension, and this forfeiture should be made to affect the widow and offspring should the death of the soldier be the direct, or indirect result of the drink habit, thus binding the soldier by a moral obligation to keep sober.

Joshua Levering, of Baltimore, Maryland, is getting measures on foot to secure a strong protest from the people to be brought to bear upon the army officers, including President McKinley, Commander in chief, to secure the abolishment of the army regulation permitting the "canteen" the army saloon.

The movement is a good one and

ought to meet the support of all well wishers of the nation's welfare.

Mr. Levering urges all "churches, organizations and associations of every character which believe the canteen to be injurious to the 'Boys in Blue' to pass resolutions setting forth that fact and petitioning the President for its removal from every camp and Soldiers Home over which float the Stars and Stripes, emblem of protection and liberty, and to forward same to him by mail."

TO MAKE SWEARING A MISDEMEANOR.

PRESIDENT RUDOLPH GUGGENHEIMER of the Municipal Council is preparing a city ordinance intended to check the use of profane and indecent language in the streets and public places of the city. His ordinance will provide a heavy penalty, fine, or imprisonment, or both, for any person swearing or using obscene language in public. The offense will be made a misdemeanor, for which the police can make arrests where they hear the swearing or upon complaint of any citizen. President Guggenheimer said to-day that he would lay the matter before the members of the Municipal Assembly and urge them to take such action as might be necessary to protect the public from the offenses against good manners and morals. He says that if a majority of the members will support him in the movement he will introduce the ordinance and press it to passage.

Movements like the foregoing deserve notice because of the principles underlying them. Religion includes the observance of moral principle, and when such principle can be made the bases of municipal ordinances and the statute books record a moral code consistent with moral demands, we shall indeed have needed and potent cooperation in the great work of reform and progress. Greater New York would be made greater by the passage and enforcement of such an ordinance. The passage of it would lead to other and further enactments for good. Does the world grow better or worse? The foregoing indicates that in some respects at least the record is being made for the better side.

Every step forward means possibility of added and further progress. Man can only occupy safe and exalted ground through adherence to principle. It is therefore necessary that not one or two, but the masses of the people be governed by uplifting principles of right in all lines of human

thought and effort. We hail with satisfaction every proper movement forward and upward. Let us strengthen the forces of right by strict indorsement, by careful personal compliance with principle. Not policy, but truth; not selfish ends, but the welfare of the race should be the desires and motives actuating us. The true in heart will recognize and be glad in all that conserves the welfare of mankind.

PEACE!!

BY a protocol agreed upon and signed on the 12th of the present month, between Secretary of State William R. Day, for the United States, and M. Jules Cambon, the Ambassador from France, for Spain, it has been arranged that Spain shall give up all claim and title to Porto Rico, abandon and withdraw her armies from Cuba and all the islands in the West Indies now belonging to Spain; that the United States shall have military possession and occupation of Manila, port, bay, and harbor. That there shall be appointed a committee of five on the part of the United States, and five on the part of Spain, to constitute a Commission, to meet in Paris, France, whose duty it shall be to take the matter of a treaty of peace into consideration and determine what shall be the final terms of peace between the two countries.

Hostilities are to cease, pending the sitting of the commission. The Spanish are to evacuate Cuba, Porto Rico, and all other Spanish possessions in the West Indies, the retiring armies to carry with them their movable arms and ammunition, leave their fortifications intact, and surrender absolutely the sovereignty of Spain in the western hemisphere.

The United States is to have Porto Rico by concession, also one of the Ladrone Islands, and is to assume military control of Cuba, pending the establishment of a stable government by the inhabitants of that unhappy island.

By this it will be seen that the war declared by the United States for the stopping of the misrule of Spain in Cuba and the liberation of the Cubans, has reached the point aimed at in such declaration; that is, the driving the Spanish out of the lands adjacent to

America, in the western continent.

But, more has been gained by the United States than was first declared; for in the prosecution of the war, in the effort to break the Spanish power to do the United States harm, Admiral Dewey attacked and destroyed the Spanish fleet under Admiral Montojo, at Manila, there has been left a burden on the government of the United States that will be difficult to carry or lay down. The honor and moral rectitude of the United States are by the act of Commodore Dewey, and sending of General Merritt with his army to the Philippines, pledged to the world to see to it that the contest with Spain shall result in making permanent peace between Spain and her colonies in those islands possible, and it would be an act of bad faith toward the Philippines and the other well-disposed occupants of the islands, and the world to arrange the final terms of peace on such a basis as to perpetuate the unchristian and cruel rule hitherto had over that people. Much as it may be said that the native population are ignorant, vicious, and uncivilized, whose fault is it if such is the state of the native and half-caste dwellers in those wonderful islands?

Now that the forces destined of God for the emancipation of the oppressed and downtrodden of humanity, have been put in motion in places outside the United States, there should be no backward step taken, no grave mistake made; either in Porto Rico, which will become absolutely a part of the United States; in Cuba, which may become an independent and sovereign republic or state as the people may elect; in the Philippines, which may become a troublesome ward of the government, pending the sending in of factors by which an education in regard to the civil rights of man and political possibilities of a people may be secured to the people to be governed either by themselves, or the powers to which the peace commissioners of the two contracting parties to the final treaty shall deliver those islands.

In the meantime all the citizens of this great republic should be thankful that the end has been reached by so little loss of life and expenditure of public treasure.

EXTRACTS FROM LETTERS.

BRO. W. H. KELLEY, Glenwood, Iowa, August 5:—

Bro. I. M. Smith has the tent up here, and circulars out for preaching to-night and on. Hot, but it rains; no frost hereabouts. Will go out to Macedonia next week.

Bro. J. S. Roth, Pekay, Iowa, August 9:—

The club foot man again; look out for him saints. He was at Pekay, Iowa, a short time ago with his old story, and as usual some of the saints gave him money. But luckily this time he got only fifty cents. He ought to be arrested for false pretense and sent to board at headquarters. I will close my meetings here to-night and go north.

EDITORIAL ITEMS.

A CARD from Bro. Joseph Luff, Independence, Missouri, August 3, announced that he would be on the move east at 5:15 p. m. of that date, enroute for his eastern field. His address would be Dennisport, Massachusetts, for a few days. Bro. Luff is not fully established in health, but hopes to improve as he goes into the work.

Bro. Alexander H. Smith left Lamon for Dennisport and the East for a season's portion of the season. He will labor in the East as the way may open in connection with the local authorities in charge. Bro. William H. Kelley, now in the West, will supply the place of Bro. Alexander at the Bluff Park and Woodbine reunions, minus committee work at Bluff Park. The others of the committee will arrange for his duties there.

Arrangements have been made for a debate with a Mr. Allison, of the Holiness people, seven miles west of Lamon, beginning on Monday, August 15. The subjects include water baptism, the resurrection, church organization, etc. Bro. Columbus Scott is expected to represent the Reorganized Church if well enough. He is rapidly improving in health.

In HERALD editorial of last issue, for "President Buchanan," read "President Van Buren." Reference to the Civil War history caused the slip, no doubt.

Bro. David Smith sends us a clipping from the *Detroit Journal* of July 19 which contains a valuable article on the prehistoric mounds of Montcalm County, which we may be able to publish later on. Thanks, Bro. S.

The man or woman who has the

spirit of the latter-day work is alive, active, vigorous in his efforts to abound in the good cause. These are stirring times, full of portentous meaning, yet there seems to be a tendency, as there has always been, on the part of some, to fall into spiritual stupor or sleep. There is danger in spiritual slumbering, especially for saints, who are commanded to "watch" and "pray," and admonished against permitting "that day"—the time of the end—to overtake them as a thief in the night. Brethren, sisters, ministry, and laity, are any of us asleep, or getting drowsy? How is it?

The struggle for supremacy in China is becoming fierce and intense. Russia, emboldened by past successful encroachments in the far East, has been met with firm remonstrances by Great Britain, which assures China of substantial and prompt support against Muscovite aggressions. The student of prophecy and of other signs of the end will watch the development of the Eastern question.

It is said that blind men outnumber blind women by two to one. Most of the gentler sex doubtless believe the statement.

A pound of phosphorus is said to be sufficient to tip 1,000,000 matches. Phosphorus is good in some matches, but has spoiled many others. It is a good thing in its place, but is said to have peculiar relationship to the nether world and to the strife and evil that there has its seat of government. There is but limited and specific use for it in the domestic and social circle. In its proper sphere it does little or no harm, but used elsewhere, lookout!

The strictly conservative element among the Missionary Baptists—those who cling to the long since exploded theory of Baptist succession, are on the war path after the scalp of Doctor Whitsitt. The *American Baptist Flag*, of August 4, contains repeated references to the Whitsitt controversy. It appears that the Doctor has proffered his resignation as "President of the Southern Baptist Theological Seminary and Professor of Church History." The *Louisville Courier-Journal*, says the Doctor resigned to escape a bitter fight, which doubtless is correct. The Baptists may get rid of Doctor Whitsitt, but he has good com-

pany in numerous other Baptists of prominence who have found flaws and serious breaks in the so-called historic chain of Baptist succession. Truth and facts come to light in spite of all opposing forces. Dr. Whitsitt may be got rid of, but his researches and testimony will stand in evidence nevertheless. Admissions from adherents to a cause, against its claims, are telling things.

The corn-fed philosopher is a homely man, but he says some good things; among them the following: "It is odd, but true, that the man who speaks without thinking is the one most apt to say what he thinks." This is the old saying, "Think twice before you speak," in new form. Though old it is "not too old to learn."

Pope Leo is prostrated by weakness, induced by the intense heat. The attendant physician has ordered absolute rest, which includes suspension of all audiences and official duties. The Pope was born March 2, 1810, and crowned as head of the hierarchy March 2, 1878. Sorrow and trouble arising from his failure to prevent war between America and Spain, the latter the stronghold of Catholicism, are said to have caused melancholy and decline.

Bro. J. W. Wight may be addressed thus: Care Carrier 12 Salt Lake City, Utah.

Bro. Heman C. Smith, of the Twelve, and Bro. Ernest R. Dewsnup, from Swansea, South Wales, (formerly of Manchester, England,) arrived at Lamon, on Monday, the 15th inst. Bro. Smith returns after an absence of a year or more in the European mission. Bro. Dewsnup comes to America in the interests of the college work, upon which he will enter with the beginning of the new college year in September, as president and one of the resident professors of Graceland College. We are glad on behalf of the HERALD and the church to welcome these brethren; Bro. Smith to home and native land, and Bro. Dewsnup to a new home and place among us, and in which we sincerely trust he will find blessing and comfort and success among the people of God. Our prayer is that God may continue to bless the labors of these brethren for good, as in the past, to the progress of his work.

Mothers' Home Column.

EDITED BY FRANCES.

"Dwell more with men, O Soul! and more with man.
Add to the ties, the human ties that bind
Thee closer, surer to thy fellow-kind.
Make great, deep, warm, pure friendship that must
span
This life and that fair other. Ah! this ban
Of distance and of pride, that makes us blind,
Blind to the lasting joys that others find,—
Slow, all too slow, our bit of heaven to scan."

"IS MARRIAGE A FAILURE?"

THIS is a question of very great importance, and might be answered with both "No" and "Yes." Back to the morn of creation, when the sweet law of obedience prevailed, when the great waters were content to remain within their bounds, when the blue canopy of heaven had not been marred by angry clouds, when the earth was willing to yield her increase and man free from sin, when all that was made shone forth in its magnificence, grandeur, and splendor, fresh from the hands of the great Creator, it was then that God saw it was "not good for man to be alone," and prepared him a helpmeet, bone of man's bone and flesh of his flesh. This helpmeet was called "woman," afterwards "wife." Now the work is not only "good," but "very good." Further we read: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24), showing that this union was not confined to Adam and Eve only, but to all who would be man and wife. Malachi (2:15) speaking of this union, shows us that the Lord ordained it that a godly seed might be obtained. Paul gives us to understand that it is honorable, and acceptable of God (Heb. 13:4). And in Doctrine and Covenants 49:3 we read, "Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was."

Thus we see that this divine ordinance was given as the bond of social order; that purity and chastity which God delights in should be protected, without interfering with the design for which man and woman were created. We cannot afford to allow that God would ordain anything to be a failure. Marriage—as ordained of God unto man—is all that is pure and holy; it is one of the most sacred ordinances of the great gospel law. Yet how often we hear, "O marriage is a lottery," a "leap in the dark," a "grand piece of chance work;" and it's surprising how universally that is believed and acted upon. To lead each other to believe that they themselves are faultless seems to be the sole object of some of those contemplating matrimony. Disguised hypocrisy is their only charm. Thus deception goes on until it's too late, when to our great disappointment we find that instead of a prize we have drawn a blank.

Now God did not intend that one should draw a prize while ten or a hundred drew blanks; but he desires all to get prizes. And

all will get a prize if they go about it in the right direction. It is a duty devolving upon every man and woman—and especially those in the church—who are seeking a companion in life, to seek one of their own affinity; one congenial to their every taste. And not only have a desire to please themselves, but also to please their heavenly Father. Ask his counsel and advice. Although some of our earthly friends might laugh at us if we went to them for advice upon the matter, but not so with our kind Father, who will give liberally and upbraid not. And if it is as a step in the dark, or with our eyes blindfolded, it's because we willfully close our eyes and ears against all light and warning. We have been favored in life if we have not seen the results of an uncongenial marriage; and as like causes produce like effects, we should take warning. Again, if it is "a piece of chance work," it is because courtship is such a marvelous scheme of deception, that it would be impossible for its results to go right, but is a mysterious uncertainty—a failure. But if all deceit would be avoided, and marriage be considered as an ordinance of divine law, then instead of it being a failure, it would be what God intended it should, the great crowning sheaf of happiness and success.

SISTER JESSIE.

CANADA, June, 1898.

BABY'S DAY.

Up in the morning as bright as can be,
Laughing and crowing with musical glee;
Eyes brightly shining with mischief and fun,
Showing us plainly her day has begun.

Plays peek-a-boo as she gets on her clothes,
In comes the kitty and off baby goes,
Creeping so swiftly she catches his tail,
Poor patient kitty gives never a wail.

Pulls him and wools him in innocent glee,
"Baby, dear baby, let poor kitty be!"
Soon as she thinks he's had his share of woe,
Stoops down to kiss him and then lets him go.

Now she must hasten to help make the bed,
"You are a bother," is what Mamma said.
Hangs to my dress as I go for the broom,
Then she assists me in sweeping the room.

There, she's caught sight of the half-open door,
Soon she is out on the damp kitchen floor.
There is the coal bucket, there is the girl,
Out on the floor goes the coal with a whirl.

Dear naughty "paddies" that Mamma must whip,
Eyes filled with tears and a quivering lip,—
"Baby be good now," then turning away,
"Wonder what will be the next prank to-day."

Dear me! Oh! dear, she has now found the flour
'Round goes the sieve like a small water pow'r—
Blackened with coal, and with flour half white,
Baby's small face is a wonderful sight.

Grandma is writing, now that is a treat:
Swiftly they patter, those dear little feet,

Peeps o'er the big book to read ev'ry word.
If you had listened, you might then have heard:—

"Grandma's sweet baby, her darling and pet,
(Don't, dear, you'll blot that, it isn't dry yet,)
Can't find her equal in all the great south,
(There goes that ink-stopper right in her mouth)."

"Papa is coming, dear, run, baby, run;
Watch from the window—O isn't it fun!"
"A kiss now for Papa," my own baby girl,
Ouch," (she is giving his moustache a twirl).

"Isn't she nice?" says proud Papa to me,
"Pretty and sweet, and as smart as can be.
(Pulling my whiskers—here, quit that, I say!
Land sakes alive, Mamma, take her away)."

Sleepy time comes, and our darling's wee arms
Clasp 'round my neck, while a lullaby charms
Down the white lids over the deep wells of blue,

And the bright eyes are soon lost to my view.

Though with relief do I see the brown head,
Safe on the pillow, I kneel by the bed—
Guard and protect her, and grant, Lord, I pray,
She may have many a long baby day.

MINA PERKINS KEARNEY.

NEVADA, Mo., April 4, 1898.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

JOHN LEWIS, of Aberaman branch, Wales, requests the faith and prayers of the saints that if it be the Lord's will to strengthen his faith. He has been a member of the church forty-nine years; and his hand has been withered the last six months.

Bro. Dan Davies, of Aberaman branch, Wales, requests the faith and prayers of the Union, that if it be the Lord's will he may be healed of asthma, which he is troubled with for many years.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE Sunday school work at the Nauvoo reunion will be under the direction of the First Assistant Superintendent of the General Association, Bro. J. A. Gunsolley. Work will be done every day as may be found practicable, as has been the custom at reunions in past years. There will be a special day, Saturday, August 27, morning and afternoon sessions. All should go fully prepared and willing to do whatever may be assigned them to do. While the "special day" will be of great interest, we hope to be able to make the work of all other days practical and interesting to every one. You should take with you to the reunion your Bibles, *Quartettes*, and *Winnowed Songs*. They will all be needed. The General Superintendent will also be there a part of the time, and will assist in the work.

We apprehend that all the workings of a well regulated Sunday school, the blackboard,

and other helps to the work will be discussed and illustrated. All should attend. It is a duty you owe to yourself, to your school, and to your God to equip yourself for your part of this great work.

Bro. Gunsolley is also President of the "Religio" and will give this department of work the proper attention.

We are in receipt of a copy of a circular letter sent out by Sr. Ella Miller, of Verdella, Missouri, to the various school officers of the Clinton, Missouri, district, of which she is superintendent. The letter is too lengthy for insertion here. But we would say that it is one that is calculated to awaken an interest in the Sunday school work if there is a spark of life left in them upon which to work. Aside from instruction of a general nature there was a special piece of work assigned. She formed an outline of the contents of the Bible and placed it in unique form upon a star design and requested the superintendent of each school to drill his pupils a few moments each Sabbath at the close of Sunday school upon the outline. By this they would have committed the points to be taught—the number of books in the Bible, number of authors, time in compilation, character and contents of the books, and many other points. Then there was to be a test of the work done at each school at the forthcoming district convention, where the district superintendent would make a public examination in form of a general review. This would show where the most careful work had been done. The matter was eminently successful, and doubtless much good will accrue from it.

If you are a district officer and have not as yet done anything to stimulate more and better work among your schools, is it not time to think about it? There is always opportunity and plenty of talent to do the work if once developed and applied. Will you "bury" your "talent in a napkin?" or will you improve upon it? Which reward do you prefer? Think and act accordingly.

The Northeastern and the Kewanee districts of Illinois have each arranged to hold a two-days' institute in the early part of September. They are preparing an interesting program which will probably appear before this. All Sunday school people of the districts and as many others as can, should attend. The General Superintendent will be present at both to lend what aid he can. Remember the time and places, West Pullman, Illinois, September 1, 2; and Buffalo Prairie, Illinois, September 8, 9.

SELECTIONS FROM MY NOTEBOOK.

BY M. J. PHIPPS.

WHILE looking over some scribbled thoughts in my notebook taken in the last two years, it occurred to me that some of them might be of interest to others, so will pass them around; and I know of no better medium than the department in the *Herald*.

The General Sunday School Association was formed in April, 1891. We now have

schools in nearly every State, in foreign lands, and in the islands of the sea.

Question Books were first used for primary classes, and Compendiums for Bible classes. Next were the Teachers' Helps, then the *Gospel Quarterly*.

A school should keep a systematic record. It should be a complete history of the school.

The secretary should make a complete record of every pupil—his age, department, scholarship, and attendance; also of all business transacted by the school.

Children should be taught to give and to do it systematically.

Commence getting a library as soon as possible; then add to it as you can and have need to.

Teachers meetings are very important and necessary. All should attend them, whether teachers or not.

A teacher should think much about his class and the lesson early in the week. He should know the following lesson and study carefully how he is going to teach it. [He should know the lesson *more* than a week ahead so that he can properly assign the following lesson and plan for future work.—ED.]

Study for something new to bring into each lesson. In your reading through the week have it in mind to draw something from it that will help you in teaching the Sunday lesson, something that will make the lesson clearer. One good moral principle taught each week and well fixed in the mind will accomplish much in time. A true principle, whether from the Bible or elsewhere, is of great worth. Simple illustrations of the truths taught will make them more easily remembered.

If you have a temperance lesson to teach, prepare yourself with an egg, a glass tumbler, and a vial of alcohol. Your class will not soon forget a lesson taught with these. If you do not know how to perform with them, ask your druggist to show you. [We would suggest that the writer give to the reader the experiment he has in mind to be performed.—ED.]

Study variety. I have seen scholars interested in this way whose attention it was almost impossible to gain in any other way.

To secure prompt attendance: Let the teacher be prompt. Let the school open promptly. Talk to them about punctuality, good behavior, good lessons, good attention, etc. Let the pupil see that the teacher is interested in the work to be *always* there.

WE have a number of articles without any signature attached or any outside information as to who wrote them or where they are from. It is not often that we like to use an article without knowing its origin. It might so happen that we would use something that had once been published and not give proper credit. This is termed amongst editors "stealing," and we do not wish to be one who does not "give honor where honor belongs." Again, we wish to know whose opinions we are reading and something of the person's whereabouts. One in Canada might be successful in a certain way of reaching the people. Place him

in the sunny South and he might utterly fail. Why? Because the environment is so different. Hence the necessity of knowing from whence an article comes. One more reason why we wish to know: We are trying to get acquainted with our fellow workers in every part of the land. That is to learn who the *workers* are, what they are doing or can do, and what they ought to do. We would like so much to meet all face to face, but this cannot be very soon, so must be content to get acquainted with you through the mail and through the reports of work done.

If you have any bright, pithy short articles, paragraphs or lines, send them in. Or if they are of some other description, send them anyway. We can make good use of them. If they are too long, we may be obliged to abridge them, but will try and not destroy the full meaning thereof.

Many very good articles are read at nearly every convention. Why not send them in? If in doubt as to their merit, let the editor decide. That is a part of his work. Let us hear from you all.

Letter Department.

LETTER FROM OBSERVER.

MAGNOLIA, IOWA, July 29.

Editors Herald:—It is some time since I inflicted upon your readers the task of reading an epistle from my pen, and I am not sure the present one will afford any great pleasure. It is true I have no great troubles to complain of, and if I had I would keep them to myself, for it is not pleasant to read lugubrious reports, telling of great sacrifices that one is making and the terrible difficulties being encountered by us, as though we were the only ones afflicted. The fact is, this is a day of sacrifice, and he who will submit without murmuring will be amply rewarded for patient endurance. God says, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

When I embraced this work, I saw that I must sacrifice the friendship of many whom I held dear, and that what little honor had attached to my name must be lost. Many of the pleasures of life must be foregone. The prospect of wealth and fame would be blasted, and a life of labor and privation must be unrewarded, so far as this life was concerned; and if old age with its feeble steps and failing sight was to be our lot, there was no prospect that it would be cheered with the comforts essential thereunto, except the pledge of him who said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And it required an *abiding* faith to make the promise our own, and almost superhuman courage to enable one to take up the burden and gird on the armor and then march to the great battlefield to encounter the foes of God and man and "fight the good fight of faith" until victory rode triumphant on the banner of eternal truth. And I am not sure that I possess the needed faith, the enduring courage, and the Christlike patience to obtain the crown

that is laid up for those that endure to the end. Yet my trust is in God and his law is my delight. As Jacob said, "Few and evil have the days of my pilgrimage been," yet in those few days I have proved that God is faithful to his promise, in every hour of need, and that his service affords greater pleasure, joy, and blessings than the world with all its glittering show and dazzling promises can give, and by this token of his love I am still encouraged to hold on to the "rod of iron," and though my efforts are feeble, such as they are they will continue to be exerted in, and for the cause of eternal truth.

I am glad to see the young men pushing to the front, and wielding the sword of truth; and I hope and trust it is not for love of ease from manual toil, nor for the little that the church treasury may afford, but from an earnest devoted zeal for God and truth; if the latter is the motive that impels to action, eternity alone can measure their joy and the greatness of the blessings they shall receive; but if unworthier motives actuate us in seeking to adorn ourselves with the sacred armor, then eternal shame and disgrace shall be ours. It is our duty to see how much we can do for the cause of truth, and how little we can do with from the church treasury.

Some who are in the field to-day entered it when there was no church treasury to draw from, nor even the prospect of an old folks' home to go to when a life of arduous toil and privation has sapped their physical frame of its vigor. I see some of them in the quorums of the Presidency, and Twelve, and other quorums, and I dare guarantee they will never be found saying God had forsaken them; nor that he had ever proved unfaithful to his promise. The last piece of bread may have gone from the loaf, the last coal placed upon the fire, and the last cent from the purse; but their necessities have been supplied, and that from sources unexpected to them; and sometimes unknown; and this is one of the many evidences the writer has that God acknowledges this work as his own.

One of the things needed to-day to make our labor a success is economy, individual and collective. Ministers need to practice it, families need to practice it, and the church needs to practice it in all its departments. "Owe no man anything but love," is advice that is as necessary to the church to-day as it was in Paul's day, and cannot be ignored either by the individual or by the church without bringing failure and disgrace. The church is in debt, whether wisely brought into that condition or otherwise, this writer may not be a competent judge. It is enough to know that it is in debt, and we, the membership including all the officials of every grade, constitute the church, and it is our business to see that the body is free—the business of every member of the body. It is not wise to stop and cavil about how the body became enthralled, only as we may be led by proper inquiry to be more watchful and avoid the evil hereafter. Our business to-day is to get out of debt. Debt is an incubus that fetters and cripples the body, depresses and discourages the heart, and the longer it remains the heavier it weighs, and must end in financial

ruin if not lifted; and *may end in spiritual ruin*. Of one thing the writer feels assured, that if the highest wisdom has not guided, the purest motives have prompted those who have been called to be our servants, in their action, the one desire has been to bring about the greatest good to the cause of truth. This is my firm belief, obtained from many years of acquaintance and association; yet I confess I fail to see the wisdom of going beyond our known strength. I believe the proclamation of the gospel to the world should be the one object of the church, and my past experience and observation as well as my acquaintance with God's word teaches me that the true qualification of his ministry must come by the power of his Spirit, which will always be supplied when we do our part. Do not understand me as despising or even ignoring education; I have always felt my lack of that great boon, and I realize the conditions of our age demand it; but I do think we might have commenced in a style more in keeping with our means. One of our large branches went beyond their means in securing a house of worship, and they were wisely advised to the effect that "we should plan and work according to our means." That advice should govern in all things. But how much easier it is to give than to practice good advice! The fact remains that we are in debt, whether by our individual consent or not; and if we are sincere in declaring our faith that this is *indeed the Church of Christ*, let us show our faith by our works and try to make the church honorable and honored by doing all we can to lift the debt, that Zion may be enabled to lift her head, realizing she is free, that she may go forth on her divine mission, declaring the glad tidings of the gospel to every nation, that Christ may be justified in judging them as nations, that the kingdom of God may be established upon all the earth. The gospel faith is the faith that works by love, and if we love the Church of Christ let us individually and collectively do all we can to set her free, and our sacrifices will be approved of God, and great peace and blessing will come unto all Israel.

Yours for the honor of God's kingdom,
OBSERVER.

PROVIDENCE, R. I., Aug. 5.

Editors Herald:—We left Kirtland, Ohio, the morning of July 27, arriving at Buffalo in afternoon; took the electric car line for Niagara Falls; met with saints in meeting that evening at the house of Bro. and Sr. Plato on the Canadian side, several from American side of the river coming over, having been apprised of our coming. A good meeting was enjoyed, the Spirit being visibly present, and we were glad to meet the faithful who have stood by the gospel work for years in that place. Were kindly entertained and cared for by Bro. and Sr. Plato. The sympathy manifested with "Uncle Samuel" in his present difficulty with Spain, by Her Majesty's subjects also won our affections, unmistakable tokens of which abounded everywhere, and we were not able to detect much difference in the air that we breathed and which floated "Old Glory" upon either

side of that line which seems to be quite perceptibly growing indistinct that separates us from Great Britain geographically.

The following forenoon in company with Bro. George Sinclair, of St. Mary's, Ontario, we took the electric line down the river, past the rapids, whirlpool, etc., stopping at Brock's monument, down to the end of the line opposite Lewiston. Friday evening found us in New York, coming via boat from Albany. Sunday, met with Brooklyn saints; spoke for them afternoon and evening, with the Spirit's aid and power. Bro. Joseph Squires, who has long borne church burdens there and care of watching over the gospel interests in that city, still holding on, hoping for help and the dawn of brighter days. There are faithful saints still in Brooklyn, but they need help and encouragement. We were glad to see the temporal and spiritual prosperity of our young friend and brother, Ephraim Squires, and feel certain that God has endowed him with capabilities for church service. We were finely entertained by "Joe" and Ephraim, who gave us a fine time at Coney Island Saturday afternoon. Fish dinner, sea bathing, etc., and we've felt better we think ever since.

A visit to Central Park and the Art Museum was enjoyed Monday, leaving 6:30 for Providence on the fine sound steamer Plymouth, a night of fog, with constant blowing of steamer's whistle to prevent collision or accident; was sufficient also to prevent much sleep. The mists "rolled away," however, in early morning, and the ride up Narragansett Bay was finely enjoyed, and as we neared Fox Point wharf we espied that "little woman" that I wrote you about in my last letter, accompanied by Florence and escort, waving handkerchiefs and welcome.

Wednesday eve we met with a room full of saints in their new chapel, and were filled with comfort and joy at reception and reunion with friends of other days. Better than all, however, was the Spirit poured out, and the gospel gifts abounding, satisfying us that we were being led by our heavenly Father, even as we had earnestly sought to be. To-morrow morning early we are to be off to Cape Cod and the reunion. Hoping for a profitable meeting,

In bonds,
M. H. BOND.

POMONA, Cal., July 11.

Editors Herald:—I fear that you already have ample on the Bays' encounter to suit your limited space; and while I must compliment Bro. Mintun for the work done, yet no brief long-hand synoptical report can fully do justice to either disputant. I merely mention this that your readers may make full allowance in perusal. Had space and time admitted, some points could have been enlarged upon with safety to the church: but I forbear, and would not further mention it only there have been later developments which need attention.

The St. Louis *Christian Evangelist* of June 30 contains two communications, one from A. M. Haggard, Secretary of the Iowa Christian Convention, the other from Kelpie McDon-

ald, of Persia, Iowa, (Bays' western headquarters,) which are unjust, false, and full of spleen. I will note their contention later on.

On the Book of Mormon proposition Elder Bays apparently rested his whole case on the tenability of his Egyptian language argument. Anticipating this, I was specially prepared for him, and they are now evidencing their complete chagrin by the usual cry of "fraud," "deception," etc. As you will observe in the farther progress of Bro. Mintun's report, little was said about the Book of Mormon characters until the last night. Knowing full well that my opponent expected to emulate Dewey in his last charge, I forestalled him by quoting his own witnesses, as used in his book, and, with other matter in hand, succeeded in fully impeaching them. Prior to the publication of his book Elder Bays apparently submitted a copy of the "characters," photographed from the original document borne by Martin Harris to Professor Anthon and held in the possession of David Whitmer, to several leading linguists, but for fear these "wise" ones might say something that would confirm the Book of Mormon, Elder Bays, to be fair (?), accompanied the slip with the following letter of "explanation and inquiry," and sent them to James B. Angell, of the University of Michigan, at Ann Arbor; also to Charles H. S. Davis, M. D., Ph. D., of Meriden, Connecticut, and to the Rev. Dr. Charles E. Moldenke, of New York. Here is the letter:—

"Dear Sir:—I herewith inclose what purports to be a facsimile of the characters found upon the gold plates from which it is claimed the Book of Mormon was translated. The advocates of Mormonism maintain that these characters are 'Egyptian, Chaldaic, Assyrian, and Arabic.'

"So far as I am informed, these characters have never been submitted to scholars of eminence for examination; and as the languages named fall within your province, including Egyptology and archaeology, your professional opinion as to their genuineness will be of great value to the general reader, in determining the exact truth with respect to this remarkable claim. I would also like your opinion upon the following questions; namely:—

"1. Did Hebrew scholars at any time, either before or since Christ, keep their records on tablets or plates of brass?

"2. If so, did they ever write in the Egyptian language?

"3. Is there any evidence to show that the Pentateuch was ever written upon such plates of brass?

"4. Is there any proof that the law of Moses, or even the decalogue, was ever written in the Egyptian language?"

Elder Bays does not tell us how many more "authorities" he sent these to or how many more answers he received. It would not be policy, you know.

Why should any fair-minded man have to resort to such prejudicial methods? Why should he preface his questions with a misstatement of facts? Why not be fair and inform these men exactly what the Book

claimed these characters were? In the Book of Mormon, First Nephi, chapter 1, page 1, Nephi says: "I make a record of my proceedings in my days; yea, I make a record *in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians.*"

Here Nephi specifically states that the record or writing on plates was made in a language particularly their own, originating with his father, which language consisted not of the Egyptian alone, but said language comprised the "learning of the Jews, and the language of the Egyptians." It was neither distinctly Hebraic nor Egyptian; it comprised part of both. Again Mosiah (chap. 1 par. 4) speaking about Lehi the father of the colony, said: "He having been taught in the language of the Egyptians, therefore he could read these engravings, [those on Laban's plates,] and teach them to his children, that thereby they could teach them to their children."

Now in the Book of Mormon, chapter 4, page 500, Mormon says: "And now behold, we have written this record *according to our knowledge, in the characters, WHICH ARE CALLED AMONG US THE REFORMED EGYPTIAN, being handed down and altered by us, according to our manner of speech.* And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew *hath been altered by us also;* and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that NONE OTHER PEOPLE KNOWETH OUR LANGUAGE, therefore he hath prepared means for the interpretation thereof."

Now, in the claims made for the language there is not one word about "Chaldaic, Assyrian and Arabic." The ignorant New Yorkers, Joseph Smith and Martin Harris, had no way of telling what characters these were outside of the claims of the book itself. When Harris took the "characters" to Anthon his answer upon an examination of the transcript was as follows: Harris says: "I went to the city of New York and presented the characters which had been transcribed with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct; more so than any he had before seen translated from the Egyptian; I then showed him those that were not translated, and HE SAID *they were Egyptian, Chaldaic, Assyrian, and Arabic* and HE SAID that they were true characters."

You will observe that there were two slips presented; the characters on one Anthon called Egyptian, those on the other he calls "Egyptian, Chaldaic, Assyrian, and Arabic." It was Anthon that made this claim, not the advocates of Mormonism, as Bays asserts. Joseph Smith and Orson Pratt were both ignorant of Egyptian or any other of these languages at that time, and in their reference to the matter quoted Professor Anthon, then an unquestioned authority as a linguist. Anthon is their witness as much as ours, for they quote a purported letter from him published by E. D. Howe, who was the legiti-

mate father of that "Spalding Story," which Bays now denounces, and should Bays and his confederates succeed in showing that there was neither "Egyptian, Chaldaic, Assyrian, or Arabic" in the plate under examination, they have but disclosed the ignorance of this worldly "wise" one whose wisdom Isaiah said "shall perish," and it only tends to confirm our position. Could the linguists of the age prove that the characters in question were distinctly Egyptian or any other known language, they would overthrow the claims of the book, for Mormon said "none other people knoweth our language." Go on, Mr. Bays, and multiply the testimony of all the linguists of the age that these plates are not distinctly in harmony with any ancient or modern language. This is exactly what the Book claims for itself; for remember the Book of Mormon does not claim that these characters are Egyptian, but "Reformed Egyptian" and so far reformed that "none other people knoweth our language."

If Joseph Smith had been the knave Alexander Campbell and his ilk have ever sought to make him appear, he would never have arranged things as they were; he would have submitted genuine Egyptian characters and made the book so claim. If Anthon had been able to read the book, then, according to Isaiah, its divine claims were false. Now comes Bays, Davis, Moldenke, and Angell, and unwittingly confirm the very claim of the Book of Mormon in stating that Anthon did not read it and confessing that they cannot. The only contention that we expect to make is that there is an Egyptian resemblance with some of the characters. As evidence that Bays' letter worked on these men's prejudices note Angell's answer:—

"The document you inclose raises a moral rather than a linguistic problem." Why so? If those were true characters, however moral or immoral use they be put to, they still remain true. Suppose fifty years from now a man digging up the ruins of some overwhelmed city should come across a dime novel and because of its immoral tone should decide it was not written in the English language at all; or, to make a pertinent comparison, supposing some Christian should go to Egypt and finding a slab containing hieroglyphics denouncing the Christian philosophy, would be thereupon repudiate the whole slab as spurious? Would it be consistent?

He concludes with, "The impression made is that the document was fraudulent." But fraudulent in what respect? In regard to its divine claims or the characters? Angell says, "A few letters or signs are noticeable which CORRESPOND more or less closely to the Aramaic, sometimes called Chaldee language; for example s, h, g, t, l, b, n."—Ibid. 263.

But listen, gentle reader, while Chas. H. S. Davis testifies:—

"I can positively assert that there is not a letter to be found in the facsimile submitted that can be found in the alphabet of any Oriental language, particularly of those you refer: namely, Egyptian, Chaldaic, Assyrian, or Arabic. A careful study of the facsimile shows that they are characters put down at

random by an ignorant person with no resemblance to anything."

Which is correct, jurymen, Angell, President of the University of Michigan, and his Professor of Oriental language, or Chas. H. S. Davis, of the medical fraternity? With all due respect to these men, we must note a conflict; the witnesses have crossed themselves, hence their testimony is unreliable.

On question No. 1 Angell says that "there is no evidence that the Hebrews kept their records on plates or tablets of brass, BUT THE ASSYRIANS IN THE EIGHTH CENTURY DID."—Doctrines and Dogmas of Mormonism, p. 263.

Dr. Chas. H. S. Davis says: "No record has ever shown that the Hebrews, OR ANY OTHER EASTERN NATION KEPT THEIR RECORDS UPON PLATES OR TABLETS OF BRASS."—Ibid., 265.

Here are two witnesses introduced by Bays to prove that our position on tablets of brass was a fraud, and these witnesses directly cross each other. Do they not invalidate their own testimony?

Let it be borne in mind that it is not claimed that the writing on brass or gold plates was extensive among the Hebrews, but there was one series of plates which through the death of Laban came into the hands of Lehi and was by him preserved. But as to whether the Hebrews wrote on plates or tablets let their history speak for itself:—

Job 19:23, 24 "Oh, that my words were now written! oh that they were printed in a book, That they were graven with an iron pen and lead in the rock forever." "And they made the plate of the holy crown of pure gold and wrote upon it a writing like to the engravings of a signet, Holiness to the Lord."—Ex. 30:30.

In the Douay translation of the Bible in 1 Maccabees 14:48, 49 (Apocrypha): "And they commanded that this writing should be put in tablets of brass and that they should be set up within the compass of the sanctuary, in a conspicuous place, and that a copy thereof should be put in the treasury, that Simon and his sons may have it."

Again, 1 Kings 7:30, 36: "Upon the ledges there was a base above and every base had four brazen wheels and plates of brass. . . . For on the plates of the ledges thereof, and on the borders thereof he graved cherubims, lions, and palm trees."

After the destruction of Jerusalem, about A. D. 70, Titus, the Roman, called at Antioch, and the people presented to him a petition against the Jews. Of this translation Josephus says: "Whereupon the people of Antioch, when they had failed of success in this their first request, made him a second, for they desired that he would order those tablets of brass to be removed on which the Jews' privileges were engraven."—Josephus vol. 6, p. 132.

"The Century Magazine" for January, 1894, contained an article from the pen of Morris Jastrou, Jr., entitled, "The Bible and the Assyrian Monuments." B. E. Botta in 1842 commenced excavations at Mosul on the banks of the Tigris and "unearthed an Assyrian palace of vast dimensions. In the buildings thus brought to light there were

found tablets of gold, silver, copper, and antimony, all covered with writing in the strange cuneiform characters."

Plato in the work "Critias" says of the ancients: "And when they had given judgment they wrote down their sentences on a golden tablet and deposited them as memorials."—Atlantis, p. 20.

Reader, what do you think of the reliability of Bays' witnesses in the light of the foregoing? Both Angell and Davis deny that the Hebrews wrote on tablets. The Bible says they did; Josephus confirms it. Davis denies that any eastern nation ever did, while I have shown by Angell (Bays' other witness) and reliable finds that the Assyrians did.

Again, Bays' other witness is Rev. Chas. E. Moldenke, D. D. He states in his letter to Bays: "In the second place though some signs remind one of those on the Mesa Inscription, yet none bear a resemblance, to Egyptian or Assyrian."

In a letter dated Mt. Vernon, New York, Jan. 13, 1898, and addressed to Bro. F. M. Sheehy, of Boston, Massachusetts, he says:—

Mr. Frank M. Sheehy; Dear Sir:—Your inquiry has not been answered by me sooner on account of stress of work. I had occasion to answer a similar inquiry to yours while in Jerusalem last year. While some of the characters bear a very slight RESEMBLANCE to old Hebrew and Egyptian letters; viz., [characters omitted for lack of type.—Ed.], still the whole page shows plainly the work of the forger and ignoramus. In fact sentences lettered in Arabic, Hebrew, Egyptian promiscuously would be sheer nonsense. All the characters of this 'Book of Mormon' are not even a clever invention but a barefaced and idiotic scribble. Returning to you the printed sheet, I remain,

"Yours respectfully,

"CHARLES MOLDENKE."

In the rule of testimony when a witness makes two statements on a given point, each opposite to the other, he is impeached. With all due respect to Dr. Moldenke, his two statements will not blend. In his letter to Bays, Moldenke says: "None bear a resemblance to Egyptian or Assyrian." In his letter to Bro. Sheehy he picks out five characters which he says "bear a very slight resemblance to old Hebrew and Egyptian letters." Your third witness, Elder Bays, has crossed himself.

The point on which Bays places so much stress and on which Moldenke in both letters speaks; viz.; "sentences lettered in Arabic, Hebrew, Egyptian promiscuously would be sheer nonsense," counts for nothing when the real claims of the book are introduced. Bays wrote these men that we claimed there were four languages represented on the cut. This is not our claim at all! Moldenke says it would be absurd, and I presume he is right; but when it becomes apparent that we do not so claim, and that the Book of Mormon teaches the very opposite, what becomes of Bays' position? Now the only point in Moldenke's letter is that relating to Egyptian and Hebraic resemblance, and in one he says they do not and in the other he says

they do;—hence by the rule of evidence the testimony is worthless.

We will consider the communications in the *Christian Evangelist*, both inspired by the doughty warrior Bays. Haggard says:—

"The Latter Day Saints (Mormons) number 4,131 in Iowa according to the State census of 1895. Lamoni is their Jerusalem. They are especially bitter towards us. This bitterness seems intensified since D. H. Bays left them and came to us. Bro. Bays' book 'Doctrines and Dogmas of Mormonism,' has made him and us special targets."

Lamoni is no more our Jerusalem than Des Moines is the Mecca of the Disciples. We are not specially bitter towards them. In every debate that I have ever held their own members have confessed that I did not use as much spleen and bitterness as they expected. D. H. Bays did not leave the "Mormons" and go into the Disciple fold,—far from it. He roamed around for years, mixing up with Methodists, turning Baptist, and each time tiring with the amount of "pastorage," he sought other fields, and anticipating a ready purchaser for his wares, he flops into this subjunctive fold. We concur that Bays' book has made him and the Disciples special targets. Job said: "Oh, that mine adversary had written a book!" and I now know why—Unless the Campbellite fraternity haul down this muddled banner we shall not only riddle it throughout, but its singular characteristics will ever disclose their whereabouts and distinctively weak points.

He continues; "on May 9 he met their champion, T. W. Williams, at Mondamin, Iowa. I have reason to suppose it was 'a sad but glorious day' for the saints. (1) My first reason is this: Neither T. W. Williams nor one of his lieutenants has sent me a message—not even a word of exultation. After the Fremont County debate they added largely to my mail. Not so this time. Why this silence? Is it that silence which speaks louder than words?"

The facts are T. W. Williams has been no more silent since the Mondamin debate than after the Fremont County debate; and I call for the proof that T. W. Williams or any of his lieutenants ever added to A. M. Haggard's mail. The statement is not correct, but, like the ordinary Campbellite reports, it is composed of imaginary cloth. If "T. W. Williams and his lieutenants" have felt it a "sad but glorious day," and if their silence is so ominous and their defeat so crushing, why is it that the *Saints' Herald* and *Zion's Ensign* are wasting so much time, money, and valuable space in proclaiming that defeat to the world? Special pains too are being taken by the reporters to do full justice to Elder Bays' arguments. I opine if these men will read the Missouri Valley *Times*, an impartial observer, in its report of the debate, they will not gloat so much.

He continues: "Here is my third reason: I recently met the Mondamin pastor and Bro. D. H. Bays. They showed me some of the astounding trickery of the Mormon champion. I find that I have given him and the saints (?) altogether too much credit for honesty and sincerity. I supposed them deluded

but good men. It seems now that they are not deluded at all, but devilish. Here is what Mr. Williams did: he read from a letter written by a teacher of languages in one of America's great universities these words: 'Le Plongeon, Donnelly, and other writers have found a good many resemblances between the Maya and the Egyptian.' Now Prof. Chas. H. S. Davis wrote every word quoted above; but read his whole sentence as he wrote it. 'Le Plongeon, Donnelly, and other writers of strong imagination have found a good many resemblances between the Maya and the Egyptian, but philologists have not as yet found any affinity whatever.'

Mr. McDonald gives his version of it thus: "Elder Williams, in order to meet the testimony of scholars concerning the characters of the Book of Mormon plates, undertook to prove that there existed a very strong affinity between the Reformed Egyptian of the Book of Mormon and the Maya, the language of Ancient America. With this end in view he read an extract from a letter he had just received from Chas. H. S. Davis, M. D., Ph. D., of Meriden, Connecticut, whose testimony is given in *Doctrines and Dogmas of Mormonism*. In heavy pencil he underscored the exact words he wished to read omitting everything else which read thus: 'Le Plongeon and Donnelly have found a good many resemblances between the Maya and the Egyptian.' This was exactly what he sought to prove, and what he must establish in order to make out a case. Just how well he succeeded in this undertaking may be seen by what follows: '*Le Plongeon, Donnelly, and other writers of strong imagination, have found a good many resemblances between the Maya and the Egyptian, but philologists have not as yet found any affinity whatever.*' Williams reluctantly permitted a copy to be made of the letter and the above is an exact copy of the paragraph (underscored and all) from which he read the garbled extract first above quoted."

I am convinced now that some men judge others guilty according to their own predilections. The purloiner is generally the first to cry, Stop thief? Men are very apt to suspect others of the very things they themselves are guilty. First, McDonald says I "undertook to prove that there existed a very strong affinity between the Reformed Egyptian of the Book of Mormon and the Maya." This is untrue, but before he goes very far he contradicts this for he says, "Le Plongeon and Donnelly have found a good many resemblances between the Maya and the Egyptian.' This was exactly what he [Williams] sought to prove and what he must establish to make out a case." Now, honor bright, Mr. McDonald, which was it? Was I trying to show an identity between the characters of the Book of Mormon and the Maya, or between the Maya and Egyptian, or was it between the Egyptian and the Book of Mormon characters? McDonald misstates facts as regards the underscoring, and contradicts Haggard on what I said.

Haggard gives this as my statement: "Le Plongeon, Donnelly and other writers have found a good many resemblances between the

Maya and the Egyptian;" while McDonald gives it: "Le Plongeon and Donnelly have found a good many resemblances between the Maya and the Egyptian.' Now, what did I say? These men don't agree. The facts are, neither is correct.

Ever since I have been affirming the Book of Mormon claims I have had to answer the negation that linguists had never yet found any resemblance between the Maya of America and the Egyptian. I had previously asserted that Le Plongeon, Donnelly, and others had so discovered. Sometimes this point was controverted, and not having access to all these works I was unable to completely confirm it. Anticipating Elder Bays' denial I wrote Mr. Davis, asking him several questions, one of which was whether any scholars claimed similarity between the Maya and the Egyptian. Mr. Davis' letter to me is as follows.—

MERIDEN, Conn., 10 May, 1898.

"Mr. T. W. Williams; Dear Sir:—I send you to-day an article on the Egyptian language which will answer some of your questions. The complete book of which I send a part is now out of print. The Maya language most resembles the Hittite, although no similarity has yet been found, Le Plongeon, Donnelly, and other writers of strong imaginations have found a good many resemblances between the Maya and the Egyptian, but philologists have not as yet found any affinity whatever. The Maya resembles the Hittite only in appearance and no other affinity has yet been found.

"Respectfully,
"CHAS. H. S. DAVIS."

In the course of my Book of Mormon affirmation I had occasion to refer to the resemblance as found between the aboriginal American languages and the Egyptian, and Bays questioned my authority. I did not read Davis' letter at all, but to silence his objections and show even by his own witness that some had found a similarity I held the letter in my hand and said, I have here a letter from Prof. Chas. H. S. Davis in which he admits to me that Le Plongeon, Donnelly, and others have found a good many resemblances between the Maya and the Egyptian, and Elder Bays or anybody else can examine the letter when they please! I never wrote Davis about the plates of the Book of Mormon and their Egyptian resemblance, and there was nothing in the letter affecting that point. At the close of the service I told Bays he could have the letter the next day to copy; and to show how "reluctantly" (?) I "permitted a copy to made," early the next morning I sent the letter down to Bays by Bro. J. R. Lambert. If I had intended fraud or had been guilty of deception think you I would have so willingly done this? This point in Davis' letter was brought in when I was giving archaeological proof that the aborigines of this continent understood a phonetic alphabet closely analogous if not in many points identical with the Egyptian. The letter and the reference to it had nothing whatever to do with the Book of Mormon plates and their Egyptian character. Elder Bays knew this. It was not vital that I show a similarity between the Maya and the Egyptian;

and yet said proof formed cumulative evidence on the whole proposition, and as it was denied by Bays I affirmed. But why make this point do service where never intended? Why misrepresent facts? Bays knew, and I knew, and every intelligent person in the audience knew Davis' position on the Book of Mormon, for it had been read and reread. Why did not Bays show up my duplicity (?) before the debate ended where I had a chance to reply? No, he must be Christlike (?) and sedulously use it when I had no chance to oppose. Of course this was done in return for the gratuitous copy given him! The night the discussion closed he announced a lecture for the following evening, stating that he would not deal with anything brought up in the discussion but would relate his reminiscences. I could not be present, but am informed he went over this whole ground. Which, pray reader, has been guilty of duplicity? Bays garbled Book of Mormon statements, misstated others, and deliberately perverted some; but its all right for a Christian (?) you know.

Now let me ask the Rev. Mr. Haggard where, ever by tongue or pen, have you given the "Mormon champion" or the saints any credit for honesty and sincerity? I have read a number of references from this man's pen in relation to our people, but never one word in our favor. This sounds rich: "I supposed them deluded but good men. It seems that they are not deluded at all, but devilish." So because one man goes wrong (?) all the saints are devilish! Not long since I had occasion to read a warning from this same man against some bad men among their clergy. Is Haggard and all the "brotherhood" devilish because of it? Haggard's logic says yes. When the hypocritical Pharisees, could not answer Christ they said he had a devil, and when the modern pharisee cannot answer his servants they call them "devilish."

Again he says: "I never believed it until recently, but Mormonism is made up of this kind of rot. Bays was raised from a boy among them. Just such discoveries of rottenness opened his eyes and brought him out from among them."

If all the saints are "devilish" and "dishonest" and "rot," then Bays was so too, and after spending nearly half a century in what Haggard calls "devilishness and rot" he apparently made a wonderful stride forward to now become a "child of Providence." If a child of Providence, it must have been God's will for this renowned convert to fraternize with devilish and dishonest people and play the hypocrite with them in order that he may learn something to expose; or if honest, Haggard's statement is a reflection on the man's mentality in that it took him half a century to make the discovery. If Mr. Bays is satisfied with this Haggard-ly logic, then assuredly I am. But birds of a feather will flock together, and the last time I saw Elder Bays he was looking Haggard too. Not so fast yet, Mr. Haggard, you err in stating that just such discovery of rottenness opened Bays' eyes. The facts are that after being without a mission for several years Elder Bays applied to the Quorum of Twelve Apos-

tles at St. Joseph, Missouri, in 1889, for a mission, and no appointment was given him! He was willing to continue preaching "rot," but the church said "no."

They also charge that I misapplied the Moldenke letter, but as I made precisely the same argument as I have in this article, I will let the reader judge. As soon as possible I will submit for your consideration what I believe will be a complete overthrow of every argument made by Bays on this point. I think every contention raised by Bays can be successfully answered. We must get out a small work refuting his blundering and misleading assault.

Fraternally,
T. W. WILLIAMS.

BLENCOE, Iowa, Aug. 8.

Editors Herald:—The tent meetings closed here last night with an attendance of between three and four hundred; and we learn that the resident minister, who was conspicuous by his absence from all our services since we came here, closed his services last night sooner than usual because of his congregation leaving and coming to our services. Two will be baptized to-day, and several others persuaded; but it is not so they can obey to-day, but say they will in the near future. Since we have been here we have had an average of about seventy five in attendance, and the greatest interest on the part of the people generally I have experienced at any services held for several months. God's Spirit was manifest to a marked degree.

We go to River Sioux, by urgent request from those acquainted with the needs of the work there, to begin services to-morrow night. Mr. E. L. Hogue, though not a member of any church, has done as much to make the meetings a success as could possibly be done by one in like situation. My associates, Brn. Hubert Case and R. Chambers, with the assistance of Sr. Alice Case, have each rendered their proportion of assistance.

Prospects for a goodly ingathering at this place, the brightest of any place I am acquainted with in the mission.

With bright hope, and encouraging prospects for a grand work to be accomplished this year in this mission, I subscribe myself,

Your brother,
J. F. MINTUN.

BAKER, Kan., Aug. 7.

Editors Herald:—Since conference my first effort was at Huston, a new place. Bad weather prevented some but good was done. I attended conference of Northeast Kansas district at Scranton, a very pleasant time, and four were baptized.

Bro. Pender appointed Bro. Cather and I to labor with the tent. We commenced at Oakland, a suburb of Topeka. Prejudice, rain, and no singing ruled us out of a crowd, but we intend going back to the city of Topeka later on. From this point we moved the tent to Atchison. The saints were as good as they could be to lend a helping hand, and a goodly number of outsiders came and we trust they heard sufficient to bring them to God in his time.

On the 25th of July I commenced a public debate with Elder M. H. Allred, of the Utah Church of Latter Day Saints, which lasted eight sessions of two hours each. It is out of the ordinary for them to debate with our men, and I think it the better policy for them not to meet them. I never felt better over a debate in my life. Without boasting I can say that I answered every objection brought against our claims by Mr. Allred and defeated him in a substantial way by the standard books and by all other evidences collected by different brethren in the church, which are strong enough to one though of the best talent they have in Utah. Mr. Allred is or was a prominent man in Wyoming politics and quite a fair talker, but I do hope they will have courage to continue to meet our men, as it is just the thing to draw the line between us and them, as one man expressed it after attending the debate that "every string had two ends to it."

It would be useless to mention the arguments on either side, as we only used those familiar to the church; but we made our opponent defend Adam-God, blood atonement, and polygamy, much to his dislike. We discovered all his evidence, for this kind of doctrine came from Utah sources.

Bro. Frank Lofty, of Osage City, acted as my moderator; and I will say, no better can be found. The outlook for good work is splendid in the mission; more places than men to fill.

Yours for truth,
J. ARTHUR DAVIS.

NORMAN, O. T., August 9.

Editors Herald:—Since being in this field (Oklahoma) over four years I can say that the work has been opened in many new places. Brn. Montague, Heman C. and T. J. Smith, Macrae, Duncan, Hinkle, and others have labored faithfully. The result is we have good kind friends all over the mission, anxious in many places to hear more about the latter-day work. After they have heard a little they desire to be "more fully instructed in the way of truth;" but we have been in need of laborers and are still in need. Those who have been sent here by the conference have been compelled at different times to stop ministerial work in order to provide for their families.

With the few scattering saints in Oklahoma (and they having come to a new country to find a home for themselves) it would be folly to expect them considering circumstances, to be able to financially support the needs of this mission. There have been many reports sent in from this mission during the past four years bearing testimony that Oklahoma was a good field, with encouraging prospects for the angel's message. Much labor has been done. It has been commenced, and we want it to go forward with a steady move. The church cannot, and it surely does not, expect an elder to spend his time in the ministry and have his family neglected for three, four, six, and nine months without getting a dollar from the church. We have therefore been compelled to allow the calls for preaching to go unanswered, till in places those who were about

ready to enter the fold have drifted away and, while they remain friendly they have become indifferent.

Some of the saints have forgotten or rather wandered from the path of duty. And yet we believe if they could be visited once in two or three months there would be an upward move in Christian life. Therefore, in the interest of the work in Oklahoma, we request that our missionaries be sustained in the field and not be allowed or compelled to seek employment at low wages and thereby neglect the work of the Lord and the salvation of those seeking for the old paths. I am willing to sacrifice all that my strength will allow in order to preach the gospel of Christ, but, there is no requirement that I have found in the gospel for me to leave my family unprovided for and labor for the interest of others. Therefore, as the saints *everywhere* are anxious and delighted to have the elders come, saints don't forget that the elder is working for you and for your interest, (If not, what makes you glad to have him come?) and that he needs traveling expenses, postage, etc.; and that his family has to live the same as yours. And if you do not contribute, who will? Think of it; it will do you good. The gospel of Jesus Christ will not save us unless we obey. Parts of the gospel are to be observed *before* baptism, other parts or requirements make their demands upon us after baptism. Each are equally necessary.

Our mission reunion will be held twelve miles west of Edmond, August 26 to September 5. We desire to see the good work go on. Let us not be slow in our effort to make the reunion a success. The Lord will bless us according to our diligence and activity in his work. Our work can be left undone better than we can afford to leave the Lord's work undone; so let us rally to the work. Come to the reunion, saints of Oklahoma, and all others who can, and let us trust and pray that God will bless us, and that our meeting will be a glorious one, not only for the saints but for others who are lingering and almost persuaded. I am still in the work, have full confidence in the angel's message, and hope to labor on till the Master comes.

Yours for cooperation,
R. M. MALONEY.

GUY, O. T., Aug. 4.

Editors Herald:—After reading Bro. J. N. Perkins' letter in July 20 *Herald* regarding leases in the Indian Territory, I thought of writing of this country, but gave it up until Bro. Stephen Maloney read us a letter from Weir, Kansas, stating that one Bro. Thomas had lost his wife, another their babe, Bro. S. Bird their babe; some one sick in almost every house; when I felt it a duty to tell the saints of this the healthiest country I ever dwelt in, on a high prairie between two rivers that run over pure white sand. Not a swamp nor mud hole. Finest prairie lands to lease from fifteen to twenty-five cents per acre for fifty miles down the river, Indian allotments.

But why lease that when hundreds of claims adjoining can be taken as homesteads, some better than some of the Indian lands?

Plenty of timber, and good water by digging for it. A very good season, and crops are wonderful.

I know something about new countries, having settled in California and in Kansas. Land is being taken very fast.

It would be well for those seeking homes to look here, eighty miles west and twenty north of Guthrie, Oklahoma; new railroad coming this way from El Reno has come twenty-five miles this year and is now fifty miles distant. In the one faith,

D. S. CRAWLEY.

Original Articles.

LATTER DAY EVENTS.—NO. 1.

BY ELDER JAMES COCKS.

I HAVE read with interest various articles that have come through the

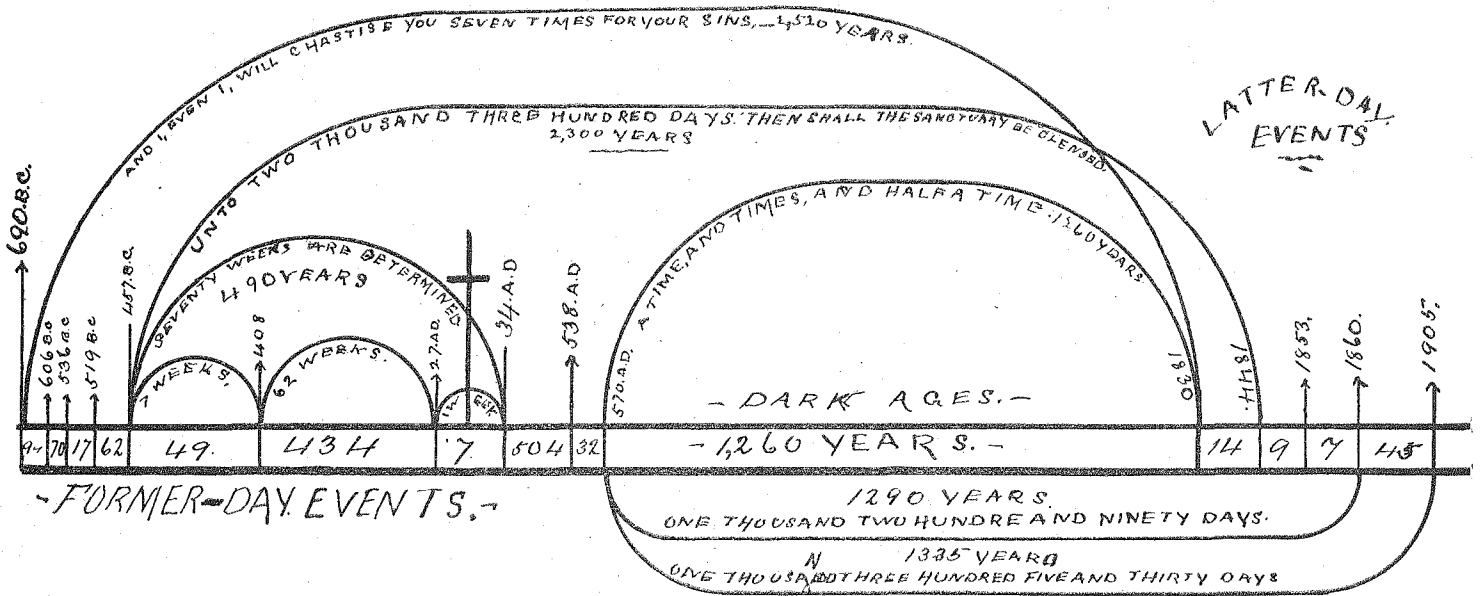
5. The calling of Joseph Smith, the present prophet, to lead the Reorganization, in 1860.

6. Important events will transpire in the church in 1905.

In presenting the following I desire to state that my primary object is to bring it before those who are qualified to handle it. If it shall stand the test, the saints and seekers after truth get the benefits.

We turn to the second chapter of Daniel and find the history of the world portrayed in the dream of Nebuchadnezzar, more particularly the history of the six centuries immediately following from about 606 B. C. All Bible students agree that the events

dream was given—the latter end of the fifth century. By a careful reading of Daniel seventh chapter, we get additional light on what will transpire before the God of heaven shall set up the kingdom that shall never be destroyed. Daniel is shown four very notable beasts, each one representing empire, as shown in the image. In the beast is reflected the characteristics of each of those empires. The lion represents the golden age; the bear, the silver; the leopard, the brass; and the terrible beast with ten horns, the iron and clay, Rome in its divisional state, with the ten kingdoms developed. Daniel seems to have understood the first three, but



Herald, in reference to the work in which we are engaged, designated by Isaiah "a marvelous work and a wonder." I am satisfied if that work is now upon the earth, the principal events that have and will transpire in that work, are foreshadowed in the inspired scriptures; hence I make the following claims:—

1. The Jews were rejected for 1796 years, commencing 34 A. D., ending 1830.

2. Joseph Smith organized the Church of Jesus Christ at the proper time in direct fulfillment of prophecy—in 1830.

3. The death of Joseph Smith the latter-day prophet, and the apostasy from the work he established—1844.

4. The signs in the heavens indicate that important events are about to transpire—1853.

portrayed in this wonderful image have been literally fulfilled; that Babylon, with Nebuchadnezzar as its king, represents the golden age; Medo-Persia, the silver; Grecia, the brass; and Rome, the iron and clay, which constitutes that part of the image—the legs, feet, and toes. The toes are symbolical of the ten kingdoms which shall (and did) arise out of the Roman Empire.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.—Dan. 2: 44.

The interpretation closes with these emphatic words, "the dream is certain, and the interpretation thereof sure."

There is foreshadowed something the God of heaven is going to do after the rise and fall of these four notable empires, which was accomplished about one thousand years after the

the fourth troubled him; hence he says:—

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them.—Dan. 7: 19-21.

Again:—

Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear

out the saints of the Most High, and think to change times [the divine order of events?] and laws: and they shall be given into his hand until a time and times and the dividing of time [three and a half times—1260 years].—Dan. 7: 23-25.

In the above we learn that Rome was not only to be broken up into ten divisional parts, but another kingdom would arise (spiritual kingdom) and be diverse from them all, and have strength sufficient to subdue three of them, which power it would exercise for a certain period of time, to wear out the saints. This time must elapse and the saints be persecuted before the time would have come for the God of heaven to set the kingdom that would never be destroyed, and for the saints to possess it. By a careful study of Daniel eighth and ninth chapters, we get additional links which when put together will form a harmonious whole.

From the morning of creation down to the time of Christ, God has been exhorting his people through prophet and seer to walk in certain lines, that they might obtain divine favor and mercy through Christ who would come in the meridian of time to redeem them from a fallen and lost condition, authorizing sacrificial offerings symbolical of the great sacrifice on calvary's cross; yet their history shows us they were a stiff-necked people, hence had to pay the penalty of sin from time to time.

Jesus Christ's mission was at least twofold. While he came to suffer as a ransom for the sins of the world, he also came to set up his kingdom and authorize men to preach the gospel and usher in the new dispensation. This was not in fulfillment of Daniel 2:44, as some have supposed. The kingdom that shall never be destroyed is to be set up after Rome is divided; this was not accomplished until about five hundred years after Christ.

It was necessary for the kingdom of heaven to be set up at this time. In that kingdom were those that are called the saints of the Most High. Those saints were to be persecuted when this perverse horn power should come into existence. He would prevail over them for a stated period of time. Then the God of heaven will make good his word in setting up the kingdom which shall never be destroyed. Then the time will have

come for the saints to possess the kingdom.

We turn to Daniel eighth chapter, and find the ground is again covered with additional details brought out, prefigured by the goat and ram. This is made plain to Daniel. That which pertains to the times of the end he does not understand. It was not designed for him to understand. (See Dan. 12: 8.)

It seems passing strange to me that so many professed Christians are loud in their praise of the harmony that exists in God's word, and especially in that part which indicates the rise and fall of these four notable empires, yet when they take up those prophetic lines and follow them to the times of the end, and announce the conclusion to the world and start a church, discord and confusion and untold misery are the result. Miller and others have made terrible mistakes in this regard, thus blasting hope and faith in God's word, and making infidels by the thousand.

If God is the author of the prophecies contained in the Bible, and the history of events in the past prove that he is, then it follows that part of the prophecies which reach down to the times of the end, must have their application; and when understood, as designed by their author, peace, harmony, faith, hope, and confidence in God's word will be the result. We read:—

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.—Dan. 8:13-19.

The fourteenth verse reads:—

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.—Dan 2: 44.

It is evident there is a connection between this kingdom that God is to set up and the sanctuary that shall be cleansed.

By ascertaining when the two thousand and three hundred days commenced, we can locate when this cleansing process takes place; and if at that time we discover the kingdom of heaven set up, it will be easy to understand what this cleansing of the sanctuary means.

We turn to Isaiah 29:1-3:—

Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

The above is a prophecy that relates to the fall of Jerusalem. This is fully described by Jeremiah and others. Jerusalem was destroyed by Nebuchadnezzar, about 606 B. C. He takes the inhabitants to Babylon to remain in captivity for seventy years. It is while they are in captivity that Daniel makes frequent petitions to God in reference to his people and the sanctuary. In response to his prayers, God opens up to him in vision the history of his people particularly down to the time of Christ, and then leaps centuries down the future to the times of the end. He says:—

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—Dan. 8: 13, 14.

Daniel evidently did not fully understand this, for in the following chapter we find him offering a most eloquent prayer, confessing his sins, and the sins of his people. Then the angel Gabriel comes to him and explains a portion of the vision related in the previous chapter. He says:—

Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now

come forth to give thee skill and understanding.—Dan. 9: 21, 22.

Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal [that part of the vision that refers to the times of the end, which was not for Daniel to understand] up the vision and prophecy, and to anoint the Most Holy [Christ]. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he [Christ] shall confirm the covenant with many for one week: And in the midst of the week he shall cause the sacrifice [of the past 4,000 years] and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.—Dan. 9: 24-27.

In the above we learn that a certain period of time is determined upon the Jewish people. By a careful study of other scripture, in connection with the above, we find that if they do not heed the command of God they will be rejected as a nation or people, and that rejection will take effect at the end of the seventy weeks—the time that is determined upon them.

The words time, times, months, weeks, and days, are found in Daniel and in the Revelation of St. John as donating periods of time. We are told by Professor Totten and other eminent scholars that the word "time" used in Scripture is a year of 360 days, and when prophetically used, each day stands for a year. Hence a "time" is 360 years; a month 30 years; a week, 7 years; a day, 1 year. With the above interpretation the Scriptures agree.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.—Ezekiel 4: 5, 6.

Again :—

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even

forty years, and ye shall know my breach of promise.—Numbers 14: 34.

"I have appointed thee each day for a year;" where the prophet was symbolically to bear the iniquity of Israel as many days as they had sinned years. In this usage we find authority for interpreting days in prophecy as denoting years.—George Bush, Professor of Hebrew and Oriental Literature in New York City University.

It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost universal custom.—Stuart's Hints, page 77.

Now if we can ascertain when the seventy weeks commence, we shall not only learn when the Jewish probation ends, the Most Holy anointed and cut off—crucified, but also when the "sanctuary shall be cleansed;" for the seventy weeks is a part of the 2,300 days, the length of the vision.

Know therefore [said the angel Gabriel] and understand, that from the going forth of the commandment to restore and to build Jerusalem.—Dan. 9: 25.

The city was then in ruins. Here is the key: when the command is given, then the seventy weeks commence. Allowing seven days for each week, seven times seventy would be 490 days; each day symbolical of a year, would make the time determined upon the Jewish people 490 years, dating from the time the command is given to restore and build Jerusalem.

Where the above was given to Daniel, the children of Israel were undergoing the seventy years of captivity; this ended when Cyrus overthrew Babylon, 536 B. C. Cyrus granted certain privileges, building of their temple, etc. Seventeen years later, the above grant was confirmed by Darius, 519 B. C. Sixty two years later, 457 B. C., Artaxerxes, the king, issues a decree, with permission to draw on the treasury, to restore and build Jerusalem.

We turn to Ezra 7: 6-8:—

This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem, in the fifth month [May], which

was in the seventh year [of his reign] of the king.

Again verse 21:—

And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

Artaxerxes becomes king 464 B. C.; subtract the seven years of his reign, then you have 457 B. C., when the decree is issued, as a starting point for the seventy weeks, or 490 years. Seven of the seventy weeks, or 49 years, are to be occupied in building Jerusalem, which was accomplished 408 B. C. "After threescore and two weeks" (62), or 434 years, the Most Holy (Christ) is to be anointed, and cut off; 434 years from 408 B. C. reaches the year 27 A. D. At this time John the Baptist comes as the forerunner of Jesus Christ, crying, "Repent, for the kingdom of heaven is at hand."

This was not the work of chance, as some would have us believe. Ah! no; the God of heaven which commissioned the angel Gabriel to make Daniel understand the vision six hundred years before, hath also commissioned this man John to cry, "Repent, for the kingdom of heaven is at hand." John was raised up to close the old prophetic dispensation, and as the forerunner of Jesus Christ to usher in the new.

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.—Mark 1: 9-11.

After threescore and two weeks, the anointing of the Most Holy. How grand. Christ claimed he received this anointing.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4: 18, 19. (Italics mine.)

Israel did not understand it. Sixty-nine weeks 483 years of the seventy are accomplished. We now come to the last—or seventieth week.

And he shall confirm the covenant with many for one week [7 years]: and in the

midst of the week he shall cause the sacrifice and the oblation to cease.—Dan. 9: 27.

God made a covenant with his people that Christ should come. When he was anointed, the covenant was confirmed with the *many* who received him, believed, and accepted his teaching. When he was crucified he caused "the sacrifice and oblation" of the past four thousand years, which was symbolical of this sacrifice, to cease.

Thus ends the last week [7 years], which reaches down to the year 34 A. D.; the end of the seventy weeks or 490 years, which were determined upon them.

The great God has made good his word. Jesus Christ came as the promised Messiah, and confirmed the covenant he had made with their forefathers. It was confirmed with many, but not with the Jews as a people. They stumbled; they could not discern in the lowly Nazarene the one spoken of by the prophets. They cried, "Away with him; crucify him," etc. They rejected God, Christ, and the gospel. Christ knew that with his rejection their opportunity to obtain divine favor and mercy was gone. With his death upon the cross ended their probation, until the times decreed upon them through Moses shall have fully expired. They would become a hiss and a byword amongst all nations. Hence he wept over Jerusalem and said:—

Behold, your house is left unto you desolate.—Matt. 23: 38.

The length of the vision is 2,300 days, then shall the sanctuary be cleansed. 490 days [70 weeks] of the 2,300 days were determined upon the Jews, which ended 34 A. D.

And the people of the prince [soldiers under Titus] that shall come shall destroy the city and the sanctuary.—Dan 9: 26.

Josephus in his history, volume 6, book 5, gives a detailed account of the destruction of Jerusalem and of the temple, which was accomplished 36 years after the rejection of the Jews, in the year 70 A. D., by Titus, the Roman prince. Thus far the vision proves to be true to the very letter. With the destruction of Jerusalem 526 of the 2,300 days are accomplished. There still remains 1,774 years, when the sanctuary shall be cleansed. As shown, the former part has been literally fulfilled; the latter part will be just as literal. Add 1,774 years to 70

A. D., you have the year 1844 for the cleansing of the sanctuary. We are now living in the year of our Lord 1898, fifty-four years past the time for the cleansing of the sanctuary. Has it been cleansed? If so, how? Where is it? Who has it? Can it be found? And where is its application to me, and the people of this nineteenth century?

We turn to Isaiah and read:—

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55:10, 11.

By the above we are warranted in believing that God's word will not become of none effect. As shown, the 2,300 days end in 1844; the sanctuary has been cleansed, if God has not changed his mind in regard to it, which we cannot admit.

Where is the sanctuary? Is it among the Jews? Does it concern them? I answer, No. That part of the vision which directly concerned the Jews ended 34 A. D. From that time to this, they have rejected Christ. The Messiah is the central figure of the vision. Then it follows that the sanctuary will be found among a people or church accepting and professing Christ.

With the ushering in of the Christian dispensation, the Mosaic dispensation ends, is done away in Christ, and nailed to the cross. Then it follows, that whatever God will in future, so far as salvation is concerned, it will be in connection with his church or kingdom. John's mission was to cry repentance. Why? "The kingdom of heaven is at hand." Christ said, "Seek ye first the kingdom." In the kingdom will be found the Holy Spirit whose office is to lead and guide into all truth. Then if we wish to discover the hand of God in the accomplishment of his purposes, it will be by virtue of our having found the kingdom.

The little horn that Daniel saw was to persecute the saints of the Most High, for "a time, times, and half a time." Three and a half times—1,260 years. Who are the saints of the Most High? Are they; the Jews—

they were persecuted? I answer, No! It was those that had accepted Jesus Christ, by submitting to the ordinances of his kingdom, hence called the saints of the Most High. Christ set up his church according to the will of God. He claimed to do only what his heavenly Father had commanded. Satan also knew this; hence all his forces are brought to bear against it. From its inception, the church was persecuted. Christ said:—

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. 11: 12.

The violence culminated in a complete apostasy in the year 570 A. D. I affirm that the apostasy was complete at date 570. It could not be any other date and be in harmony with other prophecies that are related to it. But says the objector, "You cannot prove the apostasy was complete in just that year. It may have been sooner or later; there is no certainty. While we admit there has been an apostasy, and ample proof is found in scripture that it would be brought about by virtue of man's opposition to the will of God, yet we are lost in a maze of uncertainty, so far as the exact time is concerned."

We may be willing to admit that 1,328 years is a long time back to find anything with any degree of certainty, nevertheless the necessity exists. If we wish to discover the finger of God pointing out the waymarks leading to the kingdom, which we are commanded first to seek (Matt. 6:33, we must search, and search diligently until we find it.

Now what are the facts before us? Daniel is shown the political changes that would occur, down to the time of the establishment of the Roman Empire. Gabriel personally makes Daniel understand what would be brought about during the seventy weeks that Christ would come to establish his work, and be cut off. He was also shown, prior to this, that Rome would be broken up into ten kingdoms, as represented by the "toes and horns." (Historians tell us that out of the territory of Western Rome, ten kingdoms were ultimately established, between the third and fifth centuries.) When the ten kingdoms were developed, another would come into exist-

ence, different from them all, and would exercise power over them, and root up those that opposed him. It is claimed by scholars that the eleventh-horn power represents the Papacy, and she certainly fulfills Daniel's vision of this power. Her bloody history proves her to be the great anti-Christ power that would make war upon the saints. She was to persecute the saints until a time, and times, and the dividing of time. Three and a half times, or 1,260 years. The objector may here say, "A time may mean one prophetic year, and times two prophetic years, but it is very indefinite."

We turn to the Revelation of St. John, twelfth chapter. He is shown in vision the church going into the wilderness under the figure of a woman (whose members are called the saints of the Most High, which are to be persecuted by the above power). She is to stay in the wilderness a thousand two hundred and threescore days, 1,260 days, or a time, and times, and half a time. The above is sufficient to establish the length of time the saints were to be persecuted, and the church to stay in the wilderness. By noting how the "woman is arrayed, we will be enabled to identify her when she shall make her appearance after her seclusion of 1,260 days.

With the perverting of scripture in Paul's day, the roots of the "little horn" commenced to have life, which in a few centuries had become strong enough to command the kings of the earth. The Arian powers opposed the doctrine of the Catholics, especially to that of the trinity. Those opposing powers were rooted up; the Heruli in 493, the Vandals in 534, the Ostrogoths in 538 A. D. (See Student's Gibbon, pp. 309-319.)

This act fulfills to the very letter Daniel 7:24, "And he shall subdue three kings." We are still thirty-two years from the date (570) of the apostasy, when "the abomination is set up." (Dan. 12:11), and the woman goes into the wilderness. (Rev. 12:6.)

I here insert clipping from sermon by Elder J. S. Roth, printed in *Zion's Ensign*, date misplaced:—

Turn to Mosheim's Church History and there you will find he declares that Gregory was made Judge in place of God; and on page 159 he gives us what happened in 568 A. D. He further goes on and says Chosroes pub-

licly declared he would make war on the God of the Christians, and about that time the church had lost all of its piety. The religious world to-day almost universally admit that that was the full establishment of the apostasy. About that time the priest first forgave sins for money, and prayers were offered to the deceased saints. (See page 162, vol. 3)

Surely Daniel 12:11 is fulfilled; the abomination that maketh desolate is set up, as indicated above, about the year 570 A. D. We think this is sufficient to establish the date claimed for the apostasy. But let us look at it from another view.

(To be continued.)

Conference Minutes.

NODAWAY.

Conference of Nodaway district convened with Sweet Home branch, Saturday, June 25, at eleven a. m. The house was called to order by Bro. John Hawley. The district president and secretary being absent, Brn. Peter Anderson and E. S. Fannon were chosen president and secretary pro tem. Short speeches by Brn. Peter Anderson, John Hawley, D. A. Hutchings, W. Powell, M. F. Gowell, C. C. Christensen. Bro. Anderson reported in behalf of the tent committee. Branch reports: Bedison 41, Platt 80, Ross Grove 42, Sweet Home 40. Report from district Sunday school association noted an advancement in the work. A communication from Bro. R. K. Ross in regard to tithing, also asking the other branches to assist in the building of a church house in Ross Grove branch, was presented to the conference. Bro. M. F. Gowell was elected district president, W. B. Torrance secretary. The tent committee was continued. Ordination of D. D. Hutchings to the office of priest was provided for. Preaching by D. A. Hutchings and Peter Anderson. Sunday, ten a. m., Sunday school in charge of E. S. Fannon, district superintendent. Bro. D. D. Hutchings was ordained a priest by Peter Anderson and M. F. Gowell. The secretary was instructed to give Bro. Hutchings a priest's license. Prayer and testimony meeting in the afternoon in charge of John Hawley and D. A. Hutchings. One child was blessed. Adjourned to Avenue City, October 1 and 2.

ALABAMA.

Alabama district conference convened at Flat Rock, Alabama, July 30 and 31. Called to order by district president J. G. Vickrey. Bro. M. M. Turpen was requested by vote to preside, Bro. C. I. Carpenter assistant secretary. Ministry present and reporting: Elders M. M. Turpen, J. G. Vickrey, M. K. Harp baptized 3, C. I. Carpenter, C. T. Wadsworth, Sr. Priests: J. E. Miller, W. D. Clark. Teachers: J. A. Amerson, G. O. Sellers, G. E. Wiggins. Bishop's agent reported: On hand last report \$41.70; received since \$36.20; paid out \$35; on hand \$42.90.

Report audited and found correct. Secretary reported his labors and read branch reports as follows: Pleasant Hill 114; 1 death. Lone Star 101; baptized 3. Flat Rock 49; and recommends the following brethren for ordination: Bro. J. A. Amerson as priest, Bro. C. T. Wadsworth, Jr., as teacher, and Bro. J. Baldwin as deacon. The recommendations were approved and the brethren, with Bro. J. R. Harper, of Pleasant Hill branch to the office of priest, were ordained on Sunday the 31st by Elders M. M. Turpen and C. I. Carpenter. Election of officers: M. K. Harp president, J. G. Vickrey vice president, J. E. Miller secretary. Bishop's agent and spiritual authorities sustained. Preaching by M. K. Harp, M. M. Turpen, and C. I. Carpenter. A good crowd attended, the good Spirit was present, and every one seemed to enjoy themselves. Adjourned to Pleasant Hill, October 29.

Sunday School Associations.

EASTERN IOWA.

District Sunday school association met in convention July 30 and 31, Ella J. Green in the chair. Reports were received from superintendent, secretary, and treasurer. Three Sunday schools reported, namely: Clinton, Fulton, Green Valley. The following officers were elected for the ensuing year: J. R. Sutton, superintendent; Florence Green, assistant; Lizzie Haller, secretary; Reuben Green, treasurer. Adjourned subject to call of district officers.

SUNDAY SCHOOL WORK AT BLUFF PARK REUNION.

Let all Sunday school workers take notice that August 27 will be Sunday school day at the reunion, the committee having kindly granted us the forenoon and afternoon of that day, and as much extra time between meetings as can be arranged for by those in charge with consistency and profit. Bring your Bibles, Quarterlies, Winnowed Songs, note books, and whatever other books you have been in the habit of using in your work. We shall have a few sessions of Sunday school, a prayer meeting, and some institute work, if we succeed in carrying out our plans. All come and help make this feature of the reunion not the least profitable.

J. A. GUNSOLLEY, First Asst. Supt.

SUNDAY SCHOOL WORK AT MIDWAY PARK REUNION.

We present below the program, in part, for September 1, at Southwest Missouri reunion. Let us have a good attendance. Bring Bibles, Quarterlies, Winnowed Songs, tablets, and pencils; humility and diligence with prayerful hearts, and learn all you may, and teach all you will, that will further this department of the Master's cause, and merit his approval here and hereafter. With this (faith, prayer, and works) uppermost in our minds; good results may be accomplished.

Program: Sunday school and Religious prayer meeting. Use and abuses, of black-

board work. Mistakes in Sunday schools. "Home class," or Sunday school work. What can we do for our scholars between Sundays? Normal lesson, "Sunday school teachers." The principles of education as applied to the Sunday school work. Practical talk on "Don'ts." The Sunday School Thermometer. Recitation.

Competent persons have been solicited to present the above subjects. Will have other work during the week for the "lots" and all who wish to participate.

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Miscellaneous Department.

BLUFF PARK REUNION.

Reduced railway rates to the Bluff Park reunion, at Montrose, Iowa, August 19 to September 5. A rate of one and one third fare for the round trip will be granted on condition that one hundred full fare tickets costing over fifty cents each are purchased to Montrose in attendance at the meeting. The rate is granted over lines of the Western Passenger Association in the three States of Iowa, Missouri, and Illinois,—which lines practically include all lines of road.

Directions: Buy a full fare single trip ticket to Montrose, or to the junction points enroute, and obtain a certificate with every tick purchased. (Don't fail to get certificate with each ticket.) Said certificates, being signed and stamped by the reunion secretary and local railway agent at Montrose, entitle purchasers to return trip tickets at one third regular rates of fare. Tickets are good from the 16th to the 22d on the going trip, and up to and including September 8, returning.

A large attendance is expected. Come and have an enjoyable time.

THE REUNION COMMITTEE.

REUNION NOTICES.

The Maysville Reunion committee wishes to further state to the saints that they have made arrangements for pasture for horses at eight cents per day for two horses, or four cents per day for a single horse, with plenty of water in the pastures, and the pastures are from three fourths to two miles from the grounds. Plenty of hay at the market price, also corn will be on sale for those who do not wish to put their teams in pasture. Bro. Ben Dice expects to do the boarding act for the reunion, and also will have on sale everything in the eatable line, such as bread, potatoes, cabbage, milk, and so forth. Thursday of the reunion will be children's day, and we will try to make it the big day of the meeting. The Religio will come in for its share of the exercises on Friday. Do not forget the date, August 26 to September 5, and come early and stay late. Rates if obtained will be announced later.

H. O. SMITH, Pres. Com.

St. JOSEPH, Mo., Aug. 9.

Those wanting tents for Oklahoma reunion

can rent them as follows: 7x9 wall tents, \$1.15; 9½x12, \$1.40; 12x14, \$1.90. To the above stated sum must be added freight charges from Kansas City and return, at the rate of eighty-one cents per hundred weight. Those desiring can purchase as follows: 7x9 feet, eight ounce, \$4.75; ten ounce, \$5.50; 9½x12 feet, eight ounce, \$6.50; ten ounce, \$7.50; 12x14 feet, eight ounce, \$8.50; ten ounce, \$10.15. Those wanting to rent tents (or buy) notify me *not later than August 22*, and they will be in grove Friday, August 26.

W. S. MACRAE.

Box 334, KINGFISHER, Oklahoma.

REUNION RELIGIO-LITERARY DAY.

Let the Religians take notice that Saturday, September 3, will be Religio-Literary day at the Southwest Missouri; Maysville, Missouri; and Park Bluff, Iowa, reunions. All come that can and help make this effort one that will tell for good to the cause of our society and to the cause of the church in general. Bring your *Autumn Leaves*, Books of Mormon, and note books. Bro. J. C. Hitchcock will be in charge of the work at Southwest Missouri, Bro. Ammon White and Sr. Louise Palfrey at Maysville, and Bro. J. A. Gunsolley at Bluff Park.

J. A. GUNSOLLEY, Pres.

PASTORAL.

To the brethren of Central Nebraska District:—Elder Whiting and myself desire to labor among you in the interest of the work which we all love, and therefore request parties knowing of favorable openings to correspond with us relative to the same.

As Bishop's agent I shall be glad to receive your tithes and offerings, and account for them. And I take this opportunity of urging a due consideration of the financial needs of the work and the propriety of each one doing their part as God has prospered them. You need not wait till I come to you, but may send post office money order, or express order, or registered letter, or draft to my address, Clear Water, Nebraska, and my wife will receipt for all moneys received in my absence.

Having been chosen president of the district it is my wish to visit all the branches as soon as practicable, and in the meantime urge upon all branch officers the necessity of magnifying their office in the fear of God and with the love of humanity in their souls as a motive to action. Address as above.

LEVI GAMET.

CONFERENCE NOTICES.

The Kewanee district will hold a conference at Buffalo Prairie, Illinois, September 3 and 4, 1898. A large delegation is looked for, and reports from each respective branch are desired.

S. A. WHITEHOUSE, Sec.

The Eastern Maine district conference will convene on September 10 and 11 with the saints at South Addison. We are hoping to have Bro. Joseph Luff, of the Twelve, and Bishop Kelley and our district missionary, T.

C. Kelley, with us, in addition to any local help that may come; and if the saints will come filled with the spirit of prayer as we ought, we feel assured the Lord will be with us by his Spirit and we may have a feast which shall encourage and strengthen us for future work. By order of

E. C. FOSS, Pres.

A. S. KELLEY, Clerk.

The Oklahoma district conference will be held at the saints' reunion near Edmond, beginning Saturday, August 27, at nine a. m.

D. S. CRAWLEY, Pres.

TWO-DAYS' MEETINGS.

To the Saints in Southern Nebraska:—Arrangements have been made for a two-days' meeting to be held at the Lone Tree schoolhouse, four miles north of Fairfield, Nebraska, beginning at eight p. m., Friday, September 2, 1898, and continuing over Sunday. On Saturday at eight p. m. a Sunday school entertainment. All come that can and help us have a profitable time.

W. E. PEAK.

HOAG, Nebraska, August 13, 1898.

NOTICES.

A debate will take place in Chatham, Ontario, between Bro. R. C. Evans, and Mr. William Elmore, of the Disciple faith, commencing on Monday evening, September 5, at eight o'clock; four half hours each night for six nights. Proposition: "Which is the Church of Christ?" J. H. TYRRELL.

To the Saints of Chatham District.—I will be at our October conference with a full line of books and ready to take subscriptions for *Herald*. I keep a supply of books, etc., at Chatham, Ontario, at my office.

J. H. TYRRELL,

Bishop's agent for Chatham district.

DIED.

BROWN.—Elizabeth Brown of New Albany, Indiana, departed this life July 11, 1898, aged 54 years and 11 months. Baptized May 22, 1870, by Elder W. W. Blair near Scottsville. In her last moments of life she gave directions or instructions to her two sons and the family. Father, mother, sister, brother, and two sons mourn. Funeral services by Elder M. R. Scott at the residence of deceased. Interment in Pleasant Ridge cemetery.

LAMPKINS.—Near Lamoni, Iowa, August 3, 1898, Bro. Edward D. Lampkins. He was born February 9, 1846, in Marion County, Kentucky; baptized October 13, 1879, by Elder B. V. Springer. He was a widower fourteen years, and leaves three sons, three daughters, and three sisters to mourn. Funeral sermon by Elder Robt. M. Elvin from Alma 8:71-75, assisted by Elder C. Scott. Interment in Rose Hill cemetery.

RIGBY.—At Dunmore, Pennsylvania, July 28, 1898, Thomas, infant son of Mr. and Mrs. Thomas Rigby, aged 3 months. Interment at Moscow cemetery. Services conducted by Elder A. N. Bishop, of Scranton.

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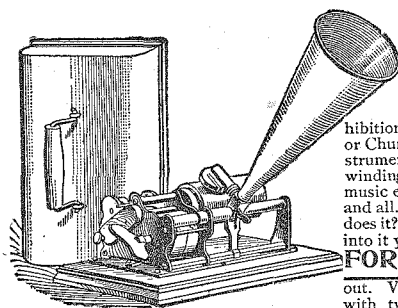
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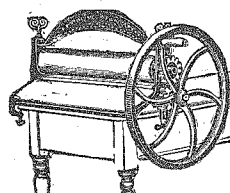
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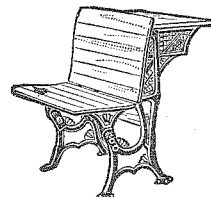
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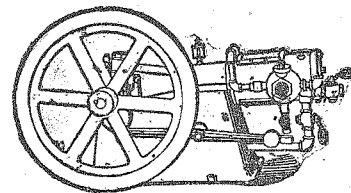


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THE SAINTS' HERALD.

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

Vol. 45.

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GERMANY'S PROTESTANT RULER WOULD EXTEND THE INFLU- ENCE OF THE POPE.

INTENDS TO RECONCILE KING HUM-
BERT AND THE HEAD OF
CATHOLICISM.

NEW YORK, Aug. 14.—According to reports which reach here from Europe Emperor William's coming visit to the Holy Land has an object which is more than the mere wish to visit the Holy Sepulcher. This is nothing less than the almost insuperable difficulty of uniting the hands of Leo XIII. with Humbert of Italy after their long separation because the King's father wrested Rome from the Papacy.

The Kaiser's crusade in Jerusalem will only be made after a secret visit to Italy. This crusade is to be the first step in the extraordinary scheme of this extraordinary young Kaiser. Himself a Protestant, the idea that dominates him is that the whole human race will be vastly benefited by the increased moral influence of the Papacy.

The Emperor says he will not be contented until he has accomplished this herculean task. He explained his object not long ago during a dinner in the officers' mess. In explaining to one of the officers of the mess after dinner the object of his trip to the Holy Land, the Emperor outlined his plans as follows:—

"Man's activity is necessarily bounded by certain limits. The

limits, however, are elastic, and I have always held that the greater a man's opportunities for having an influence with his fellow men and for performing mighty deeds in the world, the more should he labor to extend the sphere of his activity and make it encompass events of striking moment.

"For myself, it is my duty first of all to watch over the national interests and to safeguard the honor of this great empire, whose destinies have been transmitted into my hands. But apart from that, and without any prejudice to it, I feel that I have other missions. There are other events in which I can take a part, other happenings wherein my influence may be of the greatest good.

"The chief of these is the present unhappy position in which the head of the Roman Catholic Church finds himself in the Eternal City. That position is a consequence of the unfortunate war which the Vatican has felt obliged to wage against the Italian state. How to put an end to it the keenest diplomats so far have not understood. But that an end to it should come is quite clear to me.

SPURRED ON BY THE WAR.

"For years past I have dwelt in thought on the subject, but during recent events and precisely on the occasion of the Hispano-American war the matter has been brought home to me more deeply than ever. At moments I have grown impatient and exasperated at realizing that the one man who in certain cases could have the greatest influence as the arbiter of peace remains with his hands practically tied, owing to this dull and sterile contest between Vatican and Quirinal.

"The idea, as I say, has long been simmering in my mind, and I have already tried my hand at practical efforts. Misfortune and ill success, however, dogged my steps and made me momentarily relinquish my projects. My hopes were centered chiefly on the cooperation of Cardinal San Felice. My visit to Naples in 1896 was chiefly to see him. In the two long colloquies which there took place

between us the cardinal entered heartily into my plans. All Italy knew that he was a saint. But he was at the same time a man of great shrewdness and common sense, and he frankly admitted that there was a great deal of injudiciousness in the uncompromising attitude of Cardinal Rampolla and most of the others who surround the Pope. Cardinal San Felice was for conciliation. Many other members of the sacred college of Cardinals—the body of men who have in their hands the election of the Pope—were also for harmony between church and state, and my hopes ran high. I conceived the idea that Cardinal San Felice might be named the next Pope, and to this end I worked.

"With his nomination the Popes would have ceased to lay claim to the temporal power, the Italian government would lay aside its attitude of persecution toward the church, and both would be at liberty to dedicate their entire forces to other and nobler ends.

"But with the new year of 1897 Cardinal San Felice was borne to his grave, the Pope delivered a few bellicose speeches, and the Italian government redoubled its hostility. In spite of all that I did not desist from my purpose. Other events called for my individual energies, and for the moment the Pope and King were left to themselves.

PURSUES HIS UNDERTAKING.

"But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the rapprochement of Leo XIII. and Humbert I. No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

"At the present day two great evils threaten humanity. They are socialism and atheism. Against each of these the Pope is a bulwark. In fighting infidelity no aid should be neglected.

"Socialism is infidelity to the mon-

arch or the state and atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth and he is by far the most powerful authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: 'These are your religious tenets; those must be your social sentiments,' and suddenly he is obeyed. His power, therefore, for good is immeasurable.

"Kings and Emperors are the divinely ordained guardians of social order and directors of social wellbeing, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The Pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative, therefore, that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace when nations go to war without just motive, and in the interests of humanity, when acts of cruelty or injustice are being elsewhere committed.

FEELS HIMSELF INSPIRED.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that Socrates had about with him which whispers in my ears that it is my mission to remedy the Pope's position and open up the field for his range of well doing. It daily urges me to act.

"Whether I shall succeed or not, it is beyond my power to foretell. Judging from the circumstances there is every evidence that success should not be outside the bounds of possibili-

ties. I am going to do my utmost, and more than this no man can do. I feel for the moment that I have no other concrete and practical mission before me. To succeed in such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I am going to energetically attempt it.

"The small preternatural voice unmistakably spurs me on, and I think no better augury of success could be desired.

"For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

"I am acquainted with both Leo and Humbert. I know how estimable both of them are, and I feel it is a most deplorable circumstance that political embitterment should make enemies of two men who personally are worthy only of esteem and regard one for the other.

"But I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence, and I feel within me that I have not been born in vain."—*Chicago Tribune*, Aug. 15.

SUES THE ARCHBISHOP.

RESENT OF PAPAL BULL.

FATHER ANTHONY KOZLOWSKI, the Chicago priest against whom a major excommunication issued from the Vatican last June for the alleged heretical beliefs which caused the withdrawal of himself and his church, the Lubeck Street Roman Catholic, from the jurisdiction of the Church of Rome, has filed suit in the Cook County Circuit Court against Archbishop Feehan and Cardinal Ledochowski, the head of the Congregatio de Propaganda Fide, for \$50,000 damages, which the priest alleges have been inflicted by the papal bull. The suit, if it comes to trial, will be the first formal legal test of the right of excommunication in America. The major bull directed against Father Kozłowski, and, incidentally, against 120,000 of his alleged sympathizers, is also said to be the first edict of the

kind ever issued against an American.

The dispute between the Archbishop and the Polish priest is of four years' standing, though it culminated less than two months ago. Father Kozłowski withdrew from the Roman Catholic priesthood because of doctrinal differences and his entire congregation followed him. The congregation numbered several thousand. The church was reorganized shortly afterward under the name of All Saints' Polish Catholic Church.

According to the attorneys for Father Kozłowski, Stroeever and Rathbone, the followers of the independent congregation have increased until they number 10,000 in Chicago and 120,000 in the United States, in spite of the fact that the major excommunication makes them equally guilty with the priest.

This excommunication is the final ban of the church, and, according to Father Kozłowski, if carried out it will make him a social pariah. It denies all spiritual and temporal fellowship both to the priest and his sympathizers.

The suit is directed against Archbishop Feehan because of a letter alleged to have been written by him to Cardinal Ledochowski which, it is claimed, inspired the excommunication. According to Attorney Rathbone, these actions on the part of the Archbishop and the Cardinal have inflicted great damage on Father Kozłowski.

"We are not inspired by malice in beginning this suit," Attorney Rathbone said. "We wish simply to determine whether the rights of Americans in such cases protect them. We realize fully the importance of the issue, and we are determined to take the case to the United States Supreme Court if necessary."

Mr. Rathbone declared that the society known as the "American Protective Association" had nothing to do with the suit.

According to Father Kozłowski, every effort was made by him to heal the differences between himself and the Archbishop before they became hopeless. All his efforts, he declares, were repulsed, his messengers to the Archbishop's palace were sent away, and it was found impossible, he says, to bring the church back into the diocese.

Both Archbishop Feehan and Chancellor Mooney are out of the city. At the Archbishop's palace it was said yesterday he was in Newark, N. J., for the summer.

George W. Smith of Smith, Blair & Smith who is attorney for Archbishop Feehan, declared that he had heard nothing of the suit and knew nothing about it. He declined to discuss it.—*Tribune*, Aug 6.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, AUG. 24, 1898.

PRINCIPLES AND PROGRESS.

THE methodical life of Pope Leo XIII. is credited with prolonging the career of the prelate beyond the ordinary age limit. "He has been the plainest of livers and for years has not varied from a routine." Gladstone and many others of eminence in public life have also been credited with the exercise of care and self-restraint in that respect, and which doubtless added years to their active and useful careers.

Men devoted to great interests have often overlooked the importance of self-discipline, self-abnegation in this and other respects. Strong, capable in some lines of great ability, they have been weak, vacillating, uncertain in other phases of character, hence have but partially succeeded, or have blended much of imperfection with their work, thus rendering it weak, faulty, far below what it might and ought to have been, because of failure to develop well rounded out characters, and thus lacking in strictly essential points.

Men leave the impress of their characters upon their times, in their work. No prophet, priest, or king; no statesman, no one eminent in public life—indeed no one at all, has lived without leaving behind him an influence for good or evil that has lived on beyond his passage from this worldly scene of action, leaving results for good or evil on church and state. The life of each has been for good in proportion to the degree of devotion and the amount of wisdom, care, and other principles of truth manifest in his public or private career.

The life of the Master himself, "the life and the light of men," was pre-eminently because in him was blended such a developed balance of qualities

and faculties that they found expression in a well-ordered, discriminating, perfect obedience to law, in all phases pertaining to physical, moral, and spiritual conduct and example. His attainment was not reached without thought, prayer, struggling against temptation and great opposition—against the imperfect humanity of the fleshly life and the surrounding oppositions of men, devils, and wrong conditions; to all of which he was himself subject, and in all points tempted as are we. He rose above them, however; he gave us the illustration of a perfect life; he bore witness to the truth in fact as well as in statement, thus signifying that those called to represent and follow should do likewise. Indeed, there is no assurance of hope, no ground for expectation of attainment to the higher life only in practice of principles necessary to personal and general progress.

The opportunities that present themselves in the routine and duty of our mortal life are the occasions, the privileges that open to us, and we should faithfully improve them. This is apparent in the history of human experience by which the law of development is illustrated all along the line of human affairs. Whenever principle has been obeyed, progress and permanent good have resulted; whenever disregarded, moral and general retrogression have been the sure penalties of such a course.

Salvation does not consist in the proclamation and nominal acceptance even of true principles. It is a result of *applied* knowledge, of true principles worked out in actuality in all departments of life—religious, civil, social, and family life. Every man or woman who has made the practical application of obedience to law has tested its power, its potency in development. The results have been prompt, sure, and satisfactory. On the other hand, failure to observe and do has also brought the sure reward in lack of development, failure to rise to occasions, and consequent loss of personal satisfaction and use-

fulness, leaving the failing one open to the reception and rule of contrary forces, which assert their right, find place, and lower the whole caliber of the man. "The way of the transgressor is hard;" hard on himself, hard upon all affected by his infraction of law, or by his failure to rise fully to the demands of an occasion, where he might have, had he been sufficiently interested and conditioned, stepped forward and occupied high ground, the doing of which inspires to and makes possible other added and essential movements in progress.

Attainment for which we seek, and necessary to personal and race emancipation, is realized through progressive stages. A long line of intermediate stations must be passed in our progress. Each one represents some way-point, some feature, some degree of attainment, some link in the chain, some principle essential to the complete entire economy leading upward to God through light and truth. All must be heeded; no one in the system can be disregarded with any reasonable ground of safety. God himself has set the bounds and conditions in determining the times and means appointed along the pathway of progress. Christ has trodden it before us, faithfully, guardedly, lawfully, successfully. He loved rightness—trueness—with a perfect love. He recognized the wisdom and beneficence of God in all the conditions imposed. He sought not to escape, to avoid, or to belittle any. He did always those things that were just and true, hence did "always" those things that were "pleasing" to the Father.

It is human to be careless, to desire freedom from restraint, to gratify appetites and desires. It is the human nature that wants its "own way," that seeks for or makes excuses in gratifying tastes that show out, that reveal the indwelling *carnal* nature; and the carnal nature is *enmity* against God; is at war against the will of God.

The history of the world shows that

human weakness, human perversity, human inclinations, have been difficult to correct and control. It is safe to say that when God himself undertakes a work he employs every means, and the best means, to accomplish his purposes; that his perfect wisdom provides for all contingencies, his infinite character enabling him to foresee the end from the beginning. But notwithstanding the long-continued and wearying efforts he has made with Israel and with others in the ages of the past, in but few instances have the people responded with sufficient obedience to then insure the degree of success designed. Divine power and foreknowledge are not impugned by this statement. God has done his part, wonderfully, perfectly; it is in man that the failure has been, through failure to rise.

To us "upon whom the ends of the world are come" has come a great opportunity. Profiting by past experiences and having the opportunity of another dispensation of the immediate and special favor of God, we may be successful. Success cannot come, however, only by exercising strict conscientious care that in all phases of our personal and public careers we heed and do what shall bring us to personal and general conformity to principle. We cannot serve God and Mammon; we cannot have our own way and be useful; we cannot be vain, or trifling, or worldly, and be accepted of God. The Apostle Paul comprehended the necessities of such an occasion, of similar work in his dispensation, when he wrote and urged the "casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "Strongholds" are not always "somewhere else"; they often are the stubborn natures; the vanities, and other bad things that afflict even the professed children of God. Israel of old had its share of such quantities in the various gradations of her society high and low, and it is safe to assume that such evils need to be guarded against and purged away, even in this day.

The Devil is not yet dead. He has

the same old tactics to employ, and possibly, probably, a number of new ones held in reserve for "these last days." Wily generals usually retain reserve forces or tactics for *pieces de resistance*. It is not necessary to assume that he still takes advantage of and panders to "human" nature to accomplish his work within as well as without the fold. The facts of history past and present show that he does. By partaking of "the divine nature" we expel him and accomplish results for good. But that requires determined effort, especially so if some are careless, indifferent, or oppose with their fleshly wills and desires. We are "to please God," not ourselves.

In our work—the work of the church—and in all lines of reform we find well defined, well organized opposition confronting and disputing the right to improvement. No movement designed to elevate the race finds an open, unopposed path before it. Evil and corrupt or ignorant forces stand ready to strike down or resist the onward march of right. Human welfare is plainly conditioned largely, *primarily* upon *integrity* and intelligence. Men may have intelligence, but not integrity, or vice versa; but integrity is evidently the more important, the first, the primary requisite. The man of integrity is promised reception of the divine intelligence by growth, by obedience, through education and inspiration. The man of intelligence lacking integrity is promised but little.

The times demand strong men and women who will not be moved by flattery, by vanity, by promise, or place, or influence, to do what is in the least degree out of harmony with a high sense of principle. There is need, we repeat, for such examples, such influences, in the religious, the social, and the general world. Jesus commanded men to be "without guile." The need of the hour is to speak "the truth in the heart," without guile, without hypocrisy, without the semblance of dissimulation—to maintain the truth in all things without regard to personal ambitions or fear of lack of influence of others in personal behalf. Will not God see and care for the welfare of such an one? We think so. To refuse, to

fail so to do, is simply equivalent to deserting the right, and one might just as well refuse obedience to the gospel in the beginning as decline compliance with principle afterward. There is no difference in the two, unless the latter be worse than the former; for first obedience brings greater light, to sin against which brings greater condemnation, in harmony with the law of proportion; and proportion is a quantity in spiritual as in mathematical problems.

Consideration of what application has enabled Pope Leo to do has led to some of the foregoing reflections. The study of passing human life is study of passing realities of our own times, hence serves to fix the attention upon the principles that have brought it success or failure. To read of things in the past, or even in the revelations to the present age, without realizing the necessity of applying them, is hardly practical, and scarcely more than useless to anyone. And if such concentration and direction of personal energy be manifested by others having less light, less encouragement, it is not presumption to conclude that they should, to say least, be equalled in good work by others more greatly favored.

The human standard is indeed a low one. After several thousands of years of experiment with human institutions and human nature, consistency, necessity demands the employment of something better. The times emphasize the need of preparation for the reign of right under the reign of the Christ, for whose coming the church has been commissioned to prepare herself, both by preaching the gospel to the world and by cleansing herself from every vestige of folly, and weakness, and lack of devotion to principle.

He who is really in earnest is making a personal honest effort so to do. He who is not is proving his lack of interest and lack of principle. Gospel work is a great revealer of character. It makes manifest what men and women are in fact. God himself cannot render a judgment of reward contrary to facts and character. He is pledged to grade individuals according to worthiness in the time to come. This fact furnishes substantial ground for the conclusion that right princi-

ples, right policies, and right conditions should always obtain now, and must finally prevail. Also that right men and women—true, faithful ones—should be chosen to execute them, notwithstanding men have failed at times, and may yet fail partly or completely. Success is sure when compliance with God's law is complete. He is pledged to give us individual and associated success if we heed his counsel and thus labor to promote the interests of truth under all conditions and circumstances.

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81:3.

ASSAULT UPON THE HOLY SCRIPTURES.

FOR fourteen years, from April 6, 1830, to June 27, 1844, there was an unprecedented movement in the religious world. A new faith—revival of the one faith—was promulgated, and its promoters organized a new church. One of the foundation principles of the new faith on which the church was based in its organic structure and in its development and occupation in the field of controversy, was the doctrine of present and direct revelation. The claim was made that as God did not change in purpose, attributes, and power, he would in his dealings with man act like himself. That, as he had revealed his will to man, he would again do so; and that to those who believed on him he did.

Three years after the organization of the church, its presiding officer stated that he had completed the work set for him in the correcting and translating of the Old and New Testament Scriptures; but that the work thus done by him was not to be given then to the church, or the world; that the manuscripts should be preserved in safety and in a due time they should be published.

For fourteen years the work of the ministry went on; hundreds of preachers were sent out from the fast-filling ranks of the believers, and thousands of converts were baptized into the new church; until, in 1844, when the leaders, Joseph and Hyrum Smith, were killed by assassins, one hundred and fifty thousand to two hundred thousand souls bore witness both to the zeal and fire of the missionaries and to the Spirit of truth

which testified of the Christ. And yet, the manuscript of that Holy Scriptures, correction and translation, lay in obscurity unpublished. Its existence had nothing to do with the progress of the work. Its teaching, whatever it may have been, did not enter into the work of the missionary. It had no influence upon the outside world; it was not known to those outside, and only rarely was there one in the church who knew anything of it. Nor has that version of the Bible had anything to do with the existence or prosperity of the church in the valleys of Utah; for notwithstanding they hold Joseph Smith to have been a prophet, and his work the work of inspiration, they do not accept the Scriptures referred to, probably for the reason that they may not credit Joseph Smith's son with being honest in the work of publishing that Scriptures in 1868. Or, it may be possible that the reason for refusing to accept may lie in the existence of feelings of jealousy because the Reorganized Church was the agent of publication, and not the Utah body under Presidents Young, Taylor, or Woodruff. However, the book itself has not been a factor in the progress or fate of the church in the valleys.

Further still, from the death of Joseph Smith until 1868, those members of the old church through whose efforts the reorganization began, did not have as an element of their work and its success that copy of the Scriptures, and yet from its incipency until 1868 the Reorganization had remarkable success. The missionary work was actively carried on, thousands were won and received into membership, and hundreds testified to their acceptance in Christ through the labors of the elders—all, all, without the Holy Scriptures, familiarly called the Inspired Version.

No claim is made for it as the central standard book of the church. The validity of the work of the church does not rest on that book. The church existed and flourished from 1830 to 1868 without it; and there is no reason to suppose that the church would be hurt if the book should be taken entirely from it; but would continue right along just as it did before the book was published.

But those who have a desire to pre-

vent, cripple, or destroy our work are attacking the Holy Scriptures, as published by the Reorganized Church, with all conceivable virulence, claiming that if that book can be proved not to be a genuine work, and the inspiration of it an error, or worse, a fraud, then the whole work must go to pieces. No greater mistake has been made by the opponents of the latter-day work. The churches sought most to be affected by the strong attack upon the Holy Scriptures, are not disturbed by such attack. The one does not indorse the book, and the other does not depend upon its validity for its continued existence. Then what could be gained by the fierce onslaught being made by some classes of religionists, if it should be shown that Joseph Smith did not translate from the original language, and did not correct by the spirit of revelation? We believe that he did both, and that the Inspired Scripture is a decided improvement on the Common Version. And while we do not disparage the King James' Version, we believe that both the Bible and the Holy Scriptures are given to us as containing the word of God, and should be used conjointly.

TEACH AND GUARD THE CHILDREN.

CHICAGO papers of the past week contained two especially startling accounts of death caused by suicide and by murder, of a number of young women. Had we had abundant space we would have been tempted to republish the accounts, not for choice reading, but as a lesson and warning to careless parents. Fortunately all do not need such reminders, but some—yes, many do—for many parents are asleep to or ignorant of the terrible dangers to which their children are exposed, right in their own home cities or neighborhoods. Children who are raised as they should be, are not only taught and warned, but are carefully guarded against the evils that allure and menace them. But many parents fail to realize the necessity for careful supervision and protection of their children in this respect. Literature written by competent persons and especially with a view to warn children and protect against all forms of corrupting associates and habits and temptations, should be placed

in the hands of and be read by children, in addition to the wise and careful personal instructions of parents. We speak plainly and definitely upon this question of vice, of evil associates, and general viciousness. The parent who does not guard his children against such evils little realizes the responsibilities, the sacred character of the trust reposed in him—the keeping and answering to God, besides to the child himself—of souls designed to be taught of and brought to God as pure enlightened men and women, preserved from the blighting, deadening influences of evil. Every parent should himself read the warning and protective literature we have referred to, and seek to exercise careful watchfulness in his child's behalf. We trust it is not necessary to say much, but have felt the necessity of saying something. If we do not make it our business to look after our children, the Devil will take the matter in hand. It is regrettable that he manifests more interest in the matter than many parents do.

Much more might be said. A word ought to be sufficient. However, we may add a few more as passing events reveal the necessity for so doing.

EDITORIAL ITEMS.

ACCORDING to a lengthy press item of the 14th inst., King William, of Germany, has declared his belief that he is "inspired" to bring about a reconciliation between King Humbert, of Italy, and Pope Leo. The new and peculiar departure of the Kaiser is worth noting and watching. How far his efforts may influence events is hard to determine from present conditions. Himself a Protestant, his attitude is an anomalous one. We give the press statement, our present cover article, herewith. It is scarcely necessary to state that our readers will not concur in some of the statements and conclusions of the young lord of Germany. However, some may see in them a possible strange and forceful religio-political combination that may yet include Roman and Greek Catholic nations and even Protestant powers disposed to join the lead of Russia.

Bro. W. H. Kelley, of the Twelve, accompanied by Sr. Kelley and their children, arrived at Lamoni on the

17th inst., where they will locate, for the winter at least, perhaps permanently. We welcome them to the city of the saints and trust they may find the location pleasant and satisfactory.

President Joseph Smith and Brn. William Anderson and E. A. Smith, each accompanied by his wife, also Bro. E. A. Stedman, left Lamoni during the past week for the Bluff Park reunion. Others too numerous for mention departed for the same point, some by train, many by the slower but health-promoting wagon route. A good time is anticipated.

A card from Bro. J. J. Cornish announces the sudden death of Elder Robert Davis, at East Tawas, Michigan. Particulars are not given. Bro. Davis was aged in years, and also in the service, we understand. Bro. David Smith, twelve miles distant, would look after the funeral services. Peace to another of the veterans who has fallen asleep in Christ.

Bro. W. W. Scott, mayor of Lamoni, has issued a timely proclamation, suppressing the small boy in the practice of shooting with air guns, much in use of late. They are dangerous both to citizens not using them and to the boys themselves.

The discussion near Lamoni between Elder Allison, of the "Holiness" people, and Bro. C. Scott, is progressing very satisfactorily, at least so to our people. We have not heard from the other side, but learn that a friendly spirit has prevailed throughout. Limited space prevents a report or extended mention. However, the ground has been fairly well covered heretofore, in our columns.

Bro. F. A. Smith was holding meetings on historic ground "winter quarters," near Omaha, in a tent, and having "a fair hearing"; recent letter.

Bro. J. D. White will represent the Herald Office at the Joplin, Missouri reunion. He will be ready to transact all Herald Office business.

Word from Plymouth, England, dated the 11th announces the arrival of Bro. William Newton and wife. They are zealously at work in the mission, and meeting the usual experiences of missionary life.

Bro. F. J. Pierce, writing from Blue Rapids, Kansas, reports the joint reunion of the Northeast and

Northwest Kansas districts as having opened with favorable prospects. Bro. G. H. Hilliard was present. Good results are expected.

Bro. W. H. Kelley, of the Twelve, and Bro. F. E. Cochran, of the Herald Office force, left during the week for the Bluff Park reunion.

Mothers' Home Column.

EDITED BY FRANCES.

"From ceiled rooms, from silent books,
From crowded car and town,
Dear Mother Earth, upon thy lap,
We lay our tired heads down."

TRUTHFUL THOUGHTS.

Dear Reader:—Please pardon the writer's apparent egotism. Bear in mind that she is one of the isolated ones, and has but few church privileges, consequently has to live in and live over her own personal experience. She is often impressed to write the same, with the hope that it may benefit some one in like circumstances. One of her weak points is the noticing and living in and living over unpleasant things, dwelling on troubles instead of closing heart and soul against the tempter. Not always in the slough of despond, however, it must be terrible to be there all the time. O God pity and help all such! She has been wading through a scene of darkness and comparative helplessness, accompanied by a strong foreboding of greater helplessness—that is, the loss of the use of the right limbs. Her faith in medicine was too small to expect help from that source, so after five weeks' struggle wrote to Bro. J. Billings and wife, desiring them to exercise their faith in her behalf. But he being absent, delayed the work somewhat, but on his return they wrote immediately. All of the letter was good, but a few sentences were inspired, and they gave great happiness to the receiver. By this time the saints of the little branch had learned of her illness, consequently many heartfelt prayers went up to the throne of power, and a blessing came down. In a few days the burden was lifted from the mind, and the symptoms wore off as returning strength and activity pushed them off. Not very abundant yet, but enough to be thankful for and to help one to be useful.

Her thoughts had been rushing as follows: What will become of me? I cannot work much more; I cannot enjoy my favorite pastime, writing; my ambition in various kinds of work, my interest in the welfare of others, and especially in the children with whom I am connected, all, all must cease. Where are all our hopes, our aspirations? One by one they have been shut off and left in the past, leaving an impression similar to the wise man's "All is vanity and vexation of spirit." What has become of our most reliable kindred? They have gone over the river, the river of death. Others who are still on the earth pass on the other side, as if they had

no thought or wish to help. Thus we erring mortals are brought to more fully look to our Father in heaven for help. Then should not we rejoice in our failures, rejoice in our infirmities, and praise God for the scourge that brought us closer to him? Chastisement is given to be borne, yet when it produces obedience the result is joyous. Thou, Father, art able and mighty to save. Thou art willing and able to forgive all our wrongdoings, to excuse all our mistakes, and cleanse us in the blood of thy dear son Jesus. Cleanse us from every thought that is unholy; unlike thee; unlike the teaching of thy word. May such thoughts never more besiege our soul, causing it to languish and starve. We thank thee, O Father, that once more the rays of thy light illuminate our spirit and strengthen our body. Leave us not alone another moment, dear Lord, for we cannot walk alone without stumbling. We are perfect weakness, but thou art all mighty, strength and power; grant then that it may rest upon us more abundantly than ever before, and may we give thanks to thy holy name for the same. Yes, Lord, we do feel blessed of thee. We can enjoy our temporal blessings and feel to thank thee for the same. Our heart is filled with peace and love—with love to even those who have spoken falsely against us. We feel to look up and say, "Father, forgive them, for they know not what they do."

Henceforth grant us sufficient grace to overcome every temptation that is brought before us, and every one that lies in ambush waiting to overthrow us. May all the sick, all the aged and the infirm be blessed as we are, and more abundantly if it is for their good and thy glory. Jesus is our refuge; Jesus is our mediator; Jesus is our Savior; and he will save us to the uttermost. May we all awake in his likeness and behold his face in righteousness. SR. ALMIRA.

TO ALL WHO ARE CALLED TO BE SAINTS.

We oft resolve within our hearts
To be so firm and true,
That naught will turn us from the right,
And every duty do.

Too oft we deem ourselves no worse
Than Brother This or That,
Or harbor pride, and use for balm
A saying trite and pat.

"A follower of the Lowly One
'Tis my desire to be,"
A follower! yes, so far behind,
That him we cannot see!

Between the Christ and us there looms
A form both great and high,
Dame Fashion, who by artful wiles,
Allures and blinds each eye.

And conscience—watchful monitor—
Repeats its warning voice,
Until, unheeded o'er and o'er,
It leaves us to our choice.

O seek to keep the Christ in view,
And not let intervene
Attractive, luring, worldly things
Our love from him to wean.

Our love all his, we then will seek
To do his least command;
And Satan foiled, no entrance find,
When we united stand.

ELLA J. GREEN.

ONSDOW, IOWA, April 18, 1898.

ABBOTT SPUR, I. T.

Dear Sisters:—Why is it there are so few letters in the Home Column? I enjoy reading them so much, and would much rather read the letters of others than to write, but we should all remember that God will not reward us for what others do. I am quite a new member of this work, but I know that God has blessed me in many ways, and each day my faith grows stronger, and I rejoice that God is ever near me and unchangeable. My husband is also a member. We have two little girls, and my desire is to raise them so that they may be bright and shining lights in God's kingdom, and that they may be the cause of others turning to him who has said, "Come unto me all ye that are weary and heavy laden, and I will give thee rest."

I think that at home is where children should receive careful religious training, and that mothers should be careful and not do or say anything that they would not like to have their little ones do, for they follow in our footsteps as they grow, and whatever we are they are sure to be. Then if we want our children to be noble men and women we must begin while they are young, though they may stray off as they grow older and seem almost lost to us, yet the home training will assert its influence and they will remember what their parents have taught them and be all we could wish them to be.

Dear saints, remember me and mine before the Lord, that we may have God's Spirit with us, that we may continue faithful to the end of life, and when called to depart, that we may hear that joyful greeting, "Well done, good and faithful servants, enter into the joys of the Lord."

Yours in the faith,

DALIA NOWLIN.

PROGRAM FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 137; Prayer; Scripture reading Proverbs 15; study select reading in Home Column; roll call; business; closing hymn 566; dismissal prayer.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WHY TEACH TEMPERANCE TO CHILDREN?

OUR first thought in answer to this question is of the Yankee order. Why teach them anything? It seems to us that temperance is of so paramount importance that the question as to why we teach it had not occurred to our minds, and that if we teach anything,

as a natural consequence we would teach temperance. But upon reflection we discover that a multitudinous army of the human race and a proportion of that number professed christians are living lives remotely related to the cause of temperance. We do not believe that all are aware of the awful results of intemperance and dissipation, and are grossly ignorant of the evil effects of the habit. And as some worthy writer has said, "Ignorance gives a sort of eternity to prejudice and a perpetuity to error," which we believe to be true; we see the necessity of education in this line.

TO EDUCATE A NATION

we must begin with the children in the cradles. Training in childhood is the advance guard to after life. Of all the wise sayings of King Solomon he did not give utterance to a more veritable truth than when he said, "Train up the child in the way he should go, and when he is old he will not depart from it." Upon the children hangs the destiny of the nation, and upon their education depends the welfare of humanity and the upbuilding of God's church and kingdom.

Joseph Parker has truly said, "No true manhood can be trained by merely intellectual process. . . . You must take hold of men by the heart if you would train it into strength and dignity and usefulness." The children's hearts are ours; we may do with them what we will. No one will deny the susceptibility of the child heart, and the older they grow the less capable are they of receiving emotional impressions. If through their affections we show them the ways of truth and right doing, intellectual training will follow with the development of their reasoning faculties. Your erudite scholars and temperance lecturers may elucidate truths until their hair is white, and their hearers may believe every principle set forth, but unless they make some emotional impression or in some way reach the heart and arouse it to action, the soul of that man or woman will go on to perdition with all the knowledge they may have of hygiene and narcotics. Who ever heard of a drunkard or glutton reforming because he had fears concerning his health, or a user of tobacco admit that the use of the weed was in any way injurious to him? No, if they ever reform, the heart is reached, and the victim is aroused to a sense of duty toward God.

Does the potter allow his clay to become dry and set before he moulds it? Should we permit the habits to become fixed and then begin our molding? We take the plastic little hearts of the children and, as the potter does his clay, we begin to mold, and as we continue to toil and fashion the little souls to fit the model set above, we turn out men of stalwart character and principle, vigorous types of piety and steadfastness, who are not easily influenced by the cunning craftiness of men. When we undertake to mold the hearts of men whose character is already formed it is like molding in the hardened clay. Just as we begin to think of success it crumbles and all our hopes are shattered. Emerson says: "There never was a strong character that was not made strong by disci-

pline;" and this discipline must be given in youth to make it effectual.

With Garfield we feel that, "That man will be a benefactor to his race who shall teach us how to manage rightly the first years of a child's education." If we could but make the children feel that it is a disgrace to use any liquor containing alcohol in any degree whatever, or to use tobacco in any shape or form, or use profane language or be seen in company with any who indulge in such things, together with the fact that it is displeasing in the sight of God, we would accomplish a grand and noble work.

It is the duty of every parent when he brings a child into this sin-embittered world to prepare it to meet its battles and be fitted for a life beyond. Education, as Herbert Spencer teaches, should prepare them for self-preservation both direct and indirect, for parenthood and good citizenship as well as the miscellaneous refinements of life; and if they are taught self-preservation they must of necessity be schooled in temperance.

This principle of temperance or moderation is one the mother begins teaching the child before it is twelve hours old by refusing to give it food every time the little red fist is put into the mouth, and it is continued in the refusal of too much candy and sweetmeats, as well as guarding against burns and falls and all accidents imperiling the child's safety. It is true that most children learn that fire is hot by being burned, but where is the mother who does not seek to save the child the painful experience?

The child is also taught to avoid the venomous snake that crawls about the lawn and the bees that buzz among the flowers. Great pains are taken to teach of the sharp teeth of the one and the hidden sting of the other. At a very early age the difference between the bee and the butterfly is known, but how few Oh! how few mothers think of the danger of tobacco and strong drink, of the late hours of dissipation, just as enticing and far more dangerous to the child turned loose in the whirlpool of society than the beautiful buzzing bee or the brilliant serpent to the toddling darling let out to play among the grass and flowers. We are taught that "wine . . . biteth like a serpent and stingeth like an adder," but like it in one sense only; it causes the victim much pain and anguish of body, but how much greater is the anguish of the soul?

There is an old proverb that says, "Sufficient unto the day is the evil thereof;" and another, "Never cross a bridge until you come to it," that a great many well-meaning people ignorantly follow in the training of their children. They fail to give the admonition of the Psalmist, when he said, "Hear thou, my son, and be wise. Be not among winebibbers. The drunkard and the glutton shall come to poverty." Neither do they teach them that they who tarry long at the wine cup are they that have redness of eyes, woe, sorrow, contentions, babblings, and wounds without a cause. Oh! that they might be taught to avoid all this and be filled with the Spirit.

What would we think of a nation that

waited until war was declared and an attack made before mustering its forces and preparing for war? It would be equally as wise as to sit idly by until the young begin entering into dissipation and frequenting saloons, and then begin teaching and preaching temperance. They must be forewarned that they may be forearmed. But as parents fail to do their work it necessitates some one else taking it up. Very few children become addicted to the use of either tobacco or strong drink, or have acquired serious habits of excess in any direction before old enough to enter the Sunday school. The Sunday school teacher is a sort of foster-mother to the child as far as moral training is concerned, and it is from her he must learn spiritual self-preservation. It is in the Sunday school the child will learn of the destiny of the soul of the drunkard, the glutton, and those whose lives are spent in excessive dissipation, as in the day school he will learn of the effects of these curses upon his physical being. But what about those whose life is cast with that element who will not teach, neither will they send their children to day or Sunday school. Ah! this is a question puzzling many a noble worker and a problem we will of necessity leave for some other to solve. If we could only succeed in saving those who are born under favorable circumstances we would hasten the millennium and soon see the kingdom of God established on earth. If the use of alcoholic drink and opium were rooted out the subjugation of all others would be easily accomplished.

The moral canker worm of intemperance which is gnawing at the very heart of every church, society, state, or nation will never be exterminated except by education and a united effort on the part of all church societies and state. All that is lacking is a unity of forces and a never-slacking earnestness of purpose for which there is no substitute. We also need to write on our doors the saying wise and old, "Be bold," and teach the children to be bold in their defense of that which is right. The child who "dares to be a Daniel" has a great influence among his associates; but alas! how futile have proven all attempts at unity. Parents fail to teach and sometimes when they teach they fail to practice. The pulpits fail to proclaim as they should against it and legislation has proven less than a success. Hence the necessity of the Sunday school making a special effort. It is a noble cause, one in which every man or woman wearing the badge of Christianity should enter wholesouled and contend for the right until the demon "Drink" is swept from the face of the earth and every other dissipation, be it ever so lenient, be subdued and the Spirit and love of God be implanted in its stead. To the persevering belongs the victory.

May we as Sunday school workers heed the admonition of the wise one, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," and see that we "walk circumspectly, not as fools, but as wise," fit examples for the little ones placed under our direction.

For the Fremont, Iowa, district convention, by Sr. T. A. Hougas.

Letter Department.

SANDY, Utah, August 13.

Editors Herald:—By request of members of their church I preached in the ward meeting house in Taylorville, Utah, last Wednesday and Thursday, to congregations approximating two hundred. Am in hopes of its use in the future. "The successor" was the subject, and the forts "Louisa," "Roxy," "Zina," *et al.* were badly demolished by the thirteen inch shells thrown from their own guns. The gunner, however, had not been trained in their ranks, but though shooting such heavy projectiles, did it in such a kindly way that we apparently parted the best of friends. It will be well enough for Elders McKiernan and Hansen to suppress that smile over the word "kindly," for the writer is even more strongly confirmed than last year that "first principles and kindness" are the antidotes necessary for Utah's theological diseases.

About thirty stayed till 11:45 p. m., eight of whom tried to "corner" the preacher. The previous Sunday night Elder B. H. Roberts had urged them to come out and treat me kindly, for our people had treated him in that way in California. That's right, brethren and sisters, "cast thy bread upon the waters."

Both counselors were present, the second presiding at both services, and their choir did the singing. It was my first real fray since arriving, and was enjoyed, and especially so because of their kindness to me and best of attention. Have an invitation to preach in Murray, if bishop will consent to my use of their church. It comes through one of their returned missionaries.

In unusually poor health, but excellent spirits—no, sir; not port, Madeira, or any of that kind—the kind that should be cultivated.

I remain, hopefully and in bonds,

J. W. WIGHT.

PITTSBURG, Pa., Aug. 9.

Editors Herald:—June 13 I left home-place for the field, stopping in Central Iowa for a few days, calling at the homes of a few friends, my L. D. S. sister and an afflicted niece. Passing through Chicago I tarried over night with congenial Elder Terry at hospitable home of Bro. Frederick Pitt, Jr. By kindness of a Bro. Johnson we were privileged to visit a large office building, very fine, and the Masonic Temple, ascending to eighteenth story in one of its numerous "ventilators;" view from such an altitude was delightful; at noon hour our brother remembered the inside of the outer man. Thanks; for about that time there is usually an admonishing void.

Well, old Pittsburg looks about as smoky as ever, but enlarging her borders rapidly, dotting hillsides, hilltops, and valleys with residences and business houses. Pittsburg's coal, iron, and steel industries are of world-wide reputation, and made famous by the inexhaustive supply of these sources of wealth. Some of the largest mercantile establishments in the world are located here. I am glad to say that I "am a citizen of no mean

city." Pittsburg is noted for her generous-heartedness, her patriotism, and Christian philanthropy. Her street railway system is up-to-date, cars running in all directions.

Her parks are places of beauty, possessing attractive features. These are Calhoun, Oakwood, Highland, and Schenley parks; all beautiful for situation, but the two latter are the larger ones and most charming. Band concerts are given at the two former ones each Sunday afternoon and evening, weather permitting. "Innes and his famous fifty" brass band was engaged for a week to give concerts twice a day at Schenley, at the cost of one thousand dollars per day, free to the public; these were furnished by the Pittsburg "Consolidated Traction Company." Schenley park has located on its border the Carnegie free library, museum, and music hall combined, at a cost of one million dollars, a gift to the city. Grand organ recitals are given to the public on Saturdays and Sundays during the cooler seasons of the year.

Highland Park has a large zoological garden and buildings. Carnegie's steel works supplied the metal for our great battleships; that fact ought to cause Pittsburg to be still more famous.

Nowhere in civilization can Nature equal in beauty of natural surroundings this territory; the general topography of the country is magnificent. Here are "the everlasting hills," with their "precious things." Here are flowing rivers, babbling brooks, living springs; and we need no Moses to smite the rock for water, for the yield of the sparkling stream is seen.

The city has many churches, and elegant residences. The L. D. S. tabernacle was set up July 16, and services opened on the 17th. Bro. Devore arrived on the 19th, and meetings have been in progress since then, and expect to continue for the season. Bro. Ulom is in care of tabernacle; it is in its third locality since first setting. We are looking for auditors, and expect to find them in the "sweet by and by." The well have no need of a physician, but them that are sick; we are looking for a community of the sick!

Thousands of people are "drugged" by use of prescriptions doled out by these numerous "doctors of divinity," and it has created a nausea for God's "remedy for sin." It is surprising to observe the widespread indifference toward anything religious. The masses are not wanted in these palatial church buildings, and their clergy would not touch the nasty *poor* sinner! I notice in a letter from New York City to a religious journal that the Fourth Avenue Presbyterian Church people are desirous of removing to an uptown district, but the pastor, Dr. J. R. Davies, is in favor of going down town on East Side; the church property can be sold for five hundred thousand dollars, and he suggests building for two hundred thousand "and investing the remaining three hundred thousand as a source of permanent support for the institution." This "is distasteful to a number of the older and more conservative members," and they are inclined to brand it as a method of "soup-house Christianity."

Apply your Book of Mormon statement: "They shall oppress the poor because of their fine sanctuaries." They ignore the poor!

I am satisfied that there are honest souls here who would gladly receive God's way. May we be directed for their good. A great field abounds with opportunities and difficulties, and we all need help from the helper of the helpless. With pleading soul we call upon God for direction, to give us an understanding of how to reach some of these many people. We are doing what we see to do, and as we see it. We require united effort; elders cannot do it all, anywhere. There are some good Latter Day Saints here, but there are ought to be *many* more of them. We are not members of this church to live for self; Paul said: "No man liveth unto himself." If our interest is not boundless, it is not Christlike. May we be able to see clearly how to do God's work. Words fail to express the feeling of my soul as I write. I presume—

"There is a greater greatness than that which
Sounds a clarion and builds monuments;
Courage, oh, soul! In mighty deeds thy name
May not be writ, but in the silences
Thou mayest help on the unfolding of God's plans.
The *strongest* forces of the universe
Move softly as the stars and suns."

Trustingly,

J. F. MCDOWELL.

SAN BERNARDINO, Cal., Aug. 9.

Editors Herald:—The *Herald* for the 3d inst. just received. I note Bro. J. R. Lambert's reply to the malicious and unwarranted strictures of our Christian-Infidels again. Well, the Bible speaks of men making "lies their refuge." Elder Lambert states the case correctly. They have also been treating the readers of the *Christian Evangelist* with more of a worse kind, a canvass and correction of which I have already mailed you. Have attempted to have the *Evangelist* insert "my side." They are silent as yet.

On June 23, in connection with my family, I took passage at Council Bluffs on the "iron horse," which for some unwarranted reason some have christened "Nahum's chariot." (There is nothing to show that Nahum ever saw the railroad in vision or otherwise, all the evidence being to the contrary.) We passed over the same road, beholding the varied scenery and change with intensified interest, but sadness and expectancy reigned in brain and soul. It was a glance behind and a glimpse ahead. Behind were a host of friends made doubly near by years of association and common brotherhood. Then there crossed my mental vision the new land far away, all unexplored. Reluctantly one gives up old friends for the new, notwithstanding they prove as worthy as the old.

My wife and children were "seasick" most of the way. We therefore made no stops. On the 9th I went to Santa Monica to attend the Southern California reunion; found Bro. D. L. Harris with others busily making arrangements. The force was further augmented by the arrival of Brn. F. M. Sheehy, direct from Boston, R. R. Dana, William Gibson, and A. Carmichael, and a number of other equally earnest ones of the local ministry. The reunion passed off pleasantly. One

feature we must commend—no afternoon service. I have felt while attending the Woodbine, Thurman, and Bluff Park reunions that we had too many services. The three preaching and prayer services with a liberal supply of Sunday school and Religion sandwiches is tiresome, and wears the people out before the reunion is half through. Our afternoons were taken for general recreation and social intercourse. It gave general satisfaction. We were located on the beach, and we all went swimming or "sanding" It was lovely anyway. Frank, with his clown suit made by the good sisters on the Atlantic seaboard,—suitable there but a curiosity here, and the rest of us in modest apparel—in all a merry throng, at six o'clock in the morning defying Neptune and his magic power. I now want a "cottage by the sea."

"There is a pleasure in the pathless woods,
By the deep sea and music in its roar;
I love not man the less but nature more,
From these our interviews in which I steal,
From all I may be or have been before,
To mingle with the universe and feel
What I cannot express yet cannot all conceal.
Roll on thou deep, and dark blue ocean roll,
Ten thousand fleets sweep over thee in vain."

The preaching was by Brn. F. M. Sheehy, William Gibson, D. L. Harris, Charles Baly, A. E. Jones, A. Carmichael, and the writer. The interest was sufficient to warrant the continuance of the meetings after reunion adjournment. Brn. Harris, Sheehy, and I remained.

I now realize why Bro. Sheehy and I were sent to California. This is a hotbed for cranks, and I gather that it is the policy of the church, so far as practicable, to send men to their native element. The reunion had scarcely begun ere Buddha reincarnated appeared. Then we heard from Isaiah in the flesh; then Jesus Christ came forth in the person of an old man. At one meeting we had four of such specimens, and how they clustered around Frank! One old gentleman, Dr. Kimball, wanted me to form a partnership, giving the assurance that we could convert the world. He didn't want Frank—his jaws were too massive. Phrenologists take notice.

The following Sunday Bro. Sheehy and I held forth in Los Angeles, Bro. Frank speaking in the morning and I at night; a small but select attendance. Brn. Harris and Sheehy took French leave in the evening, leaving me alone with my task, they heing to the Brighamite hall. My remarks were correspondingly shortened and I arrived in time to hear that threadworn testimony, "I know this is the work of God." I was amazed at the contrast! The Brighamites had twice the attendance we had, notwithstanding the advertisement of "two leading seventies from the East." I learn that in the last three years they have increased from comparatively nothing until they now number about one hundred and twenty five members. A number of these are gathered from our fold. Something should be done to circumvent them in this. Oh, for pastors, who can devote their entire time and be supported as the missionary is! "Feed my sheep"; "feed my lambs," is as imperative now as ever. A man cannot do successful pastoral work in a

large city and be burdened with temporal cares as well. It will take ten times the labor and means to counteract the evil wrought that it would have required to prevent it. There is a good body of saints in Los Angeles, but they need encouragement and help. There is a flourishing branch here at San Bernardino. Have been holding meetings here for two weeks; large crowds and excellent attention. Spoke on the difference between Brighamism and the truth the last two nights. Four of their elders were present the first night, but had a call out of the city the next day. Will remain here as long as interest justifies. Do not expect to go into Central California for a time, but trust that the saints there will give due support to the ministerial force already on the ground and report their needs to me.

"How do you like California?"

Don't ask me, for I would not wound the native pride or disappoint you. Wait until I have been here a year. California now is a desert with an occasional oasis where water is obtainable. And oh, the heat! I never was so hot in my life. I have read that some men's sins go beforehand to judgment, but did not think that I would get to my destination so soon. You easterners crying out when the mercury reaches 90° and 95°. Yesterday it was 113° here in the shade. If one was near the coast the sea breeze would largely modify this. A man in California should spend his summer in the mountains or on the coast *with his family* and the winter at home, *providing the church is willing*. Living is more expensive than in Iowa, at least this year. Fruit costs more than in Council Bluffs. Of course, if a man is on the ranch, he gets an abundance of excellent fruit, but what you get in the city at the ordinary fruit stand is of poor quality and high in price. Bro. Sheehy, denominated the "fine old man" by the ladies, has gone to Frisco. Bro. Henry Smith and wife started the same day for Washington. Bro. Smith has worked faithfully in Los Angeles, but this enervating climate did not agree with him. In connection with Bro. Harris I expect to do service in the tent this summer. My family are now at Pomona; will locate them ere long. My correspondents will address me at Pomona, Los Angeles County, Box 821, until further notice.

Fraternally yours,

T. W. WILLIAMS.

RICHMOND, Va., Aug. 5.

Editors Herald:—I arrived in this city July 15 and have been domiciled with Bro. P. P. Stark, a dentist, corner Second and Broad, who secured the Picket Camp Hall, a neat, commodious, carpeted, and well-furnished hall in the very heart of the city, and made announcements in the two leading daily papers, which he has continued for four consecutive weeks. Besides this handbills were distributed in various parts of the city. Meeting night arrived and the preachers were on hand and the janitor performed well his duty. It probably will sound better not to continue the record of this appointed service further. Sunday night came; preachers

on hand again and no complaint of janitor. *Excetur silentio*, which interpreted means, "Went away without speaking in tongues." The number attending at our future meetings might be definitely stated, but suffice it to say that we had an increase of from one to three after that, and we believe those attending were interested and hope seed was sown that may bring forth fruit in the future.

We attended the "Mission" one night; only two were present besides ourselves, the leader, Mrs. Glover, attributing the lack of an audience to the extreme warm weather. I do not think this city will hear the message; they seem to me like the Presbyterian's mule—"established." The story runs thus: A poor Presbyterian and a Universalist living neighbors, the one owning a mule, the other a horse, in order to do their heavy work spliced teams, and often when working talked religion. The Universalist generally got the best of the argument, and when the Presbyterian could no longer meet his antagonist by argument, he would say, "You need not try to convert me, anyway, I am established." So one day the mule refused to go while they were in a great hurry, and the Presbyterian got much out of patience with the contrary animal, and used his "persuader" most unmercifully; but to no purpose, only the "more he would the more the mule would not, when the Universalist said to him, "Brother, don't whip that mule any more, for I see he is like his master—established."

I went to Roxbury last week and find very little encouragement there for an ingathering. Made an appointment, however, at the home of Sr. Orr, and will administer the sacrament on Sunday, and hold services in the afternoon. The saints there are firm in the faith, but anxious to get away where they can have the privilege of worship without being threatened by mobs and lawless citizens. This is where Bro. F. C. Smith and wife were driven away by threats and demonstrations, and now the little house where they then held their meetings is occupied by a Methodist preacher, and we were refused the further use of it on the plea that "I am afraid it will pull the scab off the old sore, and maybe they will burn me out as they threatened to do if I let them [the saints] have it any more." May the Lord deal with them as he sees best. I will return to New Hope, Virginia, on the 10th inst., and labor in the regions near there for a time.

JEROME L. GOODRICH.

STIRRING TIMES IN CANADA.

SAUBLE FALLS, Ont., Aug. 10.

Editors Herald:—In my last I told of big interest here in Sauble. Since that time matters have gone from good to better—the crowds increasing, the preachers maddening, while eleven souls were baptized. The preachers found they could do nothing by secretly slandering us from house to house, so at last one, a Rev. Thompson, a Presbyterian, ventured to come to my meeting and at conclusion was in for debate. Seeing he was so brave I asked him if he was willing to meet an Elder R. C. Evans. "Yes, sir, or a baker's dozen like him!" was the reply. Accord-

ingly we wrote out propositions affirming for respective churches; but at this the reverend gentleman's spiritual advisers made objections, telling him he would be caught and wound right up, thereupon he declined signing propositions. However, the preacher was not going to back down and out altogether, so he asked privilege to lecture night about with me, to which we gladly consented.

Next morning we telegraphed for R. C. Evans, telling him of his reverence's apparent illness and by all means to hasten with a few pills that he might be brought to all right. Accordingly Elder Evans came with the necessary accoutrements to begin scalping operations at once. We attended his reverence's first abusive lecture, and surely it was an onslaught filled with usual sectarian arguments—Joseph Smith a bad man and Book of Mormon a bad book, with an added caution, "Look out for these men; they are after your wives and daughters." But our turn came last night with poor Mr. preacher out to hear his death knell. Elder Evans showed where he lied from the very encyclopedias quoted by his reverence; that the Spalding tale was silly, written in fact by "a crack-brained Presbyterian preacher," as shown by encyclopedia, and produced evidence to show that Presbyterians themselves were taking in polygamous converts in India. At this the preacher arose much confused, wishing to explain, but being sharply questioned by a voice and eyes that pierced him to the heart. The preacher at last caved in, admitting that polygamy was practiced in their church in India; at this the congregation cheered, much to discomfiture of our opponent. I have been to many meetings where discussion has been in the past and have invariably seen the truth triumph, but to witness so spellbound an audience for over three hours with continued admissions by an opponent preacher, I have never yet heard of nor seen the like before.

The preacher admitted that John wrote his three epistles and gospel after the Book of Revelation was written; that infant baptism was unscriptural; and finally acknowledged that we were separate from the Utah Mormon Church, thus backing down from the cruel slanders heaped on us the night before. Crowds are attending the debate, including paper editors, preachers, etc. There was not standing room last night; even the windows were filled with anxious heads upon the outside, and though the reply was over three hours, yet all stood or sat and listened with breathless attention. Sometimes the house would be brought down with roars of laughter and immediately after the white kerchiefs could be seen stealing from the pocket to do service to the moistened eye. Thank God for the truth and power that enables his servants to control an audience spellbound while it waves them gently from the sublime towering summits of heavenly light to the merriment of a well-meaning story, then riveting home the facts from scripture and other sources, so much so that all honest minds see and distinguish truth from error, while he who blindly and willfully opposes is brought to shame and contempt!

Elder Evans expects to stay with me until the battle is over. We expect many baptisms. More anon.

Yours in delight,
DANIEL MACGREGOR.

August 5.—In my last I was showing the starting and progression of the work here in this northern clime, leading down to a debate between Rev. Thompson, Presbyterian, and Elder R. C. Evans. The results of that debate are gratifying indeed, for when Elder Evans had concluded his reply on Friday evening, after rapt attention for two hours, the congregation voted that Elder Evans had fully and satisfactorily replied to the stale slander and abuse heaped upon Joseph Smith, the Book of Mormon, and the church. But, our religious opponents were not to be stopped yet; seeing that Thompson was scalped so neatly and, moreover that he would not show up after his second night (though he promised to fight it out if it took all summer), they now had another man on deck, a Rev. Norton, to be imported from Owen Sound.

After our Friday evening reply this man Norton was proffered for debate by his agent, Rev. McEwen, of Baptist fame; but they did not want to debate with R. C.; they picked on your writer as the man they wanted, but their desires were not to be gratified when a man of heavier caliber was on hand; it was victory they were after, not to find out who had the truth. Elder Evans exposed their meanness and cowardice in wanting to debate with a person of about three years' preaching experience and only twenty-three. This he showed up so well that our opponents were reluctantly willing to meet Elder Evans. Papers were drawn up and signed to the effect that debate was to start August 16, each man affirming for his church, debate to take place in schoolhouse, the place of preaching for all sects lo, these many years.

And now we show trickery, cowardice, and meanness; our opponents seeing they were caught and forced into meeting Elder Evans because of audience demanding "fair play," now pursued tactics to get out of discussion; accordingly leading Baptist men who were ratepayers went to trustees and demanded the closing of school forthwith, and which had to be complied with. This stopped the debate, as there was no other hall in the place.

The whole country with the exception of a few pious religionists (?) see our opponents' cowardice, and truly it is doing them great harm. We are being slandered through the press, a two and three column article just appearing from the editor, calling us everything indecent, and stating that we should be run out of the country. The pious McEwen, like his predecessor, who so inhumanly led mobs against the saints, is busy from house to house, actually praying with one family that the "people might close their doors" against us, that God would "curse" us, and "that the people might set the dogs on us." Why, the ex-debater Thompson a few days ago having met me on the road threatened to jump out and horsewhip me.

We suggested to his reverence the idea of putting on the spurs and tackling Yankee Bob Fitzsimmons. Maybe we shall read of another champion fight.

We are feeling splendid in the work, having big crowds and rapt attention. Yesterday nine precious souls were led into the waters of baptism, while apparent appearances indicate many more in the near future. Bro. Evans leaves me to-morrow, about to prepare for his debate in Chatham, Ontario. His coming here has been a Godsend, giving the work an impetus which was impossible by your writer to perform. He tells me that since so many are apparently dead, I can do the burying all right. It must not be supposed that these are hasty baptisms; they are not, as they have been hearing the truth the past month, and at last witnessing the sad defeat of Rev. Thompson and the cowardice of Rev. McEwen, they are compelled to see that nothing can stand before this work; and well might they come to that conclusion. Twenty have been baptized in these quarters thus far, and so the work rolls on.

Yours in bonds,
DANIEL MACGREGOR.

RIVER STOUX, Iowa, Aug. 11.

Editors Herald:—I venture to visit your columns once more after my long silence. Leaving California we were soon passing through some less attractive portions of the noble land of the free. We found that the heat of the desert in Southern Arizona and New Mexico was far more intense than we experienced while in the islands. We were soon in Northern Texas, where we enjoyed a surprise party not soon to be forgotten, at the little town of Sherman, where Bro. Montague stepped on the train enroute to Standley, Indian Territory, and while looking over the car to find a seat was surprised at finding his neck entwined in the arms of his baby, who was shedding tears of joy, regardless of the thoughts of our many spectators.

We were soon at Standley, and made welcome in the home of Bro. Earl Bailey, and shall not forget the kindness shown us while there by these dear saints. Next we called at Webb City, Missouri, and again found some of the noble ones called saints. Arriving at Independence we found lodgment with Bro. and Sr. R. J. Parker during the conference, which was a spiritual feast to us. We met many of the saints, and a part of our dear ones, whom we had left for the "gospel's sake" when taking our departure for the far-away islands of the sea. Arriving at our home we felt to thank our Father in heaven for his loving watchcare over us.

After an absence of more than three years and a half we have learned to appreciate home as never before. Our little Cicely is now recovering from a severe cold and cough, caused by the change of climate. Am thankful to say that Mrs. Case is now recovering some of her lost strength, and we truly pray that she may soon be fully restored. Our hearts were made glad at the arrival of a sweet baby girl on June 16.

I have labored some in a temporal way to

get my family located, that I might be free to fill the office of my calling. I attended the Williams-Bays debate, also our conference at Magnolia. Have been busily engaged in the tent work with Brn. J. F. Mintun and Robert Chambers. The interest at Blencoe was excellent; two were baptized by the writer and more are near the kingdom, three of whom intend to be baptized in a few weeks. My wife assisted nobly as organist during our two-weeks' stay there. We came here, put up the tent, and have preached twice to fair-sized audiences.

We were pleased to learn, by letters from Sr. Burton, Bro. Jansen, and some of the natives, that the work is moving forward in the islands mission. God speed the right everywhere is my prayer.

My permanent address is Moorhead, Iowa.

Your brother,
HUBERT CASE.

BAGWELL, Texas, Aug. 18.

Editors Herald:—I have just closed a meeting in this town, the first preaching ever done in the place. Considerable prejudice, but I succeeded in getting several out to hear. The Methodist started up a meeting in opposition, but the seed is sown and God will see to the result. The town is stirred up. They have sent for one man to come and debate with us. Now they are threatening me with J. W. Chism. Well, bring along Chism or the Seventh-day Adventist or whatever man you choose. If our claims cannot stand the test let them go down; the sooner the better.

I hear considerable talk about the I. P. Baggerly and Chism debate three miles south of this place. My opinion is that Bro. I. P. Baggerly is not the man for J. W. Chism, but hope I am mistaken and God will bless and take care of his work and the debate will result in much good.

I will begin meeting to-night on Blossom Prairie. The people keep me busy all the time, and then there are many places I can't reach, but hope some one will in the near future. Let us all work and pray till the Savior comes.

In bonds,
J. D. ERWIN.

SMITHFIELD, Utah, Aug. 9.

Editors Herald:—We received the tent for the Idaho district July 21 and were well pleased with it. Bro. Anthony and I began services in it at Pocatello, July 24, and continued until August 3. The Gentile classes were somewhat shy of us in the start, but after we had come through the fire from the Mormon camp, and the beauties and moral benefits (?) of that twin relic had been somewhat aired by both sides, the latter class seemed the more shy. However, we were invited into their pulpit on visiting their meeting, and Bro. A. was allowed fifteen minutes to bear his testimony, after three of their number had added to their usual testimonies some reasons why "they knew," laying especial stress upon the healing of their sick, and citing some instances that they or their friends had witnessed. But after Bro. Anthony had outdone them in this kind of testimony, I was

somewhat taken back by one of their leading lights explaining to me that such things were no evidence that the recipients were the accepted church. We were kindly cared for at Pocatello by Bro. Croshaw's family and Sr. Dodds.

I have been occupying here with the tent since Sunday, anxiously awaiting the coming of Bro. Anthony or Bro. Davis or both. Additional credits to tent fund should be given as follows: L. M. Condit, \$2; Addie Pettit, 50c.; Benjamin Croshaw, \$1; George Chaffee, \$1.

We hope to visit Bear Lake Valley with the tent soon. In bonds,

S. D. CONDIT.

WAKENDA, Mo., Aug. 9.

Editors Herald:—I have not written to you for some time; not because I had nothing to say nor because I was doing nothing in the Master's cause. I have just closed a series of meetings across the Missouri River from here. Owing to a camp meeting eight miles away I did not have a very large congregation, but managed by the help of Bro. G. O. Adkins to preach seven times, and once at Bro. George's house on this side of the river. I find the people very ignorant, in some houses not a Bible to be found, and the little boys swearing like Spaniards. I talked to several of the little profaners and they promised they would swear no more. I fear if saint and sinner go on the way I find them in my mission, till Jesus comes, he will find but little faith on the earth. If professed Latter Day Saints will not help the good cause, but instead of observing their duty, on Sunday harness up their teams and go visiting or fishing, gathering in the crops from the farm, they cannot expect the favor of God. That's the reason why that men's withered hands, and arms, and bodies are not healed. God does not love such people, therefore he will not bless, but a cursing instead.

Since General Conference I have preached in eight different places, doing the very best I knew how to get before the people the gospel of our salvation. I return home to-day, and will try some other place.

Yours truly,

J. C. FOSS.

LARIMORE, N. D., Aug. 10.

Editors Herald:—Bro. Swenson and myself have been laboring together the past few weeks in Marshall County, South Dakota, and in Traill and Walsh counties, North Dakota; Bro. Swenson baptizing four in Madison and Bonesteel, and two in Walsh. We feel encouraged, the Lord blessing us in our labors.

We met considerable opposition from two Presbyterian ministers, and it has taken considerable patient labor to disabuse the people's minds of the false impressions left by these gentle shepherds (?). However, by the help of God we have accomplished a little, having baptized eleven in all during our three visits covering a period of about nine weeks.

One of them met me in a short debate last fall, which proved so unsatisfactory to their side that his brother minister, Rev. W. J.

Hall, of Park River, has signed articles for discussion next November; four propositions, covering the doctrine and organization of our respective churches.

Bro. Swenson leaves to-day for Leeds and the Turtle Mountains.

To those who are waiting for us we say, Brethren, be patient; we will visit you in due time.

Yours hastily,

WILLIAM SPARLING.

HEARNE, Texas, Aug. 9.

Editors Herald:—I reached Central Texas district July 1, and labored during the month in the vicinity of Cook's Point. On the 29th I came to this place, in company with Bro. John Shirl and wife, by team, to attend the district conference. I met here for the first time Brn. E. Bates, Bishop's agent, and Frank Renfroe, and Frank Spicer; also Elder James Bryan, of Elkhart, Texas. There was quite a goodly number in attendance and a good time throughout.

The preaching services were in the hands of a committee, a practice that I think out of order. This is an essential part of a conference, and the presiding officer ought to direct it, as the law provides—that "the elders shall conduct the meetings as they are led by the Holy Ghost." However, the preaching was good.

This branch of the church is in pretty fair condition, I think. We conducted meetings here for one week after the conference, with fair attendance and some interest. Bro. S. R. Hay is the presiding elder here, and has labored faithfully for the spread of the gospel all over this country. Bro. W. S. McIntosh is also doing what he can to advance the work.

I will go this week to Falls County with Bro. McIntosh to hold a week's meeting near Marlin. I am due in Red River County the 13th of September at the Mabry schoolhouse, four miles from Clarksville, to hold a debate with Elder J. W. Chism, of the Christian Church. I hope the saints living in reach will take notice and be there and assist by their faith and prayers. I have also communicated with Elder T. J. Sheppard to be there to assist me. Many seem to be interested in this debate. This has been on hand since last fall. Hope all those interested in the spread of truth will remember me, especially at that time.

In the conflict,

I. P. BAGGERLY.

TABOR, Iowa, Aug. 15.

Editors Herald:—The work in this mission is moving slowly this summer, not anything very excitable taking place. The heavy rains and washouts with overflows on most of the creeks in both the Pottawattamie and Fremont districts have had a tendency to discourage quite a number of the brethren and set them back in their work, so that when they could work, it caused them to be very busy. It seemed almost impossible to hold night meetings through the week, so we put in the time in visiting the saints and friends, with very good effect, preaching Saturday nights and Sundays; that is in country

places; in towns of course we could do some better. But my collaborators, Brn. I. M. Smith, C. J. Carlson, D. R. Chambers, and Priest Hanson, with the local force of both districts, as we have good reason to believe, have done the very best they could; and we all hope to do better in the future as the nights get longer and the weather cooler.

We now have our tent up in Glenwood, county seat of Mills, in charge of Elder I. M. Smith, assisted by C. J. Carlson, who are doing a good work, as reported to us; good audiences and good attention, for which we feel grateful to our heavenly Father, more especially as the little band of faithful saints has struggled hard to establish the work in that town, under trying conditions, and opposing influences hard to endure. I have been unfit for duty for the last ten days on account of sickness, but commenced on Saturday night the 13th inst. in Egypt schoolhouse, also yesterday morning, and at night in Bartlett; had full houses with excellent attention. Shall move on to Glenwood from this place to release Bro. Smith, so he can attend the Bluff Park reunion, as requested by the committee.

We want to work our tent in some other places this fall before the weather gets too cold. We have no difficulty in getting a hearing when the people can get out.

I feel proud of my collaborators, and pray God to bless them in all their work, and to help them to work acceptably. We trust the work will move on in harmony with the divine will to victory.

Yours in bonds,

HENRY KEMP.

FENTRESS, I. T., Aug. 8.

Editors Herald:—Dear saints; a few words to all who are coming or contemplate coming to the Indian Territory. There is a fine opening here for a mill, cotton gin and bur. If there are any of the saints who would like to come out and go our halfers in this machinery, come at once, as the machinery that was here has changed hands.

There is a fine chance for some money to be used to a good advantage, say fifteen hundred or two thousand dollars. Come at once.

Yours,

PERKINS BROS.

GARLAND, Ala., Aug. 10.

Editors Herald:—As an item of news you may state to your readers that the saints' church of Pleasant Hill branch near Garland, Alabama, built at a total cost of about six hundred dollars, was dedicated on Sunday, August 7; Elder M. M. Turpen delivering an able discourse, followed by the dedicatory prayer by Elder C. I. Carpenter. Notwithstanding the rainy weather there were about two hundred persons in attendance and all seemed to enjoy themselves.

Yours in bonds,

C. I. CARPENTER.

DENTONIA, Kan., Aug. 1.

Editors Herald:—The work in this part of the vineyard is moving slowly but surely.

To my mind we are getting a fair hold here. Prejudice is gradually melting away. I baptized two more noble souls yesterday, making five in this vicinity in the past month. Others are interested and, I believe, will unite with us in the near future. I have had good attendance at my meetings and good liberty in presenting the word.

In bonds,
L. F. JOHNSON.

MINNEAPOLIS, Minn., August 15.

Editors Herald:—I came to this city July 7 and attended a branch business meeting in the evening, held by the saints in a hired hall in this worldly yet enterprising city of two hundred and twenty-five thousand people. The following day a few of the brethren assisted Bro. I. N. Roberts in setting up the gospel tabernacle in the northern part of the city, and we began services that evening holding fourteen meetings, then changed to

Western Avenue, where we continued our efforts closing last evening. Hundreds heard the gospel for the first time which resulted in removing much prejudice. Two or more expressed a desire to be baptized which God-given ordinance Bro. Roberts will attend to this week.

Bro. R. is an energetic and fearless exponent of the gospel law, to both members and nonmembers. The saints were kind and hospitable, and I enjoyed my labors with them very much.

Minneapolis has justly earned the reputation of being the greatest and best wheat flouring city in the world. Elder Roberts and the writer availed ourselves of the opportunity of visiting the "Pillsbury B" division to-day, which is king of the flour mills, making six thousand barrels daily. The total product of the twenty-two mills is sixty thousand barrels a day. The Mississippi River furnishes the propelling power for this line of industry.

Kennedy Henry, who showed us through the "B" mill is about fifty years of age and had been in the employ of this company for about twenty years. When asked if the machinery for that roller flouring mill in Jerusalem, Palestine, was shipped from Minneapolis, he informed us that it was shipped from Milwaukee, Wisconsin, and that he spent two months in Jerusalem, about the year 1887, assisting in placing the machinery and setting the mill in order. He said the only mills in use previous to the introduction of the American mill were handmills operated by women. Mr. Henry also assisted in the introduction of American mills into Bombay, India, during his trip to Asia.

I will return to the Galland's Grove, Iowa, district this week. May the Lord bless his saints in every land, is the prayer of,

Your colaborer,
C. J. HUNT.

Original Articles.

LATTER DAY EVENTS.—NO. 2.

BY ELDER JAMES COCKS.

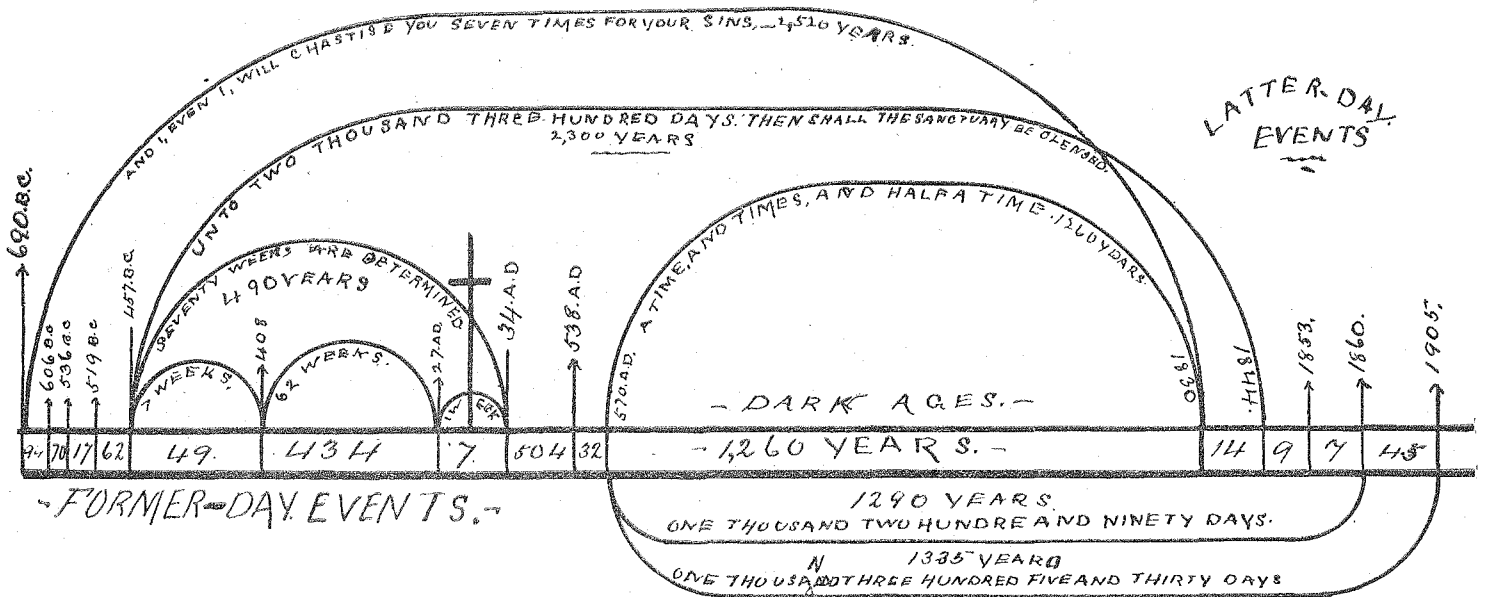
If a party were to explore the Catacombs of Egypt, or any of those subterranean places for the burial of the dead, and did not make the necessary provision for lights, etc., for their safe return, they would perish; in

darkness, yet the knowledge that they have one end of the cord safe, that 1,260 yards from that end there is another which means life, light, and liberty, means safety to them.

If John were to take a circle or hoop of iron or wire, say 420 yards in diameter, and make one cut, take the two ends and stretch to a straight line, it would measure just 1,260 yards; we will suppose those yards

wire. If there was a telephone at the farthest end, and we send a message through, and get a reply, we know positively it is one and the same.

Whatever were the peculiarities of the woman (church) when she went into the wilderness, will be the same when she comes out. By an obedience to her doctrines, the truth of her claims can be verified or otherwise.



despair they may cry out, There is no outlet, although quite near to safety. But if they were to take a rope and measure off just 1,260 yards, make one end fast at the entrance, provide themselves with lights, they might penetrate its intricate depths to the extreme end of their cord. Their lights may go out, the intervening space may be filled with Egyptian

are years. He fastens one end at 570 A. D., and writes an account of the characteristics of the cut on that end; anyone finding the nearest end, which would be 68 years back, could make a careful study of this end, and finding it was in harmony with the description of the other, would be warranted in coming to the conclusion that it was one and the same piece of iron or

The angel of Revelation 14:6, 7 came to Joseph Smith and announced that the time was near at hand for the setting up of the church and kingdom, which was never to be destroyed. Under the direction of the heavenly messenger the church was organized according to the original pattern, April 6, 1830. All inspiration that emanates from God must harmonize,

so that if Moses, Daniel, Isaiah, John, Smith, or anyone else speaks by the power of the Holy Ghost, there will be harmony, irrespective of the different ages in which they lived as individuals.

I will briefly examine a prophecy given through Moses, nearly fifteen hundred years before Christ, to show that 570 A. D. is the date of the apostasy, and in 1830 the proper time for the fulfillment of the prophecies of Moses, Isaiah, Daniel, and John, in reference to this most important event, the setting up of the Church of Jesus Christ—"at the times of the end." By a careful reading of Leviticus 26 we learn that God covenants with his people. If they will keep his commandments he will bless their families, flocks, and land; they would have to eat their old store to make room for the new. On the other hand, if they rebelled, he would chastise them "seven times," and curse their land. Verses 28 and 29 read:—

Then I will walk contrary unto you also in fury; and I [God], even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

As already shown, a "time" is another word for a year of 360 days; when prophetically used, each day stands for a year. Seven times 360 years is 2,520 years. God will chastise them 2,520 years. When this time shall have expired, he will extend to them the blessings they once enjoyed, and bless their land with its former and latter rains. For hundreds of years God had sent them prophet after prophet, giving them every chance to avoid the calamities which would surely come upon them. We turn to 2 Kings, 21st chapter, and find that Manasseh commits the sins that God will not pardon. Manasseh begins to reign 696 years B. C., at twelve years of age. In eight years he reaches his twentieth year, man's estate, when he sins most grievously. Subtract 8 years from 698, you have 690 for a starting point of the 2,520 years of punishment. The following scripture shows conclusively that God would not pardon Manasseh's sins:—

Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did: and also for the innocent blood that he shed; for he filled Jerusalem

with innocent blood; which the Lord would not pardon.—2 Kings 24:3, 4.

Again:—

Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.—2 Kings 22:17.

Again:—

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.—2 Chronicles 33:9-11.

Again:—

And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee and destroy thee; I am weary with repenting.—Jeremiah 15:4-6.

The history of those people, down to almost the present time, has been of untold want and misery. At the siege of Jerusalem they were reduced to such sore straits that they literally ate their offspring. Over eleven hundred thousand perished by the sword, famine, and disease.

This punishment takes effect in 690 B. C. Subtract 690 B. C. from 2,520 years, and there remains 1830 years. When the year 1830 is reached, the time of their shame and sorrow is ended. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

How wondrous are the promises of God! In a little while now God is going to bless the land of their beloved Palestine. Just twenty-three years after (1853) God has restored his kingdom, called by Isaiah a glorious work and a wonder. The natives of that country were gladdened by the return of the early and latter rains. To-day she is a fruitful field, raising three and four crops a year.

Moses is the only one besides Daniel and John who uses the word "times" prophetically. Daniel, three one half times; John, three one half times; and Moses, seven times. If

we cut the seven times of Moses in two by dividing of the fourth time, we have twice. A time (360 years), and times (720 years), and half a time (180 years), a total of 1,260 years. One half of the seven times of Moses (1,260 years), dating from 690 B. C., reaches to 570 A. D., the date of the apostasy, when the abomination is set up. The other half, 1,260 years, reaches from 570 A. D. down to 1830, when the Jews are restored to divine favor and mercy, and the kingdom of heaven is set up. Now is Daniel 2:44 fulfilled:—

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Also Daniel 7:18:—

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

And the kingdom is known to this the nineteenth century as the Church of Jesus Christ of Latter Day Saints, with Joseph Smith its prophet, seer, and revelator. Again the voice of revelation is heard, the blind are made to see, the deaf to hear, the lame to walk, the sick are healed, and the gospel is preached to the poor in all nations for a witness, before the end shall come.

I stated in the former part of this article that if at the time when the sanctuary is to be cleansed we shall discover that the kingdom is set up, it would be easy to understand what this cleansing process means. We are commanded to seek first the kingdom; in that kingdom is the sanctuary of the Holy Spirit. As already shown the 2,300 days or years commenced 457 B. C., fifth month, which is May. With the destruction of Jerusalem 70 A. D., 526 of the 2,300 days are accomplished. There still remain 1,774 years before the sanctuary shall be cleansed; add 1,774 to 70, and you have the year 1844, when this is to take place.

Now I turn to the revelations that God has given to his church. In Doctrine and Covenants, section 38, paragraph 4, given in January, nine months after its organization, we read:—

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of un-

lief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation.

Again:—

And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear. And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law.—Par. 6, 7.

Satan, the avowed enemy of Christ and his work, and who has had universal power through the "dark ages," has not retired vanquished with the restoring of the gospel. Oh no. He is like a lion seeking whom he may devour. He does not herald his approach with a mighty roar, but by the accomplishment of his deep and subtle purposes, it speaks louder than the loudest thunder. While the servants of God are doing their utmost in presenting the gospel to the world,—crying repentance, calling attention to the conditions of the past, the apostasy of the virgin church, its restoring, etc., and of wars and rumors of wars, and the signs of the times,—they were not conscious of what was taking place in their midst. In the above the Lord says that something is going to happen that shall speak in their ears with a voice louder than that which shall shake the earth. "But if ye are prepared ye shall not fear." Hence they are called to the Ohio to receive the law which will guard and keep them safe from the calamity which is to befall the church, evidently by virtue of the subtle influence of Satan.

One month later, February, 1831, we have this:—

Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world: inasmuch as they believe on my name and keep my commandments; again I say unto you, Hearken and hear and obey the law which I shall give unto you: for verily I say, As ye

have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.—D. C. 42:1.

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor the world to come. And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that committeth adultery, and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.—D. C. 42:6, 7.

Was this law kept?

I insert clipping from Elder Joseph Luff's sermon, delivered at the saints' church, Independence, Missouri, printed in *Zion's Ensign*, February 4, 1893, as in it is the thought we wish to express.

Now let us look at two or three of the main features of it [the above revelation]. We read paragraph 5: "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them."

Now stopping just for a moment to repeat the thought expressed already, if this was a part of a remedy to provide against the danger that lay in the future or was to develop in the future, what was the nature of that danger against which the Lord said "the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon?" Did it not, I simply ask the passing, foreshadow the coming of a time when men in the church would cease to teach from the Bible or the Book of Mormon, and did that time ever come? Were they not denounced as of less value than the ashes of a rye straw.

And now behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, Thou shalt not kill.

What does that mean? He said this law was given to them to provide against a terrible mystery that was to develop in secret chambers. What kind of a disease do you suppose that

was to be, that such an ingredient as this in the form of medicine had to be prescribed as a preventive? Did God by his foreknowledge understand that the time would come when men would kill? And he repeats the language, "Again I say" unto you, "Thou shalt not kill." "Thou shalt not steal, and he that stealeth, and will not repent shall be cast out." Stopping a moment I ask you the question, Why was the Mosaic law added to the gospel anciently? You can take my words that I uttered, quoting from Galatians awhile ago, "Because of transgression." The Lord foresaw the departure of Israel from the gospel law and made provision; and will you tell me that the unchangeable God had any other thought when he introduced features of the Mosaic covenants, so far as many of these words were concerned, after the gospel law had been introduced? If such commandments as, "Thou shalt not kill," "Thou shalt not steal," and so on, that were contained in the Mosaic law, were given them because of transgression of the gospel law, and then the gospel law, subsequent to that time, was introduced to the world, then comes a revelation to the church to come down to the Ohio and obtain what in itself, in part, proves to be a repetition of the Mosaic law; what was it again added for? Was it not that the Almighty foresaw the same kind of transgression, so far as character or principle was concerned, as he saw in disobedient Israel in early times.

As we study the rise of the church in these the last days, we find that history repeats itself. The seeds of sin and corruption that defiled the sanctuary and brought about its destruction with ancient Israel is found imbedded in latter-day Israel. While the enemy without was combined, he was also within sowing its deadly seeds of corruption. The hearts of the pure and faithful in the church were heavy-laden with grief and sorrow. Joseph, its prophetic head, once said, "Though we or an angel preach any other gospel than that which we, the First Presidency, have preached unto you, let him be accursed." The prophet knew the seeds of corruption were within the fold. He said when surrendering his person, "They were

led like lambs to the slaughter." At last the crash came. Joseph and Hyrum are slain. They have sealed their life work with their blood. They were assassinated June 27, 1844. The sanctuary or church was not destroyed by this act, as many thought, but it was cleansed, and God's word is vindicated. The 2,300 days commenced in the fifth (May) month, 457 B. C., 2,300 full years from the fifth month; 457 B. C. reaches to the month of May, 1844, twenty-seven days later, the martyrs are slain.

In 1839 Lucy Smith, mother of the martyrs, was deeply concerned about the safety of her son Joseph. The Lord told her he would have power over his enemies for five years. She says in her book, "Joseph Smith the Prophet," page 298:—

After the corpses were washed, and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me; but when I entered the room, and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of "Father! Husband! Brothers!" from the lips of their wives, children, brothers, and sisters, it was too much; I sank back, crying to the Lord, in the agony of my soul, "My God, my God, why hast thou forsaken this family!" A voice replied, "I have taken them to myself, that they might have rest."

"But if ye are prepared ye shall not fear," said the Lord in 1831, indicating a great calamity would fall upon the church, whether they were prepared or not. But if they were prepared they were not to fear, so far as the ultimate triumph of God's work was concerned. Why? Because this kingdom was never to be destroyed, and the saints are to possess it forever and ever.

The church is the bride. In order that she may be properly adorned for the coming of the bridegroom, this cleansing was necessary.

But, says the objector, "In what sense was the church or sanctuary cleansed by the death of Joseph and Hyrum Smith?" I do not mean to infer that simply by the shedding of their blood was the church cleansed; but I do affirm that the date of their death, 1844, marks an epoch in the history of the church. Their death was the result (partly at least) of sins that were within the fold, which made it necessary to be cleansed.

That part of the vision which pertains to the time of the end, Daniel was not given to understand; only the simple fact, "after 2,300 days the sanctuary shall be cleansed. Daniel was shown in detail the history of events down to the time of the destruction of Jerusalem, 70 A. D.; from that time the vision is closed up or sealed until the times of the end. Fourteen years before the date of cleansing, the kingdom of heaven is set up. Nine months after its setting up, the Lord tells them to come down "to the Ohio to receive (to all intents and purposes, the details of the latter end of Daniel's vision of 2,300 days) my law."

With the death of Joseph and Hyrum the church was cast into utter confusion. It was scarcely prepared for this sad blow. The pure, honest, and virtuous could only appeal to and trust their heavenly Father in this their time of need. Those that were susceptible to deceiving influences followed Brigham Young. That which was within the fold in embryo was developed in the valleys of Utah, and became the stench of the nineteenth century.

The church passed through bitter persecution. Still the great God was with the faithful, instilling faith and hope in their hearts. Finally, in 1853, the Reorganized Church had its beginning. Seven men were chosen as apostles, and one of them to represent the legal heir till he comes. It was in this year, 1853, that the early and latter rains were restored to Palestine, instilling hope and confidence in God's faithful saints.

The following statement, I cannot give verbatim, not having the matter before me. Some of the elders went to Joseph, the son of the Prophet, and told him that "the Lord had revealed to them that he was to lead the church." Joseph replied that the Lord had not revealed it to him, and that he would not accept the leadership of the church until he had.

It was just as necessary for the Lord to speak in Joseph's case as in any of the other prophets. "No man taketh this honor upon himself."

Now I turn to the last vision of Daniel, to that part which was not for him to understand. But those who are wise at the time of the end.

And I heard the man clothed in linen, which

was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (1290). —Daniel 12:7-11.

There is no doubt that Daniel is shown the terrible condition of God's people down to the times of the end. The three and half times (1260 years) elsewhere mentioned is sworn to here by a man holding both hands up. But Daniel does not understand. From the time that daily sacrifices shall be taken away (those sacrifices were done away at the end of the seventy weeks, when Christ was crucified), and the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.

As already shown the former day apostasy was complete in the year 570 A. D., then this abomination was set up. Now add 1290 days or years, to 570 A. D., and we reach the year 1860, when some important event is to happen in the history of God's work. What! Daniel does not know. J. W. Briggs supplies the missing link. He receives a revelation November 18, 1851, saying that the seed of Joseph Smith should yet lead the church.

April 6, 1860, Joseph, the son of Joseph, unites with the church and becomes its prophetic head. Just one thousand two hundred and ninety days after the abomination is set up.

I now draw to a close by calling attention to the last period of time mentioned by the Prophet Daniel, to show that other important events are about to transpire in the church, the nature of which Daniel did not know, and possibly only when the events shall have transpired will we fully comprehend its meaning.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days [1,335]. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.—Dan. 12:12, 13.

From the date of the apostasy, and the setting up of the abomination, 570 A. D., add 1,335 to 570 and you reach the year 1905, when? Forty-five years after the end of 1,290 days.

What is foreshadowed in the above? Will Daniel with others of the prophets visit the earth to share in the final triumph of God's work? When is the temple to be raised, and the sealed book to come forth? When will the saints gather in Zion? Will the gospel have then been preached in all the world for a witness? Are we near the end? What do the signs of the times indicate? Where are we prophetically?

Mark the date on the tablets of your memory; watch for the vindicating of God's word. The wise shall understand those days.

Look out for 1905.

BROOKLYN, N. Y., Jan., 1898.

Conference Minutes.

SHEFFIELD.

The semiannual conference of Sheffield district convened at Clay Cross, July 9 and 10; J. Austin in charge, J. Roberts clerk. Ministry present: 6 elders (including H. C. Smith of the Twelve, missionary in charge of European mission), 3 priests, 2 deacons. Reports of branches, financial and spiritual. Reports of priesthood; two recommendations read from branches. From Sheffield branch: Resolved that Deacon Joseph Roberts be recommended to district conference for ordination to the office of elder; from Clay Cross branch, G. H. Holmes to office of priest. Resolved that the ordination of Deacon Joseph Roberts be referred to the president of the district and he authorized to provide for the ordination when he becomes satisfied that the brother is called of God. Resolved that the ordination of G. H. Holmes take same course as above. Vote of condolence passed in case of the late Bro. Henry Hoole. Resolution: Whereas it has pleased our heavenly Father, since our last assembling, to remove from our midst by death our beloved brother, Elder Henry Hoole; resolved that we hereby express our sorrow at the loss we have suffered by his decease, and record our sympathy and condolence with his family thus so sadly bereaved; and also declare our confidence that he was worthy and prepared for the transition to the church triumphant. Resolved that the secretary of district be instructed to prepare a copy of rules governing the district and send a copy to each branch, to be placed in the meeting rooms. Resolved that we sustain all church authorities and missionaries in the European mission by our faith, prayers, and means. Resolved that whereas Bro. H. C. Smith having labored in the European mission for nearly twelve months, and we having shared in the

benefits of the same, feel that he deserves an expression of our love and confidence in him for his faithful, upright conduct and deportment during his sojourn in this, and his services as a minister of the gospel of Christ commend him to our well wishes for his future welfare and that of the church whom he serves; and trust that inasmuch as it is expected he is about to return shortly to America, that if it be the will of God we may have the pleasure and benefit of his services again sometime not far hence, we subscribe ourselves your fellow laborers the priesthood of the Sheffield district. Adjourned to meet in priesthood capacity. Speakers: Elders S. Platts and H. C. Smith. Sunday services: Morning 10:30, in the Market Place, J. Austin in charge, speaker H. C. Smith. Afternoon, fellowship meeting, S. Platts and C. Cousins in charge, when a profitable time was spent. Evening, J. Austin in charge, preaching by H. C. Smith and J. Austin. Adjourned to meet at call of president, as to time and place.

Sunday School Associations.

LONDON.

Convention of above district Sunday school association met at Vanessa, Ontario, June 17; Elder G. C. Tomlinson, superintendent of association being unable to attend, the meeting was opened by Sr. Place, second assistant superintendent. By her request a motion prevailed appointing Elder D. MacGregor to assist in presiding; Sr. M. MacGregor secretary, Sr. Platt organist. Reports were read from Cameron, Vanessa, St. Thomas, Niagara Falls, Selkirk, London, St. Mary's, Toronto, and Arthur Sunday schools. Reports were heard from the officers of district and superintendents of schools, showing the lively interest taken by many in this part of the Lord's work. Elder R. C. Evans just arriving, was called on to assist in presiding. Short speeches from the assembly were called for, which brought out many interesting points in Sunday school work. Quite a lively discussion took place over the question of how merits should be given to children of outsiders attending Sunday school, who did not have Book of Mormon and Doctrine and Covenants to study from, but had perfect lessons so far as King James' translation of the Bible went. A discussion was indulged in as to the propriety of presenting proofs from Book of Mormon and Doctrine and Covenants and Inspired Translation of Bible in schools or classes largely made up of outside pupils or saints for whom these things were strong meat as yet. The evening session was occupied by a sermon from Elder Evans on Sunday school work and the duty of parents to children, which was of an instructive, interesting, and amusing character. Thus closed a pleasant and profitable Sunday school convention.

CONVENTION NOTICES.

The Kewanee district Sunday school convention and two days' institute will convene

at Buffalo Prairie, Illinois, September 1 and 2. All are invited to be present. T. A. Hougas main instructor.

Thursday morning, 10:00 a. m., "The aim of the institute," T. A. Hougas, General Superintendent; address of welcome, Superintendent Alma Whitehouse; responses, J. H. Lake and J. C. Crabb; assignment of work.

Thursday afternoon, 1:45 p. m., Duties of officers: Superintendent, who should be chosen; his duties and work; his relation to his assistant. Assistant Superintendent, ditto. Secretary, duties in school; with records; with class books; preparing and reading minutes; duties out of school. Librarian, chorister, organist, janitor. 2:30 p. m., Review work: why have reviews? where have, and how often; the blackboard in the Sunday school; How conduct to benefit the primaries. 3:30 p. m., Blackboard work, T. A. Hougas.

Thursday evening, 7:30 p. m., Music. 8:00 p. m., Normal lesson, T. A. Hougas. Music. 8:30 p. m., Blackboard work, T. A. Hougas.

Friday morning, 9:30 a. m., Primary work: paper or class drill; use of *Primary Quarterly*. 10:00 a. m., Intermediate class work: paper or class drill, or both; how to teach, how to classify a school, and how to promote: use of *Quarterly*, and other helps.

Friday afternoon, 2:00 p. m., Business, reports, etc.; Sunday school prayer and testimony meeting.

Friday evening, Entertainment in charge of the Buffalo Prairie school.

EVA HOLMES, Dist. Sec.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

A Sunday school institute and entertainment consisting of three sessions was held at Englishville, Michigan, in the saints' tent in connection with the two-days' meeting at that place July 23 and 24. It was given by the Grand Rapids and Alpine schools combined, under the management of Bro. J. M. Baggerly and Srs. Edith West and Fern Griffith, committee on arrangements. An excellent program had been prepared and published, covering a variety of useful and beautiful topics, it being the most extensive of any yet presented in our district. On account of the absence of some of our speakers the program was somewhat limited in execution. Of those absent were Sr. Belle Royce, of Baroda, C. B. Fish, of Lansing, J. A. Cavanaugh, superintendent Grand Rapids school, and Elder E. K. Evans, president Grand Rapids branch, whose absence was much regretted, but who could not be in attendance. Bro. J. M. Baggerly acted as chairman in the absence of Sr. J. H. Royce, who was announced to take charge. The principal subjects following were, "The Bible, the text book of the Sunday schools," by Sr. Lydia Supry; "The Sunday school worker's sixth sense, or common sense, by Bro. J. M. Baggerly; and, "Drawing in the Sunday school," by Bro. G. F. Weston, the latter consisting of a chalk-talk illustration of the flood, and final burning of the earth, this being the subject of the lesson for the following Sunday. Bro. Weston made up a beautiful large crayon drawing of Chochan-

chob (a Central American ruin) for the occasion, and presented it to the Grand Rapids branch for their hall, first using it to illustrate his talk on the Book of Mormon geography. The drawing was enlarged direct from Desire Charnay's work on American antiquity, from the city library of Grand Rapids. The entire choir did well and many speakers and singers deserve mention. The Grand Rapids Sunday school sang a beautiful chorus, and Bro. G. F. Weston gave an address on the map of ancient America, and repeated the illustration for the next Sunday school lesson, by drawing a picture with colored chalk on paper, before the audience. The entertainment, with some variations, was also presented at the saints' hall in Grand Rapids, on the Friday evening following, as a means to procure seats for the saints' tent at that place, the total receipts being about twelve dollars. The saints at Grand Rapids and vicinity are diligent and aggressive, with a view to improvement and culture, and it is gratifying to see the work taking advanced steps and striving to "come up higher."

Miscellaneous Department.

PASTORAL.

To the saints of Western Maine; Greeting:—

Nearly a year has passed since we first met you upon financial questions and needs. Although for the past few months our returns have been very small, we have attributed it to the tightness of money matters, and not to lack of education upon the "law of tithes and offerings."

Our reason for addressing you now is simply necessity. We told you one year ago that we were in debt to the amount of nearly two hundred dollars. This money was the arrears due elders' families in the district. That means that our elders were owing, for groceries, for rent, and fuel, for the services of the doctor and undertaker to that amount. What could be done? An empty treasury at Sedgwick, an empty treasury at Lamoni. Appeals, under those conditions, to the Bishop, could bring no returns. A brother gave his note for one hundred dollars. It was placed in the hands of the ministry and the tight place was passed. Fifteen months have passed and the note is due. Since that time as a district we have barely held our own with what aid the Bishop could give us. We have refrained from bringing this matter before you, hoping means would come without a direct appeal; but it has not, so we lay the matter before you and ask it your immediate attention and assistance. Let every one whose spirit stirs him send what he can *at once*. One dollar from each one whose name is upon the Bishop's agent's books will pay this obligation and the ministry be free and the work not hindered. Then five cents per week from each saint will carry the district upon a cash basis.

No doubt we have the truth of heaven, the grandest thing on earth. God has spoken; men are sent to declare the message. He

has told them to "go in faith," to consider the lilies, the sparrows, and such. They go forth. The church tells them each year what allowance will be made their families, and they leave them to its care. True, God might feed them from the heavenly storehouse; but it is *not* so arranged. There is no greater or grander principle with which we have to do than delegated responsibility. We have voluntarily, through gospel obedience, taken this responsibility upon us, and at the solemn bar of eternity we must answer for its discharge.

"Brightly beams our Father's mercy, from his lighthouse evermore.

But to us he gives the keeping of the lights along the shore."

Send all money to Canton Point, and receipts will be sent promptly.

Your brother in Christ,

W. W. BLANCHARD.

WANTED.

The name and address of all saints or non-members who resided in Nauvoo during the time that the church was located there. The name and address of any and all saints who united with the church prior to 1844. The name and address of anyone who can give any information on the question of Joseph Smith succeeding his father in the presidency of the church. The name and address of any and all who were deceived and oppressed in the dark days of Brighamite tyranny.

Don't put it off, but at once send your address to me. If anyone knows of another who might not see this notice, please send me his name and address.

Address T. W. Williams, Box 821, in care E. C. Cady, Pomona, Los Angeles County, California.

The name and address of anyone who was associated with D. H. Bays while he was a member and minister of the church. Did you ever see him administer to the sick? Did you ever hear him when he claimed to speak by the Spirit of God? Did you ever hear him bear his testimony to the divinity of this work? Do you know anything of his personal life and conduct? If so, then without fail send me your name and address.

Address T. W. Williams, Box 821, in care E. C. Cady, Pomona, Los Angeles County, California.

NOTICES.

Decatur district; Greeting:—We your committee appointed to raise money to aid in bearing expense of Bluff Park reunion of 1898, beg leave to report that we collected \$10.20 and turned the same over to William Anderson.

Respectfully,

ROBT. M. ELVIN,

Chairman of Com.

LAMONI, Iowa, Aug. 19, 1898.

REUNION NOTICES.

Please make correction of my notice in the matter of "Religio" work in Maysville reunion. The afternoon and evening of Saturday, September 3, will be devoted to that work instead of Friday.

H. O. SMITH, Pres.

On account of low rates to Trans-Mississippi Exposition at Omaha the Reunion Committee has made no provision for reduced transportation to Woodbine. Parties coming from a distance can purchase round trip tickets to Omake and save more than by any arrangements the committee is able to effect with the Western Passenger Association.

We also wish to call attention to the fact that Mr. Butler will again have charge of the boarding hall on the reunion grounds, and will this year have a sleeping apartment with the boarding hall. Board and lodging furnished at reasonable rates. He will also keep a supply of pastry on sale.

By order of committee,

S. C. DIGGLE, Sec.

MASSACHUSETTS REUNION.

In a quiet place down by the seaside the Massachusetts reunion is being held. Dennisport, with its neat, white cottages, makes a quiet, restful picture. The green lawns are nicely kept, and an air of neatness seems to pervade the place. Saints from various parts of the district are here, and all seem to wear a happy and contented look. The white tents gleam through the pine grove reminding one of the times of ancient Israel and the tabernacle, only the similarity would probably end with the word, as this one is simply white duck. As I move across the space from the road to the tent I hear the earnest voice of a man pleading with the people to be reconciled to God. It is an apostle of Jesus Christ.

We are highly favored this year in the number of officials present. Patriarch A. H. Smith, Bishop Kelley of the First Presidency, Apostle Joseph Luff, and Seventies, and elders, priests, teachers, and deacons, all working to make our gathering a success. The rain has hindered the people from coming out as much as they would otherwise have done, but the tent has been well filled most of the time. Five were baptized during the reunion and we trust will be an honor to the church. The officers selected for the reunion were as follows: A. H. Smith and E. L. Kelley presidency, G. W. Robley secretary, Richard Bullard and Ora Holmes choristers, Livina Ashton organist, F. O. Coombs and G. W. Robley press committee, Dean Linnell usher.


Three meetings a day were held, two preaching meetings and a prayer service. The afternoon was devoted to recreation, for many of our people work in stores, shops, etc., and too many meetings make too hard work, so it was thought wise to give time for bathing in the afternoon. The preaching was excellent and the prayer services spiritual. Happy faces, joyous hearts, good words, no growling, sunshine everywhere. What more could I say if I should fill your pages with matter? The reunion was a success.

GEO. W. ROBLEY.

BORN.

LEWIS.—At Pekay, Iowa, April 12, 1898, to Mr. David and Sr. Jeanette Evans Lewis, a son, David Melbin; blessed August 6, by Elder J. S. Roth.

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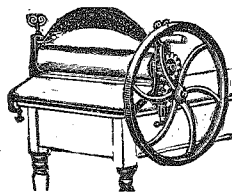
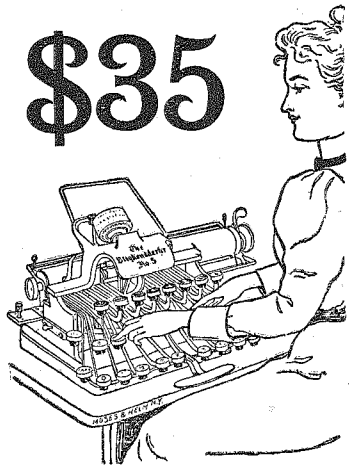
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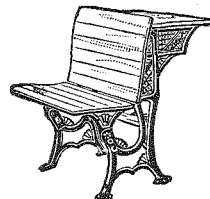
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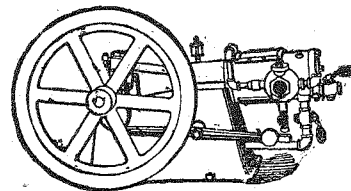
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, August 31, 1898.

No. 35.

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CAUSE OF EASTERN TROUBLES.

STRUGGLE OF EUROPEAN NATIONS FOR DOMINATION IN ASIA IS FIERCE AND INTENSE.

ALMOST every student of affairs in Great Britain, and, in fact, of all Europe, has recognized that eventually Britain and Russia must come together in a war which will settle, at least for a time, the domination of either nation in the far East. Russian papers published in St. Petersburg have repeatedly pointed out, probably under official sanction, that the interests of England and Russia were diametrically opposed; that what was good for Russia in its plans of development was bad for Britain, and that there could never be any lasting alliance between the two nations.

War is fatal to commerce, and England in amassing wealth, has permitted Russia to gradually attain a supremacy in the East. As long as this supremacy was purely diplomatic England's statesmen have remained quiescent. But when Russia sets about to seize the richest province in China with which England has enjoyed a trade of £32,000,000 a year and threatens to close the province to all other nations England must either make a stand or at once surrender her position to a nation which is willing to fight for it. The New Chwang railway feature is only an incident in the

struggle for the mastery in China, but with this railroad completed England's influence will have undoubtedly suffered a severe setback.

Russia for many years has eagerly desired an open winter port on the Pacific. That port had to be in China. Japan, forced by the aggressiveness of Russia, determined to be forehand and went to war with China. China humbled, Japan demanded the cession of Corea and Port Arthur. Accession to these demands would have seriously interfered with the plans of Russia to get an ice-free port and also that nation's ultimate hope of extending the Siberian railway across China to a point on the Japanese or Yellow Sea. Russia threatened Japan and compelled it to take a money indemnity instead of territory on the continent. Russia then secured practical control of Corea, besides compelling China to cede Port Arthur.

Germany, envying the success of these two nations in browbeating China, and aroused by the killing of one or two German missionaries in the vicinity of Wei-Hai-Wei, landed troops at Wei-Hai-Wei, and after making a naval demonstration secured a lease to that place and adjoining territory for a number of years.

The commercial competition of Germany and France and Great Britain has been intense, and the policy of the two former countries has been to close all territory under their control against foreign commercial competition. Russia, not caring so much about the commercial advantages as for exclusive Russian political domination, also shuts off all outside intercourse in territory governed by the Czar. Great Britain professed to care little for the advent of the other nations into the Chinese commercial field, seeming to believe their trade arrangements would be fair to all. Recent developments have rapidly corrected this impression in England.

It was reported in October, 1895, that Russia and China had completed a convention. Its terms caused alarm in England, but earnest protestation on the part of Russia that no designs

were contemplated against British commercial supremacy prevented a rupture.

Henry Norman, in reviewing the terms of this treaty, said: "The whole of northern China is virtually placed under Russian protection. Russia is permitted to place in this territory such forces as she chooses, and to raise and drill Chinese levies. She is allowed to develop the mineral and, *a fortiori*, the agricultural resources of the country. If Russia finds herself in danger of war in the far East—a phrase vague enough to cover any situation—she is permitted to fortify Port Arthur and Ta-Lien-Wan, besides the Bay of Kiao Chou, near Foo Chow, which is leased to her. China binds herself never to cede the strategical points to any other power, and Russia shall not permit any foreign power to encroach upon them. The railroads are all to be built in Russian gauge.

"A glance at the map will show that when these railroads are completed Moscow will be connected by direct and uninterrupted line of railway with Port Arthur and Peking. Nor is this all. The Chinese imperial edict has finally authorized the building of the great Chinese trunk railway from Peking to Hankow, the principal port in the Yangtse, in the heart of China. When this is done Russia will positively be able to send troops from any part of Russia by rail, not only to the capital of China, but to the middle of the great waterway, which forms the main artery of the Chinese Empire. Lastly, by restoring the fortifications and docks of Port Arthur, which were destroyed by the evacuating Japanese, Russia will possess an impregnable naval base in such position that no European expedition could operate against the capital defenses of China without her consent. Absolutely nothing is wanting to give Russia absolute control over the whole of China north of the Yangtse River. Such, then, is the enormous prize that has fallen to Russian diplomacy.

OBJECT OF NORMAN'S CRITICISM.

"My object is to emphasize as forci-

bly as I can that while Russia is advancing England is standing still. Indeed, we are going back; for, while the Times described the rumored Russian-Chinese treaty in 1895 to be an audacious coup, and declared that Russia 'cannot possibly imagine that the other great powers having interests in the far East can view with indifference an enterprise which would constitute a destruction of the existing balance of power almost unparalleled in its audacity,' it can only remark to-day in an article, which unfortunately bears all the marks of official inspiration, that we shall not 'in any degree improve our position by groaning over activities which we are powerless to arrest.'

'I want to see an agreement between Russia and England under which the interests of each shall be safeguarded. Otherwise, if this be impossible, an intimation to Russia that if she proceeds to help herself at our expense she will have to stop us by force from helping ourself at her expense. For instance, an ice-free port on the Pacific is one thing, and Mr. Balfour has officially expressed the willingness of the British government to see it secured; but an impregnable naval base at the gates of Peking giving to Russia the mastery of China forever is a different one. A simple intimation of the above effect would suffice.'

Friedrich Schutz, who spent many years in China and understands the political situation there, said in a book which he published and which was immediately prohibited in Russia:—

'This railway has Peking for its goal. It will pass eastward of Mukden, since this town is a place of pilgrimage and may not be visited by foreigners. In the North the line will connect with the Vladivostok-Parafskaya Valley section of the Siberian Railway, thus connecting one of the most important harbors of the Russian frontier district with China. A further branch will proceed to the Liao-Tung peninsula and Port Arthur, and this branch will also be joined to the Siberian railway. . . . Russia and China will guarantee the necessary loans, the line is to be managed by Russian officials and time-expired non-commissioned officers, and the antipathy of the Chinese to foreign undertakings will be held in check by Don Cossacks,

who will be settled with their families along the route of the future railway.'

England now says the railroad between Port Arthur and New Chwang, and New Chwang and Mukden shall not be completed. Now comes the question will Russia submit to English dictation?—*Ex.*

STRIKE UNDER THE PHARAOHS.

THE deciphering of a papyrus in the Museum of Turin shows how the old proverb that there is nothing new under the sun applies to strikes as to many other things, says Pearson's Weekly.

Striking work is not a modern institution by any means, and has no connection with the march of civilization, as is commonly supposed. This papyrus, which is a sort of journal or day book of the superintendent of the Thebes necropolis, furnishes curious details of a workmen's riot, or trade dispute, which occurred in the ancient city in the reign of Rameses III.

The workmen's quarter sent a deputation to the keeper of the books and to several priests of the necropolis during the strike. The speaker of the deputation is reported as having said:

'Behold, we are face to face with famine. We have neither nourishment, nor oil, nor vestments; we have no fish, we have no vegetables. We have already sent a petition to our sovereign lord, the Pharaoh, praying him to give us these things, and now we address the Governor in order that he might give us the wherewithal to live.'

This event took place on the first day of the month of Tibi (equal to our December 27), and from the facts gathered from the interesting document it would appear that the men had struck work about two months previously.

Some weeks after this they were all in full revolt. Three times they emerged from their quarters, notwithstanding the walls that surrounded them and the gates that shut them in.

'We will not return,' cried they to the police sent in pursuit of them. 'Go tell your chief what we tell you. It is famine which speaks by our mouths.'

'To argue with them was useless; there was great agitation,' writes the superintendent in his day book. "I

gave them the strongest answer I could imagine, but their words were true and came from their hearts.'

They were quieted by the distribution of half rations, but ten days later they were up again. Kohus, the leader of the band, pressed his companions to provide for themselves. 'Let us fall,' said he, 'upon the stores of provisions and let the governor's men go and tell him what we have done.'

This was the advice of their agitator. It would appear that his counsel was acted upon as soon as it was given. They forcibly entered the inclosure, but not the fortress, where the provisions were kept. The keeper of the stores, Amen Nextu, gave them something and contrived to induce them to return to their quarters.

Eleven days later their movements began again. The commander of Thebes, passing by, found them seated on the ground holding a meeting behind the temple of Seti, at the northern end of the necropolis. Immediately they began to shout out: 'Famine! Famine!'

The commander then gave an order for fifty measures of wheat in the name of Pharaoh, 'who has sworn an oath,' said he, 'that you will have food again.' Most likely Pharaoh never heard of the event and never received the petition addressed to him a couple of months previously.

Kohus, above referred to, was evidently the leader of the strikers, much as we have labor leaders now, and the man of the hour while the agitation lasted.

When the Pope loses patience with Spain, what is to be expected of the rest of us?—*Philadelphia Record.*

THE LITTLE QUEEN'S PICTURE.

Wilhelmina, who is to be crowned Queen of the Netherlands on September 6 next, has personally sent to Mr. Bok, the editor of *The Ladies' Home Journal*—himself a Hollander by birth—one of her private portraits for publication in the next number of his magazine. It is the last portrait which will be taken of the little lady before her coronation, and will be printed in connection with a specially prepared sketch, showing the personality of the first Queen of Holland from every point of view.

The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—E. of M., page 116.

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Lamoni, Iowa, August 31, 1898.

No. 35.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, AUG. 31, 1898.

CO-OPERATION.

WE notice that a brother in a letter published in a late HERALD uses an expression like this:—

No, brethren, if I had millions I would not put a cent into any such schemes as have been outlined in the *Herald*, unless I wanted to lose it.

The letter department of the HERALD is a sort of people's forum in which opinions may be expressed quite freely; but we are not quite sure that the implied failure of those whose schemes may have been referred to, to set before the readers of the HERALD a plan of coöperation of a nature to be commended, conveyed in this peculiar expression of the brother, is the best way to get at what is needed. It is quite easy to set aside an idea, or a half-elaborated plan by expressing a lack of confidence in it, but this would simply be making little or no progress. To our way of thinking it would be better to let those peculiar things in these respective coöperative plans which one cannot indorse or sees to be useless or inadequate to secure the object desired, alone, only holding them in the mind as pointers to be avoided, and build up from them as things not liked and our own ideas the scheme that to us may be feasible.

It has been believed by some and is yet by others, that the Lord has, in the revelations touching the order of Enoch, given instruction sufficient to collect men and materials with which to organize societies for the purposes of uniting the pecuniary and labor forces of the church to the abasing of the rich and the raising the poor; that there should be no rich and no poor. But, notwithstanding what is written there are so many opinions held about what is revealed, and what is practicable, that men do not seem willing to

venture to ask acceptance of their plans under the law; and some, like our brother, if they had millions, would not venture a cent, believing as he appears to do, that they would lose it.

It is said that "sacrifice brings forth the blessings of heaven;" and certainly the abasement of the rich and the well to do must be in some sense in the nature of a sacrifice; as there can be no sacrifice, pecuniarily, in the poor man being made comfortable, or comparatively rich.

Fifty to one hundred years ago there were much fewer obstacles in the way of coöperative associations where the occupation of land was the principal, or the secondary measure in the plans of operation, than there are now; and many of the for a long time successful societies started in the immediate devotion of quite large sums to the enterprises by those with whom they originated, one or more. Of late years, however, one of the principal means from which these coöperative societies have been established has been from donations solicited from wealthy patrons and the largesses of many workingmen, who gave freely, though themselves gave no personal attention or other support to the movement. Some of these have already come to pieces, and none that we know of is as yet filling the requirements; all depending upon the guidance of able minds to whose directions, rule, and management the members all yielded. When the leader was the main benefactor and patron of the scheme, others who contributed little or nothing except membership, could afford to permit the benefactor to make and apply the rules to govern the dispensing of his own benefaction; but where the principal means may be the result of the sacrificial gathering from the members, it would appear to be natural that the society—that is, the whole membership—should not only make the rules, but apply them.

The brother seems to be of the opinion that a work to be the work and be successful should be a church

work, under the auspices and direction of the church authorities. Section 42 of Doctrine and Covenants, paragraph 10, seems to provide for a church work, but not for a coöperative labor movement, as we see it. Yet, if the Bishopric was put into possession of what is contemplated there and in sections 51: 4; 193: 5, very much of the shortage and complained-of poverty might be avoided. At least we think so.

The charge to the people of the church when they left New York and went to the Ohio, was that they were to organize themselves according to the laws of man. This was in February, 1831, and can easily be understood as conferring the power or right to do what might be found necessary to insure the good of the people and their safety from distress or poverty, if done in accord with the laws of God and of man.

We are not yet prepared to cease our inquiries, however much we may agree with the brother's idea that the people being the Lord's people, the work his, we ought to have directions from him how to do the work. Many are urging the necessity, and demanding in their way that the church shall move, but offering no suggestion as to how the movement shall originate, or what the details of the movement shall be. Count Tolstoi, of Russia, after a life of pleasure as a man of the world, suddenly turned philanthropist, and assuming the garb of a peasant began a sort of charitable work. This movement does not appear to have produced any very widely extended change in the Russian realm; and his book, in which he set forth his "religion," based the whole fabric on the words, "Resist not Evil." That he has done good, we do not doubt. No genuine reformer, honest at heart, has ever lived entirely in vain. The world gains a lesson from every attempt to mend the conditions of man, whether success or failure follows the venture. Edward Bellamy is dead, but his work "Looking Backward" is a landmark for others to come to

guage their processes by. The Salvation Army and its rival, the American Volunteers, are both doing good; and if General Booth can but beg enough funds from the English wealthy and aristocratic people, he will enlighten some dark places in Darkest England. The city of Birmingham with the help of Joseph Chamberlain, a coöperative institution in France, and another business one in America, are all helps teaching what may be done—if men will.

Now, where do we stand?

SIGNS AND MEANS OF MORAL PROGRESS.

SOME are wont to declare and to insist that the world grows and will continue to grow worse and worse, in "these last days" of "degeneracy" or of "progress," as they are variously termed, according to the moral color of the glasses through which the spectator views the situation. It is evident that while in some respects the world or a portion of it is degenerating, it is also true that under the providences of God who rules in the heavens above there are being directed the operations of forces great for good in the work of emancipating the race.

To get a correct view and to obtain a comprehensive knowledge of the situation it is necessary to take cognizance of all the general forces—both of evil and of good—that are being exerted to influence humanity; so far as it is possible to see and consider them. Correct conclusions cannot be reached from a narrow consideration of the conditions and forces moving in the world; he who would see clearly and understand correctly must divest himself of defects in his moral vision and view the situation as it is—not as he may think it is or ought to be. Prejudice must not be permitted to distort the vision; partial blindness must be removed or cured if the whole field is to be impartially surveyed; previous miseducation, obstinate presumption, narrowness of mind or heart, must be overcome and not be suffered to influence the decision reached; the field must be surveyed intelligently, carefully, systematically, and a disposition be manifest to see and to accept the situation just as it may appear from a

clear analytical observation of conditions. In other words, the observer must (interpreting the phrases, "Take heed how ye hear," and "He that hath ears to hear, let him hear,") take heed how he sees, hears of, or interprets the signs, facts, and conditions of the world about him.

No one can reach correct conclusions nor render a correct and just judgment upon individual conduct and action or upon other matters, whose mind is influenced by prejudice, dislike, hatred, or similar quantities of mind and heart. It is necessary that the mind be free from malice, bigotry, fear, timidity, or other imperfect human quantities in order to do justice to any matter. Persons stand in the light of general and personal progress who allow themselves to be swayed by such blinding influences. It is essential to the progress of nations, communities, and individuals, that they rise above such unworthy qualities, if they would be free and know the spirit of freedom and justness in the boundless character of its scope.

More people are held in intellectual, moral, and religious bondage because of miseducation and lack of breadth of mind and heart in the things named than are held in "human slavery." Much as we may boast of the present age of freedom, there yet remains very much to be done in behalf of humanity in this regard. Communities, states, empires, remain in various forms of bondage, because false conditions are not recognized by the people, or if recognized, the disposition to change does not exist because "men" to a degree "love darkness rather than light," because evil habits, imperfect conditions, or lack of sufficient energy or desire for good is allowed to rule. It is, in other words, impossible to elevate man—the race—or any individual in the great family of mankind, without the coöperation of the units that comprise society. We emphasize this thought as one demonstrated from practical human experience as correct in principle, that—no one can rise, however great the forces seeking to exert themselves in his behalf, without his own personal, self-activity and coöperation. No man has ever attained to greatness for good, as no one has become potent for evil, without lending to the

work done his coöperation—the employment of his sympathies and energies. It is also true that attainment for good is proportionate to interest and self-exertion: he who sows sparingly, must reap sparingly; he who would accomplish much for good must employ his energies actively, constantly, earnestly.

The Lord has recognized this rational and scientific method of self-help and self-activity in the command given to Israel ancient and modern. The great commandment to love God with all the heart, is repeated in latter days in these words:—

O ye that embark in the service of God, see that ye serve him with *all* your heart, might, mind, and strength, that ye may stand blameless before God at the last day, . . . behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love with an eye single to the glory of God, qualifies him for the work. . . . Ask and ye shall receive, etc.—D. C. 4: 1, 2.

Here are couched in few words, in plain unmistakable language, a statement of the divine plan and the methods necessary to be employed in order to build in harmony with the great Father and Ruler of the universe. The affections must first be set upon right things, must be awakened to a love of truth, of pure and correct principles, and must be kept there; for love of the truth is love of God, and no one loves God who does not love and act in harmony with the truth—that which is pure, true, and right in all things. For "this is the love of God that we keep his commandments;" hence Jesus Christ said: "Blessed are all the pure in heart, for they shall see God."

Signs of moral and general progress appear upon the scene of human action in proportion to the discovery and application of truth. The world is largely ignorant of truth. This is a broad statement, but nevertheless a true one—the world is deeply steeped in ignorance; for while great progress has been made in many portions of it, and indications favor the presumption that light is spreading abroad, it remains true that a very large portion of humanity—compared to the most enlightened nations of earth—remain far below where they might be and where it is necessary for them to be,

in order to see, to know, and to manifest the benefits of freedom; we mean civil, religious, and moral freedom. And, in the communities of the most enlightened peoples of earth the need exists of great moral, political, and religious reforms. Spanish South and Central America and Mexico, with their dense ignorance and superstitions, Catholic Russia, Mohammedan Turkey, and far-off India, are not the only climes where millions need the application of better and nobler principles of temporal and spiritual civilization. It is in free America, in modern Europe, and in other favored spots where the masses are freer that there also remains much to be seen and applied by the communities of man, if approximate or complete liberty is to be realized.

These things are stated with a due appreciation of what has been done and what is being done to advance the interests of humanity. It does not follow that because one points to higher possibilities that he fails or lacks in appreciation of what already appears. Ability to rightly measure present benefits ought, as a logical result, create the power of further insight. Present conditions have been attained not simply because the past was appreciated, but also because men were not content to halt permanently at way stations of progress and to say, It is enough. Because they rose above the level plain to higher ground, they saw beyond and afar. It is the man who sees, and seeing bends his energies to attain, and is resolved to attain, who enters upon the higher conditions always open to everyone; it is the people who labor to enter in who are to occupy the promised land. Had all been content with past conditions they and their posterities would have failed to attain present conditions of good. Had they not seen and understood and labored diligently to advance in moral and general progress, the present with its future possibilities would not have been, and the world of man had remained practically in youth if not in infancy; whereas much progress toward manhood has been made.

The principles applying to ordinary political and educational development are also applicable to us as a people. We too need to improve, to

love more, and the better to apply the principles of truth if our great mission is to be accomplished. Favorable surroundings have made possible our higher development. Forces around, above, and within us are at work to strengthen our hands for good in the cause of truth—the higher or more particular phases of truth—the spiritual economy, which includes and is designed to perfect the intellectual and moral and general aspects of life. Set to be the “light of the world,” we occupy a commanding position; one where we not only have privilege to receive and enjoy, but where we are placed under very strict and important responsibility to show forth “the light,” in all wisdom and prudence.

Our work ought to be more widely seen and more generally known. It is not where it ought to be; not where it might have been. A light raised to an exalted position penetrates and gives forth its rays over a larger area; lowered, the extent of its power to illuminate is circumscribed and limited to narrower territory. When in the past and present God's people have pushed forward his work by unity of purpose in the right, the work has progressed, light has been diffused abroad, and souls been brought to and developed in the fold. Unfaithfulness, unwisdom, dissension, and other destructive influences peculiar to Satan and to human weakness have produced just opposite results, and must ever hinder truth whenever manifest.

Evil and hindrances always have been and probably always will be. They are, however, a means of opportunity, of development; and he who resists and overcomes and treads the path of duty is made strong. He who overcomes not is a child, a weakling; he who overcomes becomes strong—a man or a woman developed in strength of mind and heart, and as such is acceptable and useful to God in the service for God and humanity.

Let us strive to insure the progress of truth by the doing of our individual and general work. Light will spread from us individually if we occupy high ground where its rays rest upon and illuminate those in the line of its outgoings. This is comprehended in the admonition to “stand in holy places.”

COLLEGE COURSES OF STUDY.

FOR the information of many who desire to know the various courses of study offered to Graceland College students, the following statement is made, in brief:—

The courses include the classical course, which includes Latin and Greek, Literature, History, Philosophy, etc.; the normal course, including Pedagogy, Psychology, Economics, etc.; the Scientific, viz., Mathematics, Natural Sciences, Modern Languages; Commercial Course: Shorthand, Typewriting, Bookkeeping, Commercial Law, Penmanship, Banking, Business Arithmetic. Also Schools of Elocution and Oratory, and of Vocal and Instrumental Music.

Besides these branches of educational work there is an excellent Preparatory Department for the teaching of arithmetic, grammar, and other branches essential to the higher education.

The Normal Department offers excellent opportunity to teachers who would attain to excellence in their profession.

Catalogues and other information furnished on application to the President or Secretary of Graceland College, addressing them at Lamoni, Iowa.

EXTRACTS FROM LETTERS.

BRO. RUDOLPH ETZENHOUSER, Temple, Ohio, August 22:—

Visitors at the temple vary from a few to thirty or more per day. Yesterday four Utah Mormon missionaries were of the number, W. E. Partington and Andreas Peterson of Logan, Utah, enroute for Denmark; D. P. Thomas, of Bloomington, Idaho; and J. H. Beavan, Tooele City, Utah; missionaries for two years in Pennsylvania, and of the twenty reviewed by me at Emporium, Pennsylvania, in the opera hall last winter. They took sincere delight in viewing the old temple and in courtesies shown them. I managed to tell them, among other things, that it was the more delight to show them through, as we were denied such courtesy in Salt Lake City in 1893 and our brethren in common. The latter two were in the vestibule while I explained “differences” to a party in main auditorium, the door being open. They may have thought it was hard. I could not spoil a story for the sake of company, however. The offerings of visitors yesterday were \$7.15, one man giving a five dollar bill. Though here but a few days, I can see the consistency of a suitable representative being stationed here during the summer time. Much depends on how we are represented here as well as elsewhere, and perhaps more than at

most places. Bro. Lake spoke last eve. He departs this week. The weather is splendid. Kirtland scenery delightful.

The following from one of the elders breathes an excellent spirit. It will doubtless prove helpful in a general way:—

I wish to say now, and without any desire for catering for advancement, that I would like to get with the workers. A name on the records is of little credit unless it be "to live." In saying this I have no desire to reflect any discredit on anyone, as I only desire in thought, word, and deed, to strive daily to honor Him who was gracious to me when I appeared rather indifferent or slothful. A combination of circumstances seemed to hedge up my ways. Before this time some of my family seemed averse to my entering freely into the free exercise and labor of love which an ordination to an eldership calls for. Since I have been alone I have had the care of temporal matters, associated with several children at home, but when this year opened I concluded the way was sufficiently clear to arrange my affairs in life to give all my time (future) to retrieve as much as possible lost time. While I do not claim lost time can actually be retrieved, the Lord has graciously promised me a lease of time to improve the talent he committed to me. This assurance is very sweet indeed. I am fully satisfied that all who enter into covenant with the Lord should keep that covenant unspotted; but, while I fervently desired the priesthood, I did not fully realize it meant a total consecration of self to the Master's service, from love of the truth. To sense this even late, is better than to see the mistake *too late*. Most truly it is the "most satisfactory and gratifying" work which the heart of man can engage in because the Lord lovingly smiles his warmest approval. We soon learn the felicity of the love of Christ, causing the "heart to swell wide as eternity." Earth was intended to be a "garden of Eden" to man, but how slow is man to reach after the knowledge of the Lord. Blessed day indeed, when from the least to the greatest, we shall know him. "Life eternal" indeed.

Bro. A. B. Pierce, Providence, Rhode Island, August 22:—

Elders R. Bullard, of Boston, Massachusetts, H. J. Davidson, of Nova Scotia, and F. O. Coombs, of Plainville, Massachusetts, were present at last Wednesday evening social service this city. The latter brother went to Little Compton, Rhode Island to remain over Sunday (yesterday). Elder M. H. Bond preached two excellent sermons yesterday in the Providence Latter Day Saints' chapel. Tent meetings are to be started at Attleboro this week, in charge of Elder George Robley, assisted by Elders A. H. Smith, W. H. Kelley, F. O. Coombs, C. A. Coombs, and possibly others. One estimable lady was baptized at Plainville, Massachusetts, of late.

Bro. C. H. Burr, Williams Bay, Wisconsin, August 23:—

I am highly pleased to see in *Herald* of August 17 an article accompanied by diagram from the pen of Bro. James Cocks on latter-

day events. I have for some time been using a chart differing some from the one given by the brother, but on the same subject. I find the same dates and reach the same conclusions as to their significance and fulfillment, but there are some points I am not quite clear on, and I will esteem it a favor if the brother will address a personal letter to me, giving his address that I may correspond with him upon this to me very interesting subject.

Bro. James Cocks, Brooklyn, New York, Aug. 21:—

I notice in my article "Latter Day Events" No 1, in the *Herald*, you have styled me "Elder James Cocks." This is a mistake. I have been ordained a priest, however.

EDITORIAL ITEMS.

THE HERALD does not publish minutes of the various reunions, for obvious reasons. Brief general accounts in letter form answer the purpose better, because more readable.

Word from Bro. C. P. Faul states that the Northern Missouri reunion at Maysville is opened, and with fine prospects for a successful session. Campers are present from Independence, Kansas City, Fanning on the south and west, and from Grundy, Nodaway, and Holt Counties on the north and west. Many new faces indicate the widening and increasing interest. Brn. H. O. Smith and I. N. White are in charge, with Bro. C. P. Faul as secretary and Bro. J. T. Kinman as chorister; Bro. L. F. Booker special watchman. Preachers so far announced, Brn. White, Smith, Kinman, Ammon White, D. A. Hutchings, and Alfred White. All having a good time.

The war is still on and—"we have all for life enlisted in the army of the Lord."

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

BEHAVING.—CONTINUED.

LEST some of you should fail to read the book, we give you another extract which is too good to miss. It is Miss Charity's description of a lady: "The truest ladies I ever knew had two things so blended that one never knew which to be surest of, their sincerity or their kindness. I never saw a lady, whether she was a girl or a grown woman, who had not the faculty a wise writer calls 'a genius for loving.' It was born in them and grew with them. It is not that kind of I-don't-know-what-to-do-with-myself feeling, that makes girls throw their arms around

their nearest friend and smother her with kisses, that is feigning petty jealousies of others, and saying, 'I wish you could love me,' when one isn't in the mood for such stuff. The most loving-hearted girls don't show their feelings, by any means. They do not love to kiss or parade affection, but they are kind, oh! so kind, to their last breath and drop of strength to those who need and deserve their care. Kind with the kindness that makes one wish for others' happiness, so that mother looks into the mendingbasket to find that torn shirt-sleeve made whole, and the apron finished for baby; and father has the room quiet for a long evening when he wants to read the debates, or make calculations; and Jennie finds her rain-spoiled dress sponged and ironed fresh in the closet; and Mrs. Brown, over the way, sees the children taken out of the house when she has a racking headache; and the teacher knows who will run up the breadths and sew on the buttons of the dress she is trying to make out of school hours. There is nothing too homely or distasteful for this sort of a girl to do, and she might take for her signature what I saw once in a kind letter of Elizabeth Stoddard's, the novelist, 'Yours to serve.' The kisses and the love-making may be shy enough with her, but the kindness is for everybody and runs very deep. Nothing draws on her sympathy so much as to need it most, to be without interest and attraction in any way."

The best recipe for going through life in an exquisite way, with beautiful manners, is to feel that everybody, no matter how rich or how poor, needs all the kindness they can get from others in the world. The greatest praise written of Madame Recamier, the most beautiful woman and complete lady of her own or any other time was this: "Disgrace and misfortune had for Madame Recamier the same sort of attraction that favor and success usually have for vulgar souls."

This is beautiful in theory, but how are we to put it into practice? you ask. Well, commence at home to-morrow morning. Open the day with a benediction of good morning to each of the household; probably in your morning prayer by your bedside, you have asked God to give them a good day, now help him in answering your prayer. Greet them with a good morning as heartily and naturally as you would your stranger guest, and then set your wits to work to find how you may smooth the rough places and make it a good day for all. Johnny has a hot, quick temper; and it is fun to arouse it, to see it flash up. Don't do it, his day will be none the better for such a beginning. Bessie always wakes up cross, it seems to be constitutional with her, and she cannot help it. Don't hector her, and so render the sweet morning hour discordant with her cries; amuse and soothe her, or, better, let her alone till after breakfast, and she will come out of her cross fit as bright as a dollar. Go through the day in this manner with eyes open, not to see what advantage you can gain, but what kindness you can do, and, my word for it, by night you will have made one day's journey toward the land of gentle manners.

"But we wish to know how to help being

awkward; what to do with our hands and our feet; how to behave when we have company or when we go visiting," you say. Probably your awkwardness has its root in bashfulness and your morbid consciousness that everybody in the room is looking at you. In another chapter we give you Edward Everett Hale's recipe for curing this bashfulness, which is, "Not to think of yourself more highly than you ought to think," by imagining that everybody in the room is looking at you. Self-forgetfulness is the secret of easy manners. Doubtless we have all envied the graceful, easy carriage of some friend who seemed to know just what to do and how to do it; whose hands were never in his own way or anybody's else; who never stumbled when he walked or stammered when he talked. But how to be like him is the troublesome question. We try and try to do just as he does, but the more we try the more awkward we grow. The trouble is, we try too hard; our trying is, to put on his manners, rather than to form manners of our own. The trying defeats its object, for it keeps us thinking of ourselves and of the appearance we are making, and this self-consciousness makes us appear awkward and bold. You know how difficult a thing it is to cross a room gracefully; it is because you think everybody in the room is looking at you. If something interests you very much, so much that you forget all about yourself, you cross the room without any embarrassment, and do it gracefully because naturally. Watch a group of little children at play. They get themselves into all sorts of shapes, you say. Perhaps they do, but their motions are never awkward. Childhood's motions are naturally graceful; awkwardness can arise only from their being perverted.

But how can we help this perversion? Simply by checking every impulse to make an uncouth motion, or put yourself into an awkward position. Don't lounge or loll on two chairs, with your feet, perhaps, higher than your head, nor tilt one back against the wall, making a biped instead of a quadruped of it; don't go around with your hands stuffed in your pockets, at least not until you have taken a good look in the glass and noticed your resemblance to a trussed turkey; don't swagger nor strut, nor do any of those things that stamp you as an ill-bred boy. And you, Mary, be sure you stand squarely on your two feet, with your toes turned out, and walk firmly and freely, not "mincing as you go," like those dreadful women Isaiah tells about. Be very careful you do not form the habit of settling down on one side, for if you do you will grow crooked and nobody can ever straighten you. Don't affect fine lady airs, and be afraid to run and jump out of doors; and don't, we beg of you, don't chew gum. You know the old proverb about knowing enough to chew gum; don't put yourself in that category. We will not say anything now about the unhealthfulness of the practice, though we believe it is unhealthy, but the awkwardness of it, the ridiculous appearance you make with your jaws in perpetual motion like those of a sleepy cow—if only you

could see yourself as others see you, you would eschew chewing gum forever.

How shall we behave on the street? Well, just behave the very best you know how; most of us know much better than we do. Do this for your mother's sake, if not for your own. If you are rude and ill-behaved, people take note of it and say, "Those children's mother never taught them manners." Probably the truth is, that she has done all that she possibly could to teach you, giving you "line upon line, and precept upon precept," but as soon as you are on the street with your mates you forget all about it. You all wish to talk together, and walk four or five abreast, filling up the sidewalk, never stopping to think you are thus forcing the ones you meet into the gutter. Two abreast is enough on most sidewalks. See to it that you do not take up space that does not belong to you, or rush, *en masse*, to the post office because one of you has a letter to post and you all wish to go with her; you fill up the room and impede those who need to go there. Probably four out of five of you have not the slightest business there, as your fathers attend to the mails, but you go all the same, and sometimes make yourselves such a nuisance the postmaster has to secure a village ordinance forbidding your congregating there. You do not mean any harm by it. O no! It is sheer thoughtlessness, but it leads you to disregard the convenience and rights of others. Or you have a fashion of congregating at the depot, which has come about in the same way. Don't do it; it is even worse than congregating in the post office, and often leads to harm. Or you giggle and laugh and talk loudly of your own or others' private affairs, in public places. You boys rush through the streets like a fire engine, endangering everyone in your path; or you shout at your comrade across the street loud enough to wake all the babies in the neighborhood; or you play ball in public places, greatly to the terror of timid passers-by; or "steal rides" when, perhaps, the poor horses have all they can pull without you; or, worse yet, you snowball passers-by or their horses, causing many a runaway and break-neck. Don't do any of these things unless you wish to disgrace your parents and proclaim yourself ill-bred.—*Childhood: Its Care and Culture.*

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER S. E. GURWELL, of Fanning, Kansas, desires your faith and prayers in behalf of her son, who has been sorely afflicted for the past three months. Pray that he may be healed so that he may go to his mission, which he desires to do.

A sister, not very strong, who has to depend on her day's work for support, and of late the way seems to be hedged up so she cannot get work, desires an interest in the Prayer Union, that it may be made known to her what to do and where to go to make a living, and to be of the most benefit to the church work.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

Teachers and Members of the Sunday Schools:

—As the late General Convention honored me by choosing me to be one of the general staff of officers, I feel that I owe you an expression of my attitude toward the work.

While I do not feel so high in qualification that I can draw the office up to me, yet I shall endeavor by constant work and study to bring myself up to the standard which the office demands.

Dull indeed must be the mind that is not interested in the great Sunday school work. It is sometimes called a "nursery" for the young. It is a nursery in which the seeds of truth are planted in the minds of old and young, and under the fostering care of the school these tender plants of truth sink their roots into the fertile soil of human intellect whilst their branches breathe in the holy atmosphere of heavenly inspiration until the fruit appears to the glory of God and the blessing of man.

Fellow workers, the future of the latter-day work depends largely upon the work of the Sunday school. The boy and girl of to-day is the man and woman of to-morrow. The seed planted to-day is the goodly plant or the noxious weed of to-morrow. Teachers and parents, let us not drive the young where we have not yet gone, but let us lead them there. The wisdom and holiness of God is the magnet which draws us toward him. As we partake of the attributes of God and spiritual beauty is reflected from us, it will broaden our influence for good and insure our success in leading others Godward. Prayer, *constant prayer*, establishes that invisible wire over which the divine power is transmitted to man.

As my work is chiefly on the Pacific Slope, I ask the coöperation of all workers there. Would be pleased to receive communications from branch and district superintendents and others of the coast, in relation to their work, that we may all be in touch with the General Association.

CHARLES E. CRUMLEY,

Second Assistant Superintendent.

No. 964 Court Circle, Los Angeles, California.

SUNDAY SCHOOL TEACHERS' CLASS BOOKS.

WHAT use do you make of the teacher's class books? This is an all-important question. Much is to be gained by their proper use and but little to be gained by their improper use. If properly used they will stimulate the scholars to better work and better behavior; to more prompt attendance; will hold them in the class when otherwise they would drop out. They will attract and win new scholars; they will stimulate the teacher to more thorough and complete preparation of the lesson; to a more regular and prompt attendance; and will add an interest to the work that is very desirable for the teacher to possess.

If improperly used—misused or neglected—they are of very little value. One cannot mark one Sunday and miss the next and get benefit from the record thus kept. One teacher cannot use one standard of marking and another teacher a different standard of marking and produce a set of class books from which the superintendent or secretary can make up a correct and fair report. A standard of marking should be adopted that will meet the wants of all and be understood by all, so that when reports are made of different schools and placed in comparison they will be fair reports. And reports cannot be fair to all unless the same standard of grading is used by all the schools reporting. This standard can only be had by discussing the subject, thus obtaining a full and complete understanding of the "how" to grade and upon "what," to grade a scholar. Discussion on the matter should be had in the teacher's meetings and in the district convention. The district should arrive at an understanding of what should be taken into account in making up the class report—just how much is required for a full preparation of the lesson, how much to deduct from the department for inattentiveness, misconduct, etc. This done and the superintendents should see that all the teachers of their schools have a full understanding of what has been decided upon and grade her pupils accordingly, whether it exactly suits her own notions or not. What is needed is a uniform basis upon which to grade all pupils of all schools in the district.

But what use are we to make of these records? Aside from the many necessary reports to be made up from them, there are many various ways in which they can be of great service. From a properly kept set of class books the superintendent can at any time learn who it is that is doing the good work and who it is that is neglecting their work, whether it be scholar or teacher; he can learn who is becoming indifferent and losing interest in the work, and can look after them properly and on time. When a correct set of reports are sent to the district officers and read at convention, it may be seen wherein your school is lacking; whether you are succeeding as well as your neighbor school, and if not you may be able to learn where the defect is and how to remedy it. Again you may have a poor teacher. If so, the class book will give you sufficient information to put you on your special guard, and possibly a clue to what the matter is, and of course an opportunity to improve the situation. Many other benefits might be mentioned, but it is not necessary.

We give below one of the many unique ways in which the "credit system" or "marking system" may be used. You will note that there is no prize or mark of honor that all could not obtain if they would try. Sometimes certain prizes or marks of honor are given in such a way that it is possible for but one individual or one class to win them. This we do not like, as a rule. But make the inducement of such a nature that any or all may win if they will. So it is with the Roll of Honor herewith presented. We also pre-

sent the explanatory note that accompanied it. It is the work of Bro. Joseph Roberts, superintendent of the Fremont, Iowa, district Sunday school association. Study it carefully and see if there is not something good for the work in your district.

TABOR, Iowa, May 1, 1898.

To the Sunday Schools:—We herewith send you "Roll of Honor" for first quarter. Some of the teachers failing to report made it incomplete. The names of the pupils *neither absent nor tardy* for the quarter (January, February, March) are placed on the roll. It also shows us who their teachers are.

This roll will be issued at the close of each quarter, so please fill out *carefully* your class book and be ready to report *promptly*. We suggest that each school provide a frame for these honor sheets and hang in a conspicuous part of the room. We like to compare the

teachers with their banner pupils throughout the district.

Hints to workers:—

1. Too many of our pupils are absent. Where are they?
2. It matters not how large or small, young or old we are, it is *honorable* to attend Sunday school and *go every Sabbath*.
3. Good attendance is indicative of good interest.
4. Making our school *attractive* and putting *life* into our work, makes greater interest and more regular attendance.
5. Teachers of the Sunday school should think no more of being absent from the school than though it were a day school.
6. Systematic work is the only work that will last.

Very truly,
JOSEPH ROBERTS.

First Quarter.

Number One.

ROLL OF HONOR.			
PUPILS.	TEACHER.	PUPILS.	TEACHER.
Primaries. Ward Hongas.	Primaries. Pearl McClenahan.		
Intermediates. Wayne Dewy. Percy Dewy. Ethe Pearson. Roy Leeka. Jay Leeka. Helen Wilcox.	Intermediates. Flora Walling. Ella Walling. Emma Ross. Clara Wilcox.		
Seniors. Rachel Goode. Mariam Dundson. Edna McClenahan. Alma Gaylord. G. F. Walling. Wm. Leeka. Mark Roberts.	Seniors. Frank Goode. S. Orton. Mabel Anderson. Emma Hongas. A. B. Walling. C. M. Roberts. T. M. Roberts.	189	☆
Approved May 1st.		JOS. ROBERTS, Fremont District Superintendent.	

Letter Department.

SMITHFIELD, Utah, Aug. 17.

Editors Herald:—I have been trying to do some tent work with Bro. S. D. Condit, but the weather is and has been so very warm, and being in the midst of harvest, but few come out to hear. In Pocatello the attendance was fairly good and I felt satisfied with our efforts. We had some opposition, but that helped us out, giving a little spice and ginger to the occasion.

At this place the people have not turned out much. Last Sunday night we had a good many to hear, but they didn't occupy the tent; that is, the majority were outside at the beginning. They made some talk, but there was a city officer who kept order.

The talking fell to my lot that night, and if I thought it would not be boasting I would say I think I made a good close talk. Anyway, I was satisfied with my effort, whether others were or not. I asked one good old man at the close if I had been too hard on

the people. He said, "It was rather hard, and yet it may be true, I will have to reflect on it for a while." Quite a number seemed well pleased with the talk. I don't know when I felt better, and the spirit that prevailed was just sublime. I believe all in the tent felt its power to a good degree. It was good to have the stranger grasp the hand and give the warm fraternal shake with a "God bless you wherever you go." It made us feel good, and when I say us, I mean Bro. S. D. Condit and myself. I think Bro. Condit spiked their guns when he was here last winter; at least there hasn't been one shot fired.

This is the first time I have been near or under the shadow of the temple for three years, being now only six miles from Logan. I have for years studied the philosophy of this people and have tried to look at it from all quarters, and while there is much credit due them for their devotion to what they have been taught to believe is right, yet we believe much of that is decidedly wrong. I have wondered many times when we use the

apostle's advice, "Prove all things; hold fast that which is good," whether we were competent to eliminate that which was not good without marring the good; or, in other words, so attack the false and pernicious as to make the contrast so clear that those who have been schooled in Brighamism may see the truth, the pure and the good in all its grandeur and glory. I have had my own ideas for years as to how and the best way to meet the issues here; others have differed from me and do now. I presume some have believed the only way to solve the problem was to preach the gospel to them and to be kind to them. I certainly could nor would not oppose either, but the man who undertakes to make that alone the basis of his operation, will fail; and yet he may be filled with love for man. Before a wrong can be adjusted or one turn from it he must be led to see that error, and I feel quite sure I could demonstrate a greater degree of love for man in showing him his danger in holding fast his error, than in any other way. If we can learn to approach the wrongdoer in the spirit of love, and can give him the assurance that by leaving the bad and holding to the good we will be his friends and do him good, we can then have influence to show him the better way. It is not easy to drive a man or reason with one who knows or thinks he does.

I am aware that when you storm the citadel of tradition or false teaching of any class or kind you will be branded as an enemy and a destroyer, of long-cherished hopes and one who comes to tear down what it has taken the fathers years to build up. That has been the cry here for years: "The sons of Joseph are trying to destroy his father's work;" when in fact they are to-day the greatest and grandest builders the world has ever known save Jesus Christ the anointed one. He too was judged a destroyer by all religious and social institutions. They hurled their anathemas at him as one who had come not only to lay the ax at the root of their theology, but to destroy the nation; when in fact his heart was filled with love for the erring; and by his teaching and example he demonstrated his philosophy to be one of the greatest creative and constructive forces ever wrought upon human affairs and systems, conserving all that was good, and eliminating all that was bad.

While I may be counted harsh and unkind in my attack on the position here, I know my heart and soul goes out in love, pity, and tender compassion for all who are out of the way. If the thousands of good people could see the dawn of a better day—who have been blinded by priestcraft and false traditions—how joyous the day would be. I sometimes think we all lack that pure divine love that builds up, and while we stand square-toed (using the common phrase) on the law, we forget that he who gave the law was filled with love for man, and that he who teaches the law can only expect it to be honored and observed by those who have the true conception of love for God and man. "This is the love of God, that we keep his commandments."

Well, I will have to stop, lest you become surfeited with my notions. Being alone I felt led out in that way, and have so written.

We are going to move the tent to Logan to-morrow, and there under the shadow of the temple we will sound the alarm and see who will hear.

O, yes; Bro. S. D. Condit has gone and—well, I will tell you how it was. There is a good sister living in Logan who had one daughter Ida, and the two did dwell in love and peace together, but Dana did talk much with Ida and turned her head his way, because he wanted to have it so, and she wanted to go that way; so on the 15th inst. I went there and said the talk that made them husband and wife. A goodly number of relatives and friends were present, and I will say it was a most enjoyable time, and everything seemed suited to the occasion. All was pleasantness and peace. Bro. Dana doesn't expect a year's lay off because he has married a wife, but is moving right along in the good way. Blessings to them both.

Yours in bonds,

R. J. ANTHONY.

MALLARD, Iowa, Aug. 20.

Editors Herald:—Last night we had a severe wind, rain, and hailstorm in these parts, which did considerable damage to grain and haystacks and blew corn down badly. The corn in some fields is entirely stripped of blades by the hail. I am glad to say that the district tent stood erect and came out without being damaged.

Bro. W. A. Smith and the writer commenced tent work at Curlew on the 14th ult. and from there moved to Mallard, where I expect to close services for the present, Sunday evening. Bro. Smith's preaching took quite well, and Bro. W. W. Whiting did a good work here last winter, and some of the people have expressed themselves as disappointed because Bro. Whiting was not permitted to be here this summer. Bro. C. J. Hunt and Bro. E. Ford, president of the Union branch, and perhaps others, have all done good work here, and as a result I have been permitted to baptize seven since coming to this locality. This will increase the strength of the Union branch by the addition of seven members, and as a result the saints are rejoicing, while they realize that the Lord has given the increase.

Bro. George Montague is busy at Auburn and vicinity. Brn. Charles Derry and J. M. Baker have been doing a good work. Bro. C. J. Hunt has returned from his tour in Minnesota and will commence tent work at Lake City in a few days, and all who know him will be pleased to know he is again at work in the Galland's Grove district. We had hoped to open up at Rockwell City this fall, but owing to other important work which demands the attention of the writer, we will, perhaps, not be able to do so.

We hereby tender thanks to Bro. and Sr. John Wallace who so kindly agreed to care for the elders if the tent came there. However, their hospitality has long been enjoyed by the elders of this district. They have not yet been baptized, but the Lord has said:

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money."

We meet with some discouragements, but who does not? Nevertheless we take courage and press forward, feeling that this work is the Lord's and that he knows how to preserve and prosper his own cause. No one can afford to be among the unwise virgins, therefore,

"Let us trim our lamps and keep them burning,
And be ready when he says, 'Well done;'
Lest we should die when we behold him,
For his glory's brighter than the sun."

CHARLES E. BUTTERWORTH.

ELLENSBORO, Wis., Aug. 21.

Editors Herald:—Myself and colaborer, Peter Muceus, arrived at this place and the pleasant and hospitable home of Bro. and Sr. Wrage, to-day. We left here about the last of June and went to Flora, from there to Bradtville, laboring in both places as long as the interest seemed to warrant. From Bradtville we went to Wyalusing, a small town on the Mississippi River where resides a lone but faithful saint, Bro. John Ingwersen.

We found the brother ready to receive us and wide-awake to the interests of the work. He quickly secured the Baptist church for us, and we entered in and began to sound the latter-day message, and for a few services had quite a good attendance; but the adversary was up to his old tricks, secured a woman! for a helper, and the old cry, "False prophet!" "Wolf! wolf!" was soon sounded from one end of town to the other, and even to neighboring towns, and our audience began to fall off. But we found some fearless friends, and one of them told them plainly the reason why they did not come out to hear was because we told too much truth and they were afraid of it.

Some are very much interested, and if they do not obey soon we shall be disappointed. We hope to go there again in the near future.

In gospel bonds,

CHAS. H. BURR.

MOORHEAD, Iowa, Aug. 22.

Editors Herald:—The tent work continued at River Sioux until Thursday, the 18th inst., during which time the greatest interest was shown that I have ever known at that place. One was baptized, and several left almost persuaded, with reconciliation's workings which we hope will be permanent, and much prejudice was removed.

Came here on Friday, the 19th, to assist in a two-days' meeting which closed last night. Although the heat was oppressive both days, a large attendance was present. Six sermons were preached, one social service held, one session of Sunday school enjoyed, five baptized and confirmed, one child blessed, and seven administered to. The sermons were tinctured very much with plain words positively spoken, and the saints seemed to be strengthened. The tent will be taken to Smithland to-morrow to begin services the 24th and continue about three weeks, if wisdom indicates the necessity of continuing thus long.

I preached the funeral sermon of William

Henderson, Saturday morning, at the home of his son Thomas. He had a longing to be baptized before he died, and asked for the prayers of the saints.

My joy is in the service of God. Arrangements have been nearly perfected for a discussion of sixteen sessions between Elder H. A. Jenkins, of the Seventh-day Adventist Church, and myself, on three propositions, to be held at Elwood, Gosper County, Nebraska, beginning October 10. Elder Jenkins affirms that man is mortal and lies unconscious in the grave until the resurrection or last day, and that the seventh-day of the fourth commandment is the Sabbath of the Lord, and should be observed by all Christians in all ages of the world; and I affirm the church question.

I hope to be able to introduce the restored gospel in that new place, and some interest is manifest in the coming discussion.

Preparations for the coming reunion at Woodbine are nearly completed; notice of the Religio and Sunday school work to be given next week by a publication of the program. This reunion is looked forward to with high anticipations by all church workers in these parts.

In gospel hope and joy,

J. F. MINTUN.

OSKALOOSA, Iowa, Aug. 22.

Editors Herald:—I arrived here Saturday from Richland, Tama County, Iowa, where I had been sent by the missionary in charge to sit on a court of elders. Some misunderstanding between brethren grew into a condition that materially interfered with the social conditions that are so very essential to the peace and spiritual progress of each individual, to every branch, and the church as a whole. As the greater part of the trouble existed between those intrusted with the work there and those that hold equal rank in the priesthood, it gave the Devil a big leverage, and if those conditions had continued party lines would have been drawn tighter and a greater alienation and spiritual death would have ensued as a natural result.

The courts of the church are open to give redress to the humblest member within the pales of the church, and there is no excuse for either member or officer for standing back, refusing to take an active part—in refusing to perform his or her duty because or with the claim that there are others that are sustained by the church that are unworthy, until there has been a reasonable effort made to bring such unworthy parties to justice by a legal process, even if all the claims made and objections offered are true. The law of the land makes it a fraud to conceal a fraud. It's a big mistake, and quite common, that members of the church and even officers are making, in expecting the church to drop men from active service with no better pretext or cause for so severe a punishment than that some brother or sister has said that they are not worthy, or that they have some chronic dislike to them. If often occurs that the dislike has grown out of some official act that did not cater to their caprice, or official jealousy with pent-up virus that finds vent

in slander and sometimes in utter falsehood. Some have wondered why the President of the church or of a mission has not received a revelation to silence such as are guilty of misdemeanors, forgetting that the law has made provisions that are more compatible to our best interest than revelations through any individual could possibly be. "In the mouth of two or three witnesses every word shall be established," is the prescribed rule.

We will now return to give an account of our labors at Richland branch. Bro. J. W. Morgan, of Perry, Iowa, came by appointment from Bro. J. R. Lambert. We proceeded to hear the evidence and got through with one case and commenced the second. The defendant and plaintiff retired to themselves and returned reconciled and stopped any further procedure, made confessions to each other. Then the parties to the first case made acknowledgments to each other, and then on the Sunday following, the 14th inst., they each of them made a public confession, which was very satisfactory to all, and a source of great joy. Much praying and fasting had been done, and the Lord *heard* the prayers of the faithful. We continued meeting; Bro. J. W. Morgan did considerable amount of the preaching. Seven were baptized, and the saints seemed much strengthened and encouraged. This is the only case that I recollect where the parties became reconciled during their trial.

We called at Grinnell on our way to this place. Saw Bro. Frank Russell. His father and mother have been quite sick of late. We had a very enjoyable time here yesterday; three meetings and Sunday school. The good Spirit was present.

Bro. J. W. Morgan was called away on account of his child being sick. Bro. M's health is poor. He is a good man.

E. B. MORGAN.

LAMONI, Iowa, August 24.

Editors Herald:—The debate held some seven and three-fourths miles west of Lamoni, Decatur County, Iowa, between Mr. J. S. Allison of the "Theocrats" and myself, is now an event of the past. It began Monday, August 15, and ended Saturday, the 20th, at ten p. m. Twelve sessions were held, and four propositions debated. Mr. Allison denied that baptism in water was any part of salvation's plan, or essential to salvation, also the resurrection of the body. I affirmed all three, also that the second coming of Christ to reign, resurrect, and judge the world of mankind, and reign in glory, is yet future; that he "shall change our vile bodies that they may be fashioned like unto his glorious body."

Mr. Brewer, of Kirksville, Missouri, was moderator for my opponent; Elder Joseph R. Lambert acted in that capacity for our side. It was not found necessary to choose a chairman, so none was selected by them.

Mr. Allison conducted himself quite gentlemanly throughout the debate, manfully avoiding that detestable course usually pursued by opponents of our elders in debate; namely, leaving the line of argument and indulging in story telling, misrepresentation,

and attacking personal character, and introducing into *religious* controversy, the lore of "Billingsgate." Am glad to be able to make this statement to the credit of Mr. Allison. He is my first opponent to maintain the dignity becoming a gentleman throughout the debate.

The theory advocated by the "Theocrats," called "Comeouters," "Free People," etc., is a mixture of Universalism, Spiritualism, Christian Science, and Evolution of the Darwinian cast. With them the Bible gives no account of a physical creation; after Adam evolved. Genesis 2:7 refers to his regeneration, the breath breathed into his nostrils was the regenerative spirit!

Christ and the ancient ministry established an organized church, an ecclesiastical body, but about the time of the destruction of Jerusalem, it ceased to exist as an ecclesiastical body—lost its visible organization, and was merged into or became the kingdom of God—of heaven. At the time Christ came in judgment, the world judged was the Jewish world, and the Roman army had the honor of executing the judgment rendered by the apostles, who were exalted to their thrones at Pentecost!

But Mr. Allison failed to tell us when or how Gentiles were punished who were judged by Paul, Barnabas, Andronicus, Junia, Timotheus, Sylvanus, and other apostles of Christ. They have the Jewish polity to end at the destruction of Jerusalem, instead of at the coming of John Baptist to the cross, where the *final* deathblow was struck, as Jesus and Paul teach. (See Luke 16: 16; Matt. 5: 17, 18; Rom. 7: 1-4; Gal. 3: 22-25; 4: 21-31; Eph. 2: 14, 15; Col. 2: 14; Heb. 9: 11.) The code of law was the life of the Jewish polity. When that was killed, "nailed to the cross," the polity in fact ceased to exist. Jewry after the cross, was but Roman provinces, governed by Roman governors and laws, except in their religion, and that from the Savior's crucifixion, was as dead as it is now.

Baptism, as instituted by Christ after his resurrection, being for the purpose of redeeming the Jews from under the law of Moses, or raising them out from under it, ceased also at the end of that Jewish polity, because, forsooth, it had served its purpose! The world that then was, having ended at Jerusalem's destruction, since then we enter the kingdom, (not church,) by birth of the Spirit,—and, hence, are now in the world—then—to come—the eternal world, the world that never ends!! The New Jerusalem has already come down, and the regenerated *now walk the golden streets!* Like Spiritualists, Christian Scientists, and Swedenborgians, the Theocrats have no further use for the mortal body after onceshuffling it off, therefore there is no literal resurrection. According to the Theocratic theory Christ's second advent, his appearing "the second time without sin unto salvation," is his coming into each soul that is conditioned to receive him *spiritually*, and is *regenerated* and *redeemed* by him, now! And so the wild theory runs on almost *ad infinitum*. Many of them pass through an imaginary hell or sort of purga-

tory of torment in getting into the kingdom.

They sail out into the broad field of heathenism to find the origin of the principles of the plan of salvation, some of which are found there in a corrupted form, they little dreaming that these very ideas were once revealed by God to man in the earlier days of his existence, and have been handed down by tradition, from generation to generation, and thus their original purity lost, as is invariably the case under such circumstances; and thus they, like the ordinary infidel, charge that Christianity is derived from what we call Paganism.

But the foregoing is a sufficient outline of the theory to enable the *Herald* readers to see the trend of this new movement in the world. It is so dressed up in the livery of God's word in a perverted sense that it is well calculated to lead astray the ignorant and those not well versed in the gospel as divinely inspired agents have revealed it. (Luke 4; Gal 1.)

The people of the community where the debate was, treated us very kindly. And we feel very grateful to the saints of Lamoni and vicinity for the splendid rally they made for the cause of truth during the week of the debate. I was signally blessed both bodily and mentally during the debate, for which I feel truly grateful to the Father.

Hopefully,

C. SCOTT.

GARLAND, Ala., Aug. 22.

Editors Herald:—Since I last wrote you I have been busy laboring for the cause we love. Have been greeted with good congregations as a rule, and have been greatly blessed by the Spirit when declaring the word. I am satisfied that the spirit of wisdom directed in my appointment to labor here, although I was willing to have remained in my former field.

I am very much encouraged to press on and with the faithful gain the prize at the end of the race. I desire the prayers of the saints that I may have wisdom given me to properly conduct the work in this mission, so that when the call comes to gather that there may be many here to accept the call, and be gathered with the faithful and receive their inheritance.

May wisdom and peace be with all the faithful, is my prayer.

In gospel bonds,

M. M. TURPEN.

VALES MILLS, Ohio, Aug. 18.

Editors Herald:—I am still in the faith and trying to do what I can to build up God's kingdom. I spent three weeks at Creola and preached nearly every night. What the harvest will be the Lord of the harvest only knows. I had very good crowds and quite a good many seemed interested. I stopped the most of the time with Bro. A. B. Kirkendall's family. They certainly are a fine family. If the church had a few more like them I am sure it would not need to be ashamed of them; yet they have their faults as well as the rest of us. Bro. K. seems to think my biggest fault is eating roasting

ears, what Michigan people call green corn. I guess some of the Michigan people know how much of that I can get away with.

The work seems to be advancing along the line most everywhere. There is quite a good deal of sickness around here now. An old sister by the name of Burns died this morning, and a young sister, Chloe Trainer, died of typhoid fever. The weather is very warm and uncomfortable in this part. Conference convenes at Vales Mills in a week. We expect a good time.

Your brother,

F. C. SMITH.

GREGGVILLE, Ala., Aug. 6.

Editors Herald:—Have just closed our quarterly conference at this branch of the church, Flat Rock, which we enjoyed greatly, many visiting saints with us, which made us think we were not forgotten in this part of the Lord's vineyard. Brn. M. M. Turpen, J. G. Vickery, C. I. Carpenter, and M. K. Harp were present. A peaceful spirit pervaded. Many felt strengthened by the timely advice by those brethren. There were three ordinations; priest, teacher, and deacon ordained under the hands of Brn. M. M. Turpen and C. I. Carpenter.

The favors that we are receiving daily ought to encourage the saints of all branches; the Lord is still remembering his children, giving choice blessings, strengthening our bodies, minds, and with his hand of protection over us at all times if we would appreciate his blessings. Dear brethren and sisters, is not this a grand testimony that your faith, when being administered to by God's servants, brings strength to your afflicted, weakened body? And that too has brought peace of mind to many saints.

Saints, remember us in all of your prayers, that we may keep the faith and strive for a higher plane of life. Pray for those who were ordained that they may have a portion of the Holy Spirit to go with and protect them in their duties.

As we all like all our new missionaries, we have not forgotten our first ones. Bro. J. D. Erwin can guess what our meeting was—a good one, much better than expected, as he knew how we were placed, without a house to accommodate the people, though we all enjoyed the sermons splendidly, those encouraging words that poured from those brethren while with us. I hope they will remember us in their prayers, and come again as their encouraging words were well appreciated by all.

SISTER S.

GLENWOOD, Iowa, Aug. 15.

Editors Herald:—Tent work in the Fremont, Iowa, district began here the 7th inst.; so far attendance good. Since last letter have preached at Pacific Junction, Keystone branch, Henderson, Carson, Wheeler, Glenwood, Hastings, and North Grove schoolhouse. Hastings is a new opening, so I am told. North Grove is also, with the exception of a few sermons by local brethren. The encouraging feature is that God has granted light and liberty to dispense the word.

I have found the saints to be kind—willing

to help the missionary. I can only thank them; may God reward in due time.

Haven't been able to do as much as I desired; but since tent has been brought into service perhaps more can be done.

At Carson I met Hon. R. W. Briggs; he hasn't forgotten how to defend Saintism yet. He gave me some good thoughts on Revelation 14:6, 7.

Am at present with Bro. I. M. Smith. He becomes quite congenial as a person becomes acquainted with him. Have learned a great deal while listening to him the last week.

In bonds,

C. JOS. CARLSON.

PORCUPINE, Wis., Aug. 4.

Editors Herald:—I am striving to live according to the laws of Jesus Christ as near as the weaknesses of the flesh will enable me. God knows our weaknesses, but by his Spirit we can overcome them to a great extent. I find the greatest weakness of the flesh is judging our brother or sister by our imaginations. We surmise that our brother or sister has done wrong intentionally, when we know nothing about it.

In speaking of the human family we judge from outward appearance. I refer you to Matthew 7:1: "Judge not that ye be not judged." I would like to ask the saints what this means?

I say brethren and sisters that we as members of the Reorganized Church of Jesus Christ, we who profess so much and have taken the responsibility of saints in Christ, should so guard ourselves, and abstain from criticising other people, unless we know their deeds to be low and base. This not only hurts the person whom we insinuate against, but gives the world a chance to criticise our faith. If we were more united we could then instead of trying to crush our brother, lift him up and help sustain him.

Brethren and sisters, let us all strive to overcome our every weakness.

I am young in the faith, but love this gospel of latter days.

Your brother,

BERTIE L. WHITE.

Original Articles.

ARE YOU GOING TO HELP?

MENTAL and spiritual advancement is always marked by a keen desire to obtain knowledge and instruction. It is absolutely impossible for individuals or communities, acted upon by enlightening forces, to remain in a state of intellectual idleness and nullity. Such stagnation must result in decay, ruin, and ultimate extinction. On the other hand, progression widens the possibilities of development, the growth being in direct proportion to the intensity of the motive power. Latter Day Saints claim to be actuated by a power and influence

of a degree unknown to the external world, and, if so, they, above all others, should be anxious to promote the highest mental development and culture, thus establishing their possession of the power claimed by its visible results. In so doing they not only provide the needed demonstration, but also open out vaster fields in which the spiritual ego may attain to more symmetrical and beautiful proportions, and hence be better fitted for communion with the Divine Personality. To this end God has instructed his people that they should seek after the knowledge of things both in heaven, and in earth, and under the earth. (D. C. section 85.)

It follows that all who accept the divine word as a practical guide, must, as the logical sequence of that acceptance, favor efforts to procure intellectual and spiritual growth within the church. And is it not the purpose of true education to develop and cultivate the human faculties that the possessors thereof may be placed in the most favorable condition for *right living*,—a living which shall harmonize body, mind, and spirit? Such an education is calculated to produce the best specimens of humanity, the nearest resemblance to the perfect manhood which God pronounced "very good."

That the mental aspect of human training holds quite an important position is evident from the constant injunctions of the Almighty and his servants. The Wise Man said:—

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God.

And again:—

Wisdom is as good as an inheritance, yea better too, and by it there is profit to them that see the sun. For wisdom is a defense, and money is a defense; but the excellency of knowledge is that wisdom giveth life to them that have it.

There can, then, be no dispute as to the desirability of wisdom, knowledge, education; but the methods of acquiring the same are open to criticism. Accordingly some have questioned the legitimacy of the way in which it has been sought to favor

the growth of intellectuality within the church, though none deny the excellence of the motive prompting such movement. Whether prior procedure has been wise or unwise, timely or untimely, action *has* been taken, and stands in its concrete form as Graceland College. Its future is the main question at issue.

It is within the power of the body of saints to say either "Die" or "Live" to that college. Death may be brought about either by forcible deprivation of vital powers or by the more lingering method of starvation,—the latter possessing any virtue but that of charity. On the other hand, the maintenance of life can only be insured by careful nutrition of vital powers. *Which is it to be?*

Death is the ultimate penalty of the law, and should not be pronounced save when every other remedy fails. Now has every other remedy been tried? Has that due support been given to the college which would have strengthened it in the struggle against untoward environments? On the plea of disagreement with the primary and secondary actions taken, the starvation method has been allowed free play, and, as pointed out above, such a policy is one of death and destruction.

Destructive criticism is ever popular, because it is easy of application, but it often annihilates actual good, and still oftener potential good. Let those who disagree with the present educational policy confine themselves to constructive criticism; let them formulate some better scheme, and place it publicly before the body. If they cannot do so, let them not refuse to actively aid in the support of the institution. Possibly, methods may require alteration, but do not stand passively by until they arrange themselves to your satisfaction, but come, *work and help along* till Time's impartial arbitration justifies the wisdom, or otherwise, of your opinions. Nothing will ever be accomplished except with united action, and remember, O Saint, that inaction is potential opposition—the uncharitable, the unchristianlike starvation method of killing. You cannot escape your share of responsibility.

The college is not a theological school, has no intention of supplant-

ing the divine election and inspiration of the ministry, of imparting that doctrinal teaching which is supplied by the church and its spiritual adjuncts; but does purpose to give to its students the strictest moral care and training, based on the principles of the meek and lowly Jesus. Its resolve to exclude all vice and impurity from its precincts is firmly established, and church members with others may rely upon obtaining for their sons and daughters that combination of secular and moral training which will tend to fit their offspring for fulfilling the loftiest functions of this life.

Provided there be no startling inferiority in the training offered, it is a DUTY, incumbent upon saints, to send, whenever possible, their children to the church college rather than to outside institutions, the tendencies of which are always to allure and entice away from the pure and undefiled religion of Jesus Christ. Fears for the educational welfare of Graceland students are unnecessary and superfluous, for the character of the instruction and courses given is such as will compare favorably with that of many larger and older established institutions. Dilatory and unprogressive students will be unsuccessful at any college, and no discredit can possibly attach itself to an institution on account of the unsatisfactory nature of work done by such. Nevertheless, the church college attempts to handle even this class of scholar, and root out mischievous habits, substituting therefor diligence and wisdom.

Intellectual and moral environments are such as will tend to produce highly cultured Christian men and women, carefully trained in the independent use of the faculties with which God has endowed them, and of whom it may be said, as of Daniel and his companions, that they are,

Children in whom was [is] no blemish, but well favored, and skillful in all wisdom, and cunning in all knowledge, and understanding science. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers [representing the world's system of education] that were in all his realm.

Let us give the college a fair chance of *justifying* its existence, and of accomplishing for the church the good work which it is capable of doing.

ERNEST R. DEWSNUP.
LAMONI, IOWA, August 26, 1898.

INFIDEL ARGUMENTS ANSWERED.
NO. 2.

BY C. J. SPURLOCK.

IN the book entitled, "Cause and Cure of Infidelity," written by Rev. David Nelson, M. D., we find on page 13, the following statement relative to the cause of infidelity.

Infidelity is caused from two causes acting conjointly. The primary or remote cause is man's depravity; the second or approximate cause is man's want of knowledge.

Infidels would do well to consider this statement. In a lecture delivered by John R. Kelso, and published by the liberal and scientific publishing house, office of Truth Seeker, New York, on page 14, we find the following:—

Either science or religion is bound to be utterly false. If as science teaches the physical forces eternal and inherent in nature produce all the phenomena in nature, then it is evident the gods do not produce any of them.

Let the reader note the language, "if as science teaches the physical forces in nature produce the phenomena in nature" and so on, you see this statement is based on the preposition "if", which denotes doubt, and which shows conclusively that the infidel is in doubt as to whether the phenomena in nature was and is actually produced by the inherent forces of nature itself. So we see the infidel doubts science and doubts the Bible being true, thus showing that he is in a terrible predicament indeed. We should do what we can to show him his error, and then if he persists in it, we should be sorry; but will have the satisfaction of having tried to show him the truth. On page 102 we find, "I will prove the Bible represents the earth as a flat body," and then quotes Isaiah:—

Thus saith God the Lord, he that created the heavens, and stretched them out; He that spread forth the earth.—Isa. 42:5.

Does the saying that, he "spread forth the earth" prove that it is flat? It does not. A round body may be spread as well as a flat one. He further claims the Bible to be false, because it claims there was light three days before the sun was created, it having been created on the fourth day. Now to say there could have been no other luminous body giving light to the earth prior to the creation of the sun is merely a presumption.

On page 136 Kelso says:—

I propose to prove: first, that God was

once the tutelary divinity of the Hebrew nation alone; second, that he has a body.

Thus the infidel proposes to prove God to be a respecter of nations, because it appears that there was a time when he revealed his will only to the Hebrew nation. True, it appears that there was a time when the Hebrew nation alone received revelations from God—that is as a nation; but the reason for this was doubtless because no other nation was in proper condition to receive them. There are instances, however, in very ancient times when individuals not of the Jewish race received revelations; for instance take the dreams of Pharaoh and Nebuchadnezzar. Besides, it is true the gospel was preached in the days of Abraham, and no doubt to all nations.

The infidel says he can prove that God has a body. Suppose he can, that does not disprove the divinity of the Bible; but it would prove some of the creeds of men to be false. To prove the creeds of men to be false is easy enough, an unlearned man can do that; but the philosophers combined cannot prove the Bible to be of human origin. In Philippians 2:6, it says, speaking of Christ, that he was "in the form of God;" hence God evidently has a body. Kelso quotes Job 2:10 and Micah 1:12 to prove that God sends evil on men. Now it is quite evident to every candid reader that the evil spoken of in this scripture simply meant punishment at the hands of the Lord. Now punishment, as infidels must admit, is a good thing. When men break the laws of the land, should not just punishment be meted out to them? Evidently it should. In the book of Amos, fourth chapter, we are informed that God sent the rain on one city and caused it not to rain on another city. Now while this was the work of God, we have no just cause to believe he did wrong by either sending or withholding the rain, both were a blessing, yet the people may have thought God did evil in withholding the rain. So with Job; though afflicted and bereft of both property and family, it proved to be a blessing to him.

Mr. Kelso quotes Exodus 32:14 to prove that God repents. Now this is only a mistranslation in the King James version of the Bible. It con-

tains many such, as the best of Bible students admit. In the Sunday school teachers' edition of the King James version, we find in the Bible Helps, page 11:—

We have no perfect manuscripts either of the Greek or Hebrew Scriptures, neither have we of any Greek or Latin classic author. On the contrary, there is no ancient book sacred or secular of which the text is not more or less imperfect. In this respect the Hebrew Scriptures stand in the same position as all other writings of antiquity.

It is folly to say that the whole of the Bible is untrue because errors have crept in in translating it. Mr. Kelso quotes 2 Samuel 12:11, and adds, "and do you believe the infinite power that rules the universe ever made and executed so abominable a threat?" Surely it was a terrible threat, if one should call it that; but it seems to the writer that David deserved great punishment. Terrible diseases require terrible remedies. Let us see what heinous crime David had committed. Why, he had Uriah killed to get his wife! "Whatsoever a man soweth that shall he reap." So David was to reap the reward of his folly, by having his wives taken from him.

Kelso quotes Joshua 7:24-26, where the Bible states that Israel stoned Achor because he had "wrought folly in Israel." Truly this was a severe punishment or penalty; but do not crimes deserve penalties attached according to the character of the crime and the circumstances connected with it? Israel was a hard-hearted and stiff-necked people, and naturally required strict laws well executed. It certainly is better that a few men perish when they willfully break the laws of God, rather than let them live and a whole nation be destroyed by following the bad example of the few. This is a divine principle, and one that should not be lost sight of in our Bible study. Does the infidel of to-day think more of the few (comparatively speaking) lawbreakers in the United States than he does of the whole nation? I think not. The Lord being infallible, knows when and how to punish men; but man is fallible and often makes mistakes on this line.

On page 144, Kelso says the Bible teaches polygamy, and quotes 2 Samuel 12:8 to prove it. In the quotation given, the Bible says the Lord had

given David his master's wives; but it does not say he should take two or more at once, as Kelso infers.

On page 145, 2 Timothy 3:16 is quoted, "All Scripture is given by inspiration of God," and so on. True, the Scriptures, when properly translated, are given of God and are profitable for doctrine, correction, and instruction in righteousness; but the interpretations that are often placed on them are far from being inspired. Where the trouble lies is in a misapplication of the Scriptures. Kelso quotes Ezekiel 14:9: "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." This is a mistranslation. Another translation, which was made by Joseph Smith, reads differently. Instead of containing the words, "I the Lord have deceived that prophet," it reads thus: "I the Lord have *not* deceived that prophet." On page 155, Kelso says that Paul teaches that God makes certain ones believe a lie, and quotes 2 Thessalonians 2:11, 12 to prove it. It reads thus:—

And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.

Now it is quite evident that mankind has been warned over and over again that they would be deceived if they would not believe the truth, and if men will not believe the truth they must believe the opposite, which is a lie, but they do it with their own free wills.

THERE IS DANGER AHEAD.

"OH, LORD! thy people bless;
Arm them with holiness."

There has been brought most vividly before my mind this morning some of the dangers that threaten the peace and spiritual development of Zion in these last days, and of these things I feel impressed if not commanded to write.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.—Isaiah 62:6.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me.—Ezek. 3:17.

As a watchman in Zion I feel a measure or portion of the burden of

the word of the Lord, by reason of what I see that is evil in the sight of the Lord. There came ringing through the church a few years ago this word, "Come up higher." As if by magic there was a sudden response to this; a visible awakening to duty and service was in many places apparent. The hopes of many who had become in a measure despondent because of indifference and coldness in many of the members, were brightened, and our beautiful work took on added beauty, because young and old renewed their diligence in Zion's cause.

A new impetus was given to Sabbath school work. "Sons" and "Daughters of Zion" formed their societies for mutual benefit, social purity, etc. Zion's Religio-Literary Society came prominently to the front in its work of religious thought and literary attainment. The "Mothers' Home Column" was laden with some of the grandest gems of thought that were ever published, whether pertaining to moral ethics, or for the cultivation of the finer faculties of the soul. These departments of work in the church are still in the van, and demand the admiration and recognition of us all. But there is coming with stealthy step in our ranks that which has not only disturbed and overthrown earthly kingdoms, but has time and time again brought ruin and rejection of God to his church below—the love of dress, pride, and fashion of this world.

Who is this I see coming to service wearing an up-to-date bonnet or hat, with plumes of costly feathers, expensive ribbons, and lace, finishing the adornment for the head?

That is a Latter Day Saint.

Who is this I see coming in just as the service begins, with the rustle of silk, and yards of costly ribbon fluttering by her side as she walks to her seat?

A Daughter of Zion.

And who is this by her side with collar well up under the chin, acting as check rein, to keep the head erect—with clothing of latest cut and design, with cuffs almost to the finger tips, and a prominent crease to the pants, gold cuff buttons, gold watch, gold chain, gold ring on finger, and diamond glittering in shirt-front?

This is one of our young brothers of the Church of Jesus Christ—a follower of him who "had not where to lay his head."

There is the opposite to this picture in our church. Here comes the poor sister with her garments very plain and inexpensive, somewhat faded, but clean. Her hands hard and brown with labor, ungloved, but clasping her well-worn "Saints' Harp," she shyly takes a seat where some one of her own walk in life is sitting. A poor brother comes with clothes almost threadbare, rather old fashioned, much of them brushed away in trying to keep them respectable for meeting; he sighs when he sees and feels the difference between himself and his well and fashionably dressed brother. But he consoles himself somewhat with the thought that "God looketh not on the outward appearance, but on the heart." Yet there is a breach, and it is felt by both; how can it be closed or bridged? The poor man cannot do it, and in many cases the better dressed brother will not; so the breach widens, and who can tell what the end will be?

Now, Mr. Watchman, what are you going to say concerning these things? Why cannot men dress and act as they please under this perfect law of liberty? I will deliver my message to you, and judge ye what I say, for I give you that which is written:—

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass.—Isaiah 40:6, 7.

This is the outward man that must soon perish. However beautiful to the eye it may appear, time with its withering hand will change beauty and the freshness of youth to the wrinkles and feebleness of old age, even as the sun dries up and withers the grass and the flower of the field. Why, O why then, should so much valuable time and money be wasted in the adorning of the body by the saints, when we are requested to present to the Father our bodies as a living sacrifice? How can it be called a sacrifice when we are adorning it for our own gratification and for the admiration of those with whom we come in contact? How can our bodies be

well pleasing to him when we ignore his word?

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves.—1 Peter 3: 3-5.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or *costly* array; but (which becometh women professing godliness) with good works.—1 Tim. 2: 8-10.

And again, thou shalt not be proud in thy heart; let *all* thy garments be *plain*, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.—D. C. 42: 12.

Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—D. C. 119: 3.

But beware of pride, lest thou shouldst enter into temptation.—D. C. 21: 1.

But beware of pride, lest ye become as the Nephites of old.—D. C. 38: 9.

There has been a need of the Lord warning his people continually against this sin, which has brought his church in the past into all manner of abominations, as history declares. Let us once more refer to the New Testament, and we have a warning from "the faithful and true witness."

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.—Rev. 3: 17, 18.

This word was to the saints of Laodicea, in Asia, showing what havoc pride and love of this world's goods had done for them. They had become lukewarm in spiritual things, and were rejected of God. We will now turn to the Book of Mormon, and hear what that faithful servant of God, Jacob, had to say to his brethren, as he delivered to them the word of the Lord.

And now behold, my brethren, this is the

word which I declare unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound most plentifully. And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks, and high heads, because of the costliness of your apparel, and persecute your brethren, because ye suppose that ye are better than they. And now my brethren, do ye suppose that God justifieth you in this thing? Behold I say unto you, Nay. But he condemneth you, and if ye persist in these things, his judgments must speedily come unto you.—Jacob 2: 4, 5.

I have selected but a few from the many admonitions and words of warning given to God's people in the ages past, also given to us in this latter dispensation from the Lord through his servants the prophets, that they might break away from their idols and not be lifted up in pride and vanity, and divorce themselves from the Spirit of God, which always teaches humility and lowliness of heart before God and all men.

There is a need to-day of this word; there is a need of a word of caution, when the pride of the flesh, and vanity, is taking hold of those who could be noble workers in the church, and are hindered through a lack of spiritual light and power. There is a need, a great need of more spiritual power among us; more of that deep humility which is always so acceptable to our heavenly Father, and without which this spiritual power cannot abide with us. When we consider the fact that we cannot get away from our responsibility to God and his law, how foolish of his children to seek to gratify the unlawful desires of the heart and go contrary to his divine will and commands, which must entail loss and hinder our progress in the divine life.

Who will hear the cry, "Behold the Bridegroom cometh"? Who will be ready for his appearing? Who will lift up their heads and rejoice at his approach? Who will be accounted worthy to share in the peaceful reign of Jesus the Christ? The meek of the earth; the pure in heart; the humble and contrite in spirit. "Those who have followed the Lamb whithersoever he goeth; who have taken the

Holy Spirit for their guide, and have not been deceived."

Then we must gather up strength against the day of our trial and test—against the time when everything that can be shaken will be shaken; and that alone will be able to stand which is founded upon the word of God. If we would have our prayer meetings seasons of spiritual power and a time of feasting to the soul, let us come together clothed with the garments of humility; and put pride, vanity, and show far from us. Let us be one, and not go to extremes that destroy the oneness that should characterize the family of God. Wound not the feelings of the poor of God's heritage. You who have been blessed of God with temporal things, do not remove yourselves so far from your poorer sister and brother, by your personal adornment, that they feel uncomfortable by the contrast; but "let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

Let not the storehouse of the Lord suffer through your extravagance and love of finery. If you have robbed God in the past, by putting upon your body as adornment such things as the teachings of God prohibit, do it no more, so that when the time comes for the gathering together of God's people, you may be among those of whom the Psalmist writes: "Gather my saints together unto me; those who have made a covenant with me by sacrifice."

Saints, let us awake to righteousness.

WATCHMAN.

Conference Minutes.

NORTHERN NEBRASKA.

Conference of Northern Nebraska district convened May 28, J. M. Stubbart in the chair, R. Brown secretary. Bishop's agent reported: Balance last report \$109.73, received since \$160.50, paid Bishop \$264.00, on hand \$6.23. Account audited and found correct. Tent committee reported: Collected \$67.50, balance still due \$2.50; J. M. Stubbart, Nelson Brown, F. A. Smith. Account of secretary for district: Record \$2.50, and 50 cents for stationery was accepted. Branches: Omaha 253; 7 baptized, 2 received, net gain 8. Platte Valley 61; gain 3. Union; no change. Blair 28; gain 1. Elders reporting: J. M. Stubbart, F. A. Smith, N. Brown, James Caffall; Priests: H. W. Belleville, S. Wood. Bro. J. M. Stubbart was sus-

tained as Bishop's agent, Bro. Nelson Brown was elected district president, Bro. James Huff as district clerk. Preaching by H. W. Belville, F. A. Smith, Samuel Wood, and J. M. Stubbart. Adjourned to Fremont at call of district president.

KENTUCKY AND TENNESSEE.

Conference was called to order by Bro. J. F. Henson, vice president of district, J. C. Clapp temporary chairman. Permanent organization: J. F. Henson president, J. C. Clapp vice president, Miss Adah Roberts, secretary pro tem. Reports of elders: J. F. Henson baptized 2 in Illinois, J. C. Clapp, C. L. Snow baptized 1, H. W. Griffin, P. B. Seaton, J. H. Adair. Priests: R. Warren, Elias Cook, Bro. Haws. Teachers: Bro. Oliver, Bro. Caldwell, Bro. Ross. Deacon Harris reported. The ministry in this district not under conference appointment to labor in their respective localities as circumstances permit, under the direction of the district president. Branch reports: Eagle Creek 32. Farmington 83. Foundry 50. High Hill 56. Bishop's agent, D. W. Cook: Received \$200.59, paid out \$87.32, on hand \$113.27. Communications were read from missionary in charge of Southeastern mission, also from Bro. Theodore Gerber to Bishop E. L. Kelley concerning a small farm and house on Lookout Mountain, Tennessee. Bro. Gerber offers the house free to any elder who will come and occupy and preach as circumstances permit. Bishop E. L. Kelley referred the matter to missionary in charge of Tennessee. As there was no one present to accept Bro. Gerber's kind offer, the matter was laid over for future consideration. Sunday morning, met for priesthood meeting; J. C. Clapp spoke on the subject of church government, and answered questions in regard to the duties of officers of the church. The spiritual authorities of the church were sustained in righteousness:—M. M. Turpen as missionary in charge of the Southeastern mission, J. F. Henson as president of district, A. J. Myers as secretary, and D. W. Cook as Bishop's agent. A vote of thanks was tendered the saints and friends of Eagle Creek for their kindness in entertaining the visitors. Preaching by J. C. Clapp, C. L. Snow, and J. F. Henson. Adjourned to meet at High Hill, at the call of president of district.

NORTHERN WISCONSIN.

Conference at Valley Junction, Monroe County, Wisconsin, June 4 and 5; A. L. Whiteaker president, A. V. Closson secretary. Branch reports: Evergreen 86; 1 died. Frankfort 81; baptisms 9, by letter 1. Reeds, no report. Ministry reporting: Elders A. V. Closson baptized 6, A. L. Whiteaker baptized 1, E. D. C. Smith; Priests S. E. Livingston, F. Sanford baptized 2, J. B. Wildermuth baptized 1; Teacher J. W. Hooker; Deacon O. A. Warren. No report from Bishop's agent. J. F. Warren of tent committee reported that he had received and paid out \$6.10, which leaves amount due A. V. Closson on tent \$5.70. The committee was continued and requested to raise the

balance before next conference. Resolved that Bro. W. Hutchinson be ordained an elder, and that he be recommended to the Bishop as his agent for this district. It was decided to hold a two-days' meeting at Valley Junction, time and speakers to be appointed by the president; also that we consult with the authorities of the Southern district in regard to holding two-days' meetings at North Freedom, Sauk County, Wisconsin. Preaching by A. V. Closson, J. B. Wildermuth, and F. Hackett. Sacrament meeting in charge of Bro. A. L. Whiteaker. Bro. A. L. Whiteaker was sustained as president and A. V. Closson as clerk for one year. Adjourned to Twin Lakes, Chippewa County, Wisconsin, November 26 and 27.

NAUVOO.

Conference convened at Keb, Iowa, June 4; President F. M. Weld in the chair, R. Warnock secretary. Elders reporting: F. M. Weld, J. S. Snively, J. R. Evans, F. Johnson, R. Warnock, W. T. Lambert, W. E. Williams, and J. McKiernan; Priests G. P. Lambert and F. M. McDonald; all reporting in writing. G. P. Lambert, Bishop's agent, reported: On hand February 12, \$18.90, received \$291.47; paid out \$258.75, on hand June 1, \$51.62. J. L. Wright, district treasurer, reported: On hand last report \$3.56, received since \$8.25, paid out \$3.80, balance on hand June 1, \$8.01. Reports audited and found correct. Branch reports: Keb 53, New London 44, Burlington 108, Rock Creek 68. The Keb branch recommended John Brennan for ordination to the office of an elder. J. R. Lambert stated that J. R. Evans was set apart by the General Conference to the office of high priest and referred to the presiding missionary for ordination. The religious services consisted of preaching on Saturday evening by J. R. Lambert. Prayer meeting Sunday morning in charge of F. M. Weld. J. R. Evans was ordained a high priest and John Brennan an elder at this meeting. Preaching in the forenoon by J. R. Lambert. Dedication of the Keb chapel in the afternoon, in charge of J. R. Lambert; A. H. Smith delivered the sermon, and J. McKiernan the dedicatory prayer. After this meeting four children were baptized by Elder John Brennan. Preaching in the evening by J. McKiernan. Adjourned to Rock Creek, Illinois, the first Saturday and Sunday in October, 1898.

WEST VIRGINIA.

Conference met with Wayne branch, in Wayne County, August 6-8; Bro. G. T. Griffiths chosen to preside, assisted by G. H. Godbey, J. B. Russell secretary. Reports of ministry: G. H. Godbey baptized 12, D. L. Shinn, W. R. Odell, J. W. Trout, J. Carpenter, and J. L. Williams. Visiting saints invited to participate, among them Elder James Moler. Priests: B. Beall, J. M. Moore, and J. Biggs. Bishop's agent, B. Beall: Received since last report \$117.40, paid out \$104.15, due church \$13.25. Branch reports: Clarksburg 21, Cabin Run 27, Mt. Wayne 11, Union Grove 23, Bellegrove 34, Harmony 22, Buffalo City 23, Mt. Zion 14, Wayne 37, Fair-

view no report. Officers of the district were sustained; G. H. Godbey president, B. Beall Bishop's agent, J. B. Russell secretary. Preaching by G. T. Griffiths, D. L. Shinn, and James Moler. A resolution of thanks was tendered Bro. G. T. Griffiths for past labors in the district, and the district request that the editors of the *Herald* and *Ensign* publish the resolution with the conference report. Adjourned to Mt. Zion branch, Goose Creek, the last Saturday and Sunday in August, 1899. Thus closed one of the best conferences ever held in the district. One was baptized during the session by Bro. G. H. Godbey.

RESOLUTION.

Whereas, our late missionary in charge, Bro. Gomer T. Griffiths, is among us for the last time, at least for some years to come; and whereas, the said brother by special acts of kindness, purity of life, faithfulness to duty, firm and self-sacrificing devotion to the cause we love has greatly endeared himself to us; we take this method to express our deep sorrow and regret that he is called away from us to labor elsewhere. Wherefore, resolved, that we, the members of West Virginia district in conference assembled, tender our brother a vote of thanks for his services in aiding us in the great work, and in setting our district in order under the influence of the divine blessing with which he always seemed inspired; that we thank him for the special interest and extraordinary efforts manifested and put forth in our behalf. That we do now in all confidence, commend him to God in prayer and to the saints where he goes, and to all others to whom those presents may come, as a man of God and a faithful servant of our Lord and Savior Jesus Christ.

FREMONT.

Conference with Henderson branch, Farm Creek, June 4 and 5; Bro. D. Hougas was chosen to preside, Bro. H. Kemp and G. H. Hilliard his associates. Reports from following branches received: Henderson, Hamburg, Riverton, Tabor, Glenwood, Thurman, and Shenandoah. Written reports from elders: W. C. Matthews, J. Comstock, H. Kemp baptized 4, G. Kemp, I. M. Smith baptized 1, W. Leeka, G. F. Walling, T. A. Hougas, J. C. Moore, W. W. Gaylord, W. Schick, J. V. Roberts, H. F. Durfey baptized 1, S. Orton, A. Badham baptized 1, D. Hougas. Priests: F. Goode, L. C. Donaldson, C. Fry, F. Becksted, G. F. Dungee, L. D. Fredrickson. Teachers: W. R. Calkins, E. S. Wilcox, G. F. Skank, C. M. Roberts, B. F. Knight. Deacons: E. F. Wilcox, W. F. Gard, S. S. Clark. J. V. Roberts and I. M. Smith were appointed to audit Bishop's agent's report, which was found correct. The tent committee reported they had taken steps to obtain side walls for the tent, and a motion to accept the report and continue the committee prevailed. The following missions were assigned: Plum Creek and vicinity: A. J. Davidson and L. D. Fredrickson. Egypt, Bartlett and vicinity: S. Orton, F. Goode, G. Kemp. Stennett, Excelsior and vicinity: G. Needham and A.

Badham. Glenwood and vicinity; G. W. Walling. Shenandoah and vicinity; J. V. Roberts, J. B. Cline, W. W. Gaylord, and E. Wilcox. Sunnyside church, Ash grove, and Sycamore schoolhouse: H. F. Durfey and M. W. Gaylord. All local elders to labor as circumstances permit. The following officers were elected: D. Hougas president, T. A. and Emma Hougas secretaries. Bro. H. Kemp and his co-laborers were sustained, also Bro. Leeka as Bishop's agent. Preaching by Bro. C. Carlson at 7:30 p. m. Regular Sunday school session at 9:30 a. m. Sunday morning. Preaching at 11 a. m. by Bro. G. H. Hilliard. Social service in charge of D. Hougas and H. Kemp at 2:30 p. m., after which one was baptized. At 8 p. m. the one baptized was confirmed, after which Bro. I. M. Smith occupied the stand. Adjourned to Thurman, October 29.

SOUTHWESTERN TEXAS.

Conference at Pipe Creek schoolhouse, Bandera County, Texas, August 12 and 13; vice president O. D. Johnson in the chair, W. H. Davenport clerk. Elder T. J. Sheppard to assist Bro. Johnson. Priesthood reporting: Elders T. J. Sheppard baptized 6, J. A. Currie, O. D. Johnson, W. H. Davenport; Priests E. B. Bennett, W. G. Willis; Teachers W. L. Clark, C. N. Powell. Branch reports: Medina City 42, Bandera 36, San Antonio 21, Oak Wood no report. Elder J. A. Currie elected president of district, Elder O. D. Johnson vice president, W. H. Davenport secretary and treasurer. Bro. L. L. Wight having resigned as Bishop's agent, Elder O. D. Johnson was recommended to Bishop E. L. Kelley for appointment. Auditing committee on Bishop's agent's books reported that there is due church \$5.65. Preaching by Elder T. J. Sheppard. There will be a ten days' reunion held by this district, to begin Friday, September 23, at Jett crossing of Medina River, Bexar County. Adjourned to November 25, at saints' church, two miles east of Medina City, Bandera County.

Sunday School Associations.

CONVENTION NOTICES.

St. Louis district Sunday school convention will convene at No. 2518 Elliott Avenue, St. Louis, Missouri, September 10 and 11. All are cordially invited to attend.

GRACE ANDERSON, Sec.

Miscellaneous Department.

PASTORAL.

IOWA AND MINNESOTA MISSION.

Elder Heman C. Smith, of Lamoni, Iowa, has returned from the European mission; and in harmony with the appointment given him last April, will now labor with me in this mission, including the temporary care of the Decatur district, unless the First Presidency shall order otherwise. Bro. Smith is in joint charge with myself, needs

no recommendation from me, as his efficiency and worthiness are well known. He may be consulted with reference to missionary work and the work of the Decatur district.

J. R. LAMBERT,

One of the Missionaries in Charge.

CONFERENCE NOTICES.

As the time for holding Pittsburg district conference has not yet been decided upon, the statement made in the notice of Kirtland conference was an error. Our conference will probably be on the 8th and 9th of October. Particulars later on.

C. EDWARD MILLER, Pres.

Those coming to Northeastern Illinois district conference from the south on the C. R. I. and P. will come to Blue Island and take Illinois Central to West Pullman. Those coming on C. and E. I. or Illinois Central (main line) will come to Kensington and take street car or Illinois Central suburban line to West Pullman. Those coming into Chicago will take either Illinois Central suburban or elevated south side and Calumet electric to West Pullman.

FRANCIS EARL.

Conference of Eastern Iowa district will convene at Clinton, Iowa, September 24, in Good Templar's hall, Fifth Avenue, between Second and Third Streets. We desire reports from all branches and from all district officers and committees. A conference resolution asks for a report from each elder, priest, teacher, and deacon in the district, to be in the hands of district secretary on or before first day of conference. To assist all such we permit all reports to be sent in care of D. L. Palsgrove, No. 111 Second Avenue, Clinton, Iowa. Let us all be prompt and sustain the action of conference with regard to reporting, and being servants of the body, let us serve well.

J. W. PETERSON, Pres.

J. R. SUTTON, Sec.

Independence, Missouri, district conference will convene in the saints' church, Independence, Missouri, September 10, at ten a. m. Come all who can. Election of district officers will occur during this conference.

R. MAY, Pres.

W. E. MCKELVEY, Clerk.

NOTICES.

Zion's Religio-Literary Program for September 3, Midway Park Reunion: 2:30 p. m., opening exercises. 2:40, object of our meeting; J. C. Hitchcock, St. Louis, Missouri. 2:50, paper, "Benefits to be derived from organized effort in church affairs as compared with unorganized work;" John D. White, Clinton, Missouri. 3:00, music. 3:10, paper, "To what extent should we consider ourselves our brother's keeper;" Miss Iva Keck, Lebeck, Missouri. 3:20, paper, "What is the best way to improve our young people?" Mrs. Vina Goff, Eldorado Springs, Missouri. 3:30, music, quartet. 3:40, paper, "What the society will do for its members;"

Willis Kearney, Nevada, Missouri. 3:50, paper, "What the society will do for the church;" Mrs. Willis Kearney, Nevada, Missouri. 4:00, music. 4:10, miscellaneous and dismissal. 7:00, opening exercises. 7:10, paper, "The relationship of our young people to the Sunday school, church, and home;" Mrs. D. Miller, Verdella, Missouri. 7:25, organization and the Religio's work; J. C. Hitchcock. Program subject to change as the conditions may warrant.

Will the following named saints, whose names now appear as members of the Brooklyn branch, or any who may be in possession of knowledge of the whereabouts of the same kindly report to me the addresses of same, so as to enable us to properly adjust the record of God's people of the Brooklyn branch.

Wake up, saints! ye whom this concerns, and report to me. Failure to report within thirty days from date will compel us to report all as scattered members: William Taylor, George Smith, William Harris, William Colbery, David Shepherd, Leslie Green, William H. Satterler, Mary A. Mason, Iantha Stillwagon, Herman Wirz, Adolph Wirz, Mark Watkins, Julia Watkins, Eliza Lockwood, A. R. L. Gunn, Mary Ann Warren.

Yours in bonds,

EPHRAIM SQUIRE,

Sec. Brooklyn branch.

Sunday school workers who can come to Chicago are earnestly invited to attend the institute held in behalf of Sunday school work at West Pullman (a suburb of Chicago), Thursday and Friday, September 8 and 9. On arrival report to R. N. Burwell, 11,827 Lowe Avenue, or George H. Henley, 12,020 Parnell Avenue, West Pullman.

ADAM J. KECK.

If there are any saints in Pierce or surrounding counties that would like a visit from me with the view of ministering in word and doctrine, they can so inform me, and I will try and respond to the best of my ability. I expect now to be in this part the coming fall and winter. Address, Orting, Pierce County, Washington.

HENRY C. SMITH.

REUNION NOTICES.

On account of low rates to Trans-Mississippi Exposition at Omaha the Reunion Committee has made no provision for reduced transportation to Woodbine. Parties coming from a distance can purchase round trip tickets to Omake and save more than by any arrangements the committee is able to effect with the Western Passenger Association.

We also wish to call attention to the fact that Mr. Butler will again have charge of the boarding hall on the reunion grounds, and will this year have a sleeping apartment with the boarding hall. Board and lodging furnished at reasonable rates. He will also keep a supply of pastry on sale.

By order of committee,

S. C. DIGGLE, Sec

BORN.

MERCER.—July 25, 1888, at Sedalia, Missouri, to Mr. John W. and Sr. Bridget Rose Mercer, a son, named Ellis Wellington; blessed by Elder Charles Peet. Same place February 10, 1890, a daughter, named Esther Rose; blessed by Elder John G. Smith. August 5, 1892, at St. Louis, Missouri, a daughter, named Charlotte May; blessed at St. Louis, Missouri, by Elder M. H. Bond.

WHITNEY.—At St. Louis, Missouri, September 5, 1888, to Bro. William H. and Sr. Minnie L. Whitney, a son, named Edward Sylvester; blessed by Elder M. H. Bond.

TRUMAN.—At Brooklyn, New York, May 31, 1898, to Bro. Holly and Sr. Lizzie Truman, a daughter, named Adeline Marie; blessed July 31, by Elders M. H. Bond and George Potts.

RANGE.—To Mr. Adam and Sr. Lucy Ann Range, at Eagle Grove, Iowa, December 26, 1897, a daughter; named Vera; blessed May 7, 1898, by Elder Eli Hayer.

LEETUN.—To Bro. Lars O. and Sr. Isabel Leetun, Dayton Township, Wright County, Iowa, March 27, 1898, a daughter; named Tracy Jenet; blessed May 11, by Elder Eli Hayer.

POKETT.—To Bro. Simon and Sr. Lizzie Pokett, Magnolia, Minnesota, June 26, 1896, a son; named Alva Sylvester; blessed July 17, 1898, by Elder Eli Hayer.

KEMP.—To Henry and Ella Kemp, of Thurman, Iowa, May 12, 1898, a daughter; blessed June 19, by Elders Henry Kemp and M. W. Gaylord; named Gladys Irene.

CRACROFT.—To Bro. B. L. and Sr. Emma Cracraft, May 15, 1898, in Poe Township, Ringgold County, Iowa, a daughter, named Gracie Mae. Blessed August 21, in Riley Township, Ringgold County, Iowa, by Elders Charles H. Jones, and C. Scott.

COSTER.—To Bro. and Sr. D. E. and R. E. Coster, of Bartlett, Iowa, July 16, 1897, a son; blessed June 26, 1898, by Elders Henry Kemp and Samuel Orton; named Clarence Hugenton.

MARRIED.

BLETT—WHEELER.—At Lansing, Michigan, July 30, 1898, by Elder H. Rathbun, Jr., Sr. Bertha, daughter of Bro. O. J. Wheeler, of Belding, Michigan, to Mr. Ernest Blett, of Belding. The wedding ceremony was a quiet affair, only the immediate relatives of the contracting parties being present. Mr. Blett yielded obedience to the gospel on Monday, August 1, and the twice happy couple left for Belding, their future home, amid the best wishes of their Lansing friends.

DIED.

MYERS.—At his home, near Savanna, Illinois, July 31, 1898, Hartson Myers. He was born February 3, 1833. A good moral man, and a soldier in the civil war. Funeral at Chestnut Park schoolhouse; sermon by Elder J. R. Sutton. The G. A. R. Post, of Savanna, had charge of the services, and rendered their usual rituals at the grave.

HENDERSON.—William Henderson died August 18, 1898, at the home of one of his sons, Denison, Iowa; interment at Moorhead, Iowa, services conducted by J. F. Mintun, assisted by Hubert Case. He was born July

22, 1818; baptized about thirty years ago, but because of personal disaffection was severed from the church, yet always retained his faith in the principles of the gospel. He never denied the faith, but some days before his death desired to be baptized, and requested prayer. He leaves an aged wife, two sons, several grandchildren, and eight great-grandchildren.

GREEN.—At St. Louis, Missouri, May 2, 1898, Sr. Eliza Green. Was born at Bridport, Dorsetshire, England, about the year 1848; was baptized in England by Heber C. Kimball; rebaptized into the Reorganized Church June 6, 1894, in St. Louis, by Elder Charles Jones. Funeral service conducted by Elder M. H. Bond.

PONTIOUS.—At St. Louis, Missouri, May 17, 1898, Jessie E. Pontious. Born at Elkhart, Indiana, October 2, 1863. Funeral service conducted by Elder M. H. Bond.

DUBIEZ.—At Amsterdam, Holland, Sr. Antje, wife of Bro. Joseph Dubiez. Faithful, meek, modest, affectionate, devoted to her husband, a veritable handmaid of the Lord has passed into rest. Baptized at Nebraska City, Nebraska, January 22, 1865, by Bro. J. Vanderwoude, and confirmed by Elder Jas. Thomson. She won and retained the love of the saints in that city, whose sympathies with her husband in his great loss are deep. Her memorial sermon was preached in Nebraska City, by Elder Mark H. Forscutt, who esteemed her for her excellencies of spirit and life work.

PITCHER.—Bro. Loren Edwin Pitcher was born in Michigan, April 10, 1852, died in San Bernardino, California, July 4, 1898. He leaves a wife, one daughter, and four sons to mourn. He was baptized in 1897 by Bro. R. J. Parker, and was a devoted member until death. Funeral sermon by D. L. Harris.

AHLQUIST.—Bro. Carl G. Ahlquist was born in Sweden, November 19, 1822, died June 29, 1898, at his home in Omaha, Nebraska. Joined the old church in Sweden and the Reorganization in 1874 in Omaha, and remained a faithful member ever since; was ordained a priest December 26, 1875. His physical powers were waning for some time, and he often expressed himself as ready and willing to go. His spirit peacefully took its flight to the abode of the righteous. He leaves five boys and two girls to mourn. Funeral sermon by F. A. Smith. He was escorted to the cemetery by the tailors' union, of which he was a member.

HEVENER.—Robert Hevener was born in Booneville, New York, October 13, 1835. Was united in marriage with Melvina Rogers, 1859, near Sandwich, Illinois. Was a resident of Ford County, Illinois, thirty years, and was universally known as a kind father, a good husband, an honest citizen, and good neighbor. He served his country as a soldier for three years in the rebellion of 1861. He died peacefully at his home in the township of Pella, Ford County, Illinois, August 14, 1898, aged 62 years, 10 months, and 1 day. He leaves, a wife, one son, and numerous relatives to mourn. Funeral services at his home, by Elder F. M. Cooper, by request of deceased.

NEWBERRY.—At his home, near Argyle, Iowa, August 1, 1898, Abraham B. Newberry, in his eightieth year. Of him the history of Lee County says in part: "A fine representative of the pioneer element of the Hawkeye State, who came here at an early day and assisted in opening the way for a grand civilization. He has seen great changes in his time and his experience would fill a volume. He has contributed largely to the growth and development of this section of country, and is regarded with that peculiar veneration and respect which is accorded the little band of pioneers who are now fast passing away. Mr. Newberry settled in Des Moines Township in 1838, where he has since resided. He was a native of Warwick, New York." On New Year's Day, 1842, he was married to Miss Eliza Duty, a native of Newbury, Vermont, who survives him. Of this union three children were born. After the troublous times that came at the death of Joseph Smith, and the false teaching that followed, he stood aloof from all organizations, but always had a home for the elders of the Reorganization, and many times helped them on their way with money or by team. Funeral services at Argyle union chapel, Elder James McKiernan delivering the sermon. Interment at Meek cemetery near Vincennes, Iowa.

BENTLEY.—Nancy M. Bentley, born in Suffolk, Long Island, February 26, 1810, baptized October 18, 1874; passed peacefully away August 17, 1898, aged 88 years, 5 months, 11 days. Some years previous to her baptism she saw Bro. W. W. Blair in a vision, she being in a boat on a large body of water, when waves tossed and winds blew; he said be prayerful and faithful. Afterward seeing Bro. Blair she knew him at once, never before having met him. For sixteen years she stood alone in the work, none of her family belonging; but amidst all her afflictions she trusted in the Lord and was comforted by reading the church publications. "A mother in Israel is gathered home." Funeral services from saints' chapel, Magnolia, Iowa, sermon by Alma M. Fy-rando.

STREETER.—Elmira Lockling Streeter was born in Lyndon, Vermont, April 11, 1812; Married Morton Streeter April 23, 1847; united with the church in 1835; started for Utah in 1849, came to Council Bluffs in April, 1850, became convinced that Brigham Young had departed from the faith, she settled in Harrison County, Iowa; united with the Reorganization in 1861. Died suddenly July 12, 1898. Services at home of P. R. Shupe, near Magnolia, Iowa, sermon by Alma M. Fy-rando.

VEDDEN.—At Waddington, California, Ina Estella Vedden. Deceased was born January 9, 1883, at Rushford, Wisconsin; united with the church October 3, 1897; baptized by Elder S. B. Robinson. She died in hope of a glorious resurrection. A mother and one sister mourn.

POWEL.—At Galena, Kansas, August 3, 1898, Ethel Maria, aged 15 days, daughter of Bro. and Sr. J. C. Powel. Funeral services at the saints' chapel by Elder T. S. Hayton.

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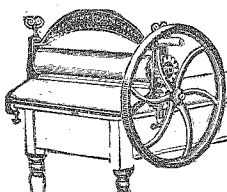


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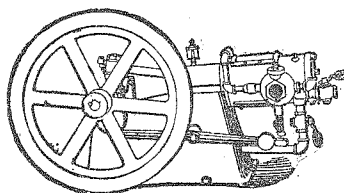
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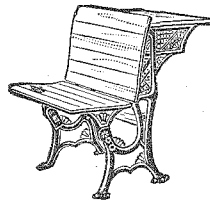
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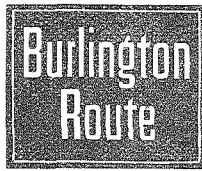
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, September 7, 1898.

No. 36.

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Sweden and Norway....	40,440	255,440
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Denmark.....	27,720	117,136
Switzerland.....	142,175	493,175
Bulgaria.....	32,642	226,342
Servia.....	65,452	271,170
Roumania.....	40,437	250,537

St. Petersburg, Aug. 28.—By order of Emperor Nicholas, Count Muravieff, the Foreign Minister, on the 24th inst., handed to the foreign diplomats at St. Petersburg a note declaring that the maintenance of peace and the reduction of the excessive armaments now crushing all the nations is the ideal for which all governments ought to strive.

The Czar considers the present moment favorable for the inauguration of a movement looking toward this end, and invites the powers to take part in an international conference as a means of thus insuring real and lasting peace and terminating the progressive increase of armament.

TEXT OF THE OFFICIAL NOTE.

The text of the note follows:—

“The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed. The humanitarian and magnanimous ideas of his Majesty the Emperor, my august master, have been won over to this view in the conviction that this lofty aim is in conformity with the most essential interests and legitimate views of all the powers; and the imperial government thinks the present moment would be favorable to seeking the means.

“International discussion is the most effectual means of insuring all peoples benefit—a real durable peace; above all, putting an end to the progressive development of the present armaments.

“In the course of the last twenty years the longing for general appeasement has grown especially pronounced in the consciences of civilized nations; and the preservation of peace has been put forward as an object of international policy. It is in its name that great states have concluded among themselves powerful alliances.

“It is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces and still continue to increase them, without shrinking from any sacrifice.

“Nevertheless all these efforts have not yet been able to bring about the beneficent result desired—pacification.

PROSPERITY IS RETARDED.

“The financial charges following the upward march strike at the root of public prosperity. The intellectual and physical strength of the nations, labor and capital, are mostly diverted from their natural application and are unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction, which, though to-day regarded as the last work of science, are destined to-morrow to lose all their value in consequence of some fresh discovery in the

same field. National culture, economic progress, and the production of wealth are either paralyzed or checked in development. Moreover, in proportion as the armaments of each power increase, they less and less fulfill the object the governments have set before themselves.

“The economic crisis, due in great part to the system of armaments' outrance, and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing.

WOULD LEAD TO WAR.

“It appears evident that if this state of things were to be prolonged it would inevitably lead to the cataclysm it is declared to avert, and the horrors whereof make every thinking being shudder in advance.

“To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world—such is the supreme duty to-day imposed upon all states.

“Filled with this idea, his Majesty has been pleased to command me to propose to all the governments whose representatives are accredited to the imperial court, the assembling of a conference which shall occupy itself with this grave problem.

“This conference will be, by the help of God, the happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all states sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would at the same time cement their agreement by a corporate consecration of the principles of equity and right, whereon rest the security of states and the welfare of peoples.”—*Chicago Tribune*.

COST OF EUROPE'S ARMAMENT FOR ONE YEAR.

GREAT BRITAIN.

Army (budget estimate 1898).....\$102,849,371
 Navy (budget estimate 1898)..... 111,113,099

RUSSIA.	
Army (expenditure 1898).....	\$222,448,670
Navy (expenditure 1898).....	51,628,500
FRANCE.	
Army and navy (appropriation 1898).....	\$119,614,765
GERMANY.	
Army (budget appropriation 1898)	\$115,765,342
Navy (budget appropriation 1898)	14,024,221
ITALY.	
Army (appropriation 1898).....	\$44,949,874
Navy (appropriation 1898).....	19,323,183
AUSTRO-HUNGARY.	
Army (appropriation 1898).....	\$50,463,072
Navy (appropriation 1898).....	5,249,454

COST OF WARS IN MODERN TIMES.	
Civil war (U. S.).....	\$6,190,000,000
Franco-Prussian war.....	3,000,000,000
Russo-Turkish war (1877).....	1,800,000,000
Austro-Prussian (1866).....	1,000,000,000
Graeco-Turkish (1897).....	280,000,000
Mexican war (1847-'48).....	200,000,000
War of 1812.....	240,000,000
Revolutionary war (1776-'83)....	350,000,000

INTERESTING WAR STATISTICS.	
In times of Peace the armies of the world now cost each day..\$	8,000,000
The burning of Moscow cost Russia.....	120,000,000
In less than 300 years Great Britain has spent in war.....	6,795,000,000
It is estimated since the birth of Christ the number of men killed in war is about.....	4,000,000,000
Battles in the world's history worthy of record number.....	1,521

THE CZAR'S PROPOSITION.

WITH the single exception of the questions involved in the Spanish-American war no subject has excited so keen and widespread an interest in political and governmental circles throughout Europe as the proposition of the Russian Czar, suggesting a general reduction of the military and naval armaments of the leading powers. Coming as a distinct surprise to most of them, both in the time and the manner of its suggestion, as well as the source from which it emanated, public sentiment has been a little slow in taking form on the subject or in finding a medium for its expression.

While there has been an almost unanimous disposition to credit the Czar with candor and sincerity in making the proposition, there is a wide diversity of opinion, not to say absolute suspicion, in estimating the motives of his official advisors. With few exceptions the tone of comment among English newspapers and politicians has been of a friendly character, while that of Germany has been less so, when not openly skeptical.

Evidently the Kaiser is disposed to await some more positive evidence of the full significance of the proposition and the manner in which it is likely to be received by other governments before giving it his unqualified indorsement, in spite of the report that he had contemplated putting forth something of the same sort during his proposed visit to the Holy Land. The expressions of approval from Austria are less equivocal, while those from government circles in Italy are friendly, as might be expected under a government which has felt the cost of maintaining a strong military and naval force for years past a heavy burden.

The most emphatic note of dissent so far heard comes from France. This is the more surprising in view of the intimate relations, amounting to a virtual alliance, known to exist between the French and Russian governments. The tone of comment indicates that the memory of the Franco-Prussian war of 1870 and the loss of the provinces of Alsace and Lorraine continue to rankle in the French mind, and that there can be no voluntary engagement to keep the peace until that wrong—as the French people regard it—has been avenged. While French officials comment upon the Czar's proposition in a guarded manner, the criticism in unofficial circles is more emphatic, going even to the extent of denouncing it as the "first flagrant betrayal" of the alliance.

The large majority of those identified with European governments, either officially or otherwise, who are making large profits or even comfortable livings out of large standing armies and the building of great fleets of expensive warships may naturally be expected to disapprove of the Czar's proposition for reduced armaments in time of peace. France is willing to stand taxation to the point of absolute exhaustion in the hope finally of being able to recover the two provinces of Alsace and Lorraine, which it took from Germany when torn and weakened by internal wars, and which France lost again in 1870. The demand now is for "revanche" and "rectification of the natural frontier."

The motives of all parties to the discussion are conspicuous and easily accounted for, originating in self-interest. The question of paramount importance is the object of the Czar.

Is it actually what he states it to be in his circular—or, as so widely suspected, something more with the most important consequences concealed?

Suppose, for instance, the great Trans-Siberian railway were completed and in operation to Port Arthur, as authorized by concessions already obtained from China, with branches penetrating into the heart of the Chinese Empire, placing the Kingdom of Corea in the Czar's grasp and giving him control of it, with the power to pour hundreds of thousand of Russian troops on the coast of Northeastern China, would the Czar now be so zealous a champion of disarmament? With the prospect that, under the concessions he has already secured, he may be able to accomplish this a few years hence, is it to be wondered at that he should be willing to secure a few years of peace?

With some 1,600 miles of the Trans-Siberian railroad still unfinished, and progressing at the rate of 400 miles a year, it will require at least four years more for its completion. In the meantime it is reported that urgent measures are being taken to induce aided (or subsidized) colonists to locate along the eastern end of the road. When the results towards which all these efforts seem to be directed—the ability promptly to transport a large military force to the far East and there find supplies ready for its support—are achieved it can scarcely be suspected that the Czar would hesitate to engage with Johnny Bull for supremacy in a field which both are evidently anxious to occupy. The Czar is not prepared for such a struggle now, but with a railroad finished across two continents, entirely within Russian territory, he will be in a position to play his part in the partition of China and close the "open door" to its vast trade by annexation, later on striking at British India and incidentally taking in Turkey and the Constantinople door to the Mediterranean.

With a population of 130,000,000—two and a half times greater than that of Germany and three times greater than France, Austria, or Great Britain—Russia stands in a most favorable position for setting an example to its rivals by disarming. Even if it should fail to do so—assuming that the Czar means what he says—the United States can afford to second his proposition and wish him success in carrying it into execution. We have nothing to lose by the disarmament of Europeans, and are not likely to be called upon to sacrifice any strength, either military or naval, by such a step, taking into account our population and extent of territory. It will do no harm to have a talk around the green table, but may do much good and possibly reveal what the European powers are driving at.—*Chicago Tribune.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH ——— EDITOR.
R. S. SALYARDS ——— ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, SEPT. 7, 1898.

THE LAW AND THE TESTIMONY.

WHEN Isaiah wrote the precept so often quoted by the elders, we doubt if he ever imagined to what queer uses and odd ends the passage would be put:—

To the law and the testimony: if they speak not according to this word there is no light in them.

The Psalmist is authority for the idea that the "law of the Lord is perfect; the testimony of the Lord is sure, making wise the simple."

It is evident that the law of the Lord referred to is the statutes of the Lord's enactment. The gospel is rightly called the "law of the Lord." Law is a rule of conduct prescribed by legal authority. Municipal law is a rule of civil conduct prescribed by the highest authority in the land. The law of the Lord is a rule, or the rules of moral conduct, prescribed by the highest spiritual authority known to man. And it is legitimate to conclude that in giving law to govern moral conduct to man toward his fellows, he also gave a law by which man might shape his moral conduct toward God; and wherever the one prevails the other ought to be acknowledged and followed.

Let us try an instance to see whether we can reach a just conclusion.

Isaiah, writing for the benefit of the people who were not only in danger of being misled but were putting themselves in the way of it, by seeking to the dead, or to departed spirits for light, gave them warning that it was better for them to seek unto God, and not "unto familiar spirits, and unto wizards that peep and mutter." And it was in reference to this class of would-be prophets that he wrote the precept, "To the law and the testimony;" if they, these informing spirits, did not speak in accordance to the

law, and the testimony of prophets and of the history of God's dealings with his people, it would be because the communicating spirits were darkened in understanding and counsel, and therefore, ignorant and incapable of giving correct information. (Isa. 8: 16-20.)

Paul in writing to the Corinthians left this on record:—

God hath set some in the church, first apostles, secondarily prophets."

Some quote this as the law. But is it?

Both John and Jesus preceded the apostles. There was quite a following raised up by the preaching of John and Jesus before the Twelve were chosen, Jesus going to John, the forerunner sent of God, to be baptized before entering upon his mission. He began preaching A. D. 27, Matthew 4:17. He called Simon and Andrew, James and John somewhere between 27 and 31 A. D., Matthew in 31, and the calling of the apostles was not until 31 A. D., as recorded by Matthew, 10th chapter, where the names are given.

Mark gives the coming of John in the ending of 26, the baptism of Jesus in 27, the putting of John in prison in 30, and the preaching of Jesus in Galilee in the same year. Mark also gives the ordaining of the Twelve in 31. Mark 3: 14.

Luke gives the coming of John in 26, the baptism of Jesus in 27. Luke gives also the calling of the Twelve apostles thus:—

And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 13.

This he places in 31.

These are the testimonies of Matthew, Mark, and Luke.

In 1827 Joseph Smith began preaching; soon after others joined with him. In 1830 there were some thirty or more disciples, but the Twelve was not yet chosen, though Joseph Smith and Oliver Cowdery were called apostles, but were ordained to be the first and second elders of the church.

Preaching had been going on since the coming of John, disciples had

been made, and the church established by command.

The work continued until in 1835, when on February 14 the Twelve were chosen, by command and appointment, three of those chosen being ordained that day. On the 15th six others were ordained, and on the 21st, seven days after, one, making ten. Two of the number chosen on February 14 were absent from Kirtland, but returned, one on April 25, the other the 26th, when they were ordained, making the Twelve.

It will be observed that the church had been in existence from April 6, 1830, to February 14, 1835, before the apostles were chosen, and the last of those chosen was not ordained until April 26, 1835.

A strong parallel exists between this testimony and the calling of the apostles by Jesus. Four were called somewhere during the time between 27 and the Twelve were not chosen and ordained until 31.

In 1851, seven years after the death of Joseph and Hyrum Smith, and after the dispersion from Nauvoo a work of revival was begun among some of the many legal members of the church who rightly argued that the defection of few or many by the introduction of false theories or false practices could not affect their right to membership, and individual authority. This work continued, preaching was begun, converts made, church extension and organization were carried on, until by the recognition of the Lord and his command, a corps of seven apostles was chosen from among the disciples. One holding the highest priesthood office in the old church was from time to time chosen to preside; until by reason of necessity a presiding officer as contemplated in the law was chosen from among the disciples holding the priesthood.

From that on the principle has been observed.

The government of the church prior to the calling and ordaining the Twelve, was held and administered

by Jesus and those laboring with him in person. It is conceded that after the choosing of the Twelve, either Peter or James was the acting presiding officer, James being the Lord's brother.

In tracing the starting or initial points of history concerning the church, there is a striking similarity between the three efforts, at the three periods referred to.

1. The church under the apostles was preceded by the forerunner, prophet, and baptizer John, the Baptist, then the Master, then ministers and disciples from whom the apostles were chosen.

2. The Master appeared in vision, a forerunner, a prophet and a baptizer was sent out, ministers were chosen, disciples were baptized, a church established, then from the disciples the apostles were chosen and took the burden of missionary labor upon them, or rather carried on a work prescribed to them by the Lord who set them in the church.

3. After a grievous falling away, the introduction of unwise procedure and evil and false doctrine, the scattering from the fold; the visions again are given, the Master's voice is heard, a gathering together of the disciples is had and by divine direction apostles are chosen and "set in the church." Prophecies and prophets, revelations, visions, dreams preceded in the work of each movement in its turn and in its time.

GRACELAND COLLEGE OPENING.

GRACELAND COLLEGE will open with its fall term on Wednesday, September 14. A good attendance is hoped for that those who have labored in the interests of our educational work may receive substantial encouragement and the institution be aided in its prescribed work. President Dewsnup and others are busily engaged preparing for the new year's general work with a view to advancing the entire interests of the school and the students who attend.

The number of inquiries received and parties heard from justifies the expectation that the list of new students will be materially increased in addition to the expected attendance of former students who have not completed their courses of study.

It is hoped that every friend of the institution will give it the aid of a helping hand that its progress may be sure and steady and its work a success.

It is the intention of the management to do all that lies in their power to make the college one of the best in the West. This can be done by substantial encouragement from those in position to forward the interests of the college work.

Lamoni offers excellent advantages to students who desire to be free from passing detrimental attractions that cause loss of time and opportunity to many students not so favorably located. The moral influences surrounding the student are such as to materially aid by contributing to proper mental, moral, and social development, each of which is a factor essential to success in all departments of life.

Terms of tuition and board are reasonable. For particulars, catalogues, including courses of study, etc., apply to the President or Secretary of Graceland College, addressing either at Lamoni, Iowa.

Catalogues mailed free on application.

CANADA ITEMS; CHURCH REVIVALS; ETC.

BRO. JOHN SMITH, of New Bedford, Massachusetts, sends us the following clippings from the *New Bedford Mercury* of August 20:—

Considerable alarm has been recently excited in certain parts of the province of Ontario, according to a *New York Sun* report, by the spread of Mormonism. The Latter Day Saints have for some time carried on a very active propaganda in Western Ontario, and gained many converts. Special attention has been drawn to their success, owing to their having held open-air baptismal services, at which, regardless of the season, converts have been immersed in the lake. This is the only province in which any sustained Mormon missionary effort has been made, or in which there are any organized churches. The head of the church in Canada is Elder R. C. Evans of London, Ontario, who is one of the twelve apostles constituting the governing body of the sect. There are about one hundred congregations in the province, with a total membership of 2,500. Fifteen missionaries are at work in Ontario. There is no paid ministry, the religious exercises being conducted, as among Quakers, by men who earn their living on week days in ordinary worldly callings.

Speaking of religious revivals in New York the Rev. Dr. J. Balcolm Shaw of that city

says in the *Church Economist*: "For three successive winters these special efforts have been tried, and though strong, good men were behind them, they scarcely made an impression upon the religious life of the metropolis. Even Mr. Moody's visits are forgotten in less than a week. According to the returns of his recent manager, it cost about \$7,000 to gather 33 people into our churches—over \$200 apiece. More was spent in that week's campaign than the average church of this city spends in a year, and yet it hardly made a passing impression."

From the foregoing it appears plain that prevailing theology with popular revivalists are unable to make much impression upon the masses. Our brethren have complained of a growing indifference toward religious matters upon the part of the people, but have succeeded in making a far different showing from the report made by the *Church Economist*. Possibly the *Economist* and others may be obliged to confess that there is something in the restored gospel taught by the Reorganized Church of Latter Day Saints that has power to reach many of the people. It is certain that the demand for ministers to preach "the" word is greater than we as a church have been able to supply. Our ministry have not had the dollars nor the church buildings and accessories that have been placed at the disposal of Mr. Moody and his coworkers, but their work has been successful nevertheless. It will be well when the masses of the people get down to a close study of the causes and effects of present religious conditions in the world. Are we not trying to help them see the situation, and shall we not continue so to do? As for the professional "church economists" and "ecclesiastical statesmen" — when their creeds are found wanting they wipe their glasses anew and start out on some new theological tangent, which they follow they know not whither. We have been afraid, for some years past, that many of our religious societies and doctors of divinity so-called are religiously bewildered. It is just possible that some, like the mistaken Jews, are teaching for doctrines and carrying out as policies "the doctrines" and learned spiritual ignorance "of men." Do they not represent the spirit of Babylon which "shall fall?" The facts seem to justify the conclusion. But if we tell them so will they hear us? No doubt

"the honest in heart" will both hear and understand, if we tell them so in wisdom and with a right spirit. Let us not attack them in harshness of spirit, but approach them in kindness and in love. We cannot drive men and women; we may and ought to exhort and teach all to come to Christ, in spirit and in truth.

AN ENEMY TO "OSSIFICATION."

ADOLPH SUTRO, the California millionaire and philanthropist, died suddenly at San Francisco, August 8. Mr. Sutro was known generally in his home community as "the people's friend," and because possessing characteristics which entitled him to that designation, we mention him. A passage from the press account of his life is worthy of repetition, and we insert it here, in favor of the ideas it emphasizes of interest in the welfare of the masses of the people; also because worthy of imitation, and imitated by far too few:—

That which made Mr. Sutro an unusual man was the combination of qualities rarely found in the same person. He had the money-making capacity in a high degree. But the exercise of that capacity did not produce in him that ossification to which rich men's hearts are so liable. He retained a warm, human interest in his fellow man, whether that man were millionaire or pauper. He has been called the "Czar of the Scavengers" by those who considered his outspoken championship of demagogy, but there was surely much of the old Roman about the man.

We know nothing of the political faith of Mr. Sutro, nor do we care to judge any man by his mere political faith. He seems to have been an independent genius and a firm friend to the common people—the poor among men, who need sympathy and encouragement and substantial help. There is too much cold, heartless ossification (a hardening process) in the world. We need more warm-heartedness and fellow feeling. It helps wonderfully in uplifting humanity. Coldness is chilling and death-producing; warmth is normal to life and is life-promoting.

AN EGYPTOLOGIST DEAD.

GEORGE M. EBERS, the celebrated German Egyptologist and scientist, died recently at Munich, Bavaria. His works on Egyptian art and life have done much to bring the ancient

life of the Pharaohs and their people into modern view. Of some features of that department of his work a late press item thus speaks. We quote from the *Chicago Tribune* of August 9:—

Ebers made several visits to Egypt after first making the rounds of the museums of Europe. During one of his visits he discovered the papyrus E, afterward known as the papyrus Ebers, which he published in 1875 in two large volumes. This famous hieratic papyrus and its translation at once raised Ebers to a high place in the world of learning. Although it contained mostly medical information of a remote age it was also unusually important on account of the insight which it gave into the language and culture of the ancient Egyptians. Ebers also discovered the important inscription of the "Amem em Neb."

His signal achievement in translating the hieratic papyrus may be better understood by quoting a short passage in his autobiography: "At this time I had no dictionary and no grammar for the hieroglyphic language save Champollion. No Stern had treated Coptic in a really scientific manner. For the hieratic there was no aid save my own industry and the lists I had myself compiled from the scanty lists then at the disposal of the student. Lepsius had never devoted much time to them. Brugsch's demotic grammar had appeared but its use was rendered difficult by the lack of conformity between the type and actual signs."

BELIEVERS IN GOD.

THE following concerning Bismarck's religious faith is worthy of passing note. Gladstone and Bismarck, two great factors in modern political history, were celebrated for belief in the overruling providences of the Supreme Ruler, Bismarck of Jewish origin and Gladstone doubtless of Anglo-Saxon—Ephraimitish origin:—

When he was in the heyday of his fame, in 1887, he talked much to Sir W. B. Richmond about religion and prayer. "I remember," he said, "at fourteen thinking prayer needless, for it struck me then that God knew better than I. I think much the same now, except that the usefulness of prayer is in that it implies submission to a stronger power. I am conscious of that power, which is neither arbitrary nor capricious. Of a future life I do not doubt. The present is too sad and incomplete to answer to our highest selves. It is evidently a struggle, then only in vain if it is to end here; ultimate perfection I believe in.

Nor was he in the least disposed to shrink from professing his faith before men. When Mr. Gladstone died, Lord Salisbury described him in his eulogium in the House of Lords as a "most eminent Christian." Followers of the meek and lowly Nazarene would possibly be slow to recognize the man of blood and iron as a disciple of the Christ who was

crucified. But Bismarck himself had no misgivings as to his place among the believers. Nor was his a deathbed repentance. He did not postpone his avowal of faith in the unseen until things seen were becoming dimly visible through the mists of death. In the supreme moment of his career, on the eve of the war which gave Prussia the leadership of Germany, in the midst of the war that made Germany the master of Europe, he avowed with proud humility that to him all that was vital in this life sprang from his faith in the life to come.—From "The Greatness of Bismarck," by W. T. Stead, in the *American Monthly Review of Reviews* for September.

PROTESTANT BELLS CREATE EXCITEMENT.

TURKS and Hebrews, as well as Christians, have been much excited by the sound of the three bells of the new Protestant church in Jerusalem. For several centuries the use of bells by the Christians in Palestine, or elsewhere within the Ottoman Empire, had been prohibited by the Great Turk, who has conceded it now, however, to his friend and ally, the evangelical German Kaiser. In the "Theatre de la Turquie," published in 1688, it is said: "The Turks hate bells, as a symbol of Christianity, and do not permit even the Christians to use them. Only in a few remote mountain convents, or in lonely islands, where there are no resident Mohammedans, is the use of a bell tolerated."—*Ex.*

It would appear that the fundamental rule of the Prussian Order of the Black Eagle, which binds its knights in the most absolute manner to "uphold the maintenance of the true Christian religion, more particularly as far as the infidels are concerned," has been modified. It is otherwise impossible to understand the action of Emperor William in conferring this, his chief order, upon the Sultan of Turkey and more recently upon the Emperor of China, both of which potentates are regarded by the State Lutheran Church of Prussia as infidels.—*Ex.*

THE SECOND ZIONIST CONGRESS.

WE obtained, just before going to press, the *Chicago Tribune's* special report from the Second Zionist Congress, now being held at Basle, Switzerland, and which we take pleasure in presenting to the readers of the HERALD. Every true son and daughter of Israel will rejoice in what it brings to light; and many hitherto skeptical will doubtless catch the inspiration of the movement and press forward to give it zealous support. The friends of the movement, especially the sons and daughters of Zion represented in the great latter-day work, and who share in the destinies of Israel, have hardly looked for such rapid and wonderful developments in its favor

as the report brings. In this connection there comes an Associated Press cablegram which states, under date of London, September 2, that England and Germany have entered into an agreement under which "it is said that as a *quid pro quo* [an equivalent] for Germany's support in Egypt, Great Britain will recognize Germany's claims to utilize Syria as an outlet for her surplus population." When it is remembered that much anti-Jewish prejudice—Anti-Semitism—prevails in Germany, and which has at times appeared in severe repressive acts and measures against the German Jews, the statement appears in its full significance. Another London cablegram of the 2d, to the *New York Journal* and *Chicago Tribune*, states concerning the Anglo-German treaty: "It provides that England will allow the emperor free swing in Asia Minor to carry out all his colonization schemes, which he expects to force on the Sultan of Turkey during his forthcoming visit to Constantinople and Jerusalem."

What there may be of truth in these press dispatches we may not know, but it is apparent that the Almighty is surely moving among the nations for the gathering of his covenant people; and the "fullness" or culmination of Gentile development and supremacy, known as Gentile "times" seems very close at hand, if not already come in. Great events are upon us and upon the world, and we may well ask ourselves if we are prepared as a church, individually and collectively, to do our part in meeting the issue now so rapidly being forced to the front. We hope to give the *Herald* readers fuller reports of the Zionist congress in later issues.

JEWES LOOKING TOWARD ZION.

HOPE OF BEING ONCE MORE A NATION
FOSTERED BY THE GOOD WILL
OF KAISER AND SULTAN.
CONGRESS HELD AT BASLE.

[Special cable by Rabbi Stephen S. Wise to the *New York Journal* and the *Chicago Tribune*.]

BASLE, September 3.—The one supreme fact developed by the second Zionist congress this week is that the just powers of Europe have begun to show a friendly interest in this great movement to reestablish the Jewish people as an actual nation in Palestine, from whence they were led as captives by Titus seventy years after the beginning of the Christian era.

It is a fact that the German Emperor is unofficially represented in the congress by a trusted representative, charged with the duty of reporting to him minutely the plans and purposes of the whole undertaking. The Emperor has also allowed it to be known to the members of the congress that when he reaches the Holy Land he proposes to spend one night in the Jewish colony at Jaffa, the seaport of Jerusalem, founded through the munificence of Baron Edmund Rothschild.

But the one man in the whole world who has it in his power to reestablish Judea on her ancient soil with the coöperation of the great powers is the Sultan of Turkey. There is something thrillingly suggestive in the fact that in a reply to a message of congratulation sent by Dr. Theodore Herzl, President of the congress, to the Yildiz Kiosk, the commander of the faithful sent a telegram of hearty thanks and a most cordial message of good will.

These two facts alone stand out clearly as signs of the unmistakable progress of Israel back to the scene of her ancient spiritual splendor. That this work is not the fruit of idle dreaming is shown by the practical manner in which this second congress has promptly authorized the establishment of a bank with a preliminary capitalization of \$10,000,000, and that of this sum \$1,000,000 has already been subscribed without any definite plan being made known to the subscribers.

LOOK FROM EARTH'S ENDS TO ZION.

Ninety-five per cent. of the \$1,000,000 was taken in individual subscriptions of \$5, showing a total of not far from 100,000 subscribers. They are principally poor Jews, who are looking forward from the ends of the earth to Zionism and Zion.

In addition to this the congress demonstrated that the enrolled number of Zionists has increased seven fold within a year; that the number of delegates has been doubled and that the Christian friends of the Zionists have multiplied in the same proportion. The congress itself was an extraordinary and powerfully representative body. The great area of faces, curiously enough, would not suggest Judea to a man not familiar with the Jewish physiognomy of western Europe. The general type was neither Semitic nor Oriental, but rather Græco-Slavonic, owing to the preponderance of the Russian delegates, representing a population of 5,000,000 dwellers in the unhappy provinces of Jewish Poland in Russia.

Over the building flew for the first time what is to be the actual flag of restored Israel, the Biblical six-pointed shield of David in blue on a ground of white. This is the actual standard of the rejuvenated nation. By a singularly welcome and poetic coincidence the American flag flying over the American Consulate a few feet away almost touched the folds of the flag of Israel, whose people it has sheltered and encouraged for so many years.

EMINENT MEN PRESENT.

In the rows of delegates on the platform were to be seen some of the most conspicuous men of the race of this generation,

There were Dr. Nordau, the sociologist; Dr. Herzl, statesman and editor of the *Vienna Neue Freie Presse*; Dr. Dembo, the famous Russian scientist; Aaron Marcus, known to the Galicians as the Jewish Tolstoi; Professor Mandelstamm, the eminent physician from Kiev; Dr. Gaster, Chief Rabbi of the Portuguese Jews of England; Bernard Lazare, the indomitable defender of Dreyfus in Paris; Rabbi Rulf, formerly of the Prussian Town of Memel, through whose hospitable doors long processions of Jewish exiles from Russia have gone to every part of the earth; Brainin of Berlin and Sokolof of Warsaw, both gifted Hebrew poets; a delegate from the Argentine Republic, who said he hoped that the Jewish settlers of Baron Hirsch's colony in Argentine might journey from this present Zion to the Zion of their fathers in Palestine; a brilliant Jewish advocate of Bialystock, who has given up his profession for the sake of spreading the movement among his people; a gifted physician from Russian Poland, who has given 8,000 precious volumes to Abarbanel Library at Jerusalem, accepting rare books at all times in place of fees, and thus enriching his already precious gift.

The congress had more than 400 members, nearly all of whom were important factors in the life of Jewry in their respective countries. Practically every country in the world was represented. Indirect messages came from tens of thousands of Jews in distant countries, too poor to send delegates.

TALK IN MANY TONGUES.

Speeches were delivered in English, German, French, Russian, Italian, Hebrew, Polish, Roumanian, and the twice picturesque accents of Judea, German, or Yiddish were heard of course.

The great dramatic feature of the congress was Dr. Nordau's brilliant oration, in which he recounted the story of modern Jewish martyrdom throughout the civilized world, referring to Russia and Roumania as the classic lands of Jewish persecution, and dwelling upon England, America, Holland, and Belgium as the only countries free from the taint of anti-Semitism.

He lamented the utter lack of solidarity within the Jewish ranks and said that, while the Jews of France with few exceptions seemed to shrink in the background before the terrible passion of to-day, it remained for a few heroic Christians to stand forth in defense of Dreyfus, the Jewish victim of injustice. No wonder, he added, that there was widespread suspicion that the Dreyfus campaign was being carried on by a syndicate of Jewish capitalists, for, although the charge was absolutely untrue, there was some ground for such inference from the cowardly silence of those Jews who should have been the first to stand forth in behalf of any poor wretch whose defense of Judaism had made him the object of such a persecution.

He uttered, amid thunders of applause, the names of Zola, Scheurerkestner, Laborie, Colonel Picquart, and Minister Trarieux, and then, pointing to Bernard Lazare, he said:—

"He alone has stood forth as a Jew in defense of a Jew."

SHOUT FOR DREYFUS' DEFENDER.

Whereupon the multitude leaped to its feet and cheered, and Lazare was lifted on the shoulders of the delegates and borne triumphantly about.

A remarkable incident of the congress was the unanimity with which the proposal to send a telegram of gratitude to the Czar for his proposals for disarmament of Europe were approved. The congress also resolved to ask the powers of Europe to couple with this beneficent scheme some measure that would restore the people of Israel to the land of their fathers.

It is a fact not generally understood that the Jews have, to some extent, evasively succeeded in establishing something like 75,000 Jews in colonies and cities of Palestine, with the surprising result that, on the soil of their ancestors, they have enthusiastically taken up agriculture, an occupation which the world knows they have been compelled too long to eschew elsewhere.

The Vienna commission was headed by Dr. Herzl. He presented an exhaustive report prepared by Dr. Motzkin, who had studied local conditions in Palestine on the availability of the land for Israelites in their ancient occupation of farming and herding, together with new industries.

TO BUILD FACTORIES IN PALESTINE.

In this connection it is interesting to know that Baron Edmund Rothschild of Paris, who is known as the "Protector of the Colonies," has undertaken, quite aside from Zionism, to build a number of great factories in Jerusalem for the employment of Jews. This work is to be assisted and extended by a great Jewish colonial bank authorized by the congress.

It was definitely determined by the congress that no further infiltration of Jews into Palestine will be sanctioned by Zionism until the Sultan himself has been won over and his official sanction has been secured for the work. It was laid down as an absolute principle of the movement that the highest mutual toleration should be observed by the two great sections of the Jewish race who have some differences in their points of view respecting the faith and practice of Judaism.

During the congress there was a typical students' festkommers, where during the feasting the old psalms and songs of Zion were sung in the old tongue.

But the most striking of all was the Sabbath morning service, where Jews from every quarter of the globe, Arabs, Egyptians, Greeks, Italians, Americans, Englishmen, French, Russians, Belgians, Syrians, South Africans, Germans, Portuguese, and other remnants of the scattered tribes stood together in the town synagogue and offered up once again the prayer of the Jewish prophets in the tongue of Jewish Prophets for the rebuilding of Zion of their fathers.

Such a scene has not been witnessed since the destruction of Jerusalem. In those somber, lofty strains there seemed to be combined the echo of all the Jewish Ghettos, where the chosen people have languished in degradation and captivity for centuries.

The final session of the congress, which lasted for nearly twenty-four hours, ended at dawn of Wednesday, and as Dr. Herzl with tear-dimmed eyes spoke the closing words: "The old wandering of Jews has come to an end and in its place let us begin the spiritual pilgrimage to Zion and hope that a new and better day has begun," the first ray of day-break shone prophetically upon his glorified face.—*Chicago Tribune, Sept. 4, 1898.*

WILFORD WOODRUFF DEAD.

PRESS dispatches announce the death of Elder Wilford Woodruff, President of the Utah Church, at San Francisco, California, September 2, at 6:40 a. m., where he had been sojourning for the benefit of his health. Elder Woodruff was born March 1, 1807, hence at death was in his ninety second year. He was baptized into the original church of Latter Day Saints in December, 1833, was afterwards ordained to various offices in the ministry, and on April 26, 1839, was ordained an apostle in the quorum of the Twelve, at Far West, Missouri. He accompanied other members of his quorum on the celebrated mission to England in 1841. He was an active minister and was closely identified with church interests until the death of Joseph and Hyrum Smith in 1844 and the breaking up and scattering of the church, 1844-47.

He supported the movements of Brigham Young and others in the exodus to the West together with the reorganization under President Young at Winter Quarters, which culminated in the settlement in Utah. He succeeded Elder John Taylor, the successor of Brigham Young, as President of the Utah Church, in 1889. What effect his death may have upon the church in the valleys of the mountains, remains to be seen, and therefore remains a matter for time to reveal. Heretofore the President of the quorum of the Twelve has been considered and received as the successor to the Presidency of the Utah organization. Should the rule be followed, the Presidency would devolve upon Elder Lorenzo Snow, now President of the Twelve Apostles. Whether the former procedure will still be followed, will appear in due time.

The counselors to Elder Woodruff, who with him composed the First Presidency, were Elders George Q. Cannon and Joseph F. Smith, both of whom survive him.

EXTRACTS FROM LETTERS.

BRO. R. M. ELVIN, Pollock Mo., Sept. 1:—

We had nine two-hour sessions on the first proposition, and I forced five sessions on the second. It was a weak effort on the part of Padget. The Book of Mormon is now under discussion. At first the people seemed afraid of tracts; now we do not have one third enough to meet demand.

EDITORIAL ITEMS.

TRUE conversion and spiritual character are revealed or found to be lacking in the acts, not alone in the professions of men and women. Continued absences from preaching, social, and sacramental services are manifest evidences of spiritual indifference—that the interest of the absentee is elsewhere than with the assemblings of the people of God. Some may love ease or pleasure better than the service of the Lord's house, some may remain away for other reasons; but habitual remaining away or but occasional attendance is a significant and sad confession in itself. It is true that in some instances regular church attendance is not possible with some, but such instances are rare. Those who neglect such "means of grace" must both realize, show, and in their lack of spirituality confess to their lack of interest in church work. Let us be alive and earnest in the cause of truth. There is both need and room for growth, and we may and ought to grow daily, surely, constantly, even though our growth be neither marked nor rapid. Natural growth is gradual, steady, sure progression to perfection of each form of life in its sphere. Each has his place, each is essential to the general economy. No one can afford to be careless concerning his own spiritual welfare; no one can be guiltless by setting an example of carelessness or indifference. It is bad enough for the world to be heedless of God. He has commanded his people to do and expects of them better things.

Bro. F. P. Scarcliff, president of the Mobile, Alabama, district, writes that he will remove from Scranton, Mississippi, his present location, to Mobile, to be in the center of his district.

"The late man" to church if not a disturber of the peace, is a detractor from the attention of the congrega-

tion. Be on time; it is as easy to be prompt as to be late. Laxity in meeting spiritual and other engagements indicates a want of character, a lack of tone and training somewhere. Spiritual-minded, devoted men and women mean business in their church work and get to services on time. They move and act from the abundance of grace as a moving force in heart and mind.

Bro. J. F. Mintun requests the attention of Sunday school workers to the school program provided for the Woodbine reunion. See it in the miscellany. He reports good attendance at tent meetings at Smithland, Iowa, August 30.

Sample copies of the HERALD, also catalogues of church publications, are forwarded free of charge, to any address, upon request. Address such requests to the business manager.

Matter intended for publication should not be addressed, "Saints' Herald," but to the editors, in all cases. Compliance with request to so address would favor us and often save us time and labor. Please remember it. Persons having business dealings with the office should address the business manager. The editorial and the business departments are separate departments.

A brother writes that he finds most of the branch officers in his district to be without the Book of Mormon and Doctrine and Covenants, and is anxious to place them in their hands as soon as possible. It seems hardly necessary to state that no branch officer can successfully serve the people without a knowledge of the word given to govern the church. If the brethren have been unable to obtain the church books the fault is not theirs, though their power for good has not been developed as it ought to have been. "Knowledge" is power, and deprived of it anyone is below the required standard in effectiveness. "Let every man learn his duty," commanded in a revelation to the church, seems to be the precedent to the admonition "Let every man do his duty."

Bro. Nicholas Stamm writes from Richland Creek, Iowa, describing good work already mentioned in the letter of Bro. E. B. Morgan, last issue. Bro. Stamm has spent much

time in the service, and though aged and somewhat infirm, still presses forward in active work.

The good sisters of the Lamoni Mite Society have presented the Saints' Home with a beautiful and brand new edition of the stars and stripes—Old Glory, which proudly floats high in air from the Home flagstaff. It is an inspiring sight to behold the starry banner waving high in midair and it lends enchantment to the general good looks of the Home, its occupants, and of the good sisters who gave the gift of the flag; for good looking to start with, the sisters show an added sense of attraction in the consciousness of having done a worthy deed, though many others stand to their credit. The editors would have been pleased to have made mention of the gift some time ago, had they earlier been aware that the flag was a gift to the Home.

The HERALD editorial rooms have been cleaned, painted, and newly papered of late, much to the credit of the office and the comfort of its occupants. Our enterprising business manager, aided by some of the office workers, moved by the spirit of renovation, worked with a will, and the improvements were made with little cost. Our walls and ceilings, formerly broken and somewhat dismal, are now covered with neat and attractive paper that makes the general surroundings more cheerful and comfortable. Floors have been painted, curtains and other fixtures adjusted; and, altogether, if we do not present "a handsome appearance," we feel quite respectable.

"At White Lake, New York, August 16, a man mistook his sixteen year old son for a deer, while hunting, and shot and killed him. A few years ago another son was shot and killed in mistake for a bear." It might be well to send the remainder of the family away, if any do remain, unless the father could be persuaded to sell his gun. Some folks never know when to stop, it seems. Of course innocent sports, indulged in moderation, are harmless; but it is to be hoped that this father will finally "draw the line somewhere."

Improvement of time, best use of the passing hours, presents itself as one of the admonitions of these busy,

stirring times. There remains so much to be acquired and attained if we are to perform the work pertaining to our high destiny as a church that we cannot afford to ignore the admonition to "cease to be idle;" to "cast away your idle thoughts," etc., etc. The demands for service are pressing themselves upon us.

Mothers' Home Column.

EDITED BY FRANCES.

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when His thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the one
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as we will."

HIS WILL.

HOW LONG the summer morning had been—how intense the heat! From a cloudless sky the sun poured down his direct rays into the bosom of the responsive earth. But while all inanimate nature sprang to his embrace, both man, beast, and fowl, as far as might be, shrank from it seeking shelter wherever to be found.

A woman, slight and delicate in appearance was busily engaged in preparations for the noonday meal, and as she moved about it was plainly to be seen that discouragement and weariness were tugging—the one at her heart strings, the other at her frail body. Neither time nor place was to be found for rest. The laborers from the field would soon be there, and so she added more fuel to the fire and hastened her steps.

"I am weary unto death," she murmured, "and if it is always to be like this I have no desire to live. I am willing to work, but this is more than either my body or spirit is equal to, and more than I believe God ever intended to lay upon anyone;" and with a swift motion she placed her hands to her head, pressing her brow as though she would still thought and relieve the pressure upon her brain.

For a few moments she stood there perfectly still, unminful of the heat—of the crowding cares and weariness; then suddenly her bowed head was lifted, and she listened intently as though some one was speaking just at her side, and in truth she heard these words:—

"Trust in the Lord and he will send
Deliverance, whence you least expect.
Trust in him still and do his will,
That he may all thy ways direct."

It was not with the natural ear that the weary woman heard them, but spirit may speak unto spirit, and tears of relief, if not of gladness, coursed down her pale cheeks as she realized that she was not forsaken neither left alone.

In relating this incident afterwards to an intimate friend she said:—

"But the one thought which seemed to impress me most of all was conveyed to me in the word, "that". Sweet as was the promise of deliverance, and much needed as was the exhortation to trust in Him, there came to me as in a perfect flood of light the consciousness of God's inability to direct the way of that man or woman who was not doing his will. Overrule he might, but direct he could not. I can never convey in words the impression this thought brought with it, but its solemnity lingers with me like a strain of music on the chords of memory, and I pray God it may never be effaced."

Is there a Christian father who does not desire to see his child walking in paths of uprightness and integrity. O how his heart longs for this, but how often has he not felt his utter powerlessness so long as with it, his wishes were rejected that his child might follow his own will.

THE ISOLATED ONES.

Day follows day to make the week,
And weeks pass by;
No saint a cheering word to speak,
Not one is nigh.

Blessed art thou if clean and bright
Thy faith shines out;
Then Satan cannot thee affright,
Him thou canst rout.

God's spirit be to thee so near,
And fill thy cup;
Yea, come thy lonely life to cheer,
And with thee sup.

Yet when ye meet and clasp the hand
Of those whom ties
Of gospel truth hath made a band,
Tears fill thy eyes.

Those tears of joy! they truly show
A pleasure deep,
The isolated saint doth know,
And mem'ry keep.

When we, bound by these bands of clay,
Rejoice to meet,
Think of the joy on that sweet day,
When we shall greet.

No more the lonely hours, no more
The parting hand.

Then ye shall "count your suff'rings o'er,"
A happy band.

ELLA J. GREEN.

May 19, 1898.

"CULTURED and refined" is a term often used, but perhaps quite as often misapplied, for in its broadest sense it will be found to apply to but few.

Matthew Arnold says: "The meaning of 'culture' is to know the best that has been thought and said in the world. It is the criticism of literature upon life."

If this definition be a correct one (and we believe it is), then that person who by close study and diligent application of the word of God to his or her life, has made himself acquainted with its sublime truths, may justly be esteemed a cultured man or woman, for the best which has been said or thought is contained therein. Hence it is that the man or

woman conversant with the Bible, if we judge merely from a literary standpoint, will always possess advantages over one who is not familiar therewith, even though the latter may have had many more literary advantages than the former. A close communion always has a tendency to make us like those with whom we commune, even as the face of Moses reflected the glory of God when he descended from the mount.

Letter Department.

SCRANTON, Pa., Aug. 26.

Editors Herald:—I have been in this city for nearly three months, associated with Bro. Bishop in the work, and believe at least some good has been done. The first Sunday night here, a Rev. Dr. Bird essayed to enlighten the public mind on the subject of Mormonism; Bro. Bishop attending the lecture while I filled our appointment. His lecture consisted largely of a rehash of the oft-exploded stories of "the Smith family," and trying hard to make them responsible for all the evils committed by the Brighamites, and then roundly roasting the Mormons in general. Some things we thought needed puncturing a little, and therefore succeeded in getting two letters in the *Tribune*, in which we invited Dr. Bird to publicly discuss the issues between us; but since then have heard nothing of him.

We have held meetings here twice every Sunday, besides having a good Sunday school, and also doing work by way of preaching, and otherwise offering words of encouragement as best we could during the week in Taylor, Hyde Park, Providence, and Dunmore.

The Utah people have been trying to do a work in this city, but to what extent they have succeeded we are not informed. We have stood both on the defensive and aggressive sides here, challenging the Utah Mormon elders to publicly investigate their and our claims, but alas! the predominating power of the church in Utah has gagged the mouths of their elders, and, I presume the latter are glad of it; to debate with a Josephite would doubtless cost them their license, hence they have seemingly preferred to puddle along in their deceptive philosophy as best they can. Alas, how has the gold become dim! What a change a few years have wrought! The elders of the early church which these men *claim* to represent, were ever willing, both in public and in private, to investigate their respective claims for the church; but now, with these Utah propagandists, debate is non-productive of good. I presume the statement is true if applying it to the Brighamite institution, and they know it, especially if debating with one of the Reorganization.

I have had six long articles published in the *Scrantonian*, a Sunday paper, which we think have helped the people here, or many at least, to see the distinctive lines between us and the Utah people; and the Utah elders have graced the columns of the *Scrantonian* but once with their inspired scroll in reply, though the editor told them they should not

be ruled out but have equal privileges with others. Perhaps the "hot shot" we fired at Elder Wallace frightened him away, but we didn't mean to do so, and are sorry he ran. The editor of the *Scrantonian* has treated us with every courtesy, for which we feel very grateful indeed, as it is not often we meet with editors who so candidly stem the tide of popular prejudice as to give our side of the question prominence before their patrons.

Of saints in Scranton, I have but words of praise and commendation, for many of them, especially for the young people, who have stood by the work here, and so nobly and grandly rallied round our genial Bro. Bishop and "ye missionary" in their efforts to get the gospel before the people. Their untiring energy and zeal have been manifested not only by contributions of means, but on every Sunday, also in all the week-day meetings, they were always there to help by virtue of their presence. With them largely lays the element of success of the work in Scranton, as some of the older ones have grown very careless and indifferent in the great latter-day work, and seem to exult in faultfinding and otherwise trying to cripple the work. Growling with them seems to have become chronic; and from the building of the Independence church, the Gospel Boat, and Grace-land College down to the sending of "ye missionary" to the city of Scranton, all is wrong. No one right but their own dear selves; and, doubtless, they would be very highly offended if one should try to make it appear that the combined wisdom of the church is equal to at least about half as much as they know, and that they don't know more than about twice as much as the whole church combined. And does it not seem strange to hear one say, "I love this great latter-day work," and yet notwithstanding service is being held in close proximity to them every Sunday for months and months, yet they are always conspicuous by their absence, never once showing their faces in the place where the saints assemble for divine service? And besides this, from apostles down to local talent all is wrong, and a continuous growling and faultfinding kept up with regard to their work. "By their fruits ye shall know them," were words uttered by the great Teacher; and Oh! how distressing to the missionary in his work and labor for Christ, while seeking for the fruits of righteousness among saints, to sometimes realize indeed that it has been like one seeking to "gather grapes from thorns, or figs from thistles." I am of the opinion, in fact I am fully convinced, that if the chronic growlers and wicked, drunken, professed saints in Scranton were dealt with, and severed from the church, as they should be, that those who have been trying for the last year to redeem the work here would be enabled to accomplish the end sought and make a grand success. Bro. Bishop and his splendid family are deserving of much credit for the success attained in the work during the last year in this city; and the undaunted courage and indomitable persistency of the brethren and sisters who have been pulling with him is worthy of great praise; and we hope they

may continue in every way possible, as they have in the past, to rally around the right and support the work. Bro. Bishop has given fully half of his time to active service in the work since I have been here, and I have found him to be a splendid man to labor with. Genial and happy as the sun in its course, and withal, well posted, and an able defender of the faith. It is indeed pleasant to labor with such men; and we hope in the near future that financial affairs may shape themselves in such a way as to release him entirely for constant labor in the missionary field.

The young people's meeting, which is held during the week, has in it the elements of success; and will, if not hindered in its object and design, become a strong leverage in the near future in getting the gospel before the people. There are some excellent young saints here, who if continuing to exercise their talents in the right direction and faithfully discharging their duties, are destined to make their mark in the world, and to be felt as a power for good in the work of God. Brn. Tallie Jones and William Hawkins as also Sr. Bessie Bishop are worthy of special mention in this regard.

We also made a short visit to Plymouth, where we were royally entertained at the home of Mr. and Mrs. Isaacs, and Grandma Jones; the latter two belonging to the church, and hopes entertained of the former complying with the sweet angel's message further on. Grandma Jones is about eighty-two years of age, and has belonged to the church for a great number of years; and while we listened to her testimony of experience in the great latter-day work, in the manifestation of her faith and confidence in this the sunset of her life, we felt indeed that "It is good to be a saint in latter days."

I also had the privilege of spending two weeks in Palermo, New York, where some excellent people have embraced the faith, and where a splendid work may be effected if the proper amount of time and labor can be expended there. Different places are open for the ministration of the word in that part of the field, and proper assistance—financial and otherwise—upon the part of the Palermo saints, would be tendered to the missionary prosecuting the work there. This was demonstrated by a generous giving of means to help the writer during his short stay among them.

In conclusion permit me to say I have been properly and royally cared for since leaving my home for this field of labor, the saints here anticipating my needs and amply providing for the same. Brn. Isaac and Tallie Jones, two splendid young men, thinking we needed additional wearing apparel, put their hands down into their pockets and finding the necessary wherewith there, they purchased the "preacher" a nice suit of clothes, besides otherwise contributing in a financial way. May their shadows never grow less.

We thus feel encouraged with the noble effort being put forth by the good saints in Scranton; and how glad would we be if all the saints in the Wyoming Valley would only arise and supplement the work of the

elders in their efforts to get the gospel of peace before the honest-hearted ones by living lives which would commend the gospel plan to the honest seekers after truth. But while people belonging to the church are careless and indifferent regarding the means or work of grace, absenting themselves from the meetings and actually bringing disgrace upon the cause by virtue of a total disregard of the counsel of proper authorities representing the church, thereby becoming a law unto themselves, and are constantly finding fault with all that is done, neither doing right themselves, but hindering those who would do right, to my mind it can hardly be expected that great good may be accomplished. The only way that I can see to remedy such an evil is to take down "the big knife" and prune the tree, that those who would do right be not hindered. Better are half-a-dozen saints trying honestly before God to live their religion than five hundred of the dog-in-the-manger kind; and while our mission is to strive to seek and save the lost, to the wayward, careless, and indifferent ones in Scranton, as elsewhere, we entreat, beseech, and implore you to arise from the dusty maze of sensual gratification, self-righteousness, and disregard of duty, to a full and free determination to henceforth "base all your integrity of character upon the principles of right, and in doing this, never reckon the cost."

That God may richly bestow the benedictions of his grace upon his true, loving, trusting children, here as elsewhere throughout the world, is my honest, earnest, humble prayer. Very truly and sincerely,

WILLARD J. SMITH.

LEHI, Utah, Aug. 25.

Editors Herald:—Three months ago yesterday Bro. D. W. Wight and the writer arrived in these valleys. We are glad to report that our experience thus far has not been of a character to discourage, but has been more interesting than we had anticipated.

We have tried to utilize our time to the best advantage, and although we have been stormed out several times, and made several forty-mile moves in wagons, we have averaged one sermon a day since we have been in the State.

Our first point was Provo, where we found some forty-five members. We held forth there about a month, with very fair interest, and upon an urgent request by some of the Nephi saints went to that place, forty miles south from Provo. There are about twenty members at Nephi, but they have no officers, hence no preaching only when the missionaries happen around; they have their prayer meeting and Sunday school each week, and most of them seem to be doing the best they can under their unfavorable circumstances. We preached there twenty-one times and gave out a good many tracts on "Polygamy," "The necessity of a reorganization," etc.; held one sacrament meeting and baptized one little girl. Some of the folks seemed to be quite stirred up over the meetings, and some quite interested.

Our next point was Springville. Here we

found five members. Only one attended our meetings very regularly however. This was Sr. Humphrey, at whose comfortable home the missionaries found a very pleasant shelter and a cordial invitation to come back any time, from herself, also from her husband and son, who do not belong to the church. We preached eighteen times, and while our meetings were not largely attended, those that did come seemed to be quite interested. One lady heard us preach on "succession" and when we got through, came up, shook hands, and said: "That is the first sermon I ever heard preached by the Josephite people, and it is what I have been wanting for years." She attended all services held after that, and we visited her several times. She had been a member of the Utah Church for twenty-six years, but the last few years had been studying the books, and had reached the conclusion that something was wrong; and after a thorough investigation was baptized last Monday, and I feel sure she will make a good faithful saint.

While in Springville we visited the Brighamite church, or tabernacle as they call it, and one of the speakers said: "I understand the Josephite outfit is here; I don't consider it worth while to go to hear them, for they have nothing to give us." He talked quite a bit about the Josephites, and as they announced the closing hymn I arose and asked permission to ask a question, but the pious Bishop said: "Not in the house." I said, it is just a simple question, but again the gentle voice was heard, "Not in the house." I suppose he wanted me to go out of doors to ask my question. All the time we had been holding meetings in the tent we gave them the privilege of asking questions, and offered to let them use the tent part of the time to present their side and show where we were wrong. If they had given me the privilege to ask a question, I was going to call their attention to the fact that about three years ago some of their missionaries visited the Josephite church at Independence, Missouri, and heard something they took exception to, and requested the use of the church to present their side; their request was granted, and the people turned out *en masse* to hear what they had to say. Now would they be as liberal as we and let us use their tabernacle and come and hear our side of the question. I did not much expect to get the building, but thought we would be allowed to ask for it anyway.

From there to Spanish Fork, a town of some four thousand, but one Josephite living in town, and one about four miles west. We preached seven evenings on the differences between the churches and had a very good crowd, from fifty to one hundred, the seventh night one of the Utah elders named T. D. Evans, said to be a lawyer, came to the front at the close of the service, and began to urge objections against our claims, and we told him he might use the tent the next night and present his objections so every one could hear them. He accepted the offer, and we announced him for the next evening; that brought out the crowd; I suppose there were four or five hundred in and around the tent

to hear him defeat our claims. When he got through we announced a reply the following evening. So the following evening, the writer, accompanied by the good Spirit of the Master, spoke for an hour and a half, in reply to the objections urged against the Reorganization, to an audience estimated at from six to eight hundred. Mr. Evans was on the stand with us taking notes, and when we got through we presented five propositions and asked if he or any of their elders would take up these questions in proper shape and debate them? We presented the propositions to Mr. Evans, but he left them on the seat and took his hat and books and never said good-bye, but got out of the back of the tent, and we have not seen or heard from him since. The independent element congratulated us and said there was but one side to this question and we had that side. Bro. Wight continued the reply the following evening to a large crowd, but not near as many as the night before, as a storm came up just about meeting time. The whole town seemed to be worked up over the meetings; they were debating on nearly every corner. Some are satisfied we have the truth, but want a little time to study; some of the young folks said they were going to read the book for themselves; that it looked like there was something wrong that their elders would not meet us young men on those fair propositions.

Bro. J. W. Wight came and gave them one of his forcible sermons, and gave opportunity for questions, and they kept him there till about eleven o'clock. I did not have the pleasure of hearing Bro. J. W., as I had to go to Pleasant Grove to fill his appointment. I am quite sure good will result from these meetings if the people are not neglected too long at that place. We closed there Sunday night with an audience of two or three hundred people and best of attention, having preached sixteen times.

Tent work is a success out here; don't see how we could reach the people in any other way.

We started here last night, had about a hundred present I think. We expect Bro. J. W. to speak to-night, and have announced him, and I look for a large crowd. The Utah Church people have been very good to us in letting us have the use of their land to put our tent upon, and let us have lumber to make seats of free of charge.

We are both well and feel encouraged in the work, but sometimes we have that peculiar feeling they call "homesick," which is enjoyed (?) I presume by all the missionaries that have to be gone from home for so long a time.

I don't like to talk about my neighbors, but in my short experience in life, I never saw a more irreligious class of people, who made any profession at all. I was talking with one of their elders last Sunday. He said: "The people out here were not half as good as they were thirty years ago." He said the only test of membership now was your tithing receipts, and you could cheat your brother, lie, steal, or get drunk; nothing was said about it. Of course I cannot vouch for the statement, but can give the man's name and ad-

dress, and he is an elder in the Utah Church.

I heard different ones say, before I came out here, that they would send missionaries out as a kind of penalty for their conduct, but I did not believe it, but since coming here I find this is true and attested by those of the church as well as those outside; that when a young man is in the habit of getting drunk, and a little unmanageable, they send him on a mission for two or three years to reform him, and some of them come back when their time is up, and go to drinking again. Of course I don't mean to say that all the men they send out are of that character, but some of them are.

Very few of the young have any interest in church affairs; all they care about is dancing and shows of various kinds; seem to know but very little about the church books, and care less; a great many of the older ones seem to care but very little about the church. I have asked quite a number if they belong to the Brighamite Church, and they would say, "Well, I suppose so; I was baptized when eight years old, and have never been cut off that I know of." I think if all the careless ones were taken out their numbers would be reduced materially.

Yours for the triumph of truth,
R. J. PARKER.

MONTROSE, Iowa, Aug. 30.

Editors Herald:—On July 16 I left home for the purpose of visiting relatives and friends for a few weeks about the old home in Western Iowa; reminded that one should not become so cosmopolitan as to forget that he owes something to relatives and early associates. I learned that an old uncle whom I had not seen for forty years had been borne to his grave. For near a score of years I have sought a convenient time and opportunity when I might visit him, but postponed. Now that he has gone to rest, I have some compunctions that he was not treated just right. There is something in the ties of consanguinity, and it is proper to be concerned in behalf of one's own, even if there are urgent duties lying in other directions.

Out at the old homestead, an older brother lay sick, just recovering from a close call. A strong frame now subdued and reduced to feebleness, reviving in the mind afresh the decrees of fate, that sooner or later the most robust must succumb to their call. Suggestion of "What is man?" What will it profit if he gain the whole world? Lessons by the way.

What a rich and beautiful country this western world is! Enormous crops are growing, corn, wheat, oats, etc., and fat cattle, and the "pig." Many changes have occurred in late years. Some rich have grown richer, some poor, poorer. The grasp for greed is prevalent, seemingly without a thought as to whether the hoardings shall be left to a "wise man or a fool." Some have fought hard to win financial success and failed, and now stand demurely looking on, scorning fate. These lessons impress one, that "a man's life consisteth not in the abundance of that which he possesseth." After viewing the field over, I have no regrets that I made

the choice to try to put treasure where "thieves do not break through and steal," rather than enter the conflict and grab for worldly holdings that last but for a day, and may leave the possessor poor indeed—"in need of everything." Time enables us to weigh and measure, and become confirmed in the feeling that the "pearl of great price" is worth all else.

At Glenwood, where I attended school while in the teens, some remain who knew me then. The papers gave a very flattering notice of my visit. Many have watched the career of the boy that chose a strange faith to them, as to what would be the outcome. Some are more than suspicious that he may have made a wise choice after all. The cultivation of the graces and the restraint of appetite and passions leave their impress, as against the opposite course. Men of experience are not blind, and cannot help admire that which turns out the best. Gospel impress leaves its image to be scorned by none.

Attracted to the little band of saints in Glenwood, I preached for them once with pleasure and seeming satisfaction to them. Met here also Bro. I. M. Smith, who was rushing the tent work. Just got started in that place, with indications of success. This is the home and business place of Bro. P. P. Kelley, an all-round man, and though not a member, keeps a keen eye on what is going on in the church, and is not disinterested. While out at Bro. James M. Kelley's in Macedonia, self and family spent a day and night at Carson with my old-time associate and fellow yokesman, Bro. R. W. Briggs, and his reputed better half. For many years Bro. Briggs and I were laborers together, but there came a time when we entered diverging roads; he went into the law business and politics, rose to distinction, was elected to the legislature, became Speaker of the House, etc., enough of glory for any one poor mortal to grapple with, who started out in the humble calling of a gospel minister. I traveled on in an even-tenor kind of way, satisfied that I was connected with the best thing there is, even if there was not worldly honor and emolument to be achieved by it. We had a pleasant visit and there are more surprising things occurring almost daily than to see Bro. Briggs to the forefront wielding the "sword of the Spirit" as of yore, in defense of the truth. Later on, I preached, morning and evening, in the saints' cozy little church at Carson, to a small audience, but considering that there was present a professor, attorney-at-law, an ex-Speaker of the House, banker, etc., not to mention the good saints present, concluded that the meetings in point of audience were a big success. Weather was hot. Morning service went well; at evening dragged, but the speaker sweat it through. We had time to visit at the home of Bro. Amazon Badham's while in the neighborhood, where we spent the day pleasantly. Here we met with Bro. Carlson, active in the ministerial field. For lack of time others were passed by whom it would have been a pleasure to have met.

An understanding having been reached with the First Presidency that I was to pro-

long my stay in the West and attend the Bluff Park, Maysville, and Woodbine reunions, I adjusted myself accordingly, and accompanying my family to Lamoni, where they are to tarry for the present. Sunday morning, the 20th, found me at the Bluff Park reunion. The grounds are beautiful, difficult to excel; not a large number present, but all seemingly happy and wearing pleasant faces. Of the ministry in sight, were President Joseph Smith, James McKiernan, J. S. Snively, I. M. Smith, F. M. Weld, J. C. Crabb, Eli Stedman, and others. Yesterday in company with President Smith, Bro. H. Dillon, and wife, with about forty others, I visited the historic city of Nauvoo for the first time. President Smith pointed out the chief places of interest. It is a beautiful place for a city, but desolate. One is almost made to think of the owl and the bat. A weird loneliness broods over it. Rich, but under present surroundings, not desirable. At evening we returned to camp with our mind crowded with thoughts about the past, the present, and the future.

Brn. A. H. Smith, Joseph Luff, and E. L. Kelley are laboring in the extreme east of the Eastern mission, and Bro. G. T. Griffiths is in the western part with excellent associates. With these aids the work will be cared for. The writer hopes to reach that field again in October. For the present direct to Lamoni, Iowa, or Temple, Ohio.

Things are going well at the reunion. President Smith is in an unusual happy mood. Brn. Roth, J. R. and Daniel Lambert, and G. H. Hilliard have arrived upon the grounds also. Interest improves.

In the faith,

WM. H. KELLEY.

ARGENTINE, Kan., Aug. 26.

Editors Herald:—Since last writing I have had quite a number of pleasant and refreshing showers from the presence of the Lord in my ministerial labors, to encourage me. God in his own way has opened doors for me at Turner, where I have been preaching every Sunday evening for several months in the Baptist church. While I see no visible results of my labors in the way of baptisms, I have accomplished two things; first, the entire community has learned what the doctrine of the Latter Day Saints is; secondly, they are not only my personal friends, but have become friends of the church.

Brethren, it is profitable to obey the instruction of the Lord, when he says in substance, to preach the gospel and let other churches with their beliefs alone. I was glad to read in the HERALD what Bro. J. W. Wight said, that first principles and kindness are the antidotes necessary for Utah's theological diseases. I have long known that that is the Lord's medicine given into our hands to administer to the people everywhere. We can never accomplish good by abusing people and insulting them in regard to their doctrine. An old deacon once remarked to a young minister, "If you go out and tear people's houses down, they will fight you; but if we build them a better house and invite them to come in and occupy, they will love

you and you will be true friends." Just so with the gospel; when we tear a man's faith down he is offended and we lose our influence and fail to accomplish good; but when we preach the gospel in its fullness, we accomplish good, and gather in the pure in heart, and build up the kingdom of God, and lay up reward for ourselves.

Bro. A. Haws has run the district tent in the two Kansas Cities, in which I have assisted him, and feel that good was accomplished, though we are not gathering the hundreds or scores, but the ones and twos, and are glad to know that we are making progress.

Yours in bonds,

F. C. WARNKY.

MONROE CITY, Mo., Aug. 23.

Editors Herald:—You will be glad to hear that the gospel is being proclaimed in this part of the land. I have been holding meeting here about eight months nearly every Sunday, doing my best to open the eyes of the blind to their eternal welfare. We hold our services at the house of Bro. Hollidough. Bro. Frank was baptized by the writer. Sr. Mary and Brn. Bent and Anthen were baptized in Nebraska, and Sr. Susan was also baptized by the writer; all noble, God-loving saints, always ready to do all they can for the advancement of the cause of truth and for the good of mankind. May God ever bless them.

We now number seven saints here. We hope to be worthy. We have a good deal of the world to contend with, but by being prayerful and good-natured we can begin to see that truth will prevail. We hope so.

We would like to have an elder call on and assist us here, for we are weak and desirous of doing some good. We are located about thirty miles west of Hannibal. Brethren, remember me in your prayers; the cause is true. May God bless you all.

Your brother in the gospel,

JAMES FOXALL.

ATTLEBORO, Mass., Aug. 27.

Editors Herald:—I wrote you from South Yarmouth in July, where Bro. Bullard and the writer were holding tent services. Bro. Bullard was called away to preach a funeral sermon, intending to return soon, so the writer was left alone. I tried to run the tent alone for a week, but found it to be a dismal failure. On the 24th I preached by invitation in the Methodist church in South Harwich, the pastor, Rev. Mr. Smith, doing all he could to make things agreeable.

On Sunday evening, not hearing anything from Bro. Bullard, I closed services, and on Monday took down the tent and moved it to Dennisport, where the reunion was to be held in a week or two. I started on my friend, the "wheel" (in this case a friend in need), at three p. m. for Wareham, arriving at Sr. Bessie Sears'—well, in time for supper. I was made welcome and comfortable for the night and started next morning for the city of God's Providence. Arrived at home safe, after a hard ride. Sunday I preached at Fiskville. August 5, with family large and small, in a rainstorm we started for the reunion. The

rain ceased, the clouds went away, the sun shone—all was bright. Of the reunion we have already written. August 21, preached at Fiskville, afternoon and evening, to good audiences.

The 23d found me at Attleboro, where I met Bro. Bullard, who had already been hard at work putting up the tent. Rain prevented us from holding service that night, but next night we began, and the writer talked to a few. The audiences have been increasing, and last night the tent was packed. The saints from Plainville and Attleboro are assisting all they can, and doing it cheerfully. "The Lord loveth the cheerful giver," whether it consists in money, attendance, musical ability, prayer for success, or anything else.

We were glad the second meeting we held by the presence of three members of the male quartet from the Providence branch—Brethren Pierce, Johnston, and Smith—who dispensed to the audience sweet strains on the oldest and by far the best musical instrument ever invented—the human voice. These brethren deserve praise for their energy and their manifest desire to do good with the talents God has blessed them with. Come often, brethren. Bro. Bond brightened the doorway of our tent on Friday night, and gave us "meat in due season," and again on Sunday afternoon he was the speaker, but left for Providence after service. Bro. Orrin Coombs assists with his cornet in the services and makes the musical part of the meetings interesting. We trust some may obey. Hopefully,

GEO. W. ROBLEY.

TULLAHOMA, Tenn., Aug. 26.

Editors Herald:—I am on my way to Tracy City. I have had splendid turnouts in Warren County, as a rule; people are very much interested in the true gospel. Prospects good so far. Hope for good results.

Wife and I are as well as common.

Yours in bonds.

E. W. NUNLEY.

POLLOCK, Mo., Aug. 29.

Editors Herald:—The debate between Elder R. M. Elvin and Elder Padget is progressing nicely. The first proposition closed Saturday afternoon. It commenced on Tuesday night, the 23rd; after that we had two sessions a day, making nine on first proposition.

Elder Padget in denying used a great deal of slang. His main weapons were J. D. Lee and David Whitmer's Address and a few selections from the Book of Covenants. A number of the people were disgusted with his slang and threats of what he was going to do with Bro. Elvin, and went away in disgust.

Bro. Elvin is holding his own, proving his proposition by the word of God, and has not got scared once.

They commenced on the second proposition this morning, and Elder Padget is in the lead in this proposition. Bro. Elvin is in the lead with the argument and in points of scripture. The saints are hopeful and feel satisfied of the outcome. More anon.

Yours for truth,

W. E. SUMMERFIELD.

EAST LANSING, Mich., Aug. 29.

Editors Herald:—It was with great pleasure and much profit that we read the articles by Elder Cocks on "Latter Day Events," published in the last two issues of the *Herald*: and we would like very much to see the same published in pamphlet form, as it would be so much handier to use, and would be a great help to the saints.

Yours respectfully,
CHAS. H. FISH.

ELKPORT, Iowa, Sept. 2.

Editors Herald:—Bro. J. R. Sutton and I held meetings at Nashville and Massillon last month with fair success; stirred up quite an opposition among the M. E's. at the latter place. Several were left believing, but popularity held them back. I like popularity myself, but I desire it hereafter. I want to be popular in heaven, and I am willing to labor for it here. I would rather be popular in heaven than popular here.

Was home a couple of days this week, but could not bear to see these lovely evenings go by unoccupied. Commenced near here last night and expect to continue till about the 17th, if the interest will permit.

Several of the saints propose to have an outing at Guttenburg, on the Mississippi River, from September 17 to about the 22d, and I expect to do some preaching there in the evening, either in the hall or in the park. We extend an invitation to the saints and friends of Wisconsin to enjoy a profitable time with us. Bro. Burr, please take notice and lend a helping hand.

J. W. PETERSON.

HOPEVILLE, Ont., Aug 31.

Editors Herald:—In consequence of severe pains in my head I have been compelled to come home and rest, leaving a splendid interest in Sauble Falls, as heretofore stated. Many new interesting items connected with the progress of work in that region I could write, but for fear of intruding too often, forbear. Turning out from one place to another seems to be the order of the day; we were first turned out of school, then out of Lowry's grove to be followed by an expulsion from the Jackson grove, and lastly Dr. Lowry, who practically owns Sauble Falls, gave orders to all tenants that none of the houses should be given me for preaching.

Several determined to pay no heed to such an order, but seeing we could gain a point with the honest in heart, we quietly retired to a private house outside the corporation, where the crowds followed for the truth. Mr. William Gerrie, foreman of the large mill, was somewhat annoyed and worried over the receipt of such an order of expulsion, and retiring to the back part of the mill yard one afternoon at three p. m. he was there enlightened, cheered, and confirmed by the presentation of a glorious vision of no uncertain character. While reclining, anxiously thinking over the busy, stirring, persecuting scenes peculiar to the introduction of this gospel, he was startled by the appearance of a heavenly light, accompanied with such a peculiar power, the which, says Bro.

Gerrie, "I never before felt." While gazing upon it he heard a voice speak out in audible tones, "What is the matter?" At this he looked in the direction of the coming of the sound, thinking some of the workmen was speaking; but seeing no man he continued his now pleasant meditation, while the celestial light continued its penetrating purifying rays. While thus wrapt up in heavenly entrancement the stillness was again broken by that strange voice, this time with testimony that devils dare not deny. Hear what it said! "The Latter Day Saints are right!"

Oh what feelings of eternal assurance must have filled the mind of our brother, who had just obeyed the gospel two days previous. And not only does this tend to banish doubt from the minds of many newborn saints but those partly believing in the work are confirmed in that belief of this the "marvelous work and a wonder."

Brethren of the ministry, cannot we as well as those of olden times declare with solemn truthful affirmation, "The Lord works with us, confirming the word with signs following"? Newspapers far and near are slandering us bitterly; some avow the intention of sending for a big gun in Dakota to meet the issue in debate, saying that it will require a man who can talk two hundred words a minute. I hope R. C. won't get scared when reading of this.

Eight more have been baptized since our last—twenty-eight all told. Remember the writer in prayer that I may speedily return to my field. I close by giving a quotation from the *Port Elgin Times*: "The ball rolls merrily along and people that have never went to church before are dead struck on the Saints." Yours in the faith,

DANIEL MACGREGOR.

TULARE, Cal., Aug. 12.

Editors Herald:—We are pleased with the missionaries sent to this State, and especially the one returned to this district—Thomas Daley. Bro. and Sr. Daley departed June 7 for San Jose. May his labors be as effectual elsewhere as they have been here; twenty were baptized and some new places opened.

At present we have sixty-six members scattered over four counties; Fresno, Kings, Kern, and Tulare; most of them active in the work. Our branch officers are deserving a great deal of credit for the activity and zeal they manifest. Heat, cold, nor distance prevents them from being at the post of duty, traveling by team each Sunday twenty and thirty miles after working hard all week. The weather is very hot, 98° to 112° in the shade, a dry year, light crops, and but little fruit.

An elder living here for some time and preaching in this vicinity, who was associated with a former missionary here, has lately united with the Christian Church, the Christian minister giving him a letter of recommendation to preach in any Christian church as long as he used the Bible for his guide. The last sermon he preached to the saints was warning them to be faithful, that trials awaited them they knew not of. It is

a mystery that one can depart from the faith and preach another faith, so soon after receiving the miraculous manifestation that I know he has received. But I suppose it is an easier way to make a living.

Bro. Daley held a debate with J. B. Crooks, an ex-lawyer and minister of the United Brethren Church, at Pixley. The discussion was to last twenty-eight nights, two hours each, half-hour speeches. Four propositions were agreed upon: first, the Reorganized Church identical in faith, doctrine, and organization as the one established by Christ; Daley to affirm, Crooks to deny. Daley made the opening speech, Crooks attacking the Doctrine and Covenants in his first speech, and slandering Joseph Smith's character, stating that he would bring living witnesses on the stand to prove that he was a polygamist. The witnesses on finding they would be sworn, failed to make their appearance. He made the statement that the Book of Mormon was copied from Solomon Spalding's romance. Elder E. S. Burton, one of the moderators, read the affidavits and letters also the second chapter of the book, [Spalding's Romance?] and asked if he should read more. Judging from his looks it was more than he wanted to hear. After seven nights, using all the trickery a lawyer with the aid of His Satanic Majesty was capable of, backed out and would have nothing more to say, having mixed all the propositions together.

Daley did well. The attendance was large, removing prejudice and causing some to investigate. Since then two Utah elders came visiting from house to house, distributing tracts, claiming the only difference between the two churches was that of authority.

In striving to be good, let us not only be good, but be good for something. May the interest I have in this work never grow less,

MARY A. TWADDLE.

Original Articles.

OLD GLORY AT GENERAL CONFERENCE.

IN the May 11 number of *Herald*, page 301, is an article from the pen of Bro. Holmes J. Davison, of Nova Scotia, written in criticism and protest against the action of the saints at the late General Conference in giving prominence in the conference hall to the American flag—"Old Glory"—and greeting it with such enthusiastic applause; which, on account of the excellent character and evident good intention of the writer, together with the kind of influence the article may have upon some minds, deserves notice.

Surprising as it is that one of Bro. Davison's acumen and knowledge of the potential forces that enter into, effect, and shape latter-day events, should drift out in such a line of

thought, may only be another evidence that even yet "There are stranger things than fiction." It would be ungenerous to even surmise that Bro. Davison was envious, hence his article simply discloses settled convictions, the free expression of which the American flag stands as the greatest guarantee.

The "stars and stripes" that adorned the conference hall, and was so heartily applauded on the occasion referred to, is the people's flag of this great commonwealth, treasured and loved by every American heart as the ægis that protects their liberties, firesides, their entire religious and social compact. It was not forced upon them by blind ambition and the hand of tyrants, but the people of the United States set it up of their own accord, as the emblem representing their rights and national virtues; the palladium of their country. Why then should it not be unfurled and placed in conspicuous places and greeted with acclamation in the sacred places of their conclaves? Do thyself no harm, Bro. Davison, this flag is an existing protest against the feared uniting of church and state. It was this government that divorced them, so there is no imminent danger of the Church of Jesus Christ of Latter Day Saints, or any other church becoming a state church so long as the people retain their senses, and what that flag represents is cherished by them. Neither is there danger of "trammeling influences" of any and all governments along these lines, for the whole spirit and genius of American institutions is opposed to a union of church and state. The torch of "Liberty enlightening the world" stands at the haven of the sea and fairly represents the trend of the inspiration of the chief government on Joseph's choice land.

Sympathy is extended over the pressure of feeling and chagrin experienced which led to the "hiding" of the "Daily Ensign" in order that "Adventists might not laugh," inexplicable though it is, since it is so well known to the experienced, that they are so prone to laugh from the wrong corner of the mouth. We fail to see the laughing point, however, for to the initiated, to see an Adventists laugh in derision is nearly *prima*

facie evidence that the truth is on the other side of the question. However, all men have their trials!

There was no call for the Canadian flag to occupy in the conference hall, except it might have been as an ornament; for the Canadians living in the United States are largely citizens, and revere the stars and stripes, and those who were not citizens were entirely secure under the protecting folds of the flag and there was not the least danger of a "mine" exploding under the "Maine." Neither was there a call for a "Chinese," "Spanish," nor any other flag to aid in expressing sentiment, or protect, on that occasion, for all of merit found in other governments was largely, if not altogether, represented in the stars and stripes, as well as the guarantee of protection. What else could be asked?

True, the "United States government" may not "protect the church" in America any better or more heartily than the "Canadian government" will "protect the branches" in that land, which if true we are heartily glad. In that case we see no reason why the "Canadian flag" should not be unfurled from every high tower, church steeple, tent pole, or where else, where the gospel is being preached on Canadian soil, if it does protect, even if the Queen's picture is emblazoned upon it, and thus give honor to that to which honor is due, and that must be a very ungrateful Canadian subject who would not feel it in his heart to place it there. It is the flag of his country and no mean country at that. Were the writer preaching anywhere on Canadian domain, in hall, or tent, or church, and the government extended its protection, he would just be delighted to see the proud banner waving over him in testimony that the good intention would be carried out.

No, of course, "Christ" owes nothing to the "nations;" but they owe much to him, especially the United States, as we shall see.

But, it is asked, "Was it not the government that permitted the mob to slaughter the prophet?" No; it was the State of Illinois that was directly committed in that transaction; and the soldiers employed were of the State militia. Then the soldiers were

not in sufficient number to have protected at the time of the tragedy, had they been so minded. The strength of the mob was too great for them to have overcome it.

Again, "Did the government redress that crime?" No; but there is something of a palliation in the fact that the "crime" was of that class that renders it difficult, if not impossible, for the executors of the law to reach it, even if so inclined. Then the doctrine of State's rights was in vogue. The facts are, the excited and vindictive people were into it, in defiance of law, as may be seen in transactions of the present, seen in the work of "moonshiners," "whitecaps," burning of colored men at the stake, taking prisoners from the jails and to death, etc.

Lamentable as that circumstance is to all right-thinking men, we have never been able to see that the general government was directly committed to it. The State government of Illinois, with its governor, was committed. But whether they plotted with the enemy or were over-confident and believed the men safe, is a question not of easy settlement to this day. It was mob violence that did the work, and the laws of the country were disregarded and outraged.

But, "Was it not a United States President that said, Your cause is just, but we can do nothing for you?" Yes; but the President was blinded by John C. Calhoun's State's rights vagaries which prevailed over masses of men at the time, and those views were never really settled until they were fought out in the late Civil War between the North and the South, and the fourteenth amendment was written in the Constitution of the United States. Enough of perfidy and unholy work was indulged in, however, by guilty parties, whose name may have been "legion," yet difficult to locate. That the government did not act in that matter according as men view the government's rights and duty to-day, is clear; but that it did not act as people saw things then may be putting it too strong. The doctrine of State's rights as then interpreted was mischievous and ruinous.

Whoever it was that objected to the Queen's picture occupying con-

spicuous places in the Dominion of Canada must have been extremely captious, "straining at a gnat;" they may have been in mere jest, however, for all Americans revere the amiable Queen Victoria of the Britons for her own sake, to say nothing of her country. The writer would just be delighted to have a picture of the famed Queen grace the walls of his home. But eloquently it is asked, "What does the church offer to the government? Simply nothing; nothing." What! nothing!! Are you sure?

"O, sympathy, some may reply!" Is sympathy nothing? Has not the "government of the people, by the people, and for the people," a right to know what the people think of its movements? "Sympathy" is a powerful factor, and often means much. Ask your wife if "sympathy means nothing." Had the conference telegraphed to the President that the war with Spain was pusillanimous, and that it would not support the government in such barbarous work, it would soon have found out that the want of "sympathy" meant something. But why the conference express itself at all? For the good reason that the government of the United States belongs to the Latter Day Saints as well as other people. It is owned by no political party or sect. Latter Day Saints should not be unconcerned and dumb constituents, but active supporters; so should express themselves.

Sympathy and friendship may become powerful factors. Just now the sympathy of Britain for the United States has something to do in standing off war with other nations, when Her Majesty's great war vessels match up along in number with those known to be unfriendly or doubtful in the harbor of Manila. But Latter Day Saints can do more than extend "sympathy;" they can aid with muscle and means; and he would be a poor makeshift of a Latter Day Saint who would refuse his government aid in any holy cause. They are taught that, "Whatever is good and leads to do good, is of God." Since the beginning of the world before, has it been known that a nation went to war purely for humanity's sake, to rescue the perishing, give liberty to a people in a death struggle for free-

dom from a vindictive and uncompromising tyrant? Is it not proper for the Church of Jesus Christ to encourage such work? What is gospel work but the work of humanity, along lines that liberate, enlighten, elevate, and save?

It is said that ninety per cent of the inhabitants of Cuba can neither read nor write. But one religion is represented, and that the most tyrannical and nonprogressive. With the genius of republican institutions represented there, under the "stars and stripes," and there would be a veritable transformation among the inhabitants. Free schools, toleration, and the rights of men would cause the land to blossom as the rose, and all hearts be made to rejoice in the air of freedom. Withal, it would open the way for the preaching of the gospel, without which it never could be done. Cannot all saints encourage work of this kind, acting within their proper sphere? Is it too much to say that God is in the work of humanizing conditions in Cuba, in Porto Rico, the Philippines, etc., in the liberty-loving inspiration that is sweeping over them, and the struggle of men to attain better conditions? Nothing strange that Admiral Cervera, the noblest of Spaniards, was made to say, in addressing Commodore Schley and Captain "Bob" Evans: "I could have gotten away; my orders to concentrate fire on the Brooklyn were carried out, but your ships have a charmed life, sir." Aye, so did the person of Washington, and the patriots of the revolution. Others have noted "the charmed life" associated with America's destiny, and Spaniards are learning.

Thomas Jefferson wrote: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." This was indorsed and incorporated in the declaration of principles at the beginning of the government, as against the theory of the divine right of kings and a ruling aristocracy. Through the clash of arms victory was given to the doctrine of "equal rights," that that is the political boon of the race. It is moving on. Our beautiful religion

teaches that God raised up "wise men" and inspired them to lay the foundation of this government. Is not what God inspires in the government as good as that which he inspires in the church? What he inspires in a Jefferson is as sacred as that which was inspired in a prophet or seer at Sinai or Jerusalem. Cannot all Christians support them as well? Indeed, are they not these "self-evident" "truths" which lie at the foundation of this great government, loved and cherished by a free and loyal people, and represented in their flag, that are making crowned heads uneasy because of Liberty's tree prevailing in the earth? They constitute a continuous protest against the theory that some men are born to govern and to rule, without even the consent of the governed, while others should be educated to lead, and the rest to be kept in ignorance and made to follow and serve. The principles of political liberty, the doctrine of free schools, the privilege to read the Bible, the right to select one's own religion, the separation of church and state, and universal education as symbolized in "Old Glory," are marching on in glory and triumph, causing the older governments to attune themselves to the inspiration of the new, or fail and fall. Blessed are they who are moved with entreaty and are willing to make concessions.

Another most justifiable reason for putting the national flag in a conspicuous place in the General Conference hall may be seen in the fact that had there been no American flag there had been no Church of Jesus Christ of Latter Day Saints, hence no General Conference; for there was no other political soil in which it would have been protected while it germinated and grew, but the rich soil of political liberty and universal toleration. The saints who unfurled and applauded the flag at the session of conference were largely citizens of the United States, and they love their flag and their country, and prize the principles the flag represents. They know, too, what liberty cost; that it was wrenched from the hands of oppressors at a fabulous cost. The very privileges enjoyed at that conference were wrapped up in that flag and God Almighty put them

there. Why then should they not applaud it? What ingratitude had they not.

Still more. A revered book says, page 66, large edition:—

And I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish.

God has made this land the land of liberty by using the American armies; and by these he fortifies it "against all other nations." For there are to be no "kings upon this land." How significant, when the old world is dotted with them. "No kings," hence no preferred aristocrats, gentlemen, grandees, and nobility to lie around, sport, and eat up and destroy the hard earnings of the people with impunity, infringe upon the rights of others and lead into captivity, bondage, and serfdom. Maximilian tried the king business in Mexico, backed by European influence; but it failed. He was ignominiously shot by an insulted and enraged people for the attempt. God has said there are to be no kings upon this land. The reason why there are none is because the American flag floats in the heavens in defense of the principles "inspired" in the institutions of our country, and sustained by the American armies.

Again:—

Thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance.—B. of M., p. 22, paragraph 120, large edition.

It is the people which constitute in a large measure the government of the United States who went forth "out of captivity" (from the governments of Europe), and have been "lifted up by the power of God above all other nations upon the face of the land." The secret of her success is in her declaration of principles covering the rights of men, inspired of God and woven into the foundation of the government. She thus becomes a haven of rest to the oppressed, a shield to those struggling for liberty. This great commonwealth, powerful and successful, is represented in her most complete and attractive aspect by her beautiful flag unfurled high and lifted up above that of all other

nations, the emblem of freedom, toleration, universal education, the separation of church and state, etc.; and God Almighty has lifted it up. Should there be any place then in the United States too sacred for that proud banner to have a resting place, which has been "lifted up by the power of God?" It represents all of honor, glory, and success that has come to a nation of freemen, and vouches for their future safety. Would it not have been mean ingratitude, and an insult to both God and man not to have had it in their hearts to honor the flag and place it where they did? It is easy to believe that the rights enjoyed under the "Union Jack" would not have been so complete had it not have been for its close proximity to the great republic, where the battles of human rights were being fought out against tyranny and oppression. The liberty-loving leaven of the new world has been a stay to the efforts of progress in the Dominion government, as well as in other lands. Almost within a generation the premier of England, the "grand old man," following the lead of the liberating West, has transformed the Imperial government into a more complete representative form, and relieved it of much of its former arbitrary right. She is so thoroughly impregnated with republicanism at this day, that with a few changes made, the crown could be supplanted by a president's chair, and the people, so far as the practical workings of the government are concerned, would scarcely know the difference. England is progressive. She was too shrewd not to extend liberal grants to her colonies that lay beside freedom's home; but the vain uncompromising and priest-ridden Spaniard never learned anything, and now he is reaping that which he has sown. He sowed to the wind, and is now reaping the whirlwind.

But a farther and leading reason why it was proper for the conference to send the telegram to the President of the United States, lies in the fact that the government was about starting out on its mission of destiny, to liberate the captives and set the prisoners free; to feed starving men, women, and children, and save them from misery and death. It was eminently proper that the conference in-

dicade to the Chief Executive its sentiments toward a movement of this kind. It would have been improper not to have done so. Saints should be interested in and ready to aid every movement that tends to good, the bettering of the conditions of humanity when opportunity offers. Small as a people as they are, they count, and stand in the forefront as advocates of the broadest principles of freedom, toleration, and liberality, and the asserters of the best means of progress, as well as being the representatives of the most beautiful system of religion extant. Why then should they not be heard and left free to express themselves on all leading questions involving their interests, whether in church or state? Unquestionably they are interested. To the writer, then, the hand of God is so really in the government of the United States, and so easily traced; its destiny so great, and mission so humane and benevolent; its flag so significant, and means so much, and of the best, so truly a Godsend, that where it could not occupy and be heartily applauded, especially in its own realm, he would not go. Was it a rag flaunted by the hand of tyrants, representing mischief, tyranny, and oppression, he would think differently. Honor the flag!!

Last but not least, "What right has the stone kingdom, as a kingdom, to sympathize between nations?" is presented. The "stone kingdom" is the one that is to "break in pieces and consume all these kingdoms," represented by the metallic image. If so, it certainly ought to assert itself somewhere, in order to be effective. But is it a settled question as to what that kingdom really is, in its present stage of development? Are you quite sure that the Church of Jesus Christ of Latter Day Saints, separately considered, is that "stone kingdom"? If it is, at present rate of progress, how long will it take for it "to break in pieces and consume all these kingdoms"? Christ said, "My kingdom is not of this world." The Church of Jesus Christ has never "broken in pieces" even a township government. In a contest for mastery the church has been prevailed against rather than prevailed. She has gloriously assailed, criticised, and broken creeds,

swept aside dogmas, educated, reflected light, preached the full gospel, etc., and who is to say that she has not been following in her legitimate line? It seems to be assumed, not proven, that the church as constituted is that "stone kingdom." There are grains of salt in the claim, no doubt; for that kingdom is finally to embrace all of good. The assumption splendidly flatters Latter Day Saints' vanity, but even they may have drawn too strongly on their imagination. It really looks that there is to be added power and light in order to fill the picture in one's mind in regard to that kingdom. Christ's followers dreamed constantly of "David's throne," but he of something else. May not Latter Day Saints have presumed something (if the suggestion in the criticism correctly represents them) as to the real work of the church in preparation? Is there a fixed view, the questioning of which is rank heresy?

Anyway, it is a good subject to think about. The Book of Covenants says:—

And from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth.—65: 1.

It does not say the church *is* that "stone." If the church in essence and all essential detail is the "stone kingdom," is there not a little ambiguity attaching when it is considered in the light of the United States being a political power of wonderful growth and strength, and of which the inspired record says, that God raised up "wise men" and inspired them to "lay the foundation" of this government? If he inspired the laying of the foundation of this government, is he thereafter to set up a "stone" to "smite" and destroy it? Is he divided? May it not be that the doctrine of human rights and political liberty inspired in the Constitution of the government, one factor to be considered, after all, in the composition of the "stone kingdom" as a finale, that is to "break in pieces and consume"? Is not the "inspired" in the church, and the "inspired" in the state one, as effecting God's purposes and work? And is it not the "self-evident" "truths" of Jefferson that lie at the foundation of the government which have wrought so wondrously

and effectively, loved and cherished by a free and independent people, that are sweeping over the nations as a new inspiration, and "smiting the image"—the "divine right of kings" and an inherited aristocracy—liberating and planting hope in the people, to be considered in the work of the "stone kingdom" as well as the divine in the church? Where floats the "stars and stripes" the gospel may go. Where the flag cannot go, or its civilizing and liberating influences be felt, there is little or no place for gospel work. There is a breaking to pieces to accompany or precede. Where the influence of the state obtains there is liberty, toleration, free schools, an open Bible, and gospel privileges fostered and protected. In the divine economy, then, the church is not independent of the fostering care and work of the state. So we say,—Go on Dewey, go on Schley, go on Sampson, go on Miles, go on Shafter, go on the great God-ordained American Republic; "smite the image," if image it is; break the yokes of tyrants and let the people go free. Strike off the shackles from Cuba, Porto Rico, and the Philippines. Plant the principles of liberty in all lands encircling the globe, where it has not obtained, "that this gospel of the kingdom" may be "preached in all the world for a witness unto all nations," that the end may come.

Who knows but it is the inspired in the church, and the inspired in the state, with the needfuls added, that will enter largely into the full constitution of that universal government of promise that is to prevail on the earth when the promised ruler comes to destroy utterly every vestige of the metallic image? Why even then haul down the stars and stripes? It stood for the rights of men, represented the "self-evident truth" of the state, and protected the "self-evident truths" of the church, and is thus bathed in supernal glory by nations blessed and redeemed. Float on, then, thou beautiful star-decked blue-ground, with streamers gay,—the red, white, and blue! Float on, thou chief of all earthly banners, that taught the nations freedom's boon and filled the world with light and hope! Float on, thou God-sent gift that sowed the principles of freedom in

the world and protected as by a shield the great gospel message, and let all the world applaud and say, Amen!

So saying, the writer will climb upon the fence, listen to the wind blow and whirl, and make up his mind as to which side it is safe to climb down on.

WM. H. KELLEY.

GLENWOOD, Iowa, August 5.

Conference Minutes.

SPRING RIVER.

Conference at Weir City, Kansas, June 4 and 5; O. P. Sutherland in the chair, assisted by F. C. Keck; T. S. Hayton secretary. Branches reported: Angola; Webb City, gain 2; Pleasant View, gain 3; Blendville, gain 7; Weir City, and Columbus. Showing a net gain of 12 members. Written reports of labor received from one of the seventy, ten elders, one teacher, and one deacon, and several others of the ministry gave oral reports. The district secretary advised that branch clerks be particular in giving items from their branch records; to not abbreviate, but write all names in full, to keep duplicate or copy of all statistical reports and of all important correspondence, then errors can be more easily traced and corrected. The Bishop's agent reported: Receipts \$218.26; disbursements 197.39; balance \$20.87. Conference granted petitions and ordered that Brn. B. N. Sims, David Love, and J. F. Grimes be ordained to the office of elder. The chair and others spoke regarding the advisability of dividing Spring River district, advising all concerned to consider this matter for it will come before next district conference for further consideration. A motion prevailed that we request that the mission reunion be held in Spring River district at Midway Park, near Joplin, Missouri. Conference was well attended and an edifying, peaceful time was had. Adjourned to Angola, Kansas, October 29.

Sunday School Associations.

CONVENTION NOTICES.

To the Sunday school workers who expect to attend the Woodbine reunion:—The committee have concluded on having at least six sessions of Sunday school, using the last six lessons in the Quarterly for July, August, and September. Sr. Dora Young will have charge of the Primary Department; Bro. T. A. Hougas will be present to superintend the work in general. All who expect to be present will come prepared on these lessons, especially those who are at present teachers, and come expecting to take part in the work, as the teachers will be selected after we assemble for the reunion. Many practical subjects will be treated upon in papers and short talks, and exercises of a normal character. The use of the large tent has been kindly granted by the committee for all our exer-

cises, so that all can be conveniently accommodated who wish to take part with us.

Two sessions of the Religio will be held in connection with the reunion, in which papers from the general officials and exercises of a general character will occupy the time.

Bring Bibles, quarterlies, by-laws, programs, and Winnowed Songs; and with prayer in your hearts come to make these departments of the reunion spiritual and beneficial, and give evidence of the growth of these departments for good in the church.

Committee, J. F. MINTUN.
DORA YOUNG.
S. B. KIBLER.

Sunday school association of Mobile district will meet in convention at Bay Minette, Alabama, Friday, September 30, at seven p. m. All reports sent by mail address to C. I. Carpenter, Bay Minette, immediately after September 25, so as to be sure to arrive in time. Every school should be represented, and all are invited.

C. I. CARPENTER, Supt.

Convention of London, Ontario district, will meet in Stratford, Friday, October 9, one day before conference. A prayer meeting will be held at ten a. m., and business session at 2:30 p. m. A session will also be held in the evening. Secretaries and superintendents are requested to each be sure to send a report. Come all and have a good time. Trains will be met on Thursday and Friday.

G. C. TOMLINSON, Supt.
MAGGIE MACGREGOR, Sec.

HOPEVILLE, Ontario.

Miscellaneous Department.

BISHOP'S AGENTS NOTICE.

To the Saints of Texas Central District:—Let us wake up to our duty and comply with the law of tithing and offering so that there may be means in church to carry on the propagating the gospel in all its needs and necessities, that this district may be self-supporting. I call your attention to the fact that the Bishop demanded of us \$10 per month to the support of H. P. Curtis, our missionary in Texas, whose home is at San Antonio. Remit your tithes and offerings to me at Durango, and I can forward same to him. Necessity demands this from us to keep the work rolling on while we have opportunity to work. It is our duty to render the Lord what is due, whether it is claimed or not, as we learn in Malachi 3:7-9. Shall it be said of us: "Even from the day of your fathers ye are gone away from mine ordinances, and have not kept them;" and further, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me."

The good Lord says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out blessing, that there shall not be room

enough to receive it. And I will rebuke the devourer for your sakes.—Mal. 3:10, 11.

All along in the dispensations of the gospel this principle of God's ordinances of the gospel has been taught, and God's word proved a blessing if we comply with it, if not cursing and disaster will surely follow.

Now, dear saints, put on the whole armor of faith, and live by every word that proceeds out of God's mouth for us to obey, so when the change comes we can be accepted of him. Remember the instruction given on this law after one-tenth of the increase. All you have is increase to begin with; after this all you make after the reasonable expenses paid in making, is increase, above that you had when you brought yourself under the law of tithing. Then we are required to make offering of our portion, the nine-tenths, and required to put in the storehouse of the Lord to be disbursed by the Bishop or under his instructions. So I call your attention to college fund notice. Please, brethren, make this sufficiently plain to the saints in its order, and in this little article add or take them as you see for the good.

Your brother in Christ,
E. BATES, Bishop's Agent.

REUNION NOTICES.

As the time is nearing for the Woodbine Reunion (September 16 to 26) the prospects for a large gathering brighten daily. Suitable arrangements for feed, fuel, and all that is necessary for comfort and convenience at very reasonable rates will be provided for. Also our furniture dealer has a number of cots, bed springs, and bedsteads, that he will rent for twenty-five cents each for the term. Let us all come together praying for the Spirit of God to be with us to a greater degree than ever before, and that our reunion may be as a light set on a hill to all the surrounding country, saints revived, and sinners converted.

S. B. KIBLER,
Chairman Reunion Committee.

TO WHOM IT MAY CONCERN.

At the last General Conference Bro. C. E. Hand was referred to the missionary in charge. This was done because of a matter of difficulty then pending between Bro. Hand and another brother. This is to certify that the difficulty referred to has been fully and satisfactorily settled, and Bro. C. E. Hand is hereby requested and appointed to labor in the Eastern Iowa district. May the Master's rich blessings attend his labors is the prayer of the missionaries in charge,

J. R. LAMBERT.
HEMAN C. SMITH.

NOTICES.

The following list of names, from the Pittsburgh, Pennsylvania, branch, are upon the scattered list of the aforesaid branch, and their address is unknown. No doubt some one will know the whereabouts of some of them; and if they do, notify me and they will greatly oblige, and do a good deed at the same time, possibly: Henrietta Robertson, Lulu Ann Warnock, Samuel Evans, Ephraim

Evans, Sarah A. Smith, T. A. Lathrop, Doctor Moses Madison, Ida A. E. Udick, Theo. Cummings, Aaron Morehead, Mary Eaton, Moses D. Lovey, Annie J. Farrell, Clara L. French.

T. S. HADFIELD,
Branch Clerk.

No. 20 Lacock Street, ALLEGHENY CITY, Pa.

CONFERENCE NOTICES.

Conference of the Mobile district will meet at Bay Minette, Alabama, Saturday October 1, at ten a. m. All branch reports to be sent by mail should be addressed to C. I. Carpenter, Bay Minette Baldwin County, Alabama, in time for the conference. Every branch should be represented, and all are invited to attend.

F. P. SCARCLIFF, Pres.
C. I. CARPENTER, Acting Sec.

Northeastern Missouri district conference will convene with Pollock branch, September 24 and 25. Reports from all branches and priesthood are desired; forward to Bro. George Tryon, Huntsville, Mo. The Pollock saints are going to dedicate their church at this meeting; come all who can, and assist to make the conference a success.

J. A. TANNER, Pres.

Independence district conference will meet at Independence, Mo., September 10 and 11. Come, saints, all that can; you are invited to take part with us in a splendid feast. Let every branch send a full report, and let every elder and priest report. This is the election of officers, and other important business will be transacted. Elder I. N. White expects to be present.

R. MAY, Pres.

Conference of London district, Ontario, will meet with Stratford branch the second Saturday and Sunday of October. Secretaries are requested to have reports made out in good time and sent to me at Hopeville, or else in care of Mrs. George Lindsay, G. T. R. shops, Stratford. The local ministry are also requested to send reports of labor done. Trains will be met Thursday, Friday, and Saturday. We hope a good time will be had and that the attendance will be good.

MAGGIE MACGREGOR, Sec.
HOPEVILLE, Ontario.

The saints of the Nodaway, Missouri, district, will please remember by their prayers and presence, the conference which convenes at Avenue City, Saturday, October 1, at eleven a. m.

M. F. GOWELL, Pres.

The Eastern Michigan district conference will convene at Flint, Michigan, October 1 and 2, 1898. Branch secretaries please make full reports to William Davis, district secretary, at Flint, Michigan. Missionaries and local officers all invited to attend.

A. BARR, Pres.

DIED.

WALTENBAUGH.—At Higbee, Mo., August 20, 1898, Jacob Daniel, infant son of Bro. David and Sr. Lizzie Waltenbaugh, aged 6 months and 7 days. Funeral in charge R. R. Jones; discourse by Elder George Thorburn.

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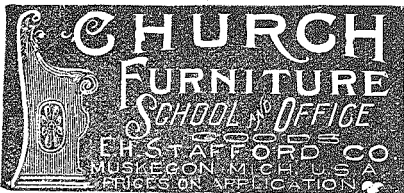
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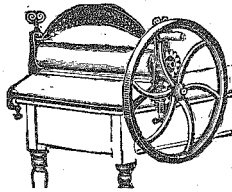
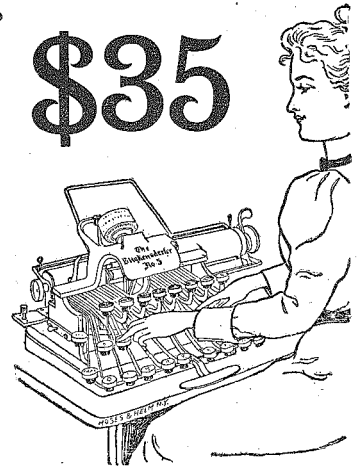
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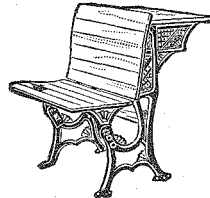
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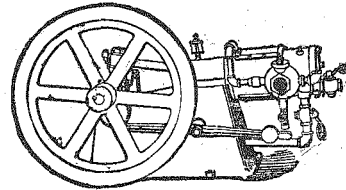
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, September 14, 1898.

No. 37.

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WAS THIS STRANGE MANUSCRIPT WRITTEN BY MOSES?

VERY REMARKABLE HEBREW AN-
TIQUITIES JUST UNEARTHED
IN PALESTINE.

COPIES OF SOLOMON'S SEAL AND THE
MOST ANCIENT HEBREW COINS
EVER FOUND.

BERLIN, Aug. 10.—For several years a German preacher from the town of Walbroel has been at work, personally and through native agents, in collecting ancient manuscripts and coins from the excavations in Palestine. The preacher's name is Bruesselbach and he has just published a little monograph giving the results of his labors. The publication has attracted wide attention among archaeologists and scientific men, for the reason that the discoveries which Bruesselbach claims to have made and which seem to be authenticated by the facts are the most important made in many years. The finds possess other than scholarly interest, as they nearly all relate to Bible history.

The most important of the discoveries related by Bruesselbach is that of a manuscript supposedly written by Moses himself. The margin bears the name of Moses and the writing relates to the subjects treated in the early books of the Bible which have come down to us as the books of Moses. If the explorer can prove the accuracy of his belief in the august

authorship of the manuscript which he has unearthed it will be studied with interest as one of the oldest and probably the most valuable specimen of early writing in existence.

The fragment is remarkably well preserved and appears to be made from the skin of some aquatic animal, probably the hippopotamus or Nile-horse. It is a yellowish brown in color, crinkled and dry with age. The three drawings on it are done in black ink, and, as interpreted by the discoverer, apparently refer to the labors of the enslaved Israelites in Egypt.

The Bible story runs (Exodus 1, 11-14): "They (the Egyptians) set over them (the Israelites) taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raamses. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field."

The first picture on the recovered manuscript shows a Jewish maiden milking a cow, referring to the labors with flocks and herds. Above is a pack saddle with its two girths, a reference to the work of transport. There is also an Egyptian eagle drawn exactly as it is found on the Egyptian monuments. The second picture is that of two Israelites holding up a large winnowing frame, in illustration of their labors in the state granaries established by Joseph.

The Semitic type of the two men is characteristic and unmistakable. The third picture is that of the foot of a pyramid, or the base of a fortification wall, a specimen of the labor of brick-making and building, in which the captives were employed. Upon the column is perched a hawk, the hawk and eagle being sister symbols of upper and lower Egypt.

While the pictures are interesting, the most important part of the papyrus is the inscription across the top. It is written in ancient script, hitherto unknown, but so primitive as to approach very closely to the hieroglyphic

stage. It is translated by the discoverer: "Their yearning for freedom from the oppressor is full; their long continued sins cry unto thee, O God."

Whether or not the interpretation is accurate the sentiment is a proper one to emanate from him who succeeded in giving the Israelites their desired freedom.

The first five books of the Bible have always been known as "The Five Books of Moses." According to the history of Josephus, the original manuscript of these, in the handwriting of Moses, was preserved in the Temple at Jerusalem. The fragment in the possession of Dr. Bruesselbach was unearthed from the ruins of the ancient city, known in the Bible as Lachish. The explorer explains the transition by saying that when the temple and city of Jerusalem were destroyed by the Romans (70 A. D.) these and other treasures were buried and later removed to the city of Lachish, where many scholars had taken up their residence. The ruins of this city have only lately been unearthed.

Dr. F. J. Bliss, acting for the Palestine Exploration Fund of England, found it while digging in the Tel-el-Hesy, as the Arabs call it. He found that Tel-el-Hesy was indeed "a mound of many cities," no less than eight existing there, each one being built upon the ruins of its predecessor. It was in a portion of the mound untouched by Dr. Bliss that Bruesselbach and his coworkers made their discoveries.

In his explanation of the Mosaic manuscript the explorer calls special attention to the forms of the letters used in the inscription upon the papyrus. The first letter, called Aleph, an ox, is really a drawing of the horns of that animal. The second letter, Beth, means a house. The third, Gimel, stands for camel, and so on, throughout the alphabet, there is a remarkable correspondence between the names and the objects.

This discovery Bruesselbach thinks may solve what has long been a puzzle to scholars. In all school geographies the origin of the alphabet has

been ascribed to the Phoenicians. Many modern scholars have been inclined to doubt this theory, for the reason that the letters were not sufficiently primitive. The inscription just discovered, which is presumably the first specimen extant of early Hebrew writing, seems to bridge the chasm hitherto existing between the hieroglyphics and conventional letters of later times.

Dr. Bruesselbach says: The result of our investigation is that the manuscript, judging from all external and internal evidence, is genuinely Mosiac. If this be so the religious world is on the point of some startling discoveries, for where one manuscript has been found there may be others and the next one unearthed may contain some portion of the Bible in this ancient script, thus supporting the tradition of the Mosiac authorship of the Pentateuch, or parts of it at least.

The Palestine Fund reports other interesting discoveries, among them a coin of earlier date than any heretofore known. The oldest Hebrew coin discovered before this time bore date of 143 B. C., and Bruesselbach's party discovered a large bronze coin of David's time. It shows the crown of David with a circlet of stars. The crown was said, according to story, to be made of gold of the value of a talent. The inscription about the coin reads: "David, King of Jerusalem." On the reverse side is an eight-stringed harp with the inscription: "Fear ye, repent ye, who are strong in the faith."

Scholars and numismatists alike are exhibiting deep interest in this coin, which was struck off almost three thousand years ago and passed current among the subjects of King David in Jerusalem.

Another more notable discovery reported by Dr. Bruesselbach is that of the "Seal of Solomon." There is no story more clearly remembered by those who have read the "Arabian Nights" than that of the mystic ring by which the genii were summoned to the service of its possessor. Arabic and Hebrew literature is full of the legends of the wonders performed by the might of Solomon's Seal, made through the wisdom of this wisest of monarchs.

The inscription is not so easy to read as those on the coins because of the

peculiar shape of the letters and the fact that they are interwoven with the design on the seal. The name of Solomon has been deciphered. If this is the genuine seal of Solomon it also has on it "the ineffable name" of God Jehovah, but Bruesselbach has not been able to make this out to his own satisfaction amid the various lines traced upon its surface.

Another coin brought to light is evidently to be located about 175 B. C., in the time of the king-priest, Jason. The inscription is in a peculiar dialect of Syro-Aramaic belonging to that period and is written from left to right, contrary to the Hebrew custom in writing. The decipherment of the inscription is "K. Jehason G. Is. Coin of the City," which has been translated: "Jason, the high priest (Kohen Gedol) of Israel." On the reverse is a palm branch and a smoking altar, illustrating the priestly function of offering sacrifices in the temple.

Strictly speaking, Jason is not a Biblical character, for he lived in the time just following the close of the Biblical period, the accounts of which are very scanty.

A seal ring, bearing the name of Simeon, the Maccabee, who ruled 143-135 B. C., was among the other discoveries. The inscription is most distinct of all, being the most recent, and is therefore more easily read than the others. The letters are arranged around a seven-pointed star and run: "Simeon, the High Priest."

While Dr. Bruesselbach has made no attempt to exploit his discoveries he claims that there is no doubt of their authenticity. At the same time he says that there is likely to be controversy regarding the genuineness of some of them and he therefore proposes to place these and other manuscripts, coins and ring, which he has dug up, before competent scholars to settle, if possible, beyond a doubt, the question of their accuracy.

The fact that he has found a manuscript purporting to come from the hands of Moses, bearing his name and that of Joshua (his successor) on the margin, written in very primitive characters on the most primitive material ever found, would seem to be important in itself.

But there have been skillful forgeries of such documents before now, and, until a number of experts have passed

upon the matter, judgment may have to be suspended. This discovery is, however, in line with other startling finds of the past few years.

The unearthing at Nippur of inscriptions which carry civilization back to five or six thousand years B. C., showing that the art of printing was known and practiced at that early day, settles one of the objections which has frequently been raised against the possibility of Moses having written any part of the Bible, the natural doubt as to the use of writing at that early date.

The discoveries of Dr. Bruesselbach will certainly arouse widespread interest and awaken renewed enthusiasm for the work of exploration in the Holy Land.—*San Francisco Call*, Aug. 14.

LONDON, Sept. 3.—Sarcastic references to the German Emperor's pilgrimage to Jerusalem continue to appear in the English press. Persons who make these comments are not well informed. The Emperor is too clever to go to Syria without having a practical business policy, even if he invites two hundred Lutheran pastors to see the holy places with him.

There has been a great increase in German trade in Asia Minor during his reign, and the Emperor himself is now as influential as the Czar in the councils of the Sultan. German trade influence will be enlarged by the Emperor's pilgrimage, which is anything but a quixotic adventure or a sentimental journey.

The new missionary paper entitled Signs of Progress in China, published, we believe, in London, gives some exceedingly interesting information relating to the great change which is going on at the great centers in China, such as Shanghai and Foo-Chow. Chinese merchants are educating their sons in English schools at an expense of \$8 per month. The barrow gives way to the bicycle, and the sedan chair to the carriage and pair. The anti-foot-binding movement and the Chinese Ladies' School also indicate the great change which is going on in China.—*Ex.*

ADDRESSES.

Elder F. G. Pitt; field address, No. 14 Council St., Hulme, Manchester, England.

J. W. Wight, care Carrier 12, Salt Lake City, Utah.

W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.

Elder Henry C. Smith, No. 647 South Spring Street, Los Angeles, California.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, September 14, 1898.

No. 37.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, SEPT. 14, 1898.

CAN THE AARONIC PRIESTHOOD ADMINISTER?

THE author of the article on the subject of administering the sacrament states that he does not seek or wish any controversy on the subject upon which he writes; yet states at the close of his note accompanying the article that he would be pleased to hear from him, or them who may have, or think they have better light on the subject. We may not be of either class; but suggest the following:—

1. The author knows, or ought to know, that the church has from the first in its practice understood that the priest had a right and the power to administer the sacrament, including the blessing of the emblems, both bread and wine. He knows that this has been and is the practice of the Reorganization.

2. In the discussion of the question, Who may administer the sacrament? in conference, raised upon an editorial in the HERALD in which it was assumed that the teacher and deacon might assist in administration by passing the emblems, the conclusion was reached that neither teacher nor deacon could officiate, and that administering the sacrament included both the blessing and the passing the emblems. It was further decided that the priest could legally administer, by virtue of his office. This is also known to the author of the article.

The rule of law on which the church has based the practice of permitting the priest to administer the sacrament, is found as follows:—

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament. . . . In all these duties the priest is to assist the elder if occasion requires.—D. C. 17:10.

But neither teachers, nor deacons have

authority to baptize, administer the sacrament, or lay on hands.—D. C. 17:11, latter clause of paragraph.

The exception introduced by the word "but," clearly shows that the priest may administer the sacrament, but teacher or deacon may not.

The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders.—D. C. 17:18, the duty of members after baptism; etc.

In this both elders and priests are included in the duty, or privilege of administering the sacrament, but the laying on of hands is confined to the elders.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder, or priest shall administer it.—D. C. 17:22.

The author states that "No possible stretch of the English language could make 'administer' mean 'to bless,' and can only be understood as combining the spiritual and temporal together, with the higher and lesser priesthood. Administering makes it harmonious." In paragraphs 10, 11, 18, and 22, the word administer is used in reference to the whole act; and in each the word administer is used in stating the duty, privilege, or power of the priest to so administer. And, as nothing is said as to who shall or shall not pass the emblems, the church has concluded that to administer the sacrament includes both the blessing and the passing of the emblems.

And, as sections 22 and 23 define the manner of administering, both the bread and the wine, and give the formula; and state that "the elder or priest shall administer it," the sacrament, it would seem improper to conclude that the priest could only pass the emblems when not a word is said about so passing them. It would seem to be equally improper to state that the paragraphs referred to provide that the elder alone has the right to "administer;" that is, to bless when the command is that "the elder or priest shall administer it," clearly meaning that either might do it.

Had the language been the elder "and" the priest shall administer it, then there might be room for the author's rendition. In each instance where both officers are mentioned in connection with the sacrament it is elders, or priests; elder, or priest.

REQUESTS AND REFLECTIONS.

WE REACH out the editorial pen to touch and to knight every minister in the field of gospel work, general or local, as a reporter for THE SAINTS' HERALD. We mean by this formal act to more fully bring the HERALD'S interests to the notice of those who, out in the world and in the service, as scouts, sentinels, on guard, or on the field of battle, are active observers and participants in the campaign, the war now being waged in the interests of truth. We desire the cooperation not only of the ministerial force, but of all members of the body—all, from generals down to the last recruit in the ranks.

This is a busy, passing, changing world, and in the developments peculiar to the present conflict it is necessary that we gather up and analyze every principle, every measure, and every discovery or theory presented having a bearing upon moral, spiritual, and general problems connected, immediately or remotely, with our work. We want not only to study the word pertaining to the first principles of the gospel; but this done, to study more deeply—into the philosophy, the spirit, the life of the spiritual economy. We must take broad and comprehensive views of the great work of God, endeavoring to discern the unity of action and the harmony of principle existing in the various forces he employs in the world of seen and unseen things, which are discernible to those who cultivate the art of seeing. By seeing we mean more than the seeing with the natural eye; we mean the development of that spiritual-mental insight and perception which gives penetration, foresight, comprehension, analysis, and classification—the wisdom, knowl-

edge, and power to rightly divide and rightly conclude upon all questions presenting themselves for solution.

The facts and conditions of our own times plainly reveal the character of the work to be done by us as a church. Problems of grave import, questions of deep and lasting significance are pressing themselves upon the attention of the church and the world. Can they be ignored and the issues be met? Certainly not. What then is the logical course of action demanded of us as a people? Clearly this: That the imaginations, inventions, and devices of the world, of men and unseen powers, are to be sifted and analyzed with a view to adopting whatever of good they contain and rejecting whatever is erroneous, misleading, mystifying, and darkening. In this age of the world we are not surrounded so much by open physical opposition, but by deception and erroneous conceptions. It requires light and truth to clear the way; the searchlights are to be turned on the sea of action, that those possessing the light of truth may assume an intelligent offensive or defensive attitude, as the case may require.

Much is being uttered and published of interest and of value to us as "the children of the light." We use the definite term recorded in the word, for the reason that it signifies the position the saints of God are called to occupy. If we do not sufficiently understand the positions of men or organizations who oppose the truth to refute their theories, certainly we shall be "in the dark," and thus be disqualified to act clearly in our own behalf and in the interests of others who come to us for instruction and deliverance. We make claims to represent and therefore to present the path of life to men and women without the light of life in the world. Such claim demands of us that it be made good by an intelligent comprehension of our work, that we be justified in the eyes of God and of men. We must show that the claims we make are justified by ability to clearly represent and show forth their superiority, that they so be made apparent. Less than this will fail to justify an acceptance of our work.

We kindly ask those whom we have formerly requested to remember the

interests of the HERALD, that they keep an active outlook for and let us have the many good things that directly or indirectly bear upon the great latter-day work. Our desire is to bring to the readers of the HERALD the best possible matter obtainable, that we all may be advanced in knowledge, in harmony with the philosophy of our work. We are aware that some do not need this formal invitation to write for or forward matter to us; but many do, and to them we make the statement. We are acting for the good of the body, and with that purpose in view have no hesitancy in thus placing the matter before all.

Many of the brethren have gathered much excellent matter, which, placed before the church, would prove of great value to its workers. Some withhold through fear of not presenting matter of value. It is a good plan not to presume too much on the information of readers or hearers; and this can reasonably be taken as a course of action, for though some may be acquainted with matter presented, others are not; and good things bear repetition. Things are not known till fixed in the mind. *Repetitio est mater studiorum.*

Another feature of this matter becomes apparent. In the many departments of knowledge having connection with our work, specialists are being developed. Men in their fields meet forms of opposition or phases of religious belief that are not met in others. Special study of such subjects is therefore made, resulting in the development and compilation of much valuable matter. With an exchange of products all are benefited and the better qualified for the service. All are therefore armorers of one another, as iron sharpeneth iron. Men are also variously constituted or qualified; one is the close text preacher, another the philosopher or more specifically philosophical in style; another has a diverse method; but each blends with the other, and variety appears in the unity of spirit and diversity of work; thus truth is focused into various mental instruments who develop its lights and shades and reveal it in proper perspective. No one artist is able to make up all the picture. And it will require some time yet—probably all

of eternity (if we may comprehend such term) to bring out all the strength, the symmetry, and the beauty of truth. For this reason we think it well to urge a free exchange or reciprocity of trade in good matter. It would advance our personal development and tend to promote the acquisition of knowledge by all concerned—the whole body. The presumption would also be safe that greater dynamic force would thus be generated, and stored up, and used. And the use would not diminish but rather increase the supply of potential, striking, forceful energy.

In the ages of the past much of Nature's energies have remained potential but partly inert. They have been ready to do the bidding of man, the agent of providence, but though surrounded by them he remained for ages in ignorance of their existence, hence failed to obtain their benefits. In the developments of modern times, in these last days, "knowledge" has been increased. According to the statement of Daniel the prophet that "many shall run to and fro and knowledge shall be increased in the earth," something has touched the nature and habits of man universal as by a common impulse, and the race has arisen in the spirit of discovery and application. Following the Dark Ages a revival of learning ensued, a love of liberty developed. A new continent was placed at the disposal of the race for the free unhampered exercise of its genius, and liberty to think and speak and act, under the divine overshadowing but ever enlightening Spirit that is moving the world for good, is resulting in the beating back and dispelling of mists and darkness, and God is being revealed in principle, in power, and in personality.

Our civilization so far as good is the result of learning the principles essential to or that are included in the character of God. Every truth in scientific teaching that has been effective for good in the arts, the sciences, mechanical, electrical, economical, and otherwise has blessed the race through study and application of the principles and forces of Nature, the appointments and powers ordained of God for the benefit of man. When we study God's works we learn of him; when we apply the principles pertaining to

material science we are benefited and civilization is advanced. Our present attainments as a race are the result of the discovery and application of principles of law ordained of God, hence true science in material lines is one with the spiritual, in that it also with the spiritual reveals the ever present beneficent overruling one "who presides in the midst of all things," "God over all, blessed forevermore," and to whom belongs the ascription of praise and power and dominion; dominion not only over the forces of nature, but whose love and wisdom should rule in the hearts and minds of men universally, that there may be harmony in all the works of God; that sin and death may give way to righteousness and life.

Men may deny the existence and revelations of God, but no one stands independent of or removed from him. The daily benefits, the forces that sustain and control the universe, show forth the majesty and power of his constant presence and superintendence. It is useless for anyone to deny the potent visible facts of God's existence and constant unwearying interest in the works of his hands. As the race studies his works it advances in actual practical knowledge and is elevated in the life conditions of progressing civilization. It retrogrades toward barbarism as it turns from God and truth. The practical applications of electricity, so markedly developed and being extended in our own times, is but the application of force that is similar to the spiritual, and which man has been able to discern, and apply, controlling, to a degree, its energies to do his bidding, hence to better the life conditions in many ways. The logic of all scientific teaching emphasizes the claim of the spiritual; viz.: That man occupying in his true and natural sphere is in communion with God; that possessing by creation the attributes of mind which, purified and enlightened, are able to comprehend the character of God, spiritual, and moral, and general knowledge is strictly essential to his education, development and welfare; that his normal state is an exalted one.

This, with much more, is practically stated in Doctrine and Covenants section 90, paragraph 4. In that sec-

tion we are informed concerning the nature and proper status of man; that his place is with God; that the way to him is the path of truth, the way of knowledge and obedience. "Truth is knowledge of things, as they are, and as they were, and as they are to come;" a comprehensive definition indeed; defined to us by him who is the Spirit of truth. The field of study and observation is certainly a broad one. There is also a promise that the Spirit of truth shall manifest "all things that are expedient" for the disciple to know.

Having indulged in these hastily penned reflections we repeat the request that the brethren and sisters who are students of truth remember our efforts to place good matter before the readers of the HERALD, for the common good. It is our work "to advance the cause which" we "have espoused, to the salvation of man, and to the glory of" God. (D. C. 77: 1.)

EXTRACTS FROM LETTERS.

BISHOP E. L. KELLEY, Stonington, Maine, September 5:—

We are well and getting along fairly. Have held meetings every night and two to three times on Sunday since reaching Maine. Alexander was in demand in Providence and Boston and remained over for two Sundays, but will join us at Jonesport, Maine, on Wednesday next for conference.

Bro. J. W. Wight in a letter dated Fairfield, Utah, September 1:—

Boys have tent at Lehi and are raising the "natives." I tell you those "boys," R. J. Parker and D. W. Wight, are *men*. Almost astonishing the success they have had this summer in tent work. They have baptized seven so far. I baptized six at Pleasant Grove last week. Two ladies wished to be, but husbands bitter. Have them stirred up here (old Camp Floyd). Am better physically, and never felt better spiritually.

EDITORIAL ITEMS.

PRESIDENT JOSEPH SMITH, Brn. W. H. Kelley, William Anderson, J. R. Lambert, and others too numerous for personal mention, returned from the Bluff Park reunion during the week of the 4th.

Bro. W. E. Summerfield sends us a report of the Elvin-Padget discussion which was held recently at Pollock, Missouri, from which it appears that Bro. Elvin succeeded nicely on his propositions, while Elder Padget's efforts to damage the work were with-

out effect, save to show the futility of such work. We omit report because the matter has been reported, in effect, of late.

Brn. Heman C. Smith and Thomas J. Bell, of the missionary force, opened up the work at Humeston, Iowa, on Saturday and Sunday the 4th and 5th insts., in one of the city churches. They were well received, having fair-sized audiences, though attendance was lessened on Sunday evening by stormy weather.

Bishop G. H. Hilliard arrived at Lamoni from the Bluff Park reunion on Wednesday, the 7th, intending to remain for a time in the interests of church and college work, but was suddenly called away by telegram on the 9th on account of the serious illness of his eldest son, a resident of Southern Illinois.

Bro. Frank Criley will be present at the Woodbine reunion with a full line of church publications on sale; also with mailing lists of the HERALD, *Autumn Leaves*, and other periodicals. Persons wishing to settle Herald Office accounts, to subscribe for publications, or purchase supplies, will find Bro. Criley prepared to supply their wants.

Taking advantage of the absence of Bishop E. L. Kelley, employees of the Herald Office renovated, papered, and painted the Bishop's office, which heretofore has been badly in need of such attention. Some time ago the General Conference provided for better quarters for the Bishop's offices, but nothing had been done until, seeing an opportunity to better conditions, the employees stepped in and acted as stated.

The Empress of Austria was assassinated by an Anarchist at Geneva, Switzerland, on the 10th inst., while proceeding from her hotel to a steamboat dock. Universal sympathy is felt for the aged Emperor and the Austrian people. Her death will put a stop to the contemplated jubilee in November in commemoration of Emperor Francis Joseph's accession, for which elaborate arrangements had been made.

"London, Sept. 10.—Instead of the century closing in universal peace, with the nations joining in with the Czar's proposition for disarmament, Europe has not been for years so close

to the verge of general disaster. War, discord, death, and crime seem to have suddenly burst forth in all parts of the globe. The assassination of the Empress of Austria is liable to have a far-reaching effect, while the situations in Crete and Africa have assumed such critical aspects to-day that all manner of gloomy predictions are made. Taking up Austria's case first, the old Emperor, Franz Joseph, is a broken-down man. His son was murdered in a criminal intrigue. His country is fast going to pieces, and now his wife is assassinated without reason. Several times the Emperor has been on the point of abdicating, and this last blow may be his end. Everywhere it has been said for years that he will be the last Emperor of Austria-Hungary, for at his death or retirement the federation would surely dissolve. What international complications such dismemberment might cause no one can foretell. It undoubtedly sooner or later would bring bloody strife between two or more greedy, avaricious powers, as well as internal discord between the various small countries forming the empire, who have never affiliated or welded their interests in common. Little Crete nearly involved Europe in hostilities last year, and now again is burning like an incendiary's torch. To-day the admirals of the powers sent an ultimatum to the Turkish Governor, giving but a few hours for disarmament of everybody on the island, including even the Turkish regulars. What may result from this is beyond even the most diplomatic guessing. It is simply a case of hoping for the best."

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

BEHAVING.—CONTINUED.

WHEN you attend a concert or church *behave yourself*. Don't wriggle and twist and fidget till the nervous woman back of you is all of a tremble, fearing you will fall to bits in her presence, and do not whisper or giggle or shuffle your feet, or hunch your neighbor. Only last Sunday night a very impressive sermon was almost ruined for me by a young man and maiden sitting behind me who kept up a running comment on the preacher, the choir, and the congregation. All these

things which you do thoughtlessly are infringements of the law of kindness, which is the keystone in the arch of true politeness.

Whether on the street, at home, at school, anywhere, please do not talk slang. If you only knew where most of the uncouth expressions which have unaccountably become the fashion, originate, you would be very careful how you let them pass your lips. What an incongruity to think of a sweet, dainty young girl associating with stable boys and roughs, or frequenting saloons or other ill-smelling resorts; yet most slang originates in just such places, among just such people; by using it you arouse the suspicion that these are your chosen associates; that instead of being the well-taught, well-cared for children you are, you have been neglected and left to run wild. Often on the street we hear a well-dressed pretty-looking girl accost another with, "Hallo! Grace," to receive the response, "Hallo! Gertie," and at once we doubt the testimony which their fine clothes and pretty faces gave, that they were little ladies, and almost believe that the spirit of some rough, coarse man has taken possession of those dainty bodies. Sometimes we have heard that same Gracie accosted as "Tom," and Gertie answering to the call "Pete."

My dear girls, if you only could know how these things jar on the ears of those who love you, and how they impress strangers with a conviction that you are ill-bred, I am sure you would need no imploring of mine to make you "mend your manners" and your speech. No matter how fine your clothes may be, how ladylike your motions, how sweet your face, if the moment you open your lips, your "speech betrayeth you," either by the loudness of its tone, or by its slang, you will be accounted no lady by well-bred people. I would not have you "prim, precise, and prosy;" chatter nonsense to your heart's content, but do it in good English, free from taint of the dram-shop or prize ring, and in sweet, clear tones. Worse even than slang is a cross, ill-natured tone of speech, for this shows fault of the heart, while that may proceed from mere thoughtlessness. Bite your tongue every time you catch it saying hateful, ill-natured things. When you feel inclined to say or tell anything bad about anyone, subject it to the test of these three questions: Is it true? Is it kind? Is it necessary to be told? And do not let it escape you unless you can answer "Yes" to all three.

How shall we treat company? That depends in some measure upon whether it is your own company or your parents'. But whether the guests are your friends or your mother's friends, it is for you to give them cordial welcome and do what you can to make their stay pleasant. If a lady calls to see your mother, do not rush at once into the parlor to see who it is, to stare at her and perhaps annoy her by handling her clothes and asking impertinent questions. Whether you shall go in at all or not depends upon how your mother has trained you. Stop and think whether she likes or does not like to have you come in to see her friends without being called. If she does, it is right for you to go at the proper time and in proper order,

Do not rush in at once; two people are freer to talk by themselves than in presence of a third, so let your mother and her visitor have time to "break the ice" before you go in. Then see if you are in proper plight; do not mortify your mother by going in with hands and faces smeared with the mud with which you have just been making mud pies, or your clothes and hair ruffled with tumbling on the hay. Having made up your mind to go in, open the door wide enough to walk in respectably, not a mere crack through which you can just squeeze; walk through it, turn and shut it gently with your hand, not backing up against it or slamming it together. Go directly to your mother and stand by her quietly until she introduces you, if the visitor is a stranger, or if an old friend, till she addresses you. Answer her courteously, and if she offers her hand, not without, shake hands with her, and then sit down and sit still. If she wishes to talk with you she is to make the first advance, and you are to meet her half way. If she and your mother prefer to continue their own conversation, all you have to do is to listen; it is the height of ill-manners to interrupt them by questions or by any other effort to bring yourself to their notice. Sometimes children who are too well trained to interrupt by talking, do so by drumming with their fingers upon the table, fidgeting around, or doing other things to attract attention. This is worse than speaking right out, it disturbs just as much, and is not so honest. Usually it rests with the elders to make the advance, but you children must meet them half way and bear your share of the conversation. Think of something beside "Yes ma'am" and "No ma'am" to answer; something that will lead on to talk.

You propose giving a party for your young friends. How shall you do it? Think over who will enjoy themselves together and invite them. You can do this by word of mouth, or by invitations neatly written on a whole sheet of paper, with envelope to match. These *may* be sent by mail, but the nicer way is to deliver them personally. Invitations often bear the letters R. S. V. P., which means, "Answer if you please." Whether invitations bear these letters or not, they should always be answered with regrets if we cannot go. Look up all your amusements beforehand, and see that they are in good order—the swing, croquet-set, the requisites for archery or lawn-tennis, if the party is an afternoon one, and all sorts of in-door games if it is in the evening. Then dress yourself, not in your very best, for a hostess should not be better dressed than the plainest of her guests, but in your second best, which should be pretty, bright, and becoming. As guests come in, your mother and yourself should be near the door to receive them, saying some pleasant things to each and seeing that each has pleasant company to talk to, or some interesting thing to look at. After all have arrived, your mother can leave you if she chooses, or remain, as suits her, but you are to try your very best to make every one of your guests have the nicest time possible. There will always be some shy people who settle down in corners alone. Don't rush

up to them and say, "What are you sitting here for, all alone by yourself?" and thus make them more conscious of their shyness. Contrive to bring to them some bright body who can talk and will lead them to talk, till they forget their shyness. When the games commence, see to it that the "other girls" and their brothers have places in the first set—those who would naturally be left out if you did not manage it. Let the favorites of "our set" wait, they can find plenty of amusements.

If there is music, take your share in it, even though you cannot play or sing as well as some others. You do this not to show off, but to make it easy and pleasant for others. If you refuse others will do the same, and thus the pleasure of the company will be marred. Whether you are host or guest never wait to be teased into anything. Some young misses—their older brothers and sisters as well—think it is fine manners to refuse to play, sing, or do anything else for the entertainment of the company, expecting to be coaxed into doing it. This is very bad manners, besides being dishonest. Nine times out of ten you mean to do and wish to do the thing required, but think it will enhance your own importance to make people coax you to do it. You should have such a lesson as Benjamin Franklin had. One morning before breakfast he was sent on an errand to a Quaker neighbor's a mile or two away, arriving there just as the family were sitting down to breakfast. "Will thee not take breakfast with us?" said the old gentleman. The long walk had made Benjamin ravenously hungry, and the meal was very inviting, but he thought it was not quite the thing to accept the first time he was asked, so he said, "No, thank you, I don't wish any," fully expecting to be asked again. But he was not; the family sat down to the table, and the sight of their eating made the hungry boy still hungrier, till he could stand it no longer, and said, "I believe I will have some breakfast with you." "No, thee will not," said the staunch old Quaker; "if thee wanted it thee should have said so when I asked thee." Franklin adds: "From that day to this I have never waited to be coaxed to do anything I was asked to do and wished to do; I always eat breakfast when it is offered me."

When the request to play or sing comes from your parents, it is worse than discourteous to refuse. They have expended much money on your music lessons; the only proper return you can make is to respond cheerfully to their requests for music.

If your party is in the evening, it is your business as hostess to see that no girl goes home unattended. As the guests come in, notice who came alone, and tell your brother and other boy friends who, during the evening, are to arrange to go home with the designated girls. Have this matter settled early. It is very uncomfortable for a girl to feel anxiety all the evening as to how she is to go home; far worse is it to run the gauntlet at the door with the chance that no one will offer to accompany her. Hostesses sometimes forget about these things, or feel a deli-

cacy about "interfering." Do not you, for either cause, fail of doing your duty in this particular. A moment's thought will show you it is the kindly thing to do, and a little tact will enable you to do it in such a manner that it shall seem to do itself. If your guests pass into the dining-room for refreshments, you must also see that all are properly attended and properly served there.—*Childhood: Its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

I REQUEST the prayers of the sisters Prayer Union. I have been afflicted for three years with dropsy of the stomach, and at present I am hardly able to do my household work. I ask to be remembered in the prayers of the sisters. **MRS. MARY JANE ANDERSON.**

A sister whose husband is out of the fold desires the prayers of the Union, that he may be speedily brought to a knowledge of the truth and a place of safety within the fold.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

KEEP this thought always in mind: Don't do things for to-day alone. Remember the influence you exert upon the scholars before you, lasts through eternity.

From the St. Louis District Sunday School Newspaper. **WHATEVER** the young man lives for includes a future. The glutton and drunkard think of the immediate future, others look farther ahead; but the longer the view into the future, the stronger the reaction on life, and the more elevating the influence.

IN attending to little things it is important not to exaggerate them. It is true that one who attaches no importance to little things will never do great things; but it is just as certain that the man who exaggerates mole hills to mountains is not the man to remove mountains. Moreover, a man who cannot become interested in a mole hill until he has exaggerated it to a mountain, cannot be profitably interested in it after it is exaggerated. It is the man who attempts to strain out a gnat as if it were a camel, who is given to swallowing camels without noticing them.

"Go to bed early on Saturday night, get up early on Sunday morning, and thou shalt be a blessing to the Bible school of the church," exclaims an experienced Sunday school worker. At first glance it might seem to have more conclusion than premises. However, there is a good deal in the suggestion. Many a teacher has often been unfitted for Sunday by a lack of Saturday night rest,—unfitted, not merely to enjoy passively, but unfitted to do active, hearty, earnest, inspiring work in the Sunday school class. Bodily and mental conditions have so much to do with spiritual effects.

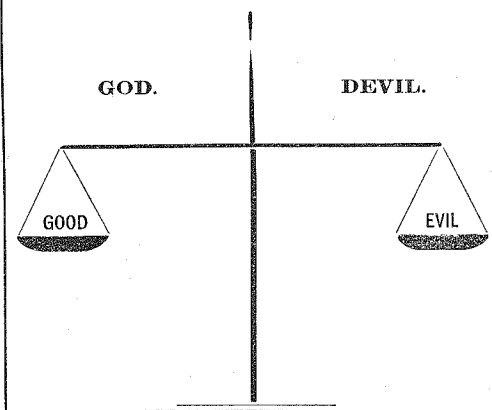
"THE spiritual state of a school will not raise higher than the spiritual state of its leaders. How necessary, then, that we should be devotional men and women. Faith is the mainspring of our religion, while devotion winds up the machinery and keeps it in motion."

THE following is taken from the writing of Thomas M. Hammond, on "The Business End of a Sunday school":—

"The Sunday school is an institution—recognized, reputable, and responsible. It has a mission second to that of no institution on earth. It is, in a certain sense, a divine institution; yet it is manned by common, fallible mortals, and has a distinctly material side. It must have money and must have supplies, and must pay its bills all the while that its good work is going on; yes, in order that the good work may go on. Money is money, and bills are bills, and books are books, whether in the church, the school, or the saloon; and we must look after things as they are and as they occur. Business principles sensibly applied, enhance the success of a Sunday school just as much as of a great mercantile establishment; and neglect of business principles will bring dry rot and disaster just as quickly to one as to the other."

"THE Secretary should not be selected upon the basis of the sole qualification of being a "nice boy," or of being "Deacon Johnson's daughter." There must be other items of fitness for the position. The secretary should be, and must be in a successful Sunday school: first, intelligent; second, active; third, always prompt in attendance; and last and always, thoroughly conscientious in every detail of the work."

THE following blackboard design was presented by the General Superintendent at the Bluff Park reunion in reviewing the several successive lessons on "Turning from God."



Explanation: This is God's balance. If the pan of "Good" be filled the pointer will turn toward "God." If the pan of "Evil," the pointer will turn toward "Devil." But if I should hide the pans and you saw the pointer moving toward "God" you would know that the pan of "Good" was being filled. If it were moving the other way, you would know that the pan of "Evil" was being filled. And, if I should hide the pointer,

and you should see the pan of "Good" being filled, you would know that the pointer was moving toward "God." But if the pan of "Evil" was being filled you would know that the pointer was turning toward the "Devil." Hence it does not matter which one you see, you know how the other is moving. And so it was with the people of God in olden times and in our times as well. If you see a person doing good you know he is moving toward God; or if you see him moving toward God, you may know he is doing good. And, conversely, if you see one doing evil, you know he is moving toward the evil one, or if you see him moving toward the evil one you know he is doing evil. To whom will *you* turn and move?

Letter Department.

BANDON, Oregon, Aug. 27.

Editors Herald:—I have not seen anything in your columns for some time from our Washington and Oregon missionaries. We are now about as far west as we can get and still be in the Union. Bandon is somewhat of a seaside resort, as many come here to enjoy the beach. I cannot say that I like the place very much as such a place, as the winds have been quite cool and strong since our coming here until the past few days; but this being my first introduction to the great "briny deep," I have enjoyed it immensely. The beach, boating, and scenery are all new to me, and this in connection with the good meeting we have been having have been a constant delight.

Elders Holt and Chase came to this place almost three weeks ago and set up the gospel tent and after considerable advertising through the town were greeted with a full tent the first night, and they have continued to come up to present time with the exception of last Sunday, when the good Christians or churchgoing people made a little diversion. They secured the largest church for their biggest gun to interest the people, but notwithstanding all their efforts, while they kept many away on that day, the next night after his departure the people came back, most of them, and so we still have a tent full of attentive, interested people. This we judge from the questions found in the question box each night.

There are a great many men of an infidel turn of mind in this place, and those who know Bro. H. can testify of his peculiar adaptability to interest this class of people; so in the congregations each night we notice quite a number of this class. Last night the subject was, "The moral man—what will be his doom?" The help of the Spirit was given to a marked degree during this effort and the people were more than usually pleased. This was manifest in more ways than one, for just as we rose to sing the closing hymn we noticed one of the congregation very quietly taking up a collection for our preacher.

Considerable visiting has been done among those of our congregation and the people are of such a sociable, friendly disposition that it will keep us busy till time to leave to visit

all who have invited us, and especially the invitations to dinner; and we must take in all we can of the latter, as Bro. H. is very anxious for the people's welfare hereafter, and likes to give men as many such chances as he can to earn a reward. However, I think a great deal of good can be and is done by a certain degree of sociability with the people who come to hear.

The Grand Army encampment convened in the grove here last week, and our gospel tent preachers were both invited to speak for them, which of course they did. A. M. could not satisfy himself without giving them quite a gospel sermon. Both were well received and appreciated, judging from the praise and applause received; and, too, they remembered them in a more substantial manner.

Our camp now consists of one less than it did a week ago; A. M. is filling a call that came for preaching at Gravel Ford, about thirty miles from here, he being preacher, player, and singer in himself, it was concluded that he with his "pet" (the little organ) would best fill the bill while the rest of us remain here to keep up the meetings. The "rest" are Bro. Holt, Bro. Mallory, of Washington, a music teacher who has been traveling with us this summer for his health and helping with the singing, and Miss Giles, of Myrtle Point, is at present with us. Well, we hear good news from A. M.'s district; he is preaching in an Advent tent that was already set up for him, and having crowded tent and good attention, and thought that if they continued to come he would about tomorrow night have to raise the tent and build seats on the outside; and so the good work goes on.

But as we have gone from place to place this summer and have witnessed the large attentive congregations that come to hear the gospel, many of whom will investigate, ask questions, and say, "It is the truth;" "Tis Bible doctrine;" "I believe every word of it," etc.; but when it comes to obeying it they are not always there. It makes me almost wish it was just a little easier and more popular for people to unite with us. It is surprising to me to see how much greater the prejudice and opposition is here than in the Central States. But this is due somewhat to the fact that the gospel has not been presented as widely here as farther east. Just think, only two missionaries for Washington and Oregon—two whole States! When I see the calls come to them for preaching from all over I cannot help wishing the time to come when the Lord can send more laborers into the vineyard. Some of those good faithful workers we remember around Lamoni would be very acceptable and be of great good among these Oregon hills. I fancy, too, it would be quite an experience to them.

Well, if it does seem to take more determination or true stamina to obey this message, I notice that as a rule it has a more lasting effect; for when we meet those isolated ones, many who have not heard a sermon for years still firm in the faith, it makes me think that God's way or planning of it was best after all; for surely the gospel finds some of the best of the land.

Well, may the time soon come when all the honest in heart will have the privilege of obeying this glorious message, is the prayer of,
Your sister in Christ.

MRS. A. M. CHASE.

EDMOND, Okla., Sept. 5.

Editors Herald:—The Oklahoma reunion closed last night after one of the most peaceful, happy meetings I was ever permitted to attend. From the time the first campers arrived till the close, there was no visible discord; no jealousy, anger, nor strife; but a happy, united effort on the part of all to make the reunion a success.

The attendance was in fact better than had been expected. The farmers being very busy, did not attend during week days, but good turnout at night. On Saturday nights and Sundays the tent would not hold the people. Last night there were nearly as many on the outside of tent as inside. The preaching has been of a kind to win souls to Christ. Good liberty enjoyed by each speaker.

It was decided to make the Oklahoma reunion a permanent meeting. Next one will be in October, 1899. Two were baptized; many who were not acquainted with us, and knew not the difference between the Reorganized Church of Latter Day Saints and the so-called Latter Day Saints of Utah, have now become friends to us, and favorable to the true gospel.

We are encouraged, thankful, and rejoice in the prospect for Oklahoma mission. The Lord is in the work and moving it on to victory. The indebtedness on the tent was relieved, and the expense of reunion raised with a small surplus on hand.

Next year we hope to see *all* the saints in the mission come to the reunion and enjoy the same good feast.

We intend to pitch the tent next at Norman.

District conference was held on Wednesday with Vice President S. J. Hinkle in charge. Everything passed off quietly and orderly.

I go home for a few days then return to Norman to be with tent and labor with the trowel. My address for several weeks will be Norman, Oklahoma.

Yours in the work,

R. M. MALONEY.

DELHI, Ont., Aug. 24.

Editors Herald:—Our two-days' meetings at King Lake were a great help to the work. Three have been baptized, residents of King Lake, all heads of families. Elder S. Brown remained with me over a week, then went to Walsingham Centre to build up the work, and I was left to fight the battle alone, and yet not alone, for our blessed Master stood by me in my efforts to teach the way of life. One, Rev. Mr. Griffin, of the Methodist faith, undertook to injure the work by lecturing three Sunday evenings against the church and its organizers, claiming that our blessed prophet and his assistants were bad men, and hence the church was bad, as an evil tree could not bring forth good fruit. We challenged him for a public debate, but he declined and said he was too

old. We asked him if his church would furnish a man to meet us. He said he did not think they had a man that would. We then gave notice to the people that we would reply to his lectures the following Tuesday evening and continue to follow him as long as he saw fit to abuse us. We replied in the grove on Tuesday evening as announced. We turned on the light on the organizers of the reverend gentleman's church, they themselves claiming to be evil trees and heirs of hell.

Hear what the founder of his church has to say of himself: "This, then, I have learned in the ends of the earth, that I am fallen short of the glory of God; that my whole heart is altogether corrupted and abominable, consequently my whole life, seeing that an evil tree cannot bring forth good fruit; that alienated from the life of God as I am, I am a child of wrath, an heir of hell."—Richard Watson's History of John Wesley, pages 46 and 56.

He, Wesley, was also charged with high, unwarranted ecclesiastical authority, his conduct towards a Miss Williams, of Georgia, was highly resented by her friends. Thirteen indictments for alleged offenses were found against him, but before the time of trial he fled to England, left under cover of his friends at night. (History of the United States by Wiley, published in 1830, New York.) I also showed his authority was from the Catholic Church, that they term the Mother of Harlots, as he, Wesley, was ordained by the Archbishop of Canterbury, who received his authority directly or indirectly from the Pope. This did not fit very well upon his dear children, so some of them robbed a poor old turkey which was trying to bring forth some chickens for their preachers, and introduced them, shells and all, to me; but they were either poor marksmen or the power that quelled the storm protected me; for I never received a speck upon my person. Some small spots were left on a book I had open at the time; but this was the last I was molested, as I changed the lectures to Sunday afternoons at 2:30.

I continued my lectures for four successive Sundays with good crowds of people to hear. Much good will no doubt result from those lectures, as we showed the church was pure up to Joseph's death, taking Stenhouse and Beadle's, and other works to prove the same. One Methodist lady was baptized after the lecture and several have said to me, "Mr. Tomlinson, those lectures have made ten friends for you to one you had before they began." Several of the reverend gentleman's flock were disgusted at him and say they will give him no more support, neither go to hear him; so again the Lord has caused the wrath of man to praise him.

In June last I went to a miller named Griffin to see if he would contribute something to the building of our church. He said he would sooner sign a petition to drive me out of the country. This was a pretended good Baptist. He gave me quite a lot of abuse. It went well with him until the 22d of July, when he went to Niagara Falls on an excursion and left the sons to run the mills. They

lit the fire in the mill one Monday morning and went in to breakfast and while at breakfast the mills took fire, and both gristmill and sawmill and something like sixty thousand feet of lumber already cut and a quantity of logs and a hog pen, all went to ashes, with but a very small insurance. They say it has crippled him. Others who have spoken evil of me here have been smitten, and many have come to the conclusion that it does not pay to fight this work or speak disrespectfully of God's servants; and as the poet has it, "They who fight against Zion will surely be smitten at last."

The work of the Lord is onward here; two have been called to the ministry, Bro. Beemer, the good Samaritan spoken of in my last letter, to the office on an elder, and Bro. Isaac Pearson to the office of a priest. As far as we can judge, these brethren will prove a blessing to the body of Christ. I have notified and requested the presidents of the mission and district to effect an organization here. Asking the prayers of all who may read this letter, to remember us at the throne of grace, and the work in this place, and with love to all,

ELDER S. W. TOMLINSON.

LAKE CITY, Cal., Aug. 31.

Editors Herald:—Perhaps some of your readers would like to know how God's work is prospering in this part of his vineyard. The purpose of this writing is to let you know, and in doing so the writer will endeavor to combine mercy and justice.

Here as well as in some other places it seems hard to secure concert of action among the saints. They do not appear to realize that the maxim, "Unity of action is the hope of our cause," is applicable to gospel work. Its absence is the principal cause of the lack of success where such lack appears to exist. It was by it the work succeeded so well in the way of accessions in the days of Joseph the Martyr. The ministry worked by deep, well-laid plans, and by so doing made every stroke count. The laity, too, were busy as bees, every one making himself a diligent worker in the great hive. Such is not the case in too many places now, for the ministry are working at random and the members are doing practically nothing.

The local ministry are sometimes idle, also waiting for something to turn up, instead of trying to turn up something. The reason that some do not work is more because they have no system to work by than on account of indisposition to labor. Because of this condition the work done is performed in a single-handed manner. Everyone appears to be working along the line which his fancy dictates, instead of laboring by plans digested by common counsel and modified by mutual interest. He seems to be consuming his zeal upon himself and his own sentiments in a vain attempt to see his methods successful. All such efforts scrape the skies and soar among the stars, instead of taking effect upon earth where the beings live who are in need of the gospel.

There is also a degree of pride among the membership which prevents them from em-

bracing existing opportunities, and causes them to fail in the discharge of the duties which lie nearest. By this I mean they fail to make use of their facilities and opportunities, because they are not as good and great as they would like to have them. They are like people who are too proud to wear home-made jeans or flax clothing, but have not the means to purchase anything better. To all such I would repeat the following verse I learned at school:—

Ye who long for work of nobler mold
Learn how little things will aid;
He who digs for precious gold
Must needs use first an iron spade.

This, also:—

Despise not the day of small things.

All the above I say in the spirit of sympathy and regret, rather than that of fault-finding.

There are two things of great strength which we have to encounter out here. They are indifference to the subject of religion, and religious prejudice. The latter is not worse than elsewhere, but the former obtains to a greater extent than anywhere I have been. Only well directed, constant efforts will tell under these circumstances. If our work is scattered and unsystematic, and it appears to have been hitherto, we are compelled to neglect some places so long that the work expires. In the absence of the elder or elders it dies a natural death from indifference, or is assassinated by the prejudice of religious bigots.

Notwithstanding the above there are some as fine saints here as were ever "born again," but we can easily see that Jesus told the truth when he said, "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind." It is a sad fact to contemplate that any should enter the church as tadpoles and afterwards become frogs. Wonderful improvement (?), remarkable progress (?).

Bro. F. B. Blair joined me the 16th ult. Both of us are of the opinion that we make a good team. We appear to pull together well. We have had an average interest everywhere we have been. At Canby we baptized two and at Fort Bidwell three. At both of these places the interest was good. At the last named place others had the disposition to covenant with God, but Satan hindered. We expect to return there soon, when we hope to baptize others.

To the saints of this district I will say in conclusion: We are looking for success and will not admit of failure.

In gospel bonds,

A. C. BARMORE.

SAN ANTONIO, Texas, Sept. 1.

Editors Herald:—For three months I have been pounding away with all my might, mind, and strength in the Western Texas district alone most of the time, resulting in the baptism of twelve, to this date, the condition of Bro. Curtis' health preventing him from rendering any ministerial help whatever. The district feels the loss of his labors, as there is no other one to take his place.

This district is sadly in need of a man who could give his whole time. Bro. A. B.

Moore, who did a good work in this part of Texas some years ago, is a man well qualified to labor among this people. He endeared himself to those outside as well as the saints, and I am confident that if those in authority could arrange to send him here to take the oversight of this district grand good would be the result. The work absolutely demands that something of this kind should be done, as I will be obliged to labor in another district where the work demands my attention.

I expect to be at Hearne, Robertson County, Texas, by the 15th of this present month, at which place I hope to receive the quarterly reports of all the brethren laboring in Texas under church appointment. Brethren please be prompt in sending them in.

I would be pleased to hear from any in Central Texas, of the demand for preaching while my address is at Hearne. Brethren, please remember that it takes some money to travel on the trains in Texas, and if I don't visit all places where the work demands, it will be on account of the need of finances.

May our heavenly Master lead and guide his saints for the best good to the work in this field, as well as all others, is the prayer of,
Yours in bonds,

T. J. SHEPPARD.

BOZEMAN, Mont., Aug. 25.

Editors Herald.—Since writing my last, in which I referred to statements made by some of the Utah elders in the western part of the State where they had stated that the Reorganization believed and secretly practiced polygamy, some objections on their part have been made in a round-about way; and lo and behold! some reorganized Latter Day Saint says "they have told the truth;" and for proof refers to the actions of some individual he has heard hasn't done just right, hence the church countenances it: Doesn't this sound just like the argument the Utah Mormons used in congress when the Edmunds bill was pending when they accused the government of polygamy because some of the senators' lives were not in keeping with moral principles?

Is it just to charge a church or society as fostering or practicing corrupt principles because some of its membership have dishonored their calling? If that is correct, every church and society in the land is guilty of upholding vile practices, and if this rule were applied and were true, there would be nothing good, or pure on earth or in heaven. This seems to me like silly twaddle, and should be beneath the dignity of fair-minded people.

I am ready to defend what I said, and the work I represent, and its founder. There is no evidence by which polygamy or its kindred evils can be saddled onto Joseph Smith or the church. I will either defend the work and its founder honestly and conscientiously or politely step down and let some one else do it. I am tired of hearing Latter Day Saints intimate "that they know something." Let us either prove our assertions or keep still. For my part I can make no compromise between the Reorganization and Brighamism. I am ready to receive them with open arms when, like the Spaniards, they sue for peace on the terms laid down in

the books. It is unjust, it is unkind, it is inconsistent, especially for some of our own rank and file to say our own church upholds corrupt practices. Hence I ask, "Who are the friends of truth?" In gospel bonds,

GOMER REESE.

FLINT, Mich., Sept. 5.

Editors Herald.—The Flint saints are all rejoicing in the goodness of God to us. We have been struggling on here for the last four years trying to spread the gospel, until we have fourteen in number without any authority among ourselves, and only now and then that an elder stops with us for a few days. But the way has opened so that we are to entertain the Eastern district conference October 1 and 2. There are only a few families of us, but I feel that the Lord is with us. We have procured a hall with all accommodations for that purpose. So we feel that "if the Lord be for us who can prevail against us?" The evil one is hard at work, blinding the eyes of the people that they cannot see the truth.

We have had the promise of the Eastern district tent, so we are all uniting our prayers in behalf of all who are honest at heart that when the truth is placed before them they may see and be desirous of obeying, that the Lord may have a people in this place who will rejoice in a knowledge of him. We invite all who read this, in any part of Michigan or elsewhere, to attend this conference. Flint is so situated that saints from all three districts can attend. We are looking forward for a goodly number and also that all who may come may bring a portion of God's Spirit with them, that it may be said it was the best conference ever known in the Eastern district. All trains from all directions will be met, and it is only three blocks to the hall. So come one, come all. Yours,

SOPHIE COLLINS.

CLEARWATER, Neb., Sept. 5.

Editors Herald.—I have just returned from a tour into Brown and Keyapaha counties, in company with Elder W. W. Whiting, having visited and preached at Inman going and coming. We visited and preached at Meadville, holding seven services. Bro. W. baptized one, a Sr. Dixon, who has been believing for a long time.

We found a little band of noble saints who have been doing valiant service in defending the faith against the opposition, which has been very bitter in some instances. We are expecting to return after a few weeks.

In gospel bonds,

LEVI GAMET.

ELLMORE-EVANS DEBATE.

CHATHAM, Ont., Sept. 9.

Editors Herald.—The much talked of discussion between Elder R. C. Evans, and William Ellmore, of the Disciple faith, to commence September 5, is now in progress in this city. Last night ended the first proposition, which read, "Is the church of which I, R. C. Evans, am a member, the church of Christ and identical in faith, or-

ganization, teaching, ordinances, worship, and practice with the Church of Christ as it was left perfected by the Apostles?"

Many of the saints living in the surrounding country have been in attendance, and here and there they are to be seen and heard expressing their satisfaction in the fullness of the gospel and in the forcible way in which Bro. Evans met the attack of Mr. Ellmore.

Mr. Ellmore has thus far shown himself to be an honorable man. Once or twice though he resorted to a little trickery, but this we attribute to his moderator, Mr. Keffer, who has a well-earned reputation of mud slinging, using both abusive and obscene language. It appeared at first as if Ellmore was going to put up a good fight, and by that I mean nothing pugilistic; but a keen, snappy defense; but every time he advanced a point (for he got into affirming) Elder Evans got after him in such a way that Bro. Ellmore thought the safer way would be for him to avoid making reply, and so gave himself to the fulfillment of prophecy as it relates to Judah.

Elder Evans made a masterly affirmative, which the negative failed to touch after his first night. One of the "tricks" indulged in by Ellmore was to make it appear that he regarded all the different denominations before him as Christians. This, as usual, was done to solicit sympathy. By the records of his own church R. C. showed that they claimed that the Roman Catholic Church is the Mother of Harlots and that the Protestant churches are the daughters of that mother; that the churches were "an adulterous brood" and a "den of thieves;" that the Baptist Church is a relic of popery;" that Methodism is a "counterfeit religion, Christ was not the head of it nor never would be;" that "Calvinism is the defeat of Christianity and a death-dealing system." This effectually checked Ellmore's soliciting sympathy.

Touching the name of the church, after putting up nearly a half hour's speech on it being the "Church of Christ" and not the Church of Jesus Christ, Bro. Evans pressed him so strongly that he said it was the Church of *Jesus* Christ. The audience saw the point and gave him the laugh and a clap of the hands. Seeing what he had done, he apologized by saying, "It was a slip of the tongue," which only made it worse. Elder Evans told him he hoped his tongue would always slip if that was a necessity to him getting at the truth.

To-night Ellmore is in the affirmative for his church. Large crowds, good attention, clean debate;—we're happy.

More anon,

F. GREGORY.

A hair of the beard of the Prophet has been presented to the Constantinople poorhouse by a lady of that city named Fatma Hanum. A great procession of State officials and military accompanied the relic when the transfer was made.

Professor Hamy estimates that the black race embraces about one tenth of the inhabitants of the globe, or 150,000,000 persons.

Original Articles.

CAN THE AARONIC PRIESTHOOD ADMINISTER THE SACRAMENT?

EDITORS HERALD:—I respectfully ask for space in the *Herald* to give a few of my reasons for believing the Aaronic priesthood has *no right or power* to bless the emblems for sacramental purposes. I am not seeking controversy in your columns, do not wish any; but if the question should produce thought in them that think, and they, one or all, have better light and a clearer understanding of the law pertaining to this question, I shall be pleased to hear from them. Address, George Derry, Lamoni, Iowa.

Question: Does the Aaronic priesthood hold the right to bless the bread and wine for sacramental purposes?

As we understand the general tenor and teaching of the law, he *does not*. We do well to consider. The law of God is based upon a perfect system, bounded and conditioned as the human body. The office work of the different parts of the body are made to work in harmony with each other. The feet cannot take the place of the hands and yet remain in harmony, as intended by the Creator. So we go to the law as we find it in the standard books of the church, and we are told that the law of the Lord is perfect. And that we may better understand it, the Lord has kindly given us a key, in one of the late revelations, by which we may safely arrive at a proper understanding of our duty. In paragraph 8, revelation 1894, it says:—

That part of the law which says: . . . is to be understood by the revelation which went before, . . . and which follows after it in the book.

So with a great part of the law given of God, it must be taken as a whole; no isolated passages will prove the ordinations and teachings of the gospel system. Jesus Christ said, He that believeth, and is baptized, shall be saved; but that does not point out the mode of baptism, nor who shall administer. Paul said, By grace ye are saved; and the Christian world clings to that for salvation. John the beloved writes, Whosoever believeth that Jesus Christ is come in the flesh is *born of God*. All these sayings are correct, yet not one or all

of them prove the divinity of the gospel ordinances; they do not point out who has authority to baptize, or how the grace or favor of God is obtained, or what kind of a confession is necessary to be born of God; in order to prove that, we must study the law in all its details.

In the law books of the kingdom of which we are citizens, the bounds and conditions are well defined—both initiatory, governmental, and temporal. The law defines the duties and privileges of both officers and members, partaking of both spiritual and temporal; and there is no part of the gospel system, or government of the church, but includes both the spirit and the letter, and calls into operation the highest authority known to man,—namely the law of God. In order that his law may be taught and understood, he has delegated man with authority to act in his name and by his authority. The Melchisedec and the Aaronic priesthood have been given their official duties—are bounded; and the conditions wherein their official acts can be recognized and sanctioned by the great Lawgiver. The higher priesthood governs all the spiritual affairs of the church. The lesser, all the temporal. And after summing up and defining the different offices in the church, in section 53, Doctrine and Covenants, we find this very significant language:—

Therefore, let every man stand in his own office, and labor in his own calling.

Why? That the system may be *kept perfect*. Again in section 104:—

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

Section 41:—

Hearken, O ye elders of my church whom I have called; . . . by the prayer of your faith ye shall receive my law, that ye may know *how* to govern my church, and have *all things right* before me.

It seems every means were afforded by which the elders could be properly instructed in their official duties. There could be no church built and sustained unless the officers built according to the pattern given in the law. Civil law is of no binding force or value unless administered according to the letter of the law. The lesser officers of the civil law honor and respect those holding higher authority, and the strong arm of the law sustains them. The lesser officers

may be as good citizens; may be as well educated, and as well versed in law; but they lack legitimate authority to act as judges of the higher courts. The law of God is of *no force or value* unless administered according to the spirit and letter of the law; and no official in the church is at liberty to go outside the limits or bounds of God's appointment. And no official in the church that *desires* to be a co-worker with God can afford to change the *bounds and conditions of his office*. Any willful change destroys the contract,—annuls the conditions. The Lord has said he will not be mocked. Ye shall see that my law is kept. When ye do whatsoever I command you then I am bound; otherwise ye have no promise.

There are two priesthoods; namely, the Melchisedec and Aaronic. Their official acts and duties are in some respects alike; but in others a marked difference; so with the apostle and the elder. The apostle *is an elder*; but the elder is not, in the same sense, *an apostle*. The office work of an apostle is, in part, to regulate all the affairs of the church; to set in order all the other officers in the church. He holds the right of presidency, and has power and authority over all the offices in the church, to administer in spiritual things. The office of an elder, holding the same priesthood, is a standing minister of the church; having the watchcare of the membership. Although holding the Melchisedec priesthood, he cannot officiate as an apostle, even if invited through courtesy by apostolic authority. An invitation to perform some official act beyond the jurisdiction or bounds of his office, would *not legalize his act*, or make it valid. He could not legally act as an apostle, in the full sense of the term.

The Aaronic priesthood bears a very similar relation to the Melchisedec priesthood. Their official acts and duties are in some respects alike, but in others a marked difference exists. The higher can legally officiate in all the duties of the lesser; but the lesser is strictly confined and restricted in his official acts. In section 17:10 Doctrine and Covenants, the Aaronic priesthood is clearly defined as to his official duties in the church; namely, to "preach, teach, expound, exhort,

and baptize, and administer the sacrament," because this is strictly a church ordinance, and without the higher priesthood there could be *no church*. In paragraph 8, we have the duties of the apostle and elder defined in part.

About May 15, 1829, Joseph Smith and O. Cowdery received the Aaronic priesthood. About the same time, as seen in section 16, the Lord made known to them the necessity for calling twelve apostles. In section 17 there is defined the official duties of apostles, elders, priests, teachers, and deacons; and yet no church organized. Joseph and Oliver both held the power and authority of the Aaronic priesthood, and for nearly one year preached and baptized; but *no sacrament* administered; and why, because they only had power to assist in administering, when there is an elder present in the church. And as yet no church existed—no Melchisedec priesthood had been given. The historian says, We now became anxious to have that promise realized to us, which the angel, that conferred upon us the Aaronic priesthood, had given us; viz., that provided we continued faithful, we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. On the 6th of April, 1830, we learn from the record the church was organized by the will and commandment of God. Having called the brethren together, and stating the object of our meeting, to which they consented by unanimous vote, Joseph says, I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints, after which he also ordained me to the office of an elder of said church. *We then took bread, blessed it, and break it with them; also wine, blessed it, and drank it with them.*

Question: If the Aaronic priesthood had authority to bless, why did they not exercise that authority before receiving the Melchisedec priesthood? Because there was no elder present, as stated in the instructions, as given by commandment of God in section 17, paragraph 10. The same rule applies to the twelve chosen by Jesus Christ among the Nephites; they had no power to bless while holding

the Aaronic priesthood only. It would seem the gospel dispensations have been introduced to the world through the ministry of the Aaronic priesthood. John the Baptist did not presume to act outside the bounds of his official calling. He preached baptism for the remission of sins; told the people that one mightier than he should confer greater blessings. When Christ appeared to the Nephites on this continent, he called Nephi, and afterward twelve others; gave them authority to preach and baptize. He was strict in giving the necessary instructions as to who were proper candidates for baptism; also the proper formula or words to use, and the proper mode of baptism. See Book of Mormon, Nephi 5:14-31, large ed. These twelve evidently held the Aaronic priesthood,—this fact is very plain.

It is said Jesus commanded his disciples

That they should bring forth some bread and wine. And when the disciples had come with bread and wine, he took of the bread, and brake it and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eaten, he commanded that they should give it unto the multitude.—Nephi 8:19-23, large ed.

It will appear that these twelve, chosen by the Savior himself, only held the Aaronic priesthood. They had power and authority to preach, and baptize; *but not to bless the bread and wine.* Verse 24 says:—

Behold, there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church. And this shall ye always observe to do as I have done.—V. 24, 25. (Read verses 24 to 30 inclusive.)

He not only gave power to Nephi, but he gave power and authority to the twelve he had chosen. (See Nephi 8:51; also Book of Moroni chapter 2.) The record informs us that he touched, with his hand, the "disciples, the twelve whom he had chosen," one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words that he spake. But the disciples bear record that he gave them power to give the Holy Ghost. Jesus afterward appeared to them, and it came to pass that he brake bread again, and blessed it, and gave it to the disciples to eat; and when they had eaten, he commanded

them, *the disciples*, to break bread and give it unto the multitude. He also gave them wine to drink, and commanded that they should give it unto the multitude. And to those men that formerly held the Aaronic priesthood, and to whom he afterward gave power and authority that they should bless both bread and wine, he further emphasizes and instructs, saying, *And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it, and gave it unto you.*

And we say this very important command is as enduring as the gospel system; and no *official* in the church has any *right* to go outside or inside of that boundary. Another important item connected with this sacred ordinance was, than those men were authorized to bless and administer, were commanded they should not suffer any one knowingly to partake of my flesh and blood unworthily. They were to use all diligence to warn and properly instruct the candidates before partaking of the sacrament, because of the fearful consequences. (See Nephi 8 c.) And if of such importance, that no one should partake unworthily, it is of equal importance that the ordinance should be properly administered according to the pattern and command of Jesus. He said unto the twelve, Remember the words which I have spoken. Behold, I have given you the commandment. Therefore, *keep my commandments.*

The object in partaking of the sacrament, and properly administering it, is that we may witness unto God that we are willing to take upon us the name of Christ, and always remember him and *keep his commandments* which he has given, that we may always have his Spirit to be with us.

To my mind the teachings and example of Christ, in the three books accepted by the church as their rule and guide, are so plain that no one need go astray. It is as plain as language can make it, that he holding the higher priesthood, having authority to administer in spiritual blessings, blessed both bread and wine, and gave it to the twelve he had chosen holding the lesser priesthood, having power and authority to administer in outward ordinances, and

to assist the apostle or elder when occasion requires. The fact that the priest is restricted in his official duties when there is an elder present is evidence sufficient to show that the lesser has no legal right or power to bless the emblems, and no possible stretch of the English language could make "administer" mean "to bless," and can only be understood as combining the spiritual and temporal together, with the higher and lesser priesthood. Administering makes it harmonious, and without a conflict, as a late revelation says there is no conflict in the law.

Paragraph 8, section 17, Doctrine and Covenants, defines in part the duties of apostle or elder, as given by commandment of God, to take the lead of all meetings.

Paragraph 9 says they are to conduct the meetings as led by the Holy Ghost, according to the commandments and revelations of God. Section 46 says, It always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit. And we wish to be understood, that no elder or other official, when guided and directed by the Holy Spirit, will ever change one iota of the plain teaching and example of Christ; or willingly ignore one of the least of God's commandments. In 1832 it was said to Joseph Smith and six elders, And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received. And as before stated, if we take the general tenor of the law, there is not a line in the teaching and example of Christ to show that one holding the priest's office has the right to bless the emblems. If there be an elder present HE can legally bless and administer, because he can perform any duties belonging to the priest; but if there is no elder present there is no church; and this is purely a church ordinance, and the lesser cannot officiate because this ordinance is strictly confined to church members. My object in writing my views is not contention. I desire to be *right*, to be in harmony with the example and teaching of Christ; keep within the bounds or limits of my official duties,

and if possible suggest to others what I believe is the safest path to success. I verily believe I am a citizen of the kingdom of God, and section 85 of Doctrine and Covenants makes it plain to my mind, that unto every kingdom is given laws, and unto every law there is certain bounds and conditions. All beings who *abide not in those conditions, are not justified*; and if there was no other proof, that is sufficient. Therefore, let every man act in his *own office*, and labor in his *own calling*, that the system may *become perfect*. GEORGE DERRY.

LAMONI, July 15, 1897.

"THE CHURCH IN THE WILDERNESS."

BRO. H. L. HOLT wishes to know what is to be understood by the above expression. I will give in brief my opinion. The church in the wilderness is composed of that class of people who exist in the world who would have obeyed the gospel if the gospel had been presented to them, and it will include all such, up to the coming of Christ, as well as little children who die, and all others not being accountable unto God.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark 10: 14.

And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life.—Rev. 13: 8.

The names of little children are evidently written in the "book of life," and will remain written there until erased because of their own transgression. John saw that the woman (church) "fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand and two hundred and three-score years." (Rev. 12: 5, I. T.) Wilderness—"State of affliction and desolateness," or destitute of priesthood authority, or in an unseen state so far as man could behold.

Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God.—D. C. 84: 3.

This being "hid from the world"—both as to the priesthood and the membership which would have existed had the priesthood been on the earth—is the church in "the wilderness."

The tares choke the wheat and drive the church into the wilderness.—D. C. 84: 1.

If the church "fled into the wilderness," or was driven "into the wilderness," and is "fed" while in the wilderness, then in that case she must be looked upon (at least by the mind's eye) as the church while in the wilderness, and not the "mother of harlots" as spoken of in Revelation 17. For further proof see Doctrine and Covenants:—

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.—32: 1.

They have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led that in many instances they do err, because they are taught by the precepts of men.—2 Nephi 12: 14, l. e.

The "few" in both of the above texts, together with little children and the mentally disabled, constitute the "church in the wilderness."

In this, the beginning of the rising up, and the coming forth of my church out of the wilderness.—D. C. 69: 3.

"The rising up" signifies that there is something to rise, and the text shows that that which is to "rise" is the church; and yet this was said in March, 1829, before there was any priesthood or visible membership developed, just as the child may exist before it comes to human view. And as the child could not come out until it first existed in, neither can the church come out (of the wilderness) unless it had existed in the wilderness, as shown by further reference to Doctrine and Covenants:—

That this church have I established and called forth out of the wilderness.—32: 2.

As to the church existing without organization, see Matthew 11: 12, "And from the days of John the Baptist until now the kingdom of heaven [or church] suffereth violence," showing that the kingdom of heaven or church existed in John Baptist.

In view of the above there is nothing standing in the way of our position, in that we hold that God has restored both the priesthood and the church. For if the church "fled into the wilderness," where she was "nourished from the face of the serpent,"—or in other words where she was seen and nourished of God, and where she was neither seen of man nor of Satan, thus showing the need of God bringing her into view, which he has done by angel administration and Spirit visitation, acting like himself in bless-

ing his people of his visible church as he did in the past,—who is there that has any just cause for complaints? I say, no one. And those who are willing to despise “wonder and perish,” notwithstanding there will be a work worked in their day that they will not believe, “though a man declare it unto them,” I see no other show than they will have to take the consequences whether they will be satisfied therewith or not. If I have failed to comprehend the subject in hand, or failed to set it forth to the comprehension of others, I stand ready and willing to be forgiven.

J. C. CRABB.

CANTON, Illinois.

THE JOSEPH SMITH INTERVIEW.

THE following letter of Elder Robert J. Parker, missionary of the Reorganized Church to Utah, and the reply thereto by Elder Joseph Luff, of Independence, Missouri, are sufficiently suggestive touching the false and malicious publication made by Messrs. Spencer and company under the title of “Copy of Interview” with “Joseph Smith, President of the Reorganized Church,” as to forever settle the question of the unholy scheme entered into by these evidence manufacturers, and by permission of Elder Luff we give the correspondence to the public, that those who falsified the interview with Joseph Smith and those who seek to maintain the false and absurd publication of the same by Mr. Spencer, et al., by misrepresenting the position of Elder Luff may be rebuked together.

INQUIRY OF ELDER ROBT. J. PARKER.

SPANISH FORK, Utah, Aug. 16, 1898.

BRO. JOSEPH LUFF;

Dear Bro.:—Since we have been laboring here we have had presented to us several times that interview held between four or five Utah elders and Bro. Joseph Smith in your presence. They say Bro. Joseph denied it, but you would not deny it. Would like to have a statement from you regarding the matter. Have had pretty good crowds since coming here. Feeling quite well.

Yours as ever,

R. J. PARKER,

Address SPRINGVILLE, Utah.

REPLY OF ELDER LUFF.

STONINGTON, Me., Sept. 4, 1898.

ELDER ROBT. J. PARKER, Springville, Utah;

Dear Bro.:—Upon my arrival here this morning, yours of the 16th of August was found awaiting me, having been forwarded from home. It finds me with somewhat im-

proved health, for which I feel thankful to God.

Regarding the statement which you say is being circulated there, to the effect that I would not deny the correctness of the report published in the *Deseret News* regarding the interview had in my house and in my presence, between President Joseph Smith and Elder Spencer and three other elders of the Utah Church, I have only this to say and I put it plainly: IT IS FALSE. I have denied its correctness more than fifty times, and many of the Utah elders whom I have met in various places know that I have denied it with emphasis to them and pointed out some of its almost self-evident falsities. It is a garbled thing in some of its parts. It is disarranged as to the order of the real interview, and in other instances it states the very opposite of what President Smith said. When the thing was first shown to me I denounced it as a vicious misrepresentation of the interview and wrote to President Smith to that effect. I pointed out several of its bad features to different parties.

The statement afterwards published by President Smith relative to the interview is correct, and a copy of it can be had at Herald Office. Surely those people who account President Smith to be a knave will not pretend to believe him to be a fool; yet such he must needs be if in that interview he said what those elders published over their names, for it sets forth a direct contradiction of his public and private utterances and all his writings on the subjects involved, as can be easily discovered by reference to said writings. If Elder Spencer intended to honestly represent President Smith, he ought to have pursued a different course from that which he followed. He pretended to have some questions down in writing and would ask one at a time, then begin writing when an answer was given, and, that too without hearing the answers in full. He never showed us a line he had written nor read a line of it in our hearing. As these men left my house door I turned to President Smith and said: “The next time you hear from that interview you will scarcely be able to identify it,” and the sequel proved that I was correct. It was a scandalous piece of work and far beneath the dignity of men, to say nothing of elders of a church, and you are perfectly at liberty to use this statement from me wherever and however and whenever you please, and to let everybody know that I brand the *Deseret News'* published report of said interview as an unprincipled thing and as bearing the indications that characterize the work of unscrupulous men.

Experience of several years among men who have been seeking to bolster up Utah Mormonism has confirmed me in the belief that I was slow to accept at first; viz., that it would require more than an ordinary lifetime to follow up and expose the malicious misrepresentations of the Reorganization that have been created and peddled by advocates of the Utah Church philosophy. It may be possible that in Utah, Elder Spencer's word may be taken in preference to ours; but the all-seeing God of truth knows who are pub-

lishing the naked facts, and to him my testimony is committed, awaiting the judgment hour.

Yours for truth,

JOSEPH LUFF.

The attempt of these Utah elders under the leadership of Elder Spencer to find a way to meet the position of Pres. Joseph Smith by falsifying the same before the public, is so in harmony with the spirit and work exhibited by the sworn and unscrupulous enemies of Joseph Smith's father, that a person conversant with the methods of the two parties can hardly help believing that the same old spirit of falsifying and open slanderous accusation which actuated the opposers of the Martyr during his fourteen years of public life which pursued him to his death, is the same one which imbues those who accept it as their pious duty to make a warfare against the public work and life of his son. It is the old story over again, of the professed followers of “Moses,” rejecting and misrepresenting the very work that Moses said should be done.

In other societies and in the open warfare against public men and their policies, the honorable and just rule is, to let the parties speak for themselves, and if they deserve condemnation, let it be “out of their own mouths,” or acknowledged utterances; but in the instance of Joseph Smith the Martyr by his enemies, and in that of President Joseph Smith of the Reorganized Church by his enemies, all just and honorable means of opposition to their claims are ignored as useless, and the old crafty spirit that found entrance to its work in the garden of Eden through falsehood and deception, rears its head against these men, and attacks them; not for what they have said or done, either in public or private, but upon the ground of the perversions that these enemies have conjured up, and which the parties themselves did not say nor believe.

Such unholy, unmanly, and despicable methods need not deceive any honest, candid searcher after the truth, whether man or woman, if they will but stop and think. Joseph Smith is a free, independent, American citizen, capable of stating for himself what are his principles and faith, and is upon record both in his public discourses and his numerous publica-

tions through the press; and the infamous position that some interviewer has come along and after a conversation with him has succeeded in more properly representing him than he could represent himself, is so absurd and ridiculous that no person can be gulled by it, unless they have an unholy alliance with the perverter of the truth, and greedily deceive themselves in order to sustain a degenerate cause.

The only surprises in this dishonorable attempt are in the fact that any person ever claiming any connection and belief with the Latter Day Saints, who have suffered and endured so much evil by reason of just such methods as employed by Spencer and Company, could be found stooping to the use of such weapons of Satan, and that any newspaper not given over to the destruction by foul and unscrupulous means of the "marvelous work and a wonder" introduced into the world by Joseph Smith, could have been found to publish such absurd and ridiculous work.

It is evident from the unfair and erroneous positions assumed by Spencer and Company that the accuser of the brethren is still trying to get in his work, and Elder Luff has done another good thing for the cause of truth by turning on the additional light.

E. L. KELLEY.

Sept. 5, 1898.

Conference Minutes.

EUROPEAN MISSION.

Annual conference met in the saints' meeting-room, Priestly Road, Birmingham, July 30; Elder H. C. Smith in the chair, W. R. Armstrong secretary. The president stated that no provision was made in the rules for reports from missionaries, but as they were *ex officio* members of the conference, would be expected to report. Resolved that Elder F. G. Pitt assist the president of the conference. Resolved that Frank Edwards and Herbert Smith be appointed deacons of the conference, and that C. E. Walton be chorister and organist. Resolved that Elder W. Roberts assist the secretary. Resolved that we have read as a matter of courtesy the reports of elders of London branch, now in the hands of the secretary. The Bishop's agent's report for England was presented, and by motion referred to a committee to audit, consisting of Brn. F. Swan, E. R. Dewsnup, and W. Roberts. Resolved that the brethren of Western Wales, movers of a resolution at our conference of 1897, containing a proposed financial system, be allowed to with-

draw their resolution, the consideration of which had been deferred until 1898. An appeal from the Penygraig branch against its alleged illegal disorganization was presented. Resolved that the Penygraig branch appeal be referred to a committee consisting of presidents of Birmingham, Manchester, and Sheffield districts, for the purpose of investigation, and that they report to this conference. Elder E. R. Dewsnup here presented the following: "That this conference emphatically disapproves of districts or branches within its jurisdiction making recommendations for the appointment of missionaries unless such recommendation receive the indorsement of a mission conference or missionary in charge." Resolved that the further consideration of the above-named motion be made the special order of business on Monday morning. Resolved that the conference take up and consider the question of the licenses of London branch. Resolved that the licenses recommended by London branch be indorsed. The chairman said that as the rules did not provide that London branch should send in its licenses to conference that the indorsement was of no effect. Resolved that it is the sense of this conference that the rules adopted last conference were intended to take the place of all previous rules. Resolved that we grant to the Sunday school association time from nine to 10:30 Monday morning. The Bishop's agent's financial report from Eastern Wales was presented, by request read, and by motion referred to the auditing committee appointed on the Bishop's agent's report for England.

Monday, August 1. Resolved that the ruling of the chair in declaring missionaries members of the conference be recorded in the minutes. The motion referring to the appointment of missionaries as stated in a proposition by Elder E. R. Dewsnup was now taken up, considered, and being put to the vote was lost. The following was then put and lost. "Resolved that this conference emphatically disapproves of districts or branches within its jurisdiction making recommendations to the general church authorities for the appointment of missionaries to labor in the European Mission unless such recommendation receive the indorsement of the mission conference." Two p. m. The following report of the committee on Bishop's agent's reports presented, approved, and ordered spread upon the minutes: "We have examined the Bishop's agent's report for Eastern Wales district and find that the credit balance of 12s. 9½d. should be 12s. 11½d., this amount being due to the agent. The calculations in other respects are correct. We have made the correction on the balance sheet. We have examined the Bishop's agent's report for England and find that the total in his book was incorrect, and that there were items omitted on the balance sheet which were shown in the book. We have made the necessary additions and corrections, and find that the balance in hand is £83. 5s. 5d. instead of £81. 18s. 5d. a difference of 27s. (\$6.48.) The error is simply a clerical one. We have had no vouchers or papers supplied us for the items of expenditure, and

we are therefore unable to report as to the legitimacy of payments." Resolved that we tender our best thanks to Elder H. C. Smith of the apostles' quorum for his services during the time he has been in charge of the European mission, and hereby desire to place on record our high appreciation of the honorable and straightforward manner in which he has discharged his duties. Further, that we desire to place on record our appreciation and approval of the report sent by him to the conference in America, April, 1898, relating to the work in this country, and further, that in the opinion of this conference the time has come when the proper authorities of the church should take under consideration the suggestions contained in that report and devise means whereby the missionary work in this country may be prosecuted by brethren from among the ministry in this country.

Expressions of esteem and deep regard for Bro. H. C. Smith and his labors were made by a number of the ministry present. His straightforwardness, impartiality, and strict attention to duty were especially mentioned.

In reply, Bro. Smith said: "It is always satisfactory to me when I receive the confidence and respect of my brethren, but I never depart from the line of my duty to obtain it, and I have never made any efforts to please anybody. When I go from this place I go having a better understanding and also with a higher appreciation of you. I was told by some one when I left America that I would find an Englishman a very hard man to handle. I told them I did not want to handle anybody, and do not wish anyone to be handled by me even if I could. I am satisfied that the brethren here are deeply concerned in regard to this work and its progress, and their love for it is as strong as that of the brethren in America. So far as my official action is concerned in regard to this mission, I go acting upon a basis that I can trust you, and shall be pleased to do so. I wish to call your attention to some particulars of that resolution, that is, that you think the time has come when the mission work here can be done by native elders; and I would say that it would be well to be ready with men to recommend when the time shall come—men that are willing to sacrifice home. I formally delegate this mission to Elder F. G. Pitt, and pray, and shall pray that God may be with him, and that his work will be more successful than mine. And now allow me to introduce to you Bro. Pitt, president of the European mission."

Bro. Pitt, who was much affected said: "Brethren, in accepting this new position I do so feeling the weight of the responsibility of a position as I have never felt before. I have been called to act in positions before where I have felt the weight of responsibility, but never as I feel the weight of this responsibility. I ask you to sustain me with your prayers for the work's sake. I cannot expect to fill the place of my predecessor, but I can truthfully say that I will do the best I can. Remember when you see my weakness and failures that I was not appointed to this mission because I was seeking after it. I never sought it, and in this service I am only

occupying because some one else has placed me here, and they must be responsible for that. My strongest desire is to see this work advance. We may differ in our methods, but I hope we will be honest in our differences. One thing I ask, that if you see anything you think is not right, please tell me about it. Don't talk about it; it injures the work. The work is above all personal ambition and thought. I ask you for the work's sake to sustain those placed in authority; not only the missionaries but those in the branches. I can assure you that to the best of my ability I shall labor for the interest of the work. I shall feel a loss as well as you in losing our Brother Smith here."

Resolved that the full fares of Brn. Smith, Pitt, and Newton be paid from the last place they left to attend conference. Resolved that when the conference adjourns it does so to meet at the place to be decided by the missionary in charge. Resolved that we sustain the local and general authorities of the church. A vote of thanks was awarded the brethren and sisters of Birmingham branch, also Mr. and Mrs. Udall, for their hospitality to visiting brethren and sisters. Resolved that we sustain the secretaries and treasurer of the mission. Resolved that we tender our best vote of thanks to the secretary of the mission for the indefatigable way in which he has performed his laborious duties during conference; also the assistant secretary. Resolved that a vote of thanks be awarded Bro. T. Taylor for his services as Bishop's agent; also Bro. Gould of Eastern Wales. The following report of the committee on the Penygraig appeal case was read and adopted: "From the documentary evidence presented, and from evidence of brethren examined by us, we gather that the committee appointed by the district conference of the Eastern district of Wales in reference to the Penygraig branch were appointed to investigate the affairs of that branch and report their labors to next conference of said district, and in our opinion the act of disorganization of the Penygraig branch is premature and the said branch remains an organization until action of the district conference be had on the report of the committee they appointed. (Elders C. H. Caton, J. Austin, and J. Dewsnup, Sen., committee.)" Resolved that Bro. Caffall's testimonial be forwarded, the cost of framing defrayed, and our thanks be tendered Bro. W. R. Armstrong for writing and illuminating the same. Resolved that a letter of condolence be written and sent by the secretary to Sisters Hoole and Gell, of Sheffield, the wife and mother respectively of our late brother, Elder H. Hoole, who was instantly killed at his employment in Sheffield, January, 1898.

Sunday, July 31. The morning service was in charge of Elder F. G. Pitt, assisted by Elder W. R. Armstrong. Elder Pitt, the speaker, said he would have a familiar talk with those present upon the methods to pursue in order to spread our cause. The discourse was delivered in plain language, which all his hearers, mainly saints, understood. The afternoon testimony meeting was in charge of Elder William Newton, whose wife

and daughter were present. He was assisted by Elder T. Taylor. Testimonies were borne and the gifts of the Spirit were manifested to the joy and comfort of all present. The evening meeting was in charge of Bro. Smith, who was assisted by Bro. F. Swann. The former addressed a full house from Hebrews 13: 1-11. He showed what true progress is; that it is individual and within the body first, then without. We could make progress without adding to our numbers; God would attend to that if we did our part. Our mission was shown to be among the poor of the earth. (It has ever been so in these islands.) He exhorted all to personal holiness, and showed that true merit only would be rewarded. He spoke scornfully of any ministry truckling with politicians or seeking to please the wealthy and "better classes" (?). The only better class God would recognize, and we could recognize, were those who kept his laws.

The Manchester and Sheffield district Sunday school association held its business session on Monday morning at 9:25 a. m. Elder Pitt presided in the absence of Elder Mather. Eleven schools were reported, with a membership of nearly 600 scholars. Officers were elected for the ensuing year, and reports read. The association are sorry to lose our esteemed brother, E. R. Dewsnup, who has been an active member of our association; and we unitedly pray that God's blessing may attend him while presiding at Graeceland—not as an Englishman, but as a saint.

POTTAWATTAMIE.

Conference at Hazel Dell, August 27; J. P. Carlile presiding, J. A. Hansen secretary pro tem., Jennie Scott assistant. Statistical reports: Boomer 25. Council Bluffs 256; 1 baptized, 1 received, 2 removed. Crescent City 135; 3 received, 4 removed. Hazel Dell 68; 1 received. North Star 98; 3 received. Wheeler's Grove 85. Fontanelle, no report. Total gain in the district, 3 by baptism. Elders reporting: H. Kemp, H. N. Hansen, Joshua Carlile, D. Parish, S. C. Smith, R. McKenzie, D. R. Chambers, Isaac Carlisle, S. Butler. Priests: C. J. Carlson, C. C. Larson, P. M. Hansen, S. Underwood, P. Rasmussen. Teacher P. W. Frederickson. Deacon H. Hansen. J. P. Carlisle, Bishop's agent, reported: On hand last report, \$23.50; collected since, \$225.95; total, \$249.45. Sent to Bishop E. L. Kelley, \$125; paid to ministry, \$95; paid to poor, \$13; total, \$233. Balance on hand, \$16.45. A balance of \$5 left from collection for delegates' expenses to the General Conference was ordered paid to Bro. S. Butler, who had been unable to go. A committee appointed last conference to audit the accounts of the Bishop's agent reported finding the same balance reported to this conference by the agent. On motion the following was adopted: Whereas, The Lord has said in his law to the church, The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conference shall direct or appoint, and as the law must be honored by those whose calling is to teach it, that their labors may be effectual and with

the object in view that a harmonious effort may be put forth by the ministry of God; be it resolved, that this conference remind the eldership of their duty to report to the district conference either in person or by letter, and the district president be requested to labor with the negligent, and that he be further requested to report the heedless to their respective quorums, and if not enrolled to demand their license. On separate motions the following were sustained: J. P. Carlile president and Bishop's agent, J. C. Jensen Secretary. Adjourned to meet at Carson, Iowa, November 26.

OHIO.

Conference at Vales Mills, August 27, 28, 29. G. T. Griffiths and James Moler chosen to preside. A. W. Kriebel secretary *pro tem.*, H. E. Moler assistant. Ministry reports: High Priests: James Moler, S. J. Jeffers; of the Seventy: J. L. Goodrich, H. E. Moler, Thomas Matthews; Elders F. C. Smith, A. W. Kriebel, V. M. Goodrich, A. B. Ervin; Priests Thomas W. Rhoades, Keith Hill, Hiram K. Smith, Charles Hunter, James Moore. Bishop's agent reported: Receipts \$438.42; expenditures \$427.59; balance due church \$10.93. Audited and found correct. Branch reports, Liberty, Bierly 28, Syracuse 29, Vinton 100, Highland 69, Byer 64, Milton 54, La Grange 55, Hocking Valley 74, Creola, Middletown, and Hemlock, no reports. James Moler reelected district president, S. J. Jeffers associate, Hiram K. Smith elected clerk, S. J. Jeffers sustained as Bishop's agent. A vote of thanks was tendered by the conference to Bro. G. T. Griffiths, our retiring missionary, for his long, kind, impartial, and efficient services in the district as missionary in charge. A vote of thanks also tendered Sr. O. H. Riggs for services as district clerk. Preaching by J. L. Goodrich, Prof. Weethey, G. T. Griffiths, F. C. Smith, D. L. Shinn. Adjourned to meet at time and place the district officers shall designate. A peaceful, quiet conference. On Sunday hundreds came in from the surrounding country and almost every one seemed happy.

NEVADA.

Conference at Fairview, Carson Valley, August 28; T. R. Hawkins president and secretary. On motion T. W. Chatburn, missionary in charge, was chosen president of conference. Branch reports: The clerk of the district stated there were errors in the branch records. He had the books in his possession correcting the same, consequently the branches could not make any report. The reports were laid over to next conference. Elders reports: T. W. Chatburn stated he had preached but little since being in Nevada; trying to become acquainted with the saints and others; wanted conference to outline the route where the most good could be accomplished. D. R. Jones and T. R. Hawkins reported, also Priest Robert Trimmer. Bishop's agent, D. R. Jones, reported funds on hand \$14.30. Report of the tent committee: Only two being present, stated that there was but a small sum collected, and the amount of \$30 collected by one of the committee (not pres-

ent) was not available at present. After some discussion the matter was laid over to next conference. Some timely remarks were made by T. W. Chatburn. On motion, as Bro. Chatburn is to remain in Nevada mission until 1899, that he act as district president until next district conference. T. R. Hawkins sustained as district clerk. Afternoon, sacrament and testimony; very enjoyable meeting. Preaching in the evening by T. W. Chatburn to a large and attentive audience. Adjourned to Diamond Valley, November 6, at eleven a. m.

Sunday School Associations.

SOUTH SEA ISLANDS.

According to adjournment of 1897 the Sunday school association met at Takaroa, April 3, 1898, at eight a. m. The following officers were chosen to preside over the convention: Tapu president, Louis Bellais and Pou (of Manihi) associates, Teuira secretary. Reports were received from the following Sunday schools: Kaukura, Arutua, Niau, Apataki, Makatea, Tikahau, Maratua, Rairoa, Tarona, Takaroa, Manihi, Takapoto, Anaa, Raroia, Mahu, Taahuia, and Huahine,—the last three being on the island of Tubuai, also Taenga. Reports from Sr. Case, Tapu, and Teuira were read and accepted. A portion of the Christmas offerings were then handed in, \$44.40. Adjourned till Monday at eight a. m., at which hour the convention was again assembled and business resumed. The minutes of the former meeting being read and received. Sr. Case's request to be released from the office of superintendent of the association, because of her removal to America, was received, and the following officers for the association duly chosen: Tapu superintendent, Emma Burton and Pou (of Manihi) associates, Teuira native secretary, Emma Burton foreign secretary. The convention then considered about the Sunday school lessons; motion prevailed to adopt the *Gospel Quarterlies*; and further, that those lessons be printed in book form with paper covers, embracing lessons for one year. And further, Resolved that seven hundred and fifteen such lesson books be printed in the Tahitian language, confining the lessons to one page each of *Autumn Leaves* size. And also, Resolved that the Christmas offerings be put in the hands of the printing committee to defray the expense of printing said lesson books. The business of the convention having been completed, the meeting adjourned till eight a. m., Tuesday, April 5, which would be the opening of the "Mahaua oa oa." Before the hour arrived, that spacious Niau building was packed with people, young and old, in "gala" apparel. White predominated. Here and there a heavy crimson velvet, and a few shimmering satins—black, scarlet and canary yellow. I was sorry to see those; the soft white lawn looked so much prettier and more becoming too. The exercises filled the entire day. The classes were large and numerous. The exercises were very interesting. A greater variety of subjects, and executed in a more entertaining

manner than those of a year ago, indicating progress here as well as elsewhere, the which we noted with pleasure. Those of Tarona, Papeete, having had a sample lesson from the "quarterlies," and been instructed by the missionary in charge, in the method adopted by the Sunday school at Independence, briefly illustrated a *Gospel Quarterly* school, which was well received. A number went through with their Christmas exercises. Several made selections from the "Orometua," among which was a part of Bro. Joseph's first epistle to the church, written in 1861; also the portion of a letter written to the saints here by Bro. Luff, in a letter to Mr. Burton. This was had in both recitation and song. The Kaukura saints having adjusted it to music, they take great pleasure in singing it. Also sang several new pieces taught them during the year by Bro. and Sr. Case, and three by Sr. Burton. The Tikahau saints sang two pieces from the Gospel Hymn Book in what they supposed to be English, assuming the English sounding voice. The natives sing from the mouth rather than from the throat. Both of these pieces—one of which was "Pull for the shore," were well rendered, and being something new, was highly appreciated. They were indebted to a lady from New Zealand for their instruction and thorough drilling. But the most interesting of all—to us at least—was a class of five little children from Anaa. They first sang a song, then commenced at the twenty-first verse of the third chapter of Luke, where is given the lineage of Christ, and recited simultaneously the balance of the chapter without a moment's hesitation or ever once having to be prompted. When the recitation was finished they struck off into a hymn in the next breath, sang it through, and each dropped down on one knee, bowed their heads, raised their clasped hands, and said the "Lord's prayer," and retired.

I regret much to say there were only three small classes of *children* in all those exercises. The Mau Matutu—a kind of dialogue on scripture—occupied from two to three hours of each evening during the entire week. Christmas offerings for the year, \$92.
E. BURTON, Secretary.

MANCHESTER AND SHEFFIELD.

The Manchester and Sheffield district Sunday school association held its annual convention in the saints' meeting room, Priestly Road, Birmingham. In the absence of Elder Mather (Supt.) Elder F. G. Pitt presided. A letter from Bro. Mather explaining his absence was read. After the delegates' credentials were read it was resolved that all Sunday school workers present should be allowed to have voice and vote in the assembly. The secretary reported eleven schools with a membership of 581. The number of officers 60, classes 46, and teachers 45. The following schools were reported by their superintendents: Claycross, G. E. Holmes; Farnworth, D. Hope; Hunslet Carr, E. H. Tordoff; Leeds, G. T. Girdham; London, J. Worth; North Manchester, H. Greenwood; Northeast Manchester, F. Tappin; South

Manchester, S. F. Mather; Salford, John Taylor; Wigan, W. Hankin; Sheffield, Joseph Arber. The financial was now considered and satisfactorily disposed of. A letter from Bro. Pitt suggesting that our schools purchase copies of selections from *Winnowed Songs*, which could be had at a cheap rate. The matter was deferred. The election of officers for the ensuing year resulted in the following being returned: Elder S. F. Mather superintendent, W. R. Armstrong secretary, Elder W. Robert assistant secretary, Elder C. H. Barton treasurer. The above meeting was adjourned for want of time, and will meet again on Saturday, October 1, 1898, in the North Manchester meeting room. All workers in Sunday schools are invited and will be duly notified.

WM. R. ARMSTRONG.

CONVENTION NOTICES.

Northeast Missouri district association will convene at Pollock, Friday, September 23, at nine a. m. for prayer service, ten a. m. for business. Your secretary regrets that she cannot be present with you, for she has long anticipated this meeting at Pollock; but being called to leave you and depart to another part of God's vineyard, I earnestly plead and ask all interested workers to be present, as this will be the first time the convention has been held there. It needs all workers to be aroused to a full sense of their duty to make it a success. Regretting indeed that I cannot be present with you, I now bid you the Northeast Missouri district association farewell. May the peace and blessings of the Master be with you always, and his Holy Spirit be present to comfort and cheer you shall ever be my prayer and desire. Please bring your notebooks, *Winnowed Songs*, and *quarterlies*, and especially the Spirit of the Master, and your efforts will be crowned with success.
ALLIE THORBUN, Sec.

Pottawattamie convention will convene at Carson, Iowa, October 1 and 2, at two p. m. Everyone kindly invited. Each school in the district is requested to send delegates and also a complete report to this convention.

JENNIE SCOTT, Sec.

Miscellaneous Department.

BLUFF PARK REUNION.

The saints and friends began to assemble quite early on August 19, a number coming the night before. The camp was very busy, all hands trying to get settled for the session. A preliminary meeting was called at 7:45 p. m., and Joseph Smith, J. R. Lambert, and W. H. Kelley were chosen presidents or directors of the meetings, F. M. Weld secretary, James McKiernan chorister, with privilege of choosing his assistants and organists. Brn. D. Tripp, R. Williams, A. S. Hall, L. Willey, and others were chosen special policemen; after which Joseph Smith gave one of his characteristic talks for about forty-five minutes, to open the session.

The attendance was estimated as high as

800 to 1,000, many coming by team, some by boat, and others by rail. All present seemed to enjoy themselves, being impressed with the spirit of the gathering, expressing themselves desirous of returning next year.

The preaching was excellent, even above the average, and enjoyed by outsider as well as saints. The forty-two sermons were delivered by the following: Joseph Smith 11, J. R. Lambert 5, W. H. Kelley 5, G. H. Hilliard 6, I. M. Smith 7, James McKiernan 1, J. S. Roth 2, E. A. Stedman 1, J. C. Crabb 1, J. W. Adams 1, J. A. Gunsolley 1, C. E. Willey 1.

The following brethren gave good service in assisting the speakers and presiding over prayer meetings in which the Spirit of God was manifestly felt. William Anderson, J. S. Snively, F. M. Weld, E. B. Morgan, H. T. Pitt, William Lambert, E. A. Smith, F. E. Cochran, and L. Willey.

During the session nine precious souls were led into the waters of baptism, by Brn. Joseph Smith, J. S. Snively, E. B. Morgan, and J. S. Roth.

The Sunday school in its several sessions under the management of Brn. Hougas and Gunsolley, while not as largely attended as we would like to have seen, were good and instructive; also the Religio in its sessions, which were excellent and demonstrated to all present its true worth as an auxiliary to the church in preparing the young for usefulness.

On Wednesday, August 31, a business meeting was called, in which it was decided to hold a reunion again next year. A committee of three was appointed to locate the time and place, James McKiernan, William Anderson, and J. S. Snively. A vote of thanks was extended to the retiring committee for their faithful service; especially should Brn. Anderson and Snively be commended.

CONFERENCE NOTICES.

Decatur district conference will convene at Davis City, Iowa, October 8, ten a. m. Branch officers will please take notice, and see that their respective branches are properly reported. Branch and ministry reports forwarded to the secretary should reach him by Thursday, October 6, at Lamoni, Iowa.

B. M. ANDERSON, Sec.

By order of Missionaries in Charge.

Conference of Chatham district will convene with Zone branch, October 1, at ten o'clock a. m. Officers of branches will please see that their branches are correctly reported.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Northern Nebraska district conference will convene Saturday, October 1, at Fremont, Nebraska. Let all branches have their reports ready (using the blanks furnished by the church as per conference resolution), and with their credentials send them to the secretary before the convening of conference. Branch clerks, please take notice; don't fail. It is desired to have a full report of all labor done in the district, therefore all elders and priests are requested to send in a written re-

port, and such teachers and deacons who have done preaching out of their respective branches please be sure and report it in writing. The Sunday school convention is expected to meet on Friday, September 30, at the same place. Be sure and send all reports and credentials to James Huff, Fremont, Nebraska, in care of J. P. Ogard.

NELSON BROWN, Pres.

Nauvoo district conference will convene at Rockcreek, October 1 and 2. Branch presidents, please see that your reports are in the hands of secretary, R. Warnock, Farmington, Iowa, or sent to me at Adrian, Hancock County, Illinois, care G. P. Lambert, early. Saints, let us all sacrifice sufficient to attend the conference and do our duties and advance the cause to the best of our ability.

F. M. WELD, Pres.

The Far West district conference will be held on Saturday and Sunday, September 24 and 25, with the Wakenda branch, in Ray County, Missouri. It would please us to see a good representation.

DANIEL E. POWELL, Pres.
CHARLES P. FAUL, Sec.

REUNION NOTICES.

To whom it may concern: The Rocky Mountain reunion will convene in Ogden, Utah, in the Utah tent, lasting October 4 to 11. A general invitation is hereby extended. Come prepared for a week's camping and spiritual enjoyment. *Don't forget the date.* On behalf of committee, J. W. WIGHT.

Woodbine reunion, September 16 to 26. It is raining to-day, and now looks like the dust would be fully overcome. Grounds are in good condition, and arrangements are being made to accommodate all who come. Good board, also lodging, can be had with Mr. Butler on grounds, also at private houses up town at very reasonable rates. We look for a large gathering, and let us pray that it may be spiritual as well.

S. B. KIBLER, Chairman.

BORN.

BROWN.—At Lenora, Kansas, October 15, 1897, to Bro. and Sr. Horace E. Brown, a son; named Horace Erwin; blessed at Leon, Iowa, by Elder H. A. Stebbins, assisted by Elder J. M. Brown, the grandfather of the child. The mother passed away to rest some weeks ago.

HORTON.—To Mr. Eugene and Sr. May Horton was born June 17, 1898, in Chicago, Illinois, a darling little daughter, to whom they gave the name of Viola Lillian. She was blessed at the saints' church in Chicago, August 21 by Elder J. M. Terry. Such are beautiful types of the kingdom of heaven.

DEVRIES.—John B. A., son of Bro. John B. and Sr. Ellie Devries, born at Oland, Harrison County, Missouri, October 18, 1896. Rhea Adentha, born same place, June 17, 1898. Blessed August 28, 1898, by Elder H. N. Snively.

DIED.

AVERY.—Sr. Martha Avery, born in Ontario, Canada, May 12, 1832, died July 22, 1898. She has been a resident of Nebraska for forty-one years, and leaves two boys and two girls to mourn. Her companion preceded her twenty-eight years ago. Funeral at her home, ten miles west of Omaha; sermon by Elder F. A. Smith, in the presence of a very large concourse of friends.

PRUYN.—At Davis City, Iowa, August 24, 1898, Sidney A., son of Bro. Theodore and Sr. Marietta Pruyn, aged 19 years and 19 days. It was a very brief illness. He was born in Black Creek, Wisconsin. His parents came to Decatur County when he was a babe. He is said to have been a noble-minded, conscientious young man, honest and just. He had not obeyed the gospel, though he believed it. Like many others he put off obedience, and the call hence came suddenly. The sermon was in Davis City chapel by Elder H. A. Stebbins.

HARRIS.—At Andover, Missouri, August 20, 1898, Sr. Susie E., wife of Bro. Charles Harris, aged 23 years, 4 months, and 1 day. Was a daughter of Bro. Edward Lampkins who died near Lamoni, on August 3, 1898, and she and her husband came from their home in Standley, Indian Territory, to see him, but arrived too late. She was taken ill a week later, and died at the home of Bro. Peter Harris. She leaves a little boy with his sorrowing father. She was buried at Lamoni cemetery, the sermon by Bro. H. A. Stebbins, assisted by Bro. R. M. Elvin. Sr. Susie was baptized in 1893, and was a good daughter, wife, and mother.

DAVIS.—Elder Robert Davis was born March 16, 1815, in Ireland. Was baptized March 18, 1869, at Lewisville Ontario; was ordained an elder July 24, 1869, by J. H. Lake. Bro. Davis on hearing the gospel believed it from the first, and walked forty miles to be baptized. Since his ordination, Bro. Davis has been engaged nearly all of his time in the ministry, and has done much good among men. He passed through cloudy and dark days, but remained in the faith, and ever bore his testimony to the truthfulness of the restored gospel. His labors were chiefly in Canada and Michigan, where he has baptized over four hundred people into the church. Bro. Davis was only sick a few days when he passed peacefully away, and retained his right mind until his spirit left for the paradise of God to wait the resurrection of the just. Funeral sermon by Elder David Smith.

MILLER.—Clyde Allen, son of Bro. Robert and Sr. Rhoda J. Miller, was born April 24, 1898, blessed June 5, by Elder F. J. Smith, and passed away in Cleveland, Ohio, August 17. Funeral sermon by Elder E. H. Garrett.

YOUNG.—Bro. G. J. Young, at Livermore, Alameda County, California, August 26, 1898, in the sixty-third year of his age. He leaves a wife and large family, of mostly grown up children to mourn their loss. He died in the faith and has gone to his rest to await the resurrection of the just. Funeral services at his home, where a large circle of friends assembled to bid farewell to the departed. Services conducted by C. A. Parkin.

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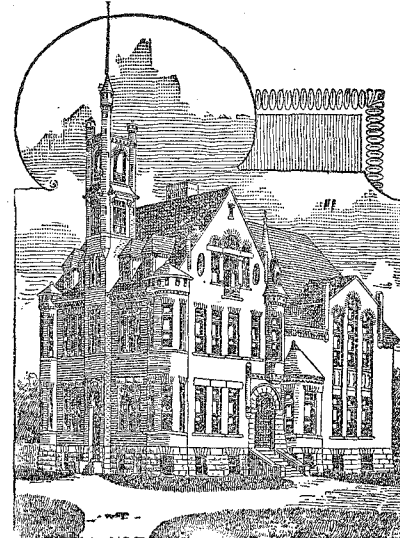
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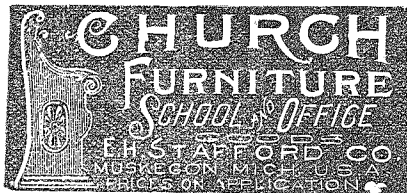
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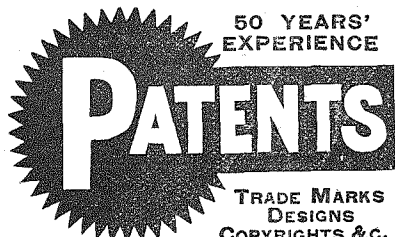
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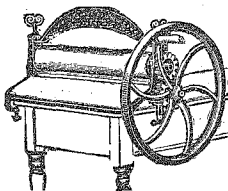
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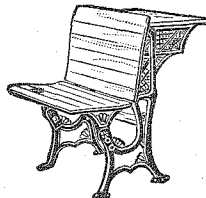
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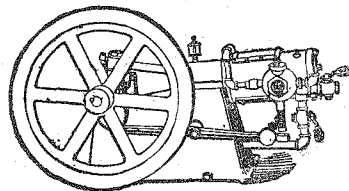
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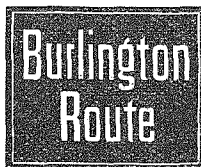
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, September 21, 1898.

No. 38.

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BISHOP JOYCE ON THE ORIENT.

BISHOP JOYCE, the celebrated Missionary Bishop of the M. E. Church, who has but recently returned from a two years tour in the Orient, has recently been interviewed on a subject of interest to many:—

"I sailed for the Orient two years ago, since which time I have been traveling and inspecting our mission work there. I have traveled extensively and saw much of interest while abroad. I traveled twice around my circuit which embraced Corea, Japan, and China, covering in all 22,000 miles; was on board of thirty-five different ships, visited the domains of 65,000,000 people and talked to the natives through fourteen different interpreters. Japan, my first scene of labor, is a beautiful land, resting on the earth's surface like a hammock, swung higher at either end and sweeping to a lower level in the centre. Japan, once so full of promise as a mission field, is now full of obstacles to the spread of the gospel. Not many years ago the spread of the gospel there became so marked as to stir up intense opposition on the part of certain liberal schools of religion, and at once the entire monarchy was in a tumult of debate and speculation. The Japanese are of liberal spirit and withal full of the mind of inquiry. The cause of missions there is now gaining. We have 43,000 protestant

Christians in Japan at present, all under one conference.

"The Japan citizen is progressive—much more so than the Chinaman or Corean. He has a quick eye, is prompt to catch a new idea, and is the greatest imitator on earth. The Chinaman is also endowed with the faculty to reproduce anything in art, machinery, or fabrics.

"These orientals are shrewd in business. When they find an importer making headway, introducing a line of goods, they get out an imitation and flood the field with it. This is a peculiarity hard to meet, and English and American traders find it a serious obstacle.

"In Shang-Hai I got a suit of clothes made to measure by a Chinaman tailor, which fit as well and was as satisfactory every way as any suit I ever had. Corea is a most interesting country, and its proverbial prejudice against foreigners is fast disappearing. An American from the south, named Holmes, is now the contractor for building a railroad from Chemulpo to Seoul, Corea. A couple of Americans from the Pacific slope have secured a concession or lease on twenty miles square of gold bearing territory in Corea and are introducing American-made machinery, and American methods of mining. They have flattering prospects of great wealth. The Anglo-saxon is getting a foothold also in China. Americans are constructing a railroad connecting Shanhaiguan, Tien-Tsin, Hankow, and Peking. Twenty locomotives have been shipped to this road from the Baldwins in Philadelphia. It is interesting to note how a change of customs in these oriental lands gradually opens the way for enterprises born under entirely dissimilar civilizations. Our missionaries, tourists, and resident merchants are teaching the natives new and superior arts. One of these is American sugar cane mills and evaporators, now used to some extent in China, and destined to greatly extend. In Seoul, we have a college and some printing presses of American make at work. In Shang-

Hai there are three English daily papers, all printed by English or American presses. Customs of centuries are beginning to crumble and fall before the advance of higher types of intelligence. Quite a sentiment is springing up, confined to the higher classes, in favor of abolishing the barbarous custom of binding the feet of the women. In Shang-Hai three rich Chinamen have endowed a female school, something unheard of in the celestial kingdom, for Buddhism takes no account of girls. They propose to teach the girls medicine, law, and other professions open to women in the more advanced nations. They boldly declare that the women of China must be advanced to a plain similar to western civilization. They insist the feet-binding must cease. This would be an innovation of the most startling nature. This movement is receiving the indorsement of much of the best thought in China. The official classes are beginning to assume Americo-English dress. The system of education for these thousands of years has been by the memonitor method. Everything was memorized. Now a new order is setting in. The Viceroy of China declares that Chinese young men must be made practical like Americans, and educated on practical lines, as in western countries. They are now introducing the study of geography, mathematics, etc., and are teaching by maps, charts, and other western schoolroom methods. In Peking a native of wealth has founded a college where all branches are to be taught on modern lines. There we have 55 missionary societies, embracing every evangelical church in christendom. In these fields 2,700 missionaries find employment. In the empire are 85,000 Protestant Christians; 43,000 in Japan and 10,000 in Corea. The M. E. Church alone has 22,000 in China, 5,000 in Japan, 2,100 in Corea. The M. E. Church has a university at Peking and one at Nankin with full college courses including medicine and theology, and one at Foo-Chow in which both English and Chinese

are taught. All these schools are crowded. Fully 25,000 young people in China attend our colleges and boarding schools. In Japan we have colleges at Tokio and Magasoki. The first germ of progress was planted in Japan when the American Navy, under Commodore Perry went there in 1853. In 1870 the first Protestant Church was organized. Since then the form of government has changed from despotic monarchy to constitutional monarchy. Within twenty five years railroads and telegraphs have been introduced. Japan has now a compulsory common school system, with ten months terms each year. She has twelve hundred newspapers, 300 of them being dailies. She has 136 national banks and 600 private banks, all run on the American plan. Japan has 2,600 higher institutions of learning. Under her present constitutional form of government, Japan has freedom of religious worship."—*Chat-tanooga Times Cor.*

DR. JAMES M. GRAY FINDS THE FUTURE OF RUSSIA AND THE JEWS IN EZEKIEL.

SAYS ZION WILL BE A NATION.

THE proposal by the Czar of Russia of a peace conference to discuss a disarmament of European nations, and coincident with it the recent developments in the movement known as Zionism, aiming at a reassembling of the Jews in Palestine, afforded the theme for a sermon by the Rev. James M. Gray, D. D., of Boston last evening at Moody's church. The speaker pointed out the relation of the prophecies recorded in the Bible to present political conditions and to probable future developments, concluding that according to the teachings of the prophets the Jews will be reestablished as a nation, but that the Czar's plan will not become a reality.

Many other preachers chose for their topics the idea set forth by Nicholas II., Czar of Russia.

Dr. Gray's subject was "Russia in Prophecy," and he gave an exposition of Ezekiel, 38 and 39, covering, as the speaker said, the future history in outline of the Empire of Russia.

The prophetic setting of the chapters was set forth. Jesus Christ was to reappear a second time on this earth at the close of the present

age, the speaker said, this second coming to be an act of two scenes: first, he would come for his saints, then he would come with them.

Between these two scenes certain great events would be culminating on earth, with Palestine and Jerusalem as their center. The Jews would be regathered there in some kind of a national capacity, perhaps under the suzerainty of the Sultan. In this connection Dr. Gray spoke of the efforts of influential Hebrews now making in that direction under the name of Zionism, as set forth fully in a cablegram to the *Sunday Tribune* yesterday from Basle by Rabbi Stephen S. Wise. Soon after their regathering there the nations of Europe—i. e., the nations representing the old Roman Empire—would combine against them under the personal leadership of a great secular despot, identified as the antiChrist in the Book of Daniel. He would be destroyed by the coming of Christ, and with him the whole governmental system he represented. This would be the time of the conversion and deliverance of the Jews as a nation so often spoken of in both Testaments.

Now it is, according to Dr. Gray, that the Bible teaches that Russia appears on the scene for the last time. As indicated, he said, in the chapters of Ezekiel referred to, after the other European powers have failed to possess themselves of the key to the riches of the East, Russia seeks the prey for itself, but meets with a disastrous and lasting defeat through supernatural as well as natural agencies.

IDENTIFIES RUSSIA AS "ROSH."

Dr. Gray's identification of Russia in the prophecy spoken of is through the fact it is mentioned by name as Rosh, especially in the Revised Version. Philologists, he said, see in Meschec and Tubal the great cities of Moscow and Tobolsk; Gomer stands for Crimea; Togarmah for the Turkomans; while Gog is the name of the highest peak in the Caucasian range. Even the military combination with Russia in that day is indicated, the preacher declared, as being Egypt and Turkey.

It was indicated, he said, that Turkey, under the fostering care of Russia, was likely to maintain its present strength for awhile, and even to in-

crease it as the end of the age draws near. The present supposed alliance between France and Russia could not continue because the word of God clearly taught that in the final crisis the former must keep its place in touch with its old neighbors of the Roman Empire, to which Russia never belonged. The present strain between these two nations over the peace proposals of the Czar pointed in the direction of such a separation.

On the other hand, it was more than likely that Germany and Russia would come more closely together towards the end, as they were both outside the pale of the old Roman Empire, which everywhere in prophecy is represented as compact in the concluding struggles of history in this age. The friendliness of William and Nicholas on this disarmament question was a straw pointing in that direction.

Dr. Gray thought the latter might be perfectly sincere in his overture on the subject, but the teaching of scripture, he said, showed it would come to naught. The millennium would be brought about in another way.—*Chicago Tribune.*

DEPENDS ON THE RICH JEWS.

Some of the Jewish rabbis in America are opposed to the plan for colonizing the Jews of the world in Palestine and others are in favor of it. The opponents of the plan have little to say against it save that it is impracticable. Whether it is feasible or not depends entirely on the wishes of the rich Jews of the world. Do they want Judea reestablished? If they do, all the firmans that the Sublime Porte can concoct between now and doomsday will not suffice to keep the Hebrew nation out of its ancient fatherland.

A large share of the wealth of the world is in the hands of Jews, especially in Europe, and wealth means power and influence. The Jews are influential enough in the capitals of Europe, as landholders and capitalists, to bring about this Palestine colonization project if they want to do it. There is no doubt about that. They also have a vast influence in America in any such a matter. Let it be known that the wealthy and philanthropic members of the "chosen people" are willing and anxious to buy the land of their fathers back, and there will be no lack of powerful Christian sentiment to aid the movement in the United States. This country has no love for the murderous Turk, and if nothing but the Sultan stands between the scheme and its realization, American public sentiment can speedily crystallize into some potent persuasion at Constantinople. It all turns on the rich Jews, who would have to back the scheme in order to make it successful.

There have already been experimental Jewish colonies established in the Holy Land, and they have attained a degree of success that shows what can be accomplished with sufficient capital. The persecuted Jews of Europe must find some place to go, and Palestine is the logical and proper place for them. Almost every government in Europe would be willing to solve the anti-Semitic problem by helping to compel the Sultan to withdraw his obnoxious edict. It only remains for the Jewish capitalists to say the word and their nation can again be gathered together in its historic home.—*Chicago Tribune, Sept. 14, 1898.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, SEPT. 21, 1898.

GRACELAND COLLEGE AGAIN.

THE duty of putting the College at Lamoni, and its claims for consideration before the readers of HERALD from time to time, is our only excuse for again referring to the subject.

It was determined that an institution of learning was needed, and that the time had come when the church could be justified in securing one; and hence the authorizing men *chosen* from the body to carry the measure into effect.

The President of the church was one of the number so chosen and the Bishop was another; those chosen have with their successors been from time to time sustained by the voice of the conference and, so far as known, have performed the duty imposed by their appointment, conscientiously. It now remains for the church to continue the work begun and put their institution upon a safe footing.

Many colleges have struggled for recognition and usefulness through years of difficulty; few have been successful from the start; and it must be expected that ours may not be an exception, and spring into prominence and greater usefulness at the first.

We much regret to see a disposition on the part of some to withstand the claims of the college to the attention and support of the members of the church. Rumor is busy with objections, which tend to retard the efforts authorized by the conference last spring to be made by the Bishopric, which ought not to be.

We hope that better conditions will ensue and the hopes and wishes of the better disposed toward the college will be permitted to prevail. It seems to be too bad that when a work is decided upon by the church in its conference assemblies, men are se-

lected to carry the work into execution and they undertake the task in good faith, that then men of the church, officers and delegates who were present at the time the matter was ordered and men designated, should allow themselves to throw discredit upon the acts of the body and present obstacles in the way of the work ordered and necessary to be done. We wonder when we hear of such things, whether the rule is applied. "As ye would that men should do unto you, do ye even so unto them."

The church needs help, material help, from every available source; moral, religious, and financial. Possibly the chief of these is that strong sustaining force that comes from mutual confidence and esteem, without which no body of men can proceed with safety and succeed in their undertakings.

The men engaged in the college work were selected by the church in open meeting; they did not appoint themselves, nor in any way labor for their election, hence ought to be free from the suspicion, to say nothing of the charge of selfish interests and motives, if anyone should choose to entertain such a thought, which we hope none does.

PRESIDENT SNOW'S STATEMENT.

SALT LAKE, Utah, Sept. 15.—Lorenzo Snow, the new President of the Mormon Church, gave the following statement to the *Tribune* to-day:—

"I believe in the revelation given to Joseph Smith, the prophet, on celestial marriages; that is, a marriage for eternity, and that under certain conditions Latter Day Saints would be doing no moral or religious wrong in practicing plural marriages under divine sanction and religious regulations. But I do not think it would be right to break the laws of the land against that practice. Polygamy—that is, marrying plural wives—ceased among the Latter Day Saints on the issuance of President Woodruff's manifesto October 6, 1890, and his inhibition will not be changed by me.

"Polygamy does not exist in Utah, either secretly or openly. It is forbidden by the church. There have been no polygamous marriages to my knowledge since the issu-

ance of the manifesto against them. There are men who married plural wives previous to that time who now care for them, and regard them sacredly as their wives for all eternity, being married to them with that contract.

"They have respect for the law, yet consider it their duty to provide for them and for their children. But polygamy, which has a different significance in law, has ceased entirely in this State, so far as Latter Day Saints are concerned. It will not be expected by any reasonable persons that the plural family relations existing when polygamous marriages ceased by action of law and the inhibition of the church would be at once abolished."

The choice of President Lorenzo Snow to succeed the venerable Wilford Woodruff in the Presidency of the Utah Mormon Church, is a continuation of the precedent set by Pres. Brigham Young and his associates in the fall of 1847. Whether the precedent be correct or otherwise, the church in the valleys is committed to it.

We present the statement published in the *Chicago Tribune* for September 16, and if it correctly represents Pres. Lorenzo Snow, we may rightly inquire whether the attitude thus assumed is calculated to incite his constituent church members to an honest obedience to the law of the land.

President Snow states that:—

Polygamy—that is, marrying plural wives—ceased among the Latter Day Saints on the issuance of President Woodruff's manifesto October 6, 1890, and his inhibition will not be changed by me.

This statement seems to make the religious act, or performance of the marriage rite by which polygamous marriages are consummated the act against which the United States laws prohibiting the practice of polygamy were enacted and enforced, when President Snow knows, as does every other well informed person in and out of the church, that the practice of men and women living and associating together as husband and wives by virtue of such polygamous marriage rite having been performed was what was intended to be prohibited by the United States laws, and against which

the laws were enforced by prosecutions in the courts.

It was understood by the people, Jew and Gentile, in and out of Utah, that by the manifesto of President Woodruff and its subsequent acceptance and adoption by the church in public assembly, the *practice of polygamy* was to be abandoned by the church; but President Snow's statement gives occasion for the thought that all that was affected by that manifesto was the ceremony of marriage, not the practice of association and cohabitation after marriage.

Again: President Snow must know as President Woodruff did, that the simple performance of a religious ceremony of marriage between man and woman with the view, intention, and purpose, that the parties to such marriage ceremony should assume marital relations and association in eternity after death, was not, and is not the thing intended to be inhibited by the law of the land, the statutes of the United States. If the rights, privileges, and associations of the marriage relation supposed to have been conferred by said supposed marriage for eternity to be enjoyed in eternity, had not been relegated to the earth sphere and the life of the flesh in the United States and under its laws for their practice and enjoyment, there would, most likely, never have been a Reorganized Church, nor a United States statutory enactment concerning plural marriage, or polygamy. Or, if such marriages had been confined within the provisions of the organic law given to the church in 1831, and embodied in its solemn declaration of faith in 1835 and 1844, which provided for but one living companion in wedlock at a time for either man or woman, there would never have occurred such a spectacle of departure from the faith and consequent conflict between the law of the land and those who broke it, as the church in Utah has furnished the people of the United States and the world.

President Snow confidently states that "polygamy does not exist in Utah, either secretly or openly." At the same time he asserts that there are men who married plural wives before October 6, 1890, who care for those wives "as their wives for all

eternity,"—that being in effect the essence of their contract of marriage with them. Further, President Snow puts in as a sort of matter of course affair, this:—

It will not be expected by any reasonable persons that the plural family relations existing when polygamous marriages ceased by action of law and the inhibition of the church would be at once abolished.

If this purported statement of President Snow is correct it places the successor of Presidents Young, Taylor, and Woodruff in a very unfortunate light. It presents him assuring the world that the practice of polygamy has ceased in Utah by action of law of the United States and by inhibition of the church; that is, the United States has enacted laws against the practice of polygamy and the church has by public edict and vote prohibited it, but that reasonable people are not to expect that said practice is abolished.

The word "polygamous" is given as meaning,—“Inclined to polygamy; having a plurality of wives.” Polygamy is, “A plurality of wives or husbands at the same time, or the having of such plurality; usually the condition of a man having more than one wife.”

Reasonable men outside of the Mormon Church in Utah, and out of it, had the right to expect that when that church had compelled the United States to enact special laws for the suppression of polygamous practices and the punishment of those continuing those practices, and the church had taken public cognizance of the existence of such laws, and had consented to such laws by church edict announcing prohibition of the practices named in the law,—that then such practices should be abolished and at once abandoned.

If there are men in Utah belonging to the Mormon Church who are maintaining the "plural family relations" which existed at the time the laws against polygamy were made and the church edict against it was issued, then polygamy does exist in Utah, "secretly or openly," or both. And, if it is known to President Snow that there are such men and he is informed who they are, then, notwithstanding his statement that "there have been no polygamous marriages to my [his] knowledge since the issuance of the

manifesto against them," those who read the statement will be justified in believing that it is intended to mislead, because that the very practice aimed at in the laws and edict referred to is continued in the Mormon Church and is covertly concealed and defended by its chief presiding officer.

Pres. Lorenzo Snow is on record thus, having made the statement in January, 1886. We quote from a Utah publication:—

Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the church of God will be overthrown.—*Historical Record*, vol. 5, p. 144.

A CELEBRATED CASE.

IN a now famous case pending in the California courts, one of the lawyers is busy unearthing the precedents in United States courts upon the question of the laws governing extradition of persons charged with crime from one State to another for trial, or from the United States itself to foreign countries. The *San Francisco Examiner* for September 5, sent us by Bro. F. M. Sheehy, has the following:—

Attorney Frank McGowan, one of Mrs. Botkin's lawyers, is delving industriously in the law books seeking for precedents to aid in preventing extradition. He says he will look out for facts later—just now he wants law and lots of it.

Some of the cases which have been resurrected by Mr. McGowan make very interesting reading. One of them relates to Joseph Smith, the Mormon prophet, who was forced to leave Missouri. Smith located in Illinois, and while he was a resident of that State a murder was attempted in Missouri. It was claimed that Smith was in a conspiracy which had murder for its object, and an attempt was made to extradite him. The result is quoted as follows:—

"The Circuit Court of the United States for the Illinois Circuit, in a decision made in 1843, upon the case of Joseph Smith, the Mormon Prophet, fully sustained the position that a Governor of a State in directing the surrender of a fugitive from justice, acts under the Constitution and laws of the United States; that to justify his interference the case must be brought by the proofs within the act of congress, and that if neither the indictment found nor the affidavits produced make out the necessary facts to authorize the removal, the 'misrecitals and overstatements in the requisition and warrant cannot be received as evidence to deprive a citizen of his liberty, and transport him to a foreign State for trial.'

"The Governor of Missouri, in his demand, called Smith 'a fugitive from justice' and

stated that he 'has fled to the State of Illinois.' The Governor of Illinois, in responding to the call, recites the same facts. But the court, in examining the affidavits on which the proceedings were founded, ascertained that Smith was not charged in the affidavits with being in the State of Missouri at the time the offense was committed, or with being a 'fugitive' from the justice of that State; but it appearing, on the contrary, that Smith was a citizen of the State of Illinois, and had not been absent from the State at the time of the offense, the demand of one Governor and the warrant of the other were alike disregarded as unauthorized, and Smith was discharged."

LORENZO SNOW SUCCEEDS WILFORD WOODRUFF.

LORENZO SNOW, formerly President of the Quorum of Twelve in the Utah Church, has succeeded Wilford Woodruff as President of that church. He is the third successor of Brigham Young, and assumes the Presidency at the advanced age of eighty-four, having been born April 3, 1814:—

Salt Lake, Utah, Sept. 13.—At a special meeting of the council of apostles, held this morning, Lorenzo Snow was chosen President of the Church of Jesus Christ of Latter Day Saints, to fill the vacancy caused by the death of President Woodruff.

THE *Christian Index*, published at Des Moines, Iowa, sent us by Bro. C. J. Hunt, contains the following item in its issue for September 7:—

D. H. Bays has been ordered by his physician to go home (to Michigan) for two months absolute rest from all labor, mental and physical. We are sorry to hear this, but the Irwin church has voted him a vacation and we hope he will return restored and ready to continue his good work.

THE *Christian Index*, of Des Moines, Iowa, advertises the following in its "want column":—

BAPTISMAL PANTS—Send number of shoes worn. We fill orders promptly. They are warranted by one of the best rubber firms in the United States.

It looks as if some folks would get wet if not very careful. Why not provide baptismal suits for candidates, to cover the entire body, hands and face included, if the administrator is to be so carefully protected? Some persons seem very much afraid of coming in actual contact with water in the act of immersion, though claiming to believe in the ordinance of baptism; that it was taught and practiced by the Savior and his apostles. Possibly the modern tendency to "do

away" with the principle of baptism, and the practice of the Campbellite Church of receiving converts from other churches, have something to do with the seeming aversion to water.

THE following, from the *Searchlight*, published by the Hedrickite brethren, indicates that the publication of that paper will be suspended:—

SEARCHLIGHT MAY SUSPEND!

The *Searchlight* will probably be discontinued after publishing the next four numbers. While our paper is small in size, and apparently inexpensive, nevertheless it has at no time paid expenses. The monthly deficit has been cheerfully paid by devoted brethren, and to continue to ask them to bear the burden, is very repugnant to us. If all our expenses, as a church, were confined to the paper, we would not feel like stopping its publication; but there are many expenses to meet, such as taxes and repairs on the Temple Lot; the poor have to be cared for, and considerable is required for missionary purposes. All these different places for money, when added up, make quite a respectable total, and a big load on the church, considering the fact that most of our people are poor, and those who did have means were drained almost to the last dollar by the big expense in the Temple Lot litigation. Many have written us that they liked our paper, but were too poor to pay for it; some are in arrears for their subscription, but are, doubtless, too hard run to pay up. So it seems that in justice to those who have to bear the financial burdens of the church, we should discontinue publication, and such will, doubtless, be the case unless we receive timely aid from some unexpected quarter.

EXTRACTS FROM LETTERS.

BRO. ALEXANDER H. SMITH, writing from Stonington, Maine, September 1:—

Yours of 25th August at hand. Glad to hear from you. Brn. Kelley and Luff are in Maine. I go there next week. Have appointments here next Sunday. Go to-night to Attleboro to aid in tent work there. Brn. R. Bullard and George Robley are holding the fort there in tent work with fair audiences this week.

Bro. J. J. Cornish wrote from Gulliver, Michigan, August 24:—

I am getting them terribly stirred up here, Bro. Joseph, and am feeling well in body and mind, spirit and soul.

Bro. J. M. Terry, Chicago, writes:—

The interest in our meetings increases, and our Sunday school is very prosperous, in numbers and spiritual interest. I am feeling excellent in spirit and very hopeful of success. No baptisms yet, but a number seemingly near at hand.

Sr. Ida A. Layton, of Independence, Missouri, has favored us with a report

of the late Maysville, Missouri, reunion, from which it appears that the sessions were well attended, interesting, and profitable from the beginning to the end. A number of the general ministry were present, also local officials of the district. It was decided to again hold a reunion, in 1899, a committee being appointed to arrange therefor. Religio and Sunday school work was duly represented. The report closes with the following general statement:—

Large crowds were in attendance all through. The evening meetings were especially well attended, the large tent not being large enough to hold the audience. The grounds being so close to town, the citizens of Maysville availed themselves of the opportunity of hearing our strange doctrine. The preaching being both interesting and instructive, much good must result therefrom. The district tent was converted into a boarding house under the control of Benjamin Dice and family. Meals could be had by all who wished. The *De Kalb Democrat*, printed at Maysville, devoted a column and a half to a very favorable mention of the camp meeting.

Bro. A. Greek, Roseburg, Oregon:—

I think we should live differently from those that are worldly. If we cannot give up the follies of the world, stay with them; but do not bring them into the church. "Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." I cannot see why anyone should wish to come into the church until he is ready to forsake folly. It is as easy to give up tea, coffee, and tobacco as it is swearing; and it is a shame for one to pretend to give up *all* for Christ and then hold on to part of his "superfluities of naughtiness." Yours, for a better life.

Bro. J. C. Clapp, Swan, Kentucky, September 11:—

I have been quite busy of late,—preaching, expounding, and exhorting, but I find it very hard on me, as I have no means to get from place to place. I cannot walk much and cash is out of the question. Just got back from Tennessee to attend the conference here. Conference closed last night. Will get back to Tennessee as soon as I can.

EDITORIAL ITEMS.

By the kindness of Bro. Gilbert J. Waller, of Honolulu, the capital city of the latest acquired territory of the United States, we are permitted the perusal of a copy of the *Pacific Commercial Advertiser*, for Saturday, August 13, 1898. It contained the story of the flag raising on the 12th, when the flag of Hawaii was exchanged for "Old Glory," and the government of the Sandwich Islands became that of

the republic of the United States. We thank Bro. Waller for his thoughtful remembrance of us, and the account of the doings of that memorable day for the Hawaiian Islands seems to have an added impressiveness when read from a journal printed on the spot where the stirring events took place. We trust that only good may come to the inhabitants of those islands over which King Kamekameha once ruled.

Bro. Russell Archibald, of 2512 Slattery Street, St. Louis, and now presiding over the branch at that place, secured a pretty fair presentation of the church claims and faith in a late number of the *Post-Dispatch*, one of the leading journals of the city. In the main the article is fair, but in a few particulars there are mistakes which make Bro. Archibald to state what he did not, and of things which he could not know, and consequently would not state. He tried to get a correction in the paper, but they declined to publish, preferring their own "write up," so he was obliged to let it pass uncorrected. Bro. Russell is among our coming men, and is doing much to establish the cause in the city of St. Louis.

We have recently had inquiries for church literature from Guatemala City, Central America, from a lady who addresses us as "Friends in Christ." The church is in position to act the part of a great friend to the world. May many be brought to Christ through her active efforts.

Bro. A. D. Penrod, of Boise City, Idaho, desires to obtain addresses of saints residing in or near that city. He writes: "I would be pleased to see them, and perhaps I could be of some use in a way to the church."

Elder B. H. Roberts, of Utah, was nominated for Congress at the Democratic State convention held at Salt Lake City, September 14. He was formerly a candidate for United States senator when Senator Rawlins was chosen. It appears that some, to say the least, of the ecclesiastics of the Utah Church, still have political ambitions and other worldly interests largely at heart; and are not interfered with, as was Moses Thatcher, in efforts to gratify their ambitions.

"Idle rumors" are not always idle; they frequently manifest a vigorous

activity that results in the doing of much harm. It is well to beware of idle rumors, idle comments that run to the detriment of many an innocent and worthy person. Idle rumors like idleness are often "the parent of mischief," or the offspring of mischief makers.

Bro. H. A. Stebbins left Lamoni on the 15th inst., going to Wisconsin to attend a conference of the Southern Wisconsin district. He may prolong his stay for a few weeks, and visit and labor at points in Wisconsin and Northern Illinois.

Bro. W. H. Kelley returned from the Maysville reunion during the past week, departing soon after for Western Iowa and the Woodbine reunion.

Bro. Frank Criley, of the Herald Office, left Lamoni on the 15th inst., going to the Woodbine reunion. He carries with him a good supply of church publications, also subscription lists of the various church periodicals for the accommodation of all who wish to purchase supplies, renew subscriptions, or settle old accounts.

Bro. J. W. Wight arrived home on the 13th inst. He returned to the Rocky Mountain mission, via the Woodbine reunion, on Monday, the 19th.

Pres. Joseph Smith went to Woodbine, Iowa, on Tuesday, the 20th inst., to attend the Woodbine reunion.

Press items present a dark picture of the crowned heads of Europe. The Czar is said to be taxed with an unbalanced mind. Vienna, the gayest capital, is in dire distress caused by the assassination of the Empress. The death of the Queen of Denmark is imminent and will put into mourning the family of the Prince of Wales as well as the reigning houses of Greece, Russia, Sweden, and Denmark; and the Spanish court will likely remain under depression for some time to come.

Mothers' Home Column.

EDITED BY FRANCES.

"A loving heart carries with it, under every parallel of latitude, the warmth and light of the tropics. It plants its Eden in the wilderness and solitary place, and sows with flowers the gray desolation of rocks and mosses."

RULE BY LOVE, NOT BY FEAR.

WILL you admit me to your circle this morning for a quiet chat on home topics? I know you are all striving to build up happy Christian homes for yourselves and loved ones, therefore will be willing to listen to any helpful suggestions on that point. I come, however, as an advocate of very mild and

gentle measures in the government of a family, therefore am not much in sympathy with the theory of the wise King in regard to the rod as a potent factor in affairs of this kind, for I have learned from close observation that those parents who are the most rigid disciplinarians usually had the very worst children. They may appear very well at home, but just as soon as they escape from under the argus eyes of their parents their youthful natures seem to undergo a change, and there is a rebound to the other extreme; therefore I prefer to rule by love, and teach the children to act naturally at all times.

Parents should not notice all the little pranks of their children when there is no malice in their intent, or check their exuberance of spirits; but you should be with eyes and ears ever on the alert for anything like deception or falsehood.

Some parents are too ready to say "No" to the request of their children for some innocent and healthful amusement, through a fear that some harm may come to them. In that way they are driven into sly underhanded ways. A neighbor of mine had a great fear of drowning. One day she came to my house, laboring under great excitement and agitation. She said to me, "Do you know that your boy and mine go in swimming?"

I answered her that "my boy went swimming with my consent. I thought it was necessary for him to learn to swim, which he could never do unless he went into the water."

She looked appalled and said, "Well; I have forbidden Robby going near the water, and I will punish him very severely if he goes again."

But Robby did go again; and nearly every day he would leave school at the noon recess, and not being allowed a bathing suit, was prohibited from swimming with the other boys near town, so had to go off to some secluded spot by himself, where the danger was far greater. I think it was then that Robby took his first lessons in deceit and intrigue, as well as in swimming.

Another case in point was of a man, although he made claims to being very religious, had such an ungovernable temper that his family studied how best they could deceive him. In the morning if his daughter did not appear in the breakfast room on time he would rush up stairs, and in anger and rudeness would enter her room without even knocking; but she would hear him coming, and would instantly kneel by her bedside as though engaged in her morning devotions. He, on seeing her thus, would go quietly down and say to his wife, "What a sweet, angelic spirit Abbie has;" but she, on speaking of it to her girl friends, would laugh at the way she had cheated her father. One can scarcely blame her for putting on the livery of heaven to serve her own ends, when by so doing she averted a very unpleasant family jar. The happiness of many homes is marred by the continual bickerings and disputes of its members, which parents should never for a moment tolerate. Make home the sweetest spot on earth to your family

now, so that after the years have come and gone that have separated them from you and from each other, they will in a fond and grateful memory often turn back to review the peaceful scenes of their childhood.

If there is anyone under your care who has any blemishes or peculiarity in their organization, see to it that they are not made the object of ridicule for the more fortunate ones. I have noticed that all such children are very sensitive to the fact; therefore we should strive to smooth the rough places for them and draw the silken cords of love and gentleness more closely about them, that they may not feel that they have been placed as a lonely mark to bear the sins of others. I once knew a very bright and lovable little miss, but one of an excitable temperament, whose life was made a burden to her by her brothers on account of her "freckles and pug nose." The constant teasing brought on nervous prostration and St. Vitus' dance, which would have been avoided had she been surrounded by a more quieting influence, and been spared that "crucial test of mental poise."

One boy who was the possessor of a beautiful crown of golden hair that anyone might be proud to own, but by his companions was dubbed "Red Head," "Carrots," and other obnoxious names, and was made the sport of the family; even his parents would sometimes smile at what they considered the harmless witticism of their children, and although the boy seldom resented their jokes he felt that he was within the grasp of a cruel and hopeless fate, till unable longer to bear it, he ran away from home. Then the parents marveled that Providence had given them so wayward a son.

Be very attentive to your housekeeping, making everything as cheerful and as attractive as you can, not forgetting yourself that children are very sensitive of the personal appearance of the older members of the family. One little girl who often brought home her schoolmates to play with her, one day after two of them had been there and gone, came and putting her arms around her mother, said, "Mamma, you always look so nice! Sarah and May's mother (naming the girls that had just left) do not dress up afternoons as you do."

Sisters, think you not that mother felt amply paid for the little trouble it had been to make herself presentable, especially since that dear girl has gone to dwell with the angels?

I know our people cannot all afford a musical instrument in their homes, but to as many as can I would advise you to procure one, even at the sacrifice of something else. You will find that music will exert a subduing, refining influence over the young minds under your care, not to be attained in any other way; and it will give an air of happy cheerfulness to an otherwise dull and cheerless home; and, too, it will often prevent boys from passing their evenings from home in questionable company. I am at least sure that my own boy was saved from such a course through his love for the family organ. There is such an alarming amount of evil in our midst, alluring our boys and leading them

down to ruin, that we should exert ourselves to keep them within the home circle.

When my oldest child commenced her first term at school, home seemed very lonely all day without her; and as the hour for school to close drew nigh I would go out and stand at the gate and watch for her return. One day she met some friends who asked her to stay awhile; she answered, "No, I must not stay; for Mamma will be watching for me at the gate." But now dear Ella is watching for Mamma at the "Golden Gate."

Sisters; what I especially wish to impress upon you is that you should make the most of your family now that they are with you, for the time will come all too soon when the last fledgeling will have left the parent nest forever. Till then you cannot know the sad, lonely feeling that will come like a shadow, stealing over the heart, eclipsing the sunshine and stilling life's music. A feeling that the summer of your life has passed—its harvest ended. But many of you will live to witness other scenes in the drama of life, and what more beautiful for you than a serene and peaceful old age? placidly sitting and resting after your busy life, and surrounded by children and grandchildren, and with your beautiful silvered hair that has been bleached by the passing years, and the rays of a gloriously setting sun, illuminating your pathway to the other shore.

I. B. STILLWAGON.

EAST SAN JOSE, Cal.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Eugenia Harvey, of Davis City, Iowa, earnestly requests your faith and prayers that God may be pleased to restore her sense of hearing if it is his righteous will.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE following article was read at the morning session of the Sunday school day at the Bluff Park reunion, by Bro. J. A. Gunsolley, First Assistant Superintendent of the General Sunday School Association. It should receive a careful reading by all, but especially by those who are careless concerning the teaching of their children and indifferent to the progress of the Sunday school work.

THE SUNDAY SCHOOL AS A FACTOR IN CHARACTER BUILDING.

REPUTATION is what we are in the sight of men. Character is what we are in the sight of God. Character is the resultant of the forces represented in the acts of years. It is the building erected by the process of activity going on as the days pass. It is moulded and fashioned from day to day, and from week to week, and from year to year. It is not a primary element, but a compound. Character cannot be affected by influences from without, as reputation may be destroyed,

but yields only to that which comes from within.

Character is either good or bad; good if produced by goodness, and bad if produced by badness. All goodness is godlike; all badness is devilish. Good character, then, is godlike character, as God is good; and the perfection of character is the reflection of the image of God.

A good reflector must receive the light-rays and send them back in such a way as to preserve their original relation to each other. To thus reflect, it must be polished to a high degree. This polish is received by coming in contact with that which is able to change and mould the substance to be made into a reflector.

The gospel is the great burnisher by which we are polished and fitted to reflect the image of God. Our lives are wrought upon in proportion as we learn the principles of truth and put them into practice. So it is that one can reflect the image of God only as he is able to understand the principles by which he may act them out in his life. The Sunday school, then, it is my purpose to show, is one of the powerful agencies by which the principles of truth are disseminated and brought into contact with the life of the individual, so that this polish is received, and he is fitted to reflect the perfect image of Christ.

This work of polishing, or preparation, should begin early—in childhood. Then it is that the mind is susceptible of receiving impressions readily, and may be fashioned at will. In these tender years Satan hath no power to tempt him (Doctrine and Covenants 28:13), and he is left untrammelled by those hindrances to proper education which beset him in more mature years. Faithful and believing, full of trust, he receives instruction as readily and naturally as food. It is food for his mind, and the quality of mind developed depends largely upon the kind of nourishment given at this time, as surely as the quality of body depends upon wholesome food and exercise.

The Lord has clearly placed the responsibility upon the parents to teach the child the ways of righteousness. (Doctrine and Covenants 68:4.) And if any fail to do this, and the child wanders from the path of rectitude and right, the sin is upon the head of the parents. While we do not in any sense hold that the Sunday school does or should take the place of the parental instruction, we do hold that it is a potent agency in bringing about a better education in righteousness. This is true because it provides a systematic course of instruction in the fundamental truths of gospel teaching. How many parents are qualified to search out and classify the principles of the gospel and teach them so effectually as can be done by following the order presented in the Sunday school plan? I venture to say not everyone.

There are not only many not qualified to do this, but there are many who do not seem to find time to do it, and hence leave this work, expecting the Sunday school to make provision therefor. It is not my purpose to argue whether this is right upon the part of

the parents, but to show that the Sunday school supplies a work just here that is thrust upon it. Then there are many children whose parents are not professors of Christ who find their way into the Sunday school, and there receive their first and only ideas about the truth of truths.

The Sunday school has come to be an adjunct of the church organized within and fostered by it. As such it is the nursery of the church in which the young plants are trained and nurtured.

To grow into a godlike character one must not only know the right, but he must acquire the habit of doing the right. Absolute right can only be determined by the standard of truth—the gospel. The closer one's acquaintance with the standard the more readily can he conform to the standard. Hence, the study of the word of God begets this understanding and facilitates conformity thereto. In the Sunday school is to be found a systematic setting forth of the principles of truth as revealed not only in the Bible, but in the other sacred books as well. The requirements are such that those who participate in its benefits are expected to become familiar with the truth. Not only so, but he is drilled into the habit of searching the word which contains the way of life.

Then there are other habits acquired which are of great value, one of which is that of being active in those things which pertain to godliness. The spirit of giving to aid in the propagation of the truth is cultivated. And I should like to know who has the promise of eternal life without giving both of time and means, if he have to give. The gospel does not promise salvation except to those who have earned it. It is only the idle and indolent who act as if they expected to reap where they have not sown or to gather where they have not scattered. The Lord said emphatically that "the idler shall not eat the bread nor wear the garments of the laborer." Hence it is that the Spirit which comes with an effort to know and do the right begets habits of giving and doing.

Familiarity with the word of God serves as a mighty bulwark of resistance against the attacks of the enemy, whether it be in the way of outward and direct temptation or in the more subtle and dangerous form of deceptive spirit manifestations. He who is familiar with the word of God is able, ten to one, to resist when temptations come, as against the one who has not thus become acquainted with it. Every apostasy recorded in history is the result of departure from the written law of the Lord. For a character, therefore, to be strong it must be able to detect the designs of Satan wherever manifest. The enemy seeks in various ways to lead captive the hearts of men. To some he comes in the guise of temptation to do wrong. To others he comes as a sly, quiet, seducing spirit, apparently doing good in order that he may attract. Satan told Cain to make an offering unto the Lord, which in itself was a good thing to advise, but in his advising he told Cain to offer that which was contrary to the commandments of the Lord, and thus brought him under condemnation, making of

him a servant of Satan instead of a servant of God. The test of one's service is not the profession he makes, but the character of his doings as compared to the commandments of the Lord. If one speak in the name of the Lord, and it come to pass, it is of the Lord, if he keep the commandments. Hence it is that those whose characters shall be sufficient to enable them to stand in the trying day, will be those who "walk in the commandments of the Lord blameless."

The war of the righteous is one of conquest and not one of defense only. One who possesses the true spirit of Christ will be found making an effort to warn his neighbor, and in this day of many churches and many "lo heres, and lo theres," one, in order that his warning may be received, must be able to give a reason for the hope that is within him. Any reason not based upon the word of God should be rejected. Here again, we see the place of the Sunday school as a factor in character-building.

And what shall be said of the pure in heart? The Master said, "Blessed are the pure in heart, for they shall see God." God inhabits the celestial kingdom. Those who are to see him and dwell with him, must be fit subjects to inherit there. This kingdom is to be governed by the celestial law: The celestial law is the gospel of Christ. Can any be obedient to the law of Christ except they are familiar with the principles of said law? Zion is the pure in heart. How our hearts throb at the mention of that word Zion; the fondest hope earthly cherished by our fathers; a consummation portrayed by the pen of all the prophets of all ages; the end toward which the people of God in every dispensation looked with fond anticipation; the grand ultimatum to accomplish which martyrs have bled and died, and even the Son of God himself left the courts of glory, came to earth and suffered the most cruel agonies incident to mortality. And the Lord said, "In as much as parents have children in Zion or in any of her stakes which are organized, and teach them not," etc., "the sin be upon the heads of the parents."

What means the spectacle we behold yonder across the river [Nauvoo]? What means the little hamlet in Ohio where stands the only house built to completion unto the Lord in this latter dispensation, abandoned for many years, and now surrounded by but a handful of saints? What means the little tract of land in Jackson County, Missouri, occupied only by a little frame structure called a church? What means the possible forty thousand followers of the restored covenant as against the two hundred thousand of fifty years ago? What means all these? Echo answers, "unfaithfulness." They forgot God and Satan led them captive and they were "scattered and peeled." "Unfaithfulness!" This is not only the echo of the last days, but has come down through all time, and hence is the echo of the ages, from Adam and Cain. Unfaithfulness! Israel came to the borders of the "promised land" and the Lord told them to go in and possess it, but Israel would not, and why? "Unfaithfulness!" Jesus Christ came into the world and sought to

build up his church among Israel, but Israel would not. "O Jerusalem, Jerusalem! How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not!" Unfaithfulness! Modern Israel was called out from spiritual bondage, gathered to the borders of the promised land, and told to go in and possess it, but they would not; and why? "Unfaithfulness!" And now after almost forty years wandering the Lord has said that in due time they shall be gathered again to the promised land, shall find favor with the people, that stakes shall be organized, and that the pure in heart shall possess the land, no more to be moved. Shall it be said by our children, "Our fathers were unfaithful and would not?" Shall the echo of the future be, "unfaithfulness?" If it shall not be, it will be because we have become acquainted with his word, because we have taught our children to become acquainted with the word of the Lord, not only to say, but to do. And from this knowledge of the word, and a diligent keeping of it shall come characters which alone can stand in the trying day, fitted and qualified to abide in the celestial kingdom.

Letter Department.

GRACELAND COLLEGE.

NEBRASKA CITY, Neb., Sept. 8.

Editors Herald:—In your issue of the 7th inst., I am reminded that the "fall term of Graceland College" will commence on the 14th proximo. How deeply I am interested in the perpetuity and progress of "our college," I have neither language to illustrate nor financial strength to demonstrate. It is, however, because of this interest I now address you.

So many have enquired of me orally and by letter, "What is your opinion of Graceland College?" that I now ask a little space in your columns in which to answer this question briefly, and suggest a thought or two. I write "briefly" for I am as conscious of my inability to properly represent the college as I am of the fact that the use of your pages by me, so far as it interdicts the better employment of them by abler and more acceptable writers than I, is a wrong for which I ask and anticipate your pardon as *Herald* custodians, ex officio.

To the question of my opinion. I assure my friends that a careful and in some respects, a critical examination of the history of Graceland College, a review of the avowed policy of its official staff compared with the practical measures adopted, the sacrifices made and the obligations assumed by them, furnish every assurance that can reasonably be asked that they are operating solely for the public good, and without any selfishness, present or prospective, discernible in any of their movements in reference to the college. To show friendship for them personally is to manifest friendliness towards the institution; for their acts have been those of service in the cause of education. To befriend Graceland is to befriend an institution which possesses a potency for good now, one that, if we

give it the support which is its due, and which is particularly and specifically the well merited due of the brave men who have thus far borne their portion of the burden, and a large, too large proportion of our part of the burden also, as integral parts of the body corporate which appointed them to receive, supervise, husband, and employ the resources with which it is *our duty* to supply them.

The gentlemen and ladies whose proficiency in attainments and aptness to communicate the essentials of a basic and advanced education on modern and advanced lines, none have been disposed, or have manifested a disposition to question, are personally and professionally known to me, though not to my querents, and to indicate my "opinion" of them I write:—

Had I children or grandchildren of suitable age, and possessing such acquirements as would entitle them to be enrolled among the students of a university, if I felt deeply solicitous for their progress and for the development of their characters, morally, mentally, and physically, and for the harmonious blending of their complex natures into the beautiful whole of an approximately ideal manhood, I know of no other institution of learning in which I could place them with equally confident expectation that the result would be favorable to my parental hopes. Not that I regard Graceland College as now perfect, but it possesses the element of progressiveness in an eminent degree, and it is subject to the united voice of the ministry of God.

The encouraging fact that its foundation is so broad as to be nonsectarian, proclaims the liberty that underlies the structure, and as it is virtually under the control of the Church of Christ, the free votes of whose liberty loving people will ever be its security, gives to it the status that a free American and a liberty-loving Englishman demands for his posterity, and yet surrounds it with such a guard of honor as the saint requires for the protection of his descendants from the destructiveness of vice, and the fatalities of irresponsible error. Here and there are the few who assert the I in the glorious majesty of their individual cognition of right, who even in youth despise the fawnings of the sycophant who denies his own best conceptions of the right and the true before men of place and power, that he may win their favor; but the many are very much what their environments are. For the sake of the many it is of essential importance that only such surroundings as the Trustees and Directors of Graceland College are honestly and earnestly striving to place around that institution, form the outer bulwarks of defense for our posterity.

Ancient Israel's blessings were to his children and to his children's children. Had I wealth at command, a portion of which I desired to invest for the benefit of my children—our children and our children's children—I can think of no better investment for them than that which would be furnished by an *inalienable deed of trust* in favor of Graceland College. *Blessed are the poor in their children* in

many places abroad, for thoughtful and provident bequeathments were there made by gifts to such institutions, by means of which the bright-eyed sons of impecunious parents have been clothed and educated, and have become the recognized leaders among the nations, their wisdom and eloquence electrifying peoples and their rulers, changing and elevating governments and their policies. Yet but for such deeds of trust, gifts, etc., these Moses' and Joshuas might have lived and wrought and died as did their fathers, unknown to fame, to all save their fellow workmen.

Let Graceland's debt be lifted, and let her light shine forth as the morning sun.

Let those whom God hath blessed with more than an abundance for their descendants, now step forth from the ranks, and in the intensity of their love for God, *lift Graceland high in honor*; and when our children's children shall come forth with the well-merited diploma in their hand, the good they do shall reflect honor upon him who made possible the doing. MARK H. FORSCUTT.

DEVIZES, England, Aug. 30.

Editors Herald:—After a sojourn of six weeks in this land I essay the task of writing a few thoughts. It was near the end of June when I bade adieu to loved ones and the many kind saints at Tabor, Iowa, to visit parents, brothers, and sister from whom I had been separated almost since childhood.

Chicago became my home for ten days, during which time I visited an aged aunt of the Christian Science faith, but my efforts to speak to her of the gospel truth were vain, as she was quite deaf and insisted on telling me of Christian Science. This one had one time received the truth with gladness and had sacrificed home and friends in this country for a life with the people of God, but in Utah she discovered the awful deception and turned away in disappointment and sorrow, and as in her opinion there was nothing to which she could then look for hope, no God that she felt she could trust, she fell into the ranks of infidelity. Even there the belief in God could not be laid aside, but her soul kept reaching out for something she had not, and when Christian Science presented its claims it seemed to fill the void and was gladly received. As I thought of her experiences I called to mind others whose life had likewise been blasted and whose faith in God had been destroyed by the latter-day apostasy, and I began to realize the great responsibility which rests upon the ministers for Christ: they certainly should see to it that their every word and action tends to lead people to God.

While in the city we had the pleasure of making the acquaintance of Bro. Terry and of spending the Sabbath with the saints. We were especially pleased with the lively interest taken by the pupils of the Sunday school, whom we were told were mostly non-members. This speaks well for the workers there.

On embarking on the Etruria, at New York, we were again pleased to make the acquaintance of Bro. William Newton and family of Kansas City. Bro. Newton was on

his way to England as a missionary and we found him to be one who was not afraid to push the truth wherever possible.

Since bidding him good bye at Liverpool, we have not seen a Latter Day Saint. If there are any in this county we have not been made aware of it. Prejudice reigns here with this money-making, liquor-drinking, and pleasure-seeking generation, and people generally refuse to listen to reason or truth; and while it is a country of churches, people worship God with their lips and words while their hearts and actions are far from him. However, we believe there are many honest-hearted souls who would gladly receive the light if once they understood it. We have tried that our actions might speak well for the truth, though our words may be rejected. Wiltshire furnished its quota to the church in an early day, and we feel that when the work can be established here again many true-hearted souls will be brought into it. May the Lord send laborers into this region to call again the people to repentance.

As I look over the experience of my past life, how I was led away from my home to America when only thirteen years of age and now am permitted to return—not as I went, but laden with the precious gospel truth which may be the means of saving my relatives through my instrumentality I must say

"God moves in a mysterious way
His wonders to perform."

And so the strange things of my life may be simply the fulfillment of God's designs. I desire that my life may bespent to the honor and glory of God. I rejoice to know that some of my teaching has been received and already shows signs of bearing fruit. Praying that the truth may prosper in every land, I remain, Your brother in gospel bonds,

CHARLES FRY.

LUCAS, Iowa, Sept. 12.

Editors Herald:—From Adel I returned to Perry and baptized six, all heads of families, and left others that I hope have obeyed before this. I stayed three weeks at Adel, where I met with great opposition from the united clergy, who formed a conspiracy against me and each denomination sent out a representative to warn the people not to come out to the tent.

The Holiness preacher made a pretense of being sick and had strangers come to her house, so that she could instruct them regarding the danger of Mormonism, which she claimed to do from the Book of Mormon, declaring that it taught polygamy. I took two witnesses with me, went to her house, and asked to see the Book of Mormon that taught polygamy. She handed me a book against Utah Mormonism written by Mrs. Stowe. I then presented the Book of Mormon and read to her from page 116. I then asked her where she got her authority for preaching. She said she took it from the fact that Jesus told Mary to go tell his disciples that he had risen from the dead. She told in one of her discourses in the M. E. church that she was married to Christ and was not going to be divorced, and before the tent left Adel she, with her husband, loaded all their effects into a

wagon and left four months' rent unpaid. This looks queer for the "Lamb's wife."

I left a good interest in Adel on the part of some good people, who no doubt will obey in the near future. I then moved the tent to Youngstown, where I stayed two weeks. The congregations were not always large, but some were much interested and we hope will obey.

I then took the tent near Grimes, in Polk County, where we had good congregations considering that there were two thrashing machines at work in the neighborhood, and at the end of the first week the Campbellites started a series of meetings within one mile of the tent. We held the greater part of the people in spite of their unchristian act in trying to break up our meeting. The saints say much good work was done, and mountains of prejudice removed, and the way opened for a good work in the future.

I will set up the tent near Milo this week, and commence services next Sunday. I have been alone all summer except at Perry, and one week at Adel, where I was assisted by Bro. J. W. Morgan, of Perry.

I have come home for a weeks' rest, my eyes are quite sore and have annoyed me for the past month.

Yours in the one faith,
W. H. KEPHART.

ISACA, Texas, Sept. 8.

Editors Herald:—This leaves me well. Just closed a fine meeting at De Kalb, Texas. I have been laboring in company with J. W. Kent; find him a good worker, and a pleasant man to labor with.

Our preaching at De Kalb stirred the people up. Lo and behold, they brought one of their best preachers out to demolish us. Yes he would debate, but after hearing us two sermons he declined the idea, refusing to sign propositions; but on the last night got up and howled about Joe Smith and raising the dead, making false statements about what we believed.

We answered him and politely asked him to defend what he taught, but he refused. The next day we baptized two of his members, two fine people, honest souls hunting for truth, Freewill Baptists. Others will follow in process of time no doubt. Our meeting did much good.

I found a fine man at Sylvan, Texas, belonging to the Utah Church, and succeeded in convincing him of his mistake, hence he accepts the better way. I will begin meeting at Sylvan, on the 10th inst., to hold one week, thence on to Standley, Indian Territory. I find the world ripe for the gospel in nearly every place. Bro. J. W. Kent will leave soon for home.

In bonds,
J. D. ERWIN.

PERE CHENEY, Mich., Sept. 9.

Editors Herald:—Since last writing I have been in the upper peninsula of Michigan. I came down about a week ago and assisted the brethren a little in the tent at Mancelona, then came to this place where I had promised for over a year past to do some preaching. I commenced last night, and had a fair turnout

and also had good liberty in presenting the gospel before them.

While in the upper part I found nearly all of the scattered members, and in every place where an opportunity offered I did some preaching. I put in five discourses at Acker's Mill, where there were about twelve houses and one shingle mill right in the woods, about three or four miles from Wetmore, and several miles from any other settlement. There were eight members there. I also administered the sacrament to them, blessed their children, etc., and left them feeling good in the work, and left others believing who were not believers before. I heard Bro. Acker's name mentioned in connection with the work at different places, and all spoke well of him. He is not afraid to let the people know that he is a Latter Day Saint, neither is he afraid to let them know what Latter Day Saintism is, and all who spoke of him did so with respect.

I visited Rapid River, where resides one member of the church, Bro. Ambrose Shippy. He got a hall, and we gave out meetings for Sunday afternoon and evening, but few came out to hear. There was a picnic there that day which hindered them from coming in the afternoon, and in the evening they were too tired. Bro. Shippy is well respected in his village.

I then went to Munising to see another saint, but the family had moved away. At Grand Marias I found five members. There did not seem to be a good opportunity for preaching, hence did no preaching there, but called the members together, administered the sacrament to them, blessed a child, had a little fellowship meeting, and did some talk, and encouraged them the best I could, and left for Gulliver, where there were four more members,—three sisters and one brother,—all alive in the work; the brother, a single man, the three sisters were married, and whose husbands were not members of the church; one was a member of the Presbyterian faith, I preached a few sermons in their schoolhouse, visited and did fireside preaching, etc., and baptized the three men, and another man, and administered the sacrament to them, blessed their children, and left them rejoicing in the work of the Lord. Those men are and move among the leading spirits of the place, and seem to have the respect of all. Those sisters took part in and with the few members of the Presbyterian Church, all along in the past, in hopes to gain their favor to the truth, which they were not afraid to present from time to time when proper opportunity offered; and by so doing they had hopes that when representatives of our faith would come they would all come out to hear the truth; but to their surprise, but few of them attended. Nevertheless, several others came, and there are others thinking well of the latter-day work.

While at Gulliver I was informed that they wanted me to come to another village near by, called Hunt Spur, and preach some, and that I should write to a Mr. Cann. I did so, but on arriving there I was informed that it was a mistake and that they did not want to hear me at all. I said I would move on,

that I did not have much time to stay, and if they did not want to hear our claims I would move on. They said that was the best thing I could do as I would not get a crowd anyway.

All told, I visited Ford River (by request of the Bishop and my own desire to visit the upper peninsula), Escanaba, Rapid River, Munising, Wetmore, Grand Marias, and White Dale, etc., and all told I found twenty-three members of the church, and all seemed alive in the faith, and who showed me their faith by their works, by (from one and another) paying in over forty dollars tithing.

The upper part of Michigan is a pretty wild country, nearly all of the little places are mining and shingle and lumbering towns, with a few stores and many saloons. In many places the people are chiefly Catholics, and as a rule they are not so anxious to hear the gospel as in the lower part. Much of the land is rocky, and prairie-like, while there are at other places good farming land. Many places go down after the lumbering is done. When the pine is off the cream of that kind of the land is gone, while other parts is hardwood, and when the hardwood timber is gone, the land is good for farms.

Dear brethren of the North Michigan district, do not forget that we have two more men in the ministry this year, and that, as usual, my daughter, at Reed City, will receipt you for all your tithes and offerings you send me there to my address.

Very truly,
J. J. CORNISH.

SAN FRANCISCO, Cal., Sept. 7.

Editors Herald:—We are still holding the fort here, and proclaim the "good news" to all whom we can induce to listen. Strangers are always present at our services, so we have the satisfaction of knowing that they have the opportunity of hearing the message.

We had the pleasure of having young Bro. Blair with us not long since, and was much pleased with him and his preaching. Then came Bro. Sheehy to encourage and instruct us. We were much pleased with him also. So far we are quite proud of the missionaries sent us, and we are glad to shake their hand and call them brother.

Our branch is in a good condition, and doing well. A good spirit generally prevails. And we all, as a rule, are strong in the faith, and anxious to help the cause along. I have never enjoyed more of the Spirit in presenting the word than at present, and I think I can safely say the same for my brethren associated with me. Strangers are interested and saints satisfied. How grand this latter-day work is when viewed with the Spirit of inspiration, and what a lasting joy to us to feel that the Holy Spirit is really with us in our efforts to present the word, and what a satisfaction to see the lovelight in the eyes of the hearers, certifying that they too feel the same Spirit, bearing witness to the truth!

We have found several church members among the soldiers stationed here; some of them are at all our services. We have Bro. North and Eads from Southern California, Bro. Kelley, son of W. H. Kelley, in the Iowa

regiment, and Richard Kent, son of Elder Kent, in the Missouri regiment. I visited young Kent to-day, and Kelley last Sunday. We also had the pleasure of entertaining five young soldiers from Leon, a few nights since. Quite a number of Uncle Sam's boys are now hearing the gospel for the first time. Perhaps they will remember it when they reach home.

We are not at all discouraged with the outlook for the cause here. Our faith is strong, and we think we can see better times ahead. Love to all. In bonds,

GEO. S. LINCOLN.

SCRANTON, Kan., Sept. 13.

Editors Herald:—I would like to say a word in defense of this latter-day work, because I rejoice in it, knowing that in the gospel is the power of God unto salvation, both to Jew and Gentile. But how does this power come? may be asked (wisely) by the inquirer. We reply, by obedience to God's holy law. Should we all be obedient alike to this law? Yes, if we all desire to receive the same reward, because Jesus said that one jot or tittle would not pass from the law, because what God doeth he doeth it forever, and we as followers of Christ will have to walk as he did, and teach as he did—teach the law in its fullness. If we neglect a part, what have we then to boast of? "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun: for they have wholly followed the Lord."—Numbers 32: 11, 12.

Then the promise is to him who wholly complies with the law; so we understand. Do we all comply? Do we, that are called saints, all speak the same thing? "Let this mind be in you which was also in Christ." The mind that was in him was to do his Father's will. Are we all doing our Father's will? If so, we will have the same spirit, even the spirit of love, because God is love; and if we are his children, we must partake of the substance in order to maintain in our bodies the soul-reviving news to teach the work in season as directed by the Spirit.

I rejoice to see some trying to lift up the fallen ones, as there are many of them. We call for help because soon will come the midnight cry. Who is ready when the Lord shall come? Them that have wholly kept the law. I did rejoice to see a sister put forth an effort in the *Herald* of August 3, page 488, called, "The successful teacher." Yes, this is worth more than the price of the *Saints' Herald* to me, and should be read in every Sunday school that belongs to the church.

Let us be clean of all filthiness if we want to have the Spirit of God. We must be clean and honor God's law. Dear saints, there is too much done for pleasant pastime on the Lord's holy Sabbath day. "Remember the Sabbath day to keep it holy," is the command of God to his people. (Isaiah 58:13, 14.) Let us love not the world, neither the things that are in the world, nor the fashions of the

world; because if we do, "the love of the Father is not in us." Let us be the light to the world, and not the world a light to us. If we follow the ways of the world because we think them nice, then the world is a light to us, and we are guided by that light, and our light is no more shining as it should. I have lost what I thought my best friends because I rebuked them for not remembering the Sabbath day to keep it holy, when they would be indulging in worldly pleasures; but it was done openly; and we read that an open rebuke is better than secret love. (Proverbs 27:5.) I think this is a point lacking in the church, to some extent at least, because when I asked some of the traveling elders concerning it they seemed to think it all right to have all common pleasure; that Moses' law was very strict. Yes, and so is God's law. Did not Moses teach God's law? Let us read section 59 of Doctrine and Covenants. Are we divided on the Lord's day? Why, it is part of God's law. Let us keep all the parts and make the whole.

And O! is that not also in its place of Bro. Watchman's, in a late *Herald*? Yes, dear saints, I fear it is. Let it be a warning voice to us all. Let us shake off the coals from our garments and arise in the strength of the Lord. Let us not think we know it all, and be so selfish, because we all should know a little, and when we compile all our littles and reason one with another according to the law, we see that we are learning and on our way to perfection. Let us not be proud as if we were big or great in the eyes of those that are weak in the faith, but let us be humble as little children that God may have a chance to exalt us, if exalted we may be, and then we can give God the praise; but if we exalt ourselves, we may be abased, and shame will surely follow. May God give us all wisdom, knowledge, and understanding that will enable us to live as becometh his children, is my prayer for all that have made a covenant with Christ.

JAMES BAILLIE.

POLLOCK, Mo., Sept. 12.

Editors Herald:—I have just completed a careful reading of "*Doctrines and Dogmas of Mormonism.*"

The first scripture that comes to mind reads: "If therefore the light that is in thee be darkness, how great is that darkness!" Add to this: "For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words." Without doubt, of a long time the author has been dreaming of fame, and the chief object of the publication of the book was to obtain that desired fame and get gain. We remember his efforts to change the belief of the elders upon the question of the "Rock" of Matthew 16:18, and the boast, "I am the only man that dared to meet this issue in the church."

Permit me to point out a few of the mistakes of the book. Page 27, he says: "Nephi, with his two younger brothers, Jacob and Joseph, separated from their elder brethren, Laman, Lemuel, and Sam." Notice, in this Sam is associated with Laman, while the Book of Mormon informs us: "Wherefore, it came to pass that I, Nephi, did take my

family, and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob, and Joseph, my younger brethren, and also my sisters, and all those who would go with me."—2 Nephi 4: 2.

On page 75, the date of the death of Joseph and Hyrum Smith is given: "in June, 1884," a mistake of forty years. Page 162, the resignation of Apostle Jason W. Briggs was presented "at a conference held at Independence, Missouri." Mistaken again, as the resignation of Jason W. Briggs was received and acted upon at a General Conference, at Lamoni, Iowa.

Page 183, in citing Isaiah 29: 9, it reads, "say yourselves," instead of "stay yourselves." Page 185, he makes Isaiah 29: 19, to say, "The weak also shall increase their joy in the Lord." It should read: "The meek also shall increase their joy in the Lord." Page 153, makes Church History p. 65, read, "Hence Peter, James and John could have been ordained by holding and exercising the power to direct." The word "been" is not in the History and changes the meaning of the original, and instead of making sense, it makes a jargon.

Page 295, says: "Latter Day Saints argue that Philip, being a deacon at that time, was not authorized to perform the rite of the laying on of hands." The Church of Latter Day Saints has never passed officially upon what office Philip held, therefore the above statement is both misleading and a misrepresentation of the church. This same misrepresentation is repeated on page 296, where he states: "They (Latter Day Saints) maintain that Philip had no authority to administer in this supposed ordinance, being at the time a deacon."

Page 340, William Marks is made to say: "About the first of June, 1884." William Marks had been dead for a number of years prior to "June, 1884." Page 344, in fourth line the words "my servants" are omitted between the words "justified" and "Abraham." On same page, thirteenth line, last word "in" is not in original. Page 345, second line, eighth word should read "were" and not "was." Same page, last line, the word "by" is omitted between the words "but" and "me." Page 346, fourth line, and third word, "whatever," in the original reads "whatsoever." Same page sixth line the word "stand" in the original reads "remain;" and in the eighth line "eth" is added to the word "remain." Again on same page, paragraph 4, third word, "any" should read "a;" and in the fifth line, second word "is" should read "are;" and the last line of that page, the word "course," should read "force."

Page 347, par. 6, fifteenth line and eighth word should read "unto," and not "into." Page 348, par. 8, twelfth line, fifth word, "is" not in original; and thirteenth line, first word, "death" should read "deaths." Page 349, par. 12, third word, "promise," should read, "promises"; and in par. 13, fifth line and fourth word, "promise," should read "promises." Page 350, par. 14, eighth line and sixth word "promise" should read "promises," par. 15, eighth line, and eighth word, "unto," should read "to." Par. 16.

sixth line and second word "receive" should have "th" added. Page 352, par. 20, ninth word, "unto" should read "to." And in the thirteenth line the word "you" should appear between the words "unto" and "my."

Page 353, par. 22, first line "Joseph" is omitted between the words "servant" and "put." Par. 24, the word "if" omitted between the words "and" and "he" in fourth line. Again in the fifth line, the word "is" omitted between the words "then" and "he." Page 354, reads: "Therefore he is justified." It should read, "Therefore is he justified." This transposition is found in the third line, par. 25, in the eleventh line, the word "minister" should read "administer;" and in the sixteenth line the fourth word, "unto" should read "to."

The mistakes,—twenty-six in number, from page 344 to 354 inclusive,—are all found in the purported revelation on polygamy, and my comparison was made with an 1891 Liverpool, England, Utah Mormon edition of Doctrine and Covenants.

Page 389, par. 9, he has Joseph Smith presenting and Hyrum Smith reading the polygamous revelation to the High Council, August 12, 1844, or forty-six days after the death of Joseph and Hyrum Smith. Page 394, last paragraph, line fourteen and the seventh word, "to" should read "unto;" while in the next line the word "also" is omitted between the words "and" and "every."

My judgment is that two or more brethren who are close observers and quick to detect mistakes in print should carefully examine this book and compare every extract with the originals, and give the eldership the benefit, for we will have to meet the adroit work of this foxy enemy. He imposes upon the uninformed by reason of his long association with the church. The uninitiated and those of limited experience do not fully realize the value of the word: "They went out from us, but they were not for us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

Some will come under the provision of the word: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." We are living in the time when men shall arise who with fair words and winning speech will seek to "deceive the very elect." On duty,

ROBT. M. ELVIN.

LONDON, Ont., Sept. 12.

Editors Herald:—At the close of the first proposition we sent particulars as briefly as we felt we could, now that the second proposition has closed we wish to record the fact and some few items of interest.

The second proposition reads as follows: "Is the Church of which I, William Ellmore, am a member, the Church of Christ and identical in faith, organization, teaching, ordinances, worship, and practice, with the Church of Christ as it was left perfected by the apostles?"

The readers of the *Herald* have heard this proposition threshed out so often that we deem it unnecessary to go into detail, but think it sufficient to say that Mr. Ellmore failed to support this claim to identity, but did well with the poor material he had to make out his case with. In the main Mr. Ellmore acted the part of a gentleman, but in the last speech, when smarting under a signal defeat, he misrepresented the Book of Mormon (besides it being new matter), and made a personal attack on R. C. He also referred to a private conversation had with Bro. Evans prior to the debate, making particular mention of the fact that R. C. had predicted a dirty debate. This was done to show Bro. Evans a false prophet, as it had been clean and gentlemanly all through.

When it came to replying, Mr. Ellmore appeared uneasy as Bro. Evans got after him by referring to the same conversation only more fully. Richard had told Ellmore that he was surprised that he was going to have as his moderator Mr. Keffer, and that if Keffer had any influence over him he would predict a dirty debate, judging from the three debates he had with Keffer previous to this; but the climax was reached when R. C. told the audience that Ellmore had confessed to him on the fourth night of this debate that the Disciples had tried to persuade him to throw dirt; but that he would not and that Keffer had no influence over him in this debate.

The debate was largely attended throughout and all that we have seen, except Disciples, are unanimous in saying that we had a big victory. As evidence of where the interest of the people centers we had good crowds at our two services yesterday while the Disciples held forth in the hall (of debate) to a congregation of twenty each time, and that counting the preachers.

October 17, I expect to meet Dr. Mason, of Toronto, on the sleep of the soul, and the apostasy and restoration. R. C. will be with me.

Yours,

F. GREGORY.

VINTON, Iowa, Sept. 11.

Editors Herald:—I will try and write a few lines about my school, as I thought some of the saints would like to know about the college for the blind and the way we read and write.

This structure is four stories high. There is a south wing, main building, and north wing, which are partitioned off in rooms, offices, etc. On the fourth floor in the main building are rooms in which pianos are kept, in which the students practice. I do not know the exact number of piano rooms. Our chapel is in the main building; there we have our exercises every morning at ten minutes to nine, and also on Saturday evenings our society is held there, and the closing concerts at the end of every term. We have a very funny way of reading and writing. Our letters are raised letters, called points. We have two kinds of letters, the raised print and the point. Our capital letters are of the same style. Our figures are raised also. We have our point libraries, in which all books

of useful knowledge are kept, such as histories, dictionaries, bibles, etc.

Our dining room is of immense size, containing about fourteen large tables, each seating sixteen students. We have a place for polishing our shoes, and a place for washing. This immense building cost some millions of dollars. It has been in Vinton for thirty-five years. It covers forty acres in all, counting in the grounds which surround it. The ground leading from the portico is kept in good shape and is covered with trees of large size and great height. Each student has a portion of the ground to keep clean. Those who are competent are assigned to this work.

In regard to our clothing, we now furnish our own clothing if possibly able. We pay nothing for our lodging. We have our graduating classes every two years, which consists of those who are in the twelfth grade. This school has fitted many blind students for the world, giving them an education which is hard to surpass in any other college in the land. There are some here who are totally blind, but who seem to be contented and enjoy life as well as anybody. They are resigned to what misfortune has given them. There are some of the best musicians here that a person ever heard. In regard to time, it is not like the common day school. Our studies are divided into periods which consist of forty minutes each, commencing at about half past nine and lasting until four in the afternoon.

I will now close my letter for this time. Much more could be said of this immense building, but I hope what little I have said will be of much interest to those who read it; therefore I say, if any of the saints have any children that are afflicted with blindness, and they seem to have a talent for music or any other art, this is the place for them.

Yours truly,

BERTIE L. WHITE.

COLDWATER, Mich., Sept. 13.

Editors Herald:—We are in the midst of a series of two-days' meetings throughout the district—Grand Rapids, Coldwater, California, Jamestown, Flint, and South Scott have received their portion, and we trust, "in due season." At some points "rumors of war" against the speaker were heard and of a loud, but very dishonorable type. At Jamestown, "eggs" of ancient origin were talked of, and as to how the "Mormon" would adjust to such a sticky mixture. We told them, if our choice in the matter bore any weight, we would rather have them *fresh* and *more* of them. A deacon at that point was so vehement he would "shoot" us "down as quick as he would a Spaniard." So there, is a note as to progress made by some in Christian civilization. But large crowds attended the services and gospel "seed" scattered like November leaves. The spirit throughout is splendid, and many new investigators are pushing aside the old musty curtains of priestcraft, and endeavoring to get a "peep-o-day."

Leaving Bro. Briggs to hold the situation at South Scott, we hastily drove to Cold-

water to speak words at the funeral of Sr. Ball, which occurred on Sunday, the 11th. We tried to relate the old story of New Testament "hope," as best we could, with ease and interest to a large audience.

War with Spain closes with a tapering finis. Will it be possible in adjusting overtures of peace, that the United States will become entangled in the Kaleidoscopic meshes of the "Eastern question?" One thing is very certain: Spain is one of the toes of the great metallic image and the "stone" has smitten it, with a view of knocking the old nail of tyranny away, emphasizing the nineteenth century principle, the *divine right of the people*, instead of the divine right of kings to rule. The very *breath* of the kingdom of God, is human liberty, blown into the dark despotic lungs of the world by an "inspired Constitution," and it "shall never be destroyed," but "it shall stand forever."

Our next meeting is with the Clear Lake saints, Saturday and Sunday, then on through the district till our conference convenes at Galien in October. "The laborers are few," but willing and aggressive, in line with modern spirit. The work moves slowly but solidly. The major portion of saints are still "good," and chances for the beautiful inheritance first class. Hope the opportunities will broaden.

Corn crop in these regions is large; in fact, the temporal blessings range abundantly through all kinds of the necessities of life. "Prosperity" in that line has come, but it comes from the wrong direction for big men to appropriate to themselves very much praise or credit. 'Twould have come to the humble farmer, if big men were not on the face of the earth.

Still hopefully,

S. W. L. SCOTT.

WILBER, Neb., Sept. 14.

Editors Herald:—This section of country has been blessed with a few days of rainy weather, for which we all feel very grateful. This is the first bright day since the 8th inst. There are several cases of illness in our community, some among the saints, but none we trust of a serious nature.

The writer was billed for services in the Graf schoolhouse for last Sunday, but the weather was too bad for us to make the connection. Next Saturday night and Sunday we are billed for gospel work in the western part of Saline County.

Your brother in Christ,

C. H. PORTER.

ALDRIDGE, Mont., Sept. 2.

Editors Herald:—I arrived here July 3, thinking to better my condition, and found that the work was going very slowly. The company had lost some contracts and had to stop about seventy-five of their men. The superintendent told me if I could wait awhile he would put me on. I had to wait or start out on foot, as my money was all gone, so I made up my mind to stay, and went to work for the Lord.

I was informed that it was a hard camp; the M. E.'s and Presbyterians, and Congrega-

tionalists, Christians, and Catholic priests all have been here trying to get the people out to church, but all failed to get above six or seven of those that were religiously inclined. I also found a Mr. Johnson with two or three ladies trying hard to keep up Sunday school. So I put on the harness and went to work with them. Mr. Johnson is the superintendent of the Sunday school and he put me in charge of the Bible class. I suggested that we should have a teacher, and meeting and Bible reading every Wednesday evening, which was adopted and we are getting along finely, and our Sunday school is increasing in interest and number.

After the Sunday school was closed last Sunday the superintendent asked me if I would preach to them next Sunday. I told him that I would be very glad to have the opportunity if the people would turn out to hear. "Well," said he, "could you preach for us this evening?" "Yes, sir; I am at your service as long as we can get the people out to hear," I replied. The announcement was made for 7:30 and we were all agreeably surprised to see the house full of attentive listeners. I never had better attention given me and the Lord was with me, and I have been informed that all were well pleased with the sermon, and that all the saloons in town but one closed Sunday and came out to hear me. I started to work here the 10th of last month. Pray for me.

Yours in bonds,

E. E. WILLIAMS.

WESTON, Iowa, Sept. 13.

Editors Herald:—The district conference met with Hazel Dell branch here, the last Saturday and Sunday in August. We had a good conference and a time of rejoicing together, which we hope the saints will long remember. On Sunday the meetings were held in a beautiful grove, as our church is too small to accommodate all who attended. The morning prayer meeting was truly a spiritual feast, and the hearts of the saints were made glad by the presence of God's Holy Spirit. The speakers were D. R. Chambers, C. J. Carlson, and S. Butler; they were all blessed in presenting the gospel. I feel thankful to God that he gave me a desire in my youthful days to obey the gospel. And as the years have passed, God has truly blessed me many times, and my faith gives strength and my hope grows brighter. I believe the hastening time has come when God is preparing a people who will be ready to meet him. I feel impressed to tell you a dream which was given me a short time ago.

I saw myself walking on a railroad track, with a bright lantern in my right hand. I had a certain distance to go, and I came to a house where two women came out to meet me; they were much pleased to see me and bade me come in. I asked them if they had any oil in the house, and they said they had plenty. I told them that if they had some to spare I would like to have some, which they said I might. I told them I thought I had enough to last till I reached the station, but I wanted to be sure and have plenty, so I would take some. I entered the house with

them, and as one of them filled my lantern the Spirit rested upon me and these words were given to me: "This is just the way it will be with many of the saints, they will think they have plenty of oil, but when the cry is made, 'Behold the Bridegroom cometh, go ye forth to meet him,' they will find they have not enough."

I asked God to show me what this dream meant, and it was given to me like this: "The railroad track you were walking on is the straight and narrow road which leads unto life eternal, and the lantern you were holding in your hand is the Spirit of the living God which is given unto you."

Dear saints, I believe this is a warning to each one of us to live so before God that when Christ shall come to make up his jewels we may be found among them.

Your sister,

CHRISTINA RASMUSSEN.

SMITHLAND, Iowa, Sept. 7.

Editors Herald:—The following incident occurred while tent meetings were being held at River Sioux, Iowa, in August, of which I failed to make mention in my letter referring to my labors there; and believing it will be of some interest I now make mention of it.

At the close of the evening session after I had preached with excellent liberty, the Spirit of God was associated in the singing of No. 80 Saints' Hymnal:—

How gentle God's command!
How kind his precepts are!
Come, cast your burdens on the Lord,
And trust his constant care."

And the inspiration of this tune so affected Bro. John Dickie that over and over again did it occur to his mind until he slept, when he was given the following lines by dream, which upon awakening he immediately arose and wrote:—

"O, worthy is the Lamb!
His righteousness proclaim;
With one accord unite to praise
His ever blessed name.

"O, may he prove to us
A source of strength divine;
That we in weakness may rejoice,
And worship at his shrine.

"And when life's journey's through,
O, may it well be said,
That we in righteousness have wrought
Through Christ, our living Head."

The above lines can be sung to the tune "James." The brother said it was the first time he had any intimation that he was poetic.

The meetings here have been only fairly attended. Part of the time, a Seventh-day Advent camp meeting was in session about a half mile away; then came on the extreme heat, associated by a host of mosquitoes, which made it quite unpleasant; and this week it is so cold that it is uncomfortable, some wearing overcoats during the service. Those who attend seem to be much interested, a few having said they desired to serve the Lord. We continue here over Sunday. A more particular account of the services here I will give in my next.

Yours in the hope of eternal life,

J. F. MINTUN

APPLEDORE, Ont., Sept. 13.

Editors Herald:—The debate between Bro. R. C. Evans and William Elmore of the Disciple faith, came to an end on Saturday evening. The chairman, Mr. Merrifield, of Chatham, felt it wise not to give his opinion to the public as to which of the two men had gained the victor's wreath; but the saints feel to rejoice that the work in which we are connected is in direct harmony with the teachings in the Bible, as shown by Elder Evans. The hall was well filled each night during the debate.

We are expecting Elders Evans and Gregory to visit the Lindsey branch next week. The prohibition question is drawing much interest just now. We expect Bro. Evans to deliver a temperance lecture at the Chatham town hall next Tuesday evening. Every Latter Day Saint should take time and cast his vote for prohibition on the 29th of September, 1898; you may never have another opportunity to whip out one of Satan's great devices to destroy both body and soul of mankind. Many a true and noble character has been ruined by taking the first social glass. Then, dear saints, let us suppress the evil all we can while the day is ours.

Our convention and conference commences the last day of September and continues first Saturday and Sunday in October. Hope we may have a spiritual time.

M. M. GREEN.

BOOTMAN, Mich., Sept. 6.

Editors Herald:—It has been a long time since I have written a word for the *Herald*. It is a great task for me to write, and I keep putting it off from time to time. The work in this part of the vineyard is moving along nicely. I never have seen the time since I came into the church, twenty years ago, that there was such a call for preaching as there is at the present. The people everywhere seem to want to hear the gospel. There seems to be a famine in the land, not of bread or water, but of hearing the word of God. I am preaching every night, yet there are many places where they wish me to come and preach and I am not able to do so. Indeed, the field is white and ready to harvest. We need many more ministers in this part to fill the many calls from every source. We have several missionaries in this mission and they are all noble men of God and doing all they can to advance the great cause, and yet there are many places where they are calling for us to come and we are not able to go. I pray that God will send more laborers into the field, and I also pray that God will help the laity to see and feel that they have a part to do in this great work, not in administering the word, but of their means to care for the families of the ministers while they spend their time. I believe when brethren and sisters pay their tithing and offerings, and sacrifice to help the spread of the gospel they will be rewarded equally with those who spend their time preaching the word.

I often think of what sacrifices the ministry make when they leave homes and families and go out to face the prejudice and persecu-

tions of the world; not only that but the great sacrifices some elders make when they say, "We will devote our time to the ministry," some leaving a salary of forty to seventy-five dollars a month when they enter the ministry their family gets maybe fifteen to thirty dollars; the sacrifice they make is from fifteen to forty dollars a month. I often wonder if the laity realize the fact. I know some do and are doing all they can; may God bless them, and he is. I often hear them say, "God has prospered me wonderfully since I began to pay my tithing," and I think one of the first things saints ought to be taught is their duty of tithing and offerings, because there seems to be an idea in the minds of people of the world, because we have no salaried ministry that the church moves along with the tide and the ministry live on wind. Every minister ought to teach the law of tithing and free will offering, that all saints might see the need, the great need, of living up to that law, that the great cause might move speedily along, for there is a great work to be done and but a short time to do it.

I baptized four a few days ago, all heads of families. The interest is good and many more are believing. I feel it will not be long before more will obey.

We had quite a time here with the Adventists. Three of their ministers came and put up a tent and remained nine weeks. We proposed to discuss the issues between us and them, but they would not agree to discuss at first, but the people told them they wanted a discussion. If their doctrine was right why not discuss it? Finally they agreed to meet us on the Sabbath question; but they never would agree on a time when to commence. Finally they pulled up their tent and went away. I think it did as much good for the cause as if they had discussed, for the people saw that they were afraid to meet us.

Now we have a Dunkard preacher here. He is a little on the warpath, but he does not fight himself, but says he has a brother who is coming here soon; he will show the people who and what we are. But I am thankful that many are finding that out by investigating and obeying the truth.

I am striving to advance the great cause as best I can, praying for wisdom and the Spirit of God to direct me in all things. Hoping that I with the rest of God's servants may be faithful unto the end.

J. A. CARPENTER.

Original Articles.

ELDERS, PASTE THIS IN YOUR BOOK OF MORMON.

TO OBTAIN the results found below, we first corrected in the present edition of the Book of Mormon, the 328 changes found in the Palmyra edition, from the original manuscript, as discovered by the committee appointed by the church for that purpose. These changes appear in Vol. 31, No.

34 of the *Herald*. Next we corrected all errors and changes wherein there was any difference in words or punctuation between the Palmyra and the present edition. Then we compared this corrected Book of Mormon (which is now exactly like the original manuscript) with the Bible where the same matter appears in both.

The *italics* in the Bible were added by the translators to make smooth reading.

Our opponents' arguments against the claim of the book's antiquity appear below.

Punctuation is a matter of individuality.

It has become a recognized principle, that Punctuation is as much a matter of taste and judgment as of rigid rule.—Bigelow's Handbook of Punctuation.

Those who think everything in the Bible inspired of God, including its divisions into chapters, verses, and punctuation, should read the following and profit by it:—

"Of the four generally used points, only the period (.) dates earlier than the 15th century. The colon (:) is said to have been first introduced about 1485; the comma (,) some 35 years later, and the semicolon (;) about 1570."

Not till the 10th century was the uncial character abandoned, and the cursive or running hand generally adopted; but it was felt necessary long before this time to have recourse to something like punctuation. This is indicated in some manuscripts by a point or a space, and in others by writing the text in short lines, according to the sense. The latter system, known as "stichometry" was introduced in the second half of the 5th century, while punctuation proper dates no farther back than the invention of printing (1438).—Bagster.

From the above we conclude there were no punctuation points on the plates, therefore the punctuation was either inspired, copied from the King James version (which some of our opponents claims), or was independent, or partly so, from either. The manuscript committee in their report say:—

The punctuation is deficient in a large part of the Manuscript, yet there are pages where the punctuation is found and made at the time of writing without doubt. In other parts whole pages are punctuated with a pencil; and as the punctuation agrees with that in the Palmyra edition, it was evidently made before the publication of that edition.

Elder W. H. Kelley, a member of the committee who examined the original manuscript, says in a letter referring to this matter in answer to an inquiry on the subject:—

It is my opinion that the printer did the larger part. The manuscript shows that the scribe did some of it. I do not think the

punctuation was upon the plates, neither was it inspired. I think it was the work of either the scribe or the printer. Most likely both, and the larger part by the latter.

OUR OPPONENTS' ASSERTIONS.

Braden and Kelley Debate, page 159:—

The concoctors of the fraud told Gilbert, the printer, that the manuscript was the work of inspiration, and it must not be changed a particle. It had in it *not a mark of punctuation*, not a capital letter at the beginning of sentences, was badly spelled, and the grammar was atrocious.

On page 160 he contradicts himself and says:—

The fabricators of the Book of Mormon have copied the obsolete words, the obsolete grammar, the violations of grammar, and the

one of them, with scarcely an exception, *made verbatim from our modern English version* [italics his] the King James' version of the Bible, made a little over 200 years ago.—Ibid., p. 239.

Just think of it! Those bishops, 200 years ago, translated from a Hebrew text that has been handed down to us from generation to generation, copied and recopied a thousand times over, perhaps; and their translation from such a Hebrew text is found to accord *exactly, even to the minutest particulars*, with a translation made by an angel directly from Egyptian plates 2,600 years old, less one single transcription, and that made by the inspired prophet Mormon.—Ibid., p. 244.

The following are the results by careful comparison as stated above and give the facts. (See table.)

stead of "senine" in the above. Here is another instance of the right difference between Bible and Book of Mormon. The italics are used to show the omission in Book of Mormon:—

Bible:— But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: <i>neither by Jerusalem; for it is the city of the great King.</i> Neither shalt thou swear by thy head, because thou canst not make one hair white or black.	Book of Mormon:— And again it is written, thou shalt not swear thyself, but shalt perform unto the Lord thine oaths. But verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair <i>black or white.</i>
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The following are a few specimens of the differences between the two

Difference in words used to express the same thought.	Words added and omitted.		Words used in the Book of Mormon similar to italics in the Bible.	Words used in the Book of Mormon different from italics in the Bible.	Italics added in Bible; no corresponding word used in Book of Mormon.	Punctuation added and omitted.		Total number of differences between matter in the Bible and same matter in the Book of Mormon.
	BIBLE	B. OF M.				BIBLE	B. OF M.	
147	691	1,941	279	119	163	175	292	3,528

punctuation of King James' version. . . . They are like the Chinaman that a lady employed to make some plates to fill out a set of china-ware. She had but one plate to give him as a pattern and it was cracked and nicked. To her amazement and amusement when John brought to her the two dozen plates she had ordered, every one was cracked and nicked just as the plate she gave him. He copied everything, supposing it to be a part of the pattern. Just so the fabricators of the Book of Mormon have copied every crack and nick in King James' version.

The Golden Bible:—

The words repeated from his [Christ's] Judean life have the disadvantage of an imperfect human translation, being quoted *verbatim* from our present English version of the Bible.—Page 45.

We find that the Lord Jesus, when he first appeared to the Nephies, . . . after saying a few words (more than one half of which are selections from his various words as recorded in the four Gospels), began to repeat the sermon on the Mount, as recorded by Matthew in the 5th, 6th, and 7th chapters, and repeated the entire sermon *word for word*. Then followed this, with about as much more material filled in constantly with short phrases or whole sentences taken from other portions of the Bible. When He came back the second time and addressed them at some length, he quotes *verbatim* nearly two whole chapters from the book of Isaiah, and closes up his speech with a repetition of the two last chapters of the book of Malachi.—Ibid., p. 187.

But why need we specify words, single words, or now and then an isolated passage, when there are *sentences by the thousands, and whole chapters* [italics his] whose very presence in the Book of Mormon, *in the form in which they are found*, settles the question of the modern origin of the book beyond the possibility of dispute. . . . They are every

Braden says cracks are exactly the same. Lamb says quoted verbatim. Here are the facts.

In the above, of course the third column is not added in the total. Where the words in italics, added by the King James translators, are the same in the Book of Mormon, they are generally some simple conjunction or a word where the choice for using a different one was limited, such as "is," "in," "he was," "was any," "his," "and," "art," "am," etc.; but notice in the parallel passages below, *the strong individuality shown* in the choice of words where the italics are used in the Bible and a change in the Book of Mormon of such italicized words.

When Christ came to this continent he adapted himself to the conditions here existing.

For instance, in Jerusalem he said:— Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.	To the Nephites he preached:— Verily, verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost <i>senine</i> .
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Lamb says Christ preached the same sermon here as in Jerusalem, in fact *verbatim*, and says the Book of Mormon disgraces Christ by making him a repeater. The facts are there are somewhere near 385 differences between the sermon on the Mount in Bible and in the Book of Mormon.

How easy it would have been to have made Christ say "farthing" in-

books, and *prove* the translations are from different sources, and from *different originals*.

NOTE.—The italics in the Bible quotations are the words supplied by the translators. Where italics are used in the Book of Mormon quotations, they show difference between it and the Bible. This mark "*" shows an omission in Book of Mormon from same text in Bible.

WHERE FOUND IN THE BIBLE.	WHERE FOUND IN THE BOOK OF MORMON.
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Thy pomp is brought down to the grave, <i>and</i> the noise of thy viols; the worm is spread under thee, and the worms cover thee.—Isa. 14: 11.	Thy pomp is brought down to the grave; * the noise of thy viols <i>is not heard</i> ; the worm is spread under thee, and the worms cover thee.—2 Nephi 10: 15.
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And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <i>was any</i> deceit in his mouth.—Isa. 53: 9.	And he made his grave with the wicked, and with the rich in his death; because he had done no <i>evil</i> , neither was any deceit in his mouth.—Book of Mosiah 8: 3.
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Blessed <i>are</i> the poor in spirit: for theirs is the kingdom of heaven.—Matt 5: 3.	Yea, blessed are the poor in spirit <i>which cometh</i> unto me, for theirs is the kingdom of heaven.—Book of Nephi 5: 9.
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Blessed <i>are</i> they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt 5: 10.	And blessed are <i>all</i> they which are persecuted, for <i>my name's</i> sake, for theirs is the kingdom of Heaven.—Book of Nephi 5: 9.
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Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matt 5: 13.	Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Book of Nephi 5: 9.
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And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is	Not in the Book of Mormon.
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profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.—Matt. 5: 28-30.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.—Matt. 6: 1, 2.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.—Matt. 6: 5.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. —Malachi 3: 5.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, and not with wine: thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again.—Isaiah 51: 17-22.

O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy peo-

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues, and in the streets, that they may have glory of men.—Book of Nephi 5: 11.

And when thou prayest, thou shalt not do as the hypocrites * for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.—Book of Nephi 5: 12.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, even so will he clothe you, if ye are not of little faith.—Book of Nephi 6: 1.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, * and fear not me, saith the Lord of hosts.—Book of Nephi 11: 1.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling * wrung * out; * and none to guide her among all the sons * she hath brought forth; neither * that taketh her by the hand, of all the sons * she hath brought up. These two sons are come unto thee; who shall be sorry for thee: thy desolation * and destruction, and the famine * and the sword: And by whom shall I comfort thee? Thy sons have fainted, save these two: they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. Therefore, hear now this, thou afflicted, and drunken, and not with wine: thus saith thy Lord, the Lord * and thy God * pleadeth the cause of his people, behold, I have taken out of thine hand the cup of trembling, * the dregs of the cup of my fury; thou shalt no more drink it again.—2 Nephi 5: 9.

O house of Jacob, come ye * and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every

ple the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.—Isaiah 2: 5, 6.

And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.—Isaiah 2: 9.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.—Isaiah 6: 9.

Isaiah 2: 10-22.

Isaiah 3: 9.

Isaiah 3: 11.

Isaiah 3: 18.

Isaiah 3: 26.

Isaiah 4: 5.

Isaiah 5: 1.

Isaiah 5: 8.

Isaiah 5: 9.

Isaiah 5: 28.

Isaiah 5: 29.

one to his wicked ways. Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.—2 Nephi 8: 4, 5.

And the mean man boweth down, and the great man humbleth himself not: therefore forgive him not.—2 Nephi 8: 5.

And he said, go, and tell this people, hear ye indeed, but they understood not; and see ye indeed, but they perceived not.—2 Nephi 9: 3.

2 Nephi 8: 6-8.

2 Nephi 8: 8-10.

2 Nephi 8: 11.

2 Nephi 8: 13-19.

BRO. and SR. C. EDWARD MILLER,
E. HARRY THOMAS.

PITTSBURG, Penn., August 6, 1898.

INFIDEL ARGUMENTS ANSWERED.

NO. 3.

BY C. J. SPURLOCK.

INFIDELS say God was unjust in causing or permitting the children of Israel to drive out and destroy other nations in the land of Palestine, that they might have room to dwell. That God did help the children of Israel with their wars, in the heathen nations by which they were surrounded, is quite evident; so let us carefully consider whether he was justified in so doing. I surely think that if we will carefully consider this matter, the infidel will not censure the Almighty for doing as he did; but that they can see infinite justice in his acts.

In the first place, let us consider the fact that the earth was made for the righteous. Matthew tells us the meek shall inherit the earth. The natural tendency of society is downward. One bad man or woman in a community is detrimental to the advancement of good society in that community. This being true of one bad person, it is also true of a whole nation or several nations combined.

Although but few infidels read the Bible extensively, I believe most of them are conversant with the fact that the heathen nations, who dwelt in Palestine at the time of its invasion by Joshua, were ripe in iniquity. Evidently it is better that several wicked

persons be destroyed that a few righteous may be preserved, rather than for all to become wicked and all be destroyed together. While this is true of individuals, it is also true of nations.

The Lord promised to Abraham that in him, and in his seed, should "all the nations of the earth be blessed." Christ was to be of the seed of Abraham, hence a righteous seed must necessarily be preserved. Had the Lord not kept this promise in mind, and taken proper steps to its fulfillment, the plan of salvation must have been frustrated; but the plan of salvation could not be frustrated, else God would cease to be God. Some seem to think that the Hebrews had a better chance of salvation than the other nations; but when we consider that the gospel had been preached to the Gentiles and they refused it, we may see that they brought all the trouble on themselves by rejecting the truth.

To prove that they rejected the gospel I refer to Galatians:—

The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham.—Gal. 3: 8.

"God justified the heathen through faith"—significant expression, Who were the heathen referred to but those in Palestine, who in four hundred years were driven out of the land by reason of their rejecting the gospel and becoming ripe in iniquity? The Lord said to Abraham, thy seed shall sojourn in a strange land four hundred years, "for the iniquity of the Amorites is not yet full." (Gen. 15:16.) The Amorites were the wicked people, dwelling at the time in the land of Palestine, and who would be ripe in iniquity in four hundred years; so much so, that the Lord could not justly longer endure their abominations.

Having found that the nations driven out of the land were wicked in the extreme, we shall now examine the character of their wickedness, to see to what special sins they were addicted. It appears from reading their history in the Bible, that their marriage laws were corrupt, and when this one law is violated for hundreds of years, infidels must admit that the nations so doing would be in a miserable condition. For example take the worst class of society to-day, and place them

in a colony to themselves, and let them remain even for two hundred years, and imagine if you can what would be their condition? But this is a sad picture; let us turn from it and consider another sin characteristic of these nations. It was that of spiritualism under another name. This clearly is one of the evils for which they were driven out of the land.

When thou art come unto the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out before thee.—Deut. 18:9-12.

Now we see that they had witches, and consulted with familiar spirits. This is what spiritualists do to-day.

A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them.—Lev. 20:27. (See Deut. 13:13.)

Also see first Samuel, twenty-eighth chapter, where Saul sought after a woman who had a familiar spirit.

Now these scriptural citations, with others that might be given, reveal something of the terrible condition into which these heathen nations had fallen, and show what would be the inevitable and natural result of placing a righteous nation among them, and allowing them to remain together for centuries. The Hebrew nation could not serve God acceptably in Egypt while they were sorely oppressed, hence it was but natural and right for the Lord to take them out of Egypt and place them in their own land, even though the wicked nations occupying there were destroyed to accomplish this righteous purpose in God. Hence we read in Psalms:—

Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and did cause it to take deep root, and filled the land.—Psalms 80:8, 9.

Since we have seen the heathen nations were driven out, and the reason of their expulsion, let us be fair, and see if some of the Hebrews themselves were not destroyed for their wickedness also. It is said that Moses started from Egypt with about two

and one-half millions of people,—including men, women and children,—but when they arrived in Palestine, behold only two of that vast multitude had made the entire journey. Joshua and Caleb were the only persons left of the original number; so we see that while God loves and cares for his people, he cannot look on sin with the least degree of allowance, even among the Hebrew nations. Thus it was that the young and more righteous of the Hebrews were rightly and justly permitted to drive out the more wicked nations in the promised land, that they might have room to serve God, that truth might finally prevail among all nations.

May 28, 1898.

Conference Minutes.

EASTERN COLORADO.

Conference at Conifer, Colorado, with Rocky Mountain branch, at ten a. m. August 20; J. B. Roush presiding, associate J. W. Gillen, C. E. Everett secretary. Branch reports: Denver 132; gain 5. Rocky Mountain 34; loss 1. Laird 37. Eustis 47; gain 6. New Windsor 21. Cedar 21. Highland 20; gain 2. Coal Creek (disorganized) 9. Cottonwood (no report) 63. Total 384; net gain 12. Ministry reporting: Apostle J. W. Gillen; Elders J. B. Roush, O. B. Thomas, E. F. Shupe, A. Kent, James Kemp, G. E. McConley, Jas. Houston. Priest M. F. Ralston. Bishop's agent's report: On hand February 15 \$12.65; receipts \$216.85; expenditures \$207; cash on hand \$22.50. Report audited and endorsed. A committee was appointed to arrange for the organization of a district Sunday school association at next district conference. The district secretary was authorized to call upon the different branches of the district for necessary funds to repair the church building at Conifer, Colorado. C. E. Everett, Bishop's agent, chairman, Elders J. W. Gillen and James Kemp were appointed as a committee to see that the repairs were made as soon as possible. All officers of the district were sustained for the ensuing six months: J. B. Roush president, E. F. Shupe vice president, C. E. Everett secretary. Motion to sustain the Bishop's agent, carried. Speakers during conference: Apostle James W. Gillen, Elders J. B. Roush, A. Kent, and G. E. McConley. A vote of thanks was extended to the saints and friends for entertainment during conference. Adjourned to Denver, the third Saturday and Sunday in February, 1899. Brn. J. B. Roush and A. Kent held services for one week after conference, baptizing one.

"It is estimated that since the beginning of the historical era 13,000,000 persons have perished in earthquakes."

Sunday School Associations.

CONVENTION NOTICES.

Northern Nebraska district Sunday school association will convene at Fremont, Nebraska, September 30, at two p. m. All are invited.

H. W. BELVILLE, Supt.
EMMA OGARD, Sec.

Des Moines district Sunday school association will meet at Clear Creek schoolhouse, near Baxter, September 30, at ten a. m. The morning session will be devoted to regular business; the afternoon to the discussion of the following question: Can the Sunday schools of this district be successfully graded; if so, how? if not, why? Opened by Brn. E. B. Morgan, Fred Chandler, Marcus Cook, W. W. Owens, W. C. Hidy, J. S. Roth, Srs. Mattie Hughes, Martha Young, Sr. Martin (of Perry), W. H. Kephart, Allan McCoy, and C. Scott. The evening program will consist of recitations, dialogues, etc. Please let each Sunday school be sure and send report, also a delegate if possible.

MRS. ETTA SPRINGER, Supt.

Convention of Nauvoo district Sunday school association will convene September 30, at Rockcreek, Illinois. Secretaries of schools please send reports to Sr. Marjorie Wright, 1,001 South Tenth Street, Burlington, Iowa.

JOHN BRENNAN, Supt.

The Sunday school association of Chatham district will convene with the Zone branch on Friday, September 30, at two p. m., the day before our fall conference. Superintendents and secretaries are requested to send a correct report of their Sabbath schools to the convention. The district superintendents have prepared a program, which we trust will be instructive and interesting. Come one and all and learn more of Sabbath school work.

G. M. SHIPPY, Supt.
MARY M. GREEN, Sec.

Convention of Decatur district will convene at Davis City, Iowa, October 7. Prayer meeting at 9:30 a. m.; business session at eleven. Institute work: 2:15 p. m. Duties of district officers, W. B. Paul. 2:45, Duties of Sunday school officers and teachers, G. W. Blair. 3:15, How to organize and conduct a Religio, J. A. Gunsolley, president. 7:30, The Sunday school as a factor in character building, J. A. Gunsolley, First Assistant Superintendent General Association. 8:00, The Religio—relation to the home, the Sunday school, and the church—what it will do for its members, the home, the Sunday school, the community, and the church, F. E. Cochran. Special attention is called to this "institute work." If you are interested in Sunday school work and have not learned *all*, come; if otherwise, come and impart. To be ignorant of Religio work is to be ignorant of one of the most active and energetic church "auxiliaries."

W. B. PAUL, Supt.

Miscellaneous Department.

A REQUEST.

If this attracts the notice of Dr. Chase Taylor, the colored brother who was ordained to the office of priest at *Lamoni*, a few years ago, I would be pleased to have him correspond with me, as to his whereabouts, and what he is now doing for the work. If any of the saints who read this can give me any of the above information I will be very thankful.

F. M. WELD.

LAMONI, IOWA.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting, or lasting from the evening of the 7th to the 10th of October, in Grovehill branch, to be held in Oran Center schoolhouse. Those coming on the train will be met at Fairbank and also Oelwein. Come saints, let us have a good, profitable time in the work of the Lord.

There will be a two-days' meeting held in Osterdock, Iowa, branch, October 15 and 16. Will the saints of the district, especially of the northern counties, please take notice. Come, and let us have a good spiritual time. Saints coming by way of train will be met on Friday and Saturday at Elkport.

J. W. PETERSON, Pres.

J. R. SUTTON, Clerk.

BRIEF REMINISCENCE OF BRO. ISAAC ASHTON.

Isaac Ashton was born in Hampshire County, Virginia, July 4, 1811. He united with the United Brethren Church when he was about twenty years of age, with which church he remained until the year 1840, when he heard and obeyed the gospel at Nauvoo, Illinois, where he lived till the death of Joseph and Hyrum Smith. He said before his death and made record of the following, as found in his daughter's family Bible, written by his own hand a few days before his death:—

"Joseph (Smith) prophesied some eight months before his death, that at no very distant day the church would be all broken up and scattered. In a few days after his death S. Rigdon came and claimed guardianship of the church until young Joseph came to mature age to take his place at the head of the church. In a few days Brigham Young appeared on the stand and claimed himself head of the church as president of the Twelve, and said 'They could never put a head over the Twelve,' and here occurred the transformation. Brigham was stamping the floor and pounding the desk with his fist, then his voice raised to the highest key, and all at once his voice and his countenance changed to that of Joseph Smith, which caused some to say that the mantle had fallen upon Brother Brigham, and here the scattering began, the different leaders drawing as many after them as would follow. But some stood still to see the salvation of God. I drew off and settled in Monona County, Iowa, where I lived for many years, until I heard the sound of the gospel as taught by the elders sent out by the

Reorganized Church of Jesus Christ. I knew the sound and came back into the fold, since which time I have tried to live so that when my time comes to depart this life, I might be ready to go in peace, praying God, ever to be with me."

He made his home for several years before his death, which occurred in May, of which occurrence Bro. Dana Condit made mention in a letter to the *Herald*, he preaching the funeral discourse in the saints' chapel at Little Sioux, Iowa, near which place he was laid to rest to await the resurrection day.

J. F. MINTUN.

SMITHLAND, IOWA, Sept. 7, 1898.

CONFERENCE NOTICES.

Des Moines district conference convenes with the saints of Clear Creek, Jasper County, some eight miles southwest of Rhodes, eight miles south of Collins, and five miles west of Baxter, October 1 and 2, commencing Saturday at ten a. m. Those coming by train from the east come to Rhodes, on the Chicago, Milwaukee, and St. Paul R. R., and inquire for William C. Nirk; those from the north come to Slater, on the above road and to Rhodes; likewise those from the west. Those from the south and southwest, take the Chicago, Great Western R. R., and go to Baxter; inquire for William Owens, and Columbus Barbee. Conveyances will meet conference visitors at these points. Do not forget the Sunday school convention on Friday, September 30, at ten a. m. Let the young people come *en masse*. All holding priesthood, have your reports written and on hand in time. Branch statistical reports should be promptly on hand, without fail. It is quite probable that Elder H. C. Smith, one of the missionaries in charge, will be with us, also other missionaries. Come one and all, praying that the Lord be with us to magnify and extend his work.

C. SCOTT,

By order District President.

Pittsburg district conference will be held at Pittsburg, Pennsylvania, October 22 and 23, at the Hall, 67 Fourth Avenue. W. H. Kelly is expected to be in attendance.

C. ED. MILLER, Pres.

St. Louis district conference will convene at Belleville, St. Clair County, Illinois, September 24, at 2:30 p. m. All are invited.

J. G. SMITH, Sec.

Northern Michigan district conference will convene October 15, at Whittemore, Iosco County, Michigan. We hope to have full reports from all branches and officers. All come who can; as on former occasions we expect to have an enjoyable time.

J. J. CORNISH.

Conference of Northern Minnesota district for the fall of 1898, will be held in Maine, Otter Tail County, at the schoolhouse near Elder William Barnhard's on Saturday and Sunday, October 15 and 16. The railroad station nearest to Elder Barnhard's is Underwood, on the road from Wadena to Fergus Falls. All are cordially invited to attend.

G. L. JONES, Sec.

Northeast Texas and Choctaw district conference will convene at Wilburton, Choctaw Nation, Saturday, October 15. Please remember the date. Let us have a good attendance and a profitable meeting will be the result.

ELLIS SHORT, Pres.

Massachusetts district conference will convene at Fall River, Massachusetts, October 8, at 2:30 p. m. Let all statistical and priesthood reports be in my hands by October 1, at latest. Address, corner Greenwood and Fowler Streets, Dorchester, Massachusetts.

M. C. FISHER, Clerk.

DIED.

OLSEN.—At Angola, Kansas, August 24, 1898, Sr. Ellen Olsen, about 80 years old. She was ready to depart, and had always tried to serve the Lord. She leaves one son and five grandchildren. Funeral services in charge of W. France and R. H. Davis.

RUSSEL.—At Davisville, California, August 6, 1898, Luella O. Russel. She was laid to rest to await the resurrection of the just, at Dublin, California. Funeral conducted by C. A. Parkin at the grave, where about forty or fifty friends came to pay the last tribute to the dear one. "Blessed are the dead who die in the Lord."

STAWPERT.—Sr. Sarah Stawpert passed peacefully away at her home, the home of her son, Chicago, Illinois, August 23, 1898, at the age of 67 years. She was born in Manchester, England, and passed through the "western experience," going thence in 1849. Her husband, George Stawpert, preceded her to the spirit state fifteen years. She leaves two sons and two daughters, the sons only being present—the daughters living on the extreme coasts could not come. She suffered much, yet patiently. When the fatal hour came, peace rested upon her, and her oft repeated prayer was answered that she might pass to the "rest in Christ promised." Funeral in charge of F. M. Pitt, sermon by J. M. Terry.

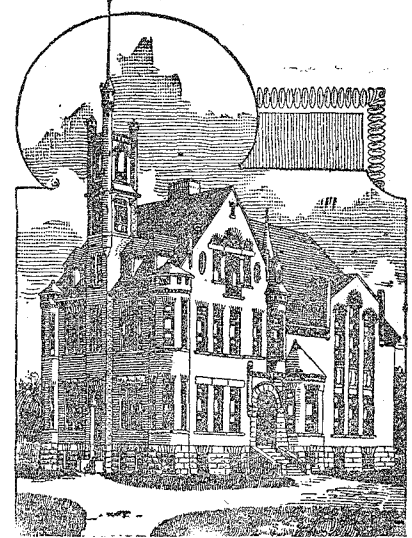
TASE.—Mary A. Tase was born in Nottawa Township, St. Joseph County, Michigan, March 11, 1837. November 4, 1862, she married Walcott H. Lawrence, who died in 1888. To them were born four children, two of whom, G. H. Lawrence of Florence, and Mrs. Gertrude Brook of Ann Arbor, survive them. Died of paralysis August 23, 1898, being sixty-one years, five months, and twelve days old. She had been an invalid for several years and was a great sufferer. She lived a quiet Christian life and died in full evidence of the faith. The funeral was held Thursday from the residence in Florence.

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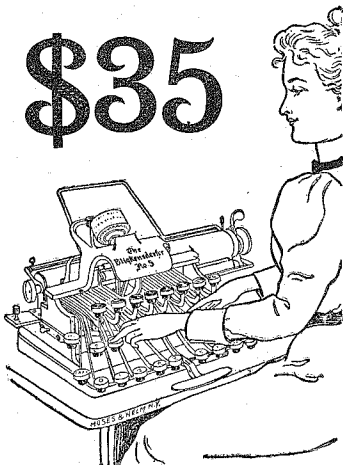
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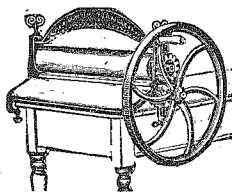
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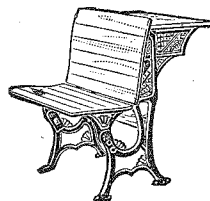
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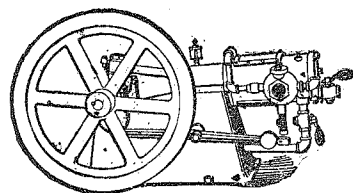
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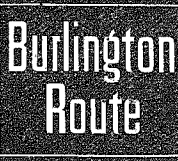
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, September 28, 1898.

No. 39.

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THE CHINESE FORWARD MOVEMENT.

THE consular reports from China continue to bring to the State Department new and strange stories of the awakening in the Celestial Empire—stories so strange and so in conflict with the proverbial characteristics of the people that they almost challenge belief. These reports consist of translations of imperial decrees. One decree authorizes the promulgation of the Christian religion and orders the local authorities to protect the missionaries. Another declares for the freedom of the press and orders the newspapers to "print the truth concerning all the daily happenings of the empire," whether they are creditable to the government or not.

Still another decree relates to the proposed enactment of copyright and patent laws and rewards for the development of the material and other resources of the empire. The text of this decree is of striking interest when compared with the immemorial policy of the Chinese rulers. It assumes, in what may be called its preamble, that China is full of resources and that "men of intellect and brilliant talent, capable of learning and doing anything they please, are not lacking, but their movements have hitherto been hampered by old prejudices, which have formed a bar to thinking out and introducing to practical use new inventions." The decree then announces that, as "we have entered upon the highroad towards the education and enlightenment of the masses, for the purpose of making our empire

strong and wealthy like other nations, our first duty should be the encouragement and employment of men of genius and talent."

With this commendable end in view, the Emperor commands that if any one of his subjects shall write a useful book or invent a new design in machinery or produce any useful work in art or science he shall be honored and rewarded, "in order to serve as an encouragement and exhortation to others of similar genius and talent." In case such persons have sufficient ability to become officials the Emperor agrees to appoint them to posts or grant them "decorations or fine raiment," while they will also be allowed to enjoy the fruits of their labor by being "presented with papers empowering them to be the sole manufacturers and sellers within a certain limit of time." The Emperor also offers lucrative rewards "to such as have administrative talents and the necessary funds either to build schools or begin irrigation works for the benefit of agriculture, or build rifle factories or cannon foundries, all of which will be of great benefit to the population of the empire at large." The decree closes with a command to the Tsung li Yamen "to draw up the regulations which shall govern the various matters noted within this edict and report at once to us."

The world will note with surprise as well as interest the signs of the forward movement in China after its long sleep of centuries, but will be inclined to ask, first, if it is all true, and, second, if true, will the Emperor be able to infuse his subjects with the same spirit of reform which seems to have inspired him? The rapidity with which he is making suggestions and issuing reform decrees may be explained by the proverbial enthusiasm and aggressiveness of fresh converts, but it will be a far different matter for him to infuse his slow-going subjects with the same spirit. And yet this is what must be done in China if its government does not wish to see it divided up among the European powers as Africa has been.—*Chicago Tribune, Sept. 21.*

NEW PRIESTS WANTED.

HOW WAR AFFECTS THE CHURCH.

WASHINGTON, D. C., Sept. 19.—Under the instructions given the peace commissioners by the President the Catholic Church in Cuba, Puerto Rico, and the Philippine islands is to be allowed to look after itself. Its interests, from the point of view of our government, are not involved in the terms of peace.

When any portion of Spanish territory is annexed to the United States all citizens, whether clergy or layman, will be subject to the laws that now stand upon the statute books, just as they are in the several states and territories at present, and no special legislation will be enacted for their benefit. The Catholic Church in the new colonies will be allowed the same liberties that are allowed in Chicago, where it has churches, schools, monasteries, nunneries, and all sorts of benevolent institutions. It will be permitted to have the same establishments in the newly acquired territory and will be allowed to conduct them in the same way.

Religious subsidies are not recognized by the Constitution of the United States, and therefore the annual allowance which has been paid to the church from the government treasury in the Spanish provinces will be discontinued, and all of its property which is not used for ecclesiastical purposes will be taxed just as it is in the United States.

There is a perfectly harmonious understanding between President McKinley, Cardinal Gibbons, and other members of the Catholic hierarchy in this country. They appreciate the situation, they understand public sentiment, and they approve the President's course in eliminating religious questions from the peace negotiations. They realize also the enormous difference in intelligence and in the moral and physical conditions between the members of the Catholic Church in this country and in the Spanish colonies, and it is understood that the authorities at

Rome will intrust the necessary reforms to American prelates.

The ecclesiastical jurisdiction of Cardinal Gibbons will be extended with the territory of the United States. A commission of American bishops will shortly be sent to Cuba and Puerto Rico for the purpose of making an investigation into the condition of the church in those islands and recommending to the holy father what is necessary to be done to meet the changed conditions. Undoubtedly the first thing they will recommend will be the recall of the Spanish priests and monks and the substitution of progressive and intelligent Americans in their places. This cannot be done suddenly. It will be the work of months. Such a religious organization as will be found in Cuba, Puerto Rico, and the Philippines could not exist under our Constitution and laws, and it is believed that it will be easier to educate the people than the priesthood to the new conditions.—*Chicago Record, Sept. 20.*

DWELL LONG ON THE EARTH.

PROBABLY few persons outside statistical circles are aware of the fact that the Jews are considerably longer lived than any other civilized race.

Of 100,000 Hebrews born on the same day there will be 50,684 males and 49,316 females.

At the end of the first year the 100,000 Jewish infants will have established in a most remarkable way their superiority in point of vitality, for only 8,091 will have died, as compared with 14,192 in the English experience and 16,706 Americans.

Striking as this difference is, it will be found to be practically maintained throughout the later stages of life. At the end of five years only 13,844 Jewish children out of the 100,000 will have died, while out of a similar number of English children 24,679 will have joined the great majority, and America will still keep her bad pre-eminence with 26,912 angels.

Making a leap to middle-age, the deaths at 50 years of age will have been 26,519 Jews, as compared with 49,079 English; and at the age of 65 the mortality returns will stand at 37,442 and 66,110, respectively.

But the full force of the comparison is hardly seen until the point of ex-

treme old age is reached. At 85 years no fewer than 25,135 of our 100,000 Jews will be still living, while the survivors of the English band will be a meager 5,566.

Besides the curious reversal of the usual proportion of males and females, there is another unique feature in the Jewish statistics. The general experience is that the average duration of life is higher with the female than with the male. The opposite is the case with the Jews. Of the 25,135 Jewish survivors at the age of 85 there will be 16,225 men and only 8,910 women—a percentage of 64.60 males and 35.40 females. The English experience shows that at that age 59.90 per cent of the survivals will be females and 40.10 males.—*London Daily Mail.*

CHINA WILL PROTECT OUR MISSIONARIES.

NEW YORK, Sept. 17.—Minister Conger at Peking transmits to the State department the interpretation of an important decree issued by the Emperor. The importance of this decree is found in the fact that the Emperor emphasizes the treaty provisions authorizing the promulgation of the Christian religion and forcibly reiterates his instructions to the authorities in the various provinces to see to it that proper protection is accorded to missionaries, and enjoins on local officers to receive missionaries when they ordinarily call upon them.

Such an order, coming from the Emperor, has never before been promulgated. It will serve a good purpose, for missionaries will now be able to make representations direct to the officials concerning their work or their difficulties and time, trouble, and expense will thereby be saved. Action must be taken without loss of time to bring all unsettled cases to a termination, and any lack of energy in this respect by the local authorities is promised effective punishment. The decree says:—

“In a word, the local authorities have not been able to show their respectful indebtedness to us and carry out the specific injunctions which we have solemnly enjoined upon them; and whenever cases have arisen involving Christians and non-Christians, if they have not been careless

and given no attention to them, then they have been laboring under the idea that these are outside matters. They have not exerted their influence for good, and any ill-feeling existing among the people against Christians has easily led to trouble.

“It is not strange, then, that missionary troubles are occurring more and more often. The high authorities of all the provinces are now specially commanded that whenever missionary cases occur they must particularly instruct the local officers to act in good earnest to give proper protection, and whenever missionaries wish to call upon the local officials these must not of their own free will and accord cut off or decline to have communication with them. Such intercourse will lead to mutual trust, good faith, and confidence. The native Christians will then not cause trouble and the people will be admonished that they must not for trifling reasons create disturbances.

“In the event of a sudden uprising among the people, if the officials of the place deal with the matter on an impartial and equitable basis, it will not be a matter of difficulty to prevent a calamity before it has actually broken out.

“The Tartar Generals, Viceroy, and Governors, therefore, must strenuously instruct the officers under their respective jurisdictions that as occasion arises they are to satisfactorily and carefully devise a plan of action in the premises.

“As to the cases still remaining unsettled, let such action be taken as is necessary to bring them to a settlement without loss of time and as in future will prevent missionary troubles again occurring.

“Should there be any lack of energy shown in taking precautionary measures to prevent trouble, the delinquent officials will be severely punished in accordance with the new rules framed and submitted to us by the Yamen of Foreign Affairs. The Tartar Generals, Viceroy, and Governors also will not be allowed in such cases to shift the responsibility imposed on them upon any one else.”—*Chicago Tribune.*

“What we want,” said a Mohammedan, “is not merely education, but character, and that we have not got.”

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, September 28, 1898.

No. 39.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 28, 1898.

A SEARCHLIGHT CRITICISM.—NO. 1.

It is well enough for those who may choose to criticise the work of the Reorganization, and we of that body should profit by all just criticism. It is in this disposition that we call attention to something which our neighbors, the "Church of Christ" (the Hedrickite, or Independence, Missouri, branch), present to their members, and incidentally of course to everybody else, in their organ, the *Searchlight*. We present the article in full from pages 213, 214, *Searchlight* for April, 1898:—

The following letter, written from a town in Michigan, by a gentleman who prefers to have his communication signed "Enquirer," deserves an answer and will be treated accordingly.

January 30.

JOHN HALDEMAN, ESQ.,
Independence, Mo.

Dear Sir:—There is now several questions in my mind that I would like some one to answer from the New Testament.

(1.) How is it that the Church of Christ, and the Reorganized Church of Latter Day Saints both claim to be the true Church of Christ, both springing out of the church organized in 1830. By what infallible rule, sign, or authority can the looker on tell which, if either, is the true Church of Christ, as he left it with his apostles; the Reorganized Church claims the signs following the believer, so does the Church of Christ in Zion. How shall we know the true from the false?

(2.) If Christ "set in the church, first apostles, second prophets," etc., then by what authority does the said church change it thus: first, prophet, seer and revelator; second, apostles, etc. There were prophets and prophetesses in the church in Paul's time, but I do not understand that they were the head of the church, besides the New Testament claims that Christ is the head of the church, and first officer next to him is the apostles; and in Paul's time it appears that all the apostles were prophets, seers and revelators, more or less.

Will you kindly give the above subjects justice, to the best of your ability, in the col-

umns of the *Searchlight*, and you will confer a favor on me. I do not wish a controversy, but only the *pure light*; hence my questions. . . . One more question: Do you hold that the signs should follow those that believe, as recorded in Mark, or do you hold that none but the elders should lay on hands for the healing of the sick. The result of the Temple Lot suit has set me to thinking in and on many things. Awaiting your reply, I am,
Yours truly,

ENQUIRER.

"Enquirer" wants to know what rule, sign, or authority can be employed by the looker on, to tell which, if either, is the true Church of Christ. The infallibility of the rule sometimes depends upon the willingness of the person to accept the principles upon which the rule is based. It might be possible for us to bring forward proofs which, to our mind, would be infallible, but which, to the mind of "Enquirer," would appear of little importance. We will say this, however, that we know of no better rule to determine the soundness of the claims of any church, than that given by the prophet, where he says "To the law and the testimony, and if they speak not according to these, it is because there is no light in them." As far as "signs following" is concerned, they prove, nor disprove nothing as to which one of the factions is the true Church of Christ, for it is a fact that Brighamite, Josephite, Whitmerite, Hedrickite, and every other "ite" that are believers in the Book of Mormon, have the "signs following" in a more or less degree.

In the second part of his letter, he asks, "If Christ set in the church first apostles, second prophets, etc., then by what authority does the said churches change it thus: first, prophet, seer and revelator; second, apostles, etc. We wish to say in reply to this that the Church of Christ, from the present day back to the year 1830, cannot be justly charged with having made the arrangement indicated in this letter. Joseph Smith and Oliver Cowdery were the two men called out the day the church was organized on April 6, 1830, to be its first elders; these men both claimed to be apostles, so the criticism of "Enquirer," as far as the Church of Christ is concerned, is unwarranted; however, not so much may be said of the Reorganized church: it is true that they have reversed the order, as indicated in the New Testament, and instead of having apostles first in the affairs of the church they have substituted a quorum called their First Presidency, and to make the matter worse, there is not one of this first presidency who claims to be an *apostle*. Thus we see they differ materially from the organization of the apostolic church, in this manner: in the days of Peter, James, and John, we find their first presidency was composed of men from out the quorum of the Twelve, and yet it is in no manner certain that this

first presidency of the apostolic church, possessed any powers superior to the quorum of the Twelve; in fact it is reasonable to suppose that they simply held and exercised delegated authority, and acted as a sort of subcommittee of the remainder of the Twelve, in order to expedite business and centralize efforts. Now the Reorganization has a first presidency, but instead of being composed of apostles, it is made up of elders in the Reorganization.

Your last question whether we hold that the signs should follow those who believe, we will answer that we certainly do believe that the sign should follow the believer in Christ. The last instruction in the New Testament concerning the administration to the sick is found in the fifth chapter of James, thirteenth to fifteenth verses inclusive, where *definite instructions* are given, and there we find that it is the *elders* of the church who are to do the *anointing with oil* and who also are to pray over the sick; as these are the only *definite instructions* we have regarding the manner of administrations, we deem it safe to strictly conform to the regulations there provided.

"We wish to say in reply to this that the Church of Christ, from the present day back to the year 1830, cannot be justly charged with having made the arrangement indicated in this letter."

The "Church of Christ" is on record in the *Searchlight* as having indorsed the Book of Commandments, or the revelations of Joseph Smith until February, 1834, and the organization of the church April 6, 1830. So that in quoting from the revelations given to Joseph Smith and others for the purpose of instituting and establishing the church and its governmental guidance and direction, our neighbors must accept these revelations as well as we.

On February 17, 1834, there was an assembly of twenty-four high priests of the church at Kirtland, Ohio, for the purpose of organizing a high council of the Church of Christ. This is history and not revelation; but in the minutes of the organization as given in the Book of Covenants and history, Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams were acknowledged presidents, by the voice of the council. There were forty-three of the membership pres-

ent and voting in the name of the church.

The statement is made that the council was appointed by revelation; that is, that it was the result of a revelation previously given.

Joseph Smith and some others reached Independence, Missouri, April 24, 1832, and on the 25th called a general council of the church at which he was acknowledged as the President of the high priesthood, to which office he had been ordained at Amherst, Ohio, January 25 the same year. The Bishop, Edward Partridge, on behalf of the church, then gave him the right hand of fellowship.

In March previous to this a revelation was given calling Frederick G. Williams to be a counselor to Joseph Smith, to whom the keys (authority) "which belong to the presidency of the high priesthood" attaches. This revelation further states that F. G. Williams was called to be an high priest, nothing said about being an apostle.

In the revelation on priesthood given September 22, 23, 1832, occurs the following:—

And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my Father hath given me; ye are my friends.—D. C. 83: 10.

This was given to Joseph Smith, Jr., and six elders, and was the "word of the Lord concerning his church." And the seven men called elders were also called apostles and high priests.

Neither Joseph Smith nor Oliver Cowdery belonged to the Twelve when the Presidency was organized, were never enrolled in the Quorum of Twelve, and were known to be the first or presiding elders of the church. The *Searchlight* states that they claimed to be apostles. The history shows that these two were called apostles, just as much as it does that they were called out to be the first and second elder of the Church of Christ; so that though not reckoned in the apostolic quorum of Twelve they were recognized to be apostles, and were called elders.

In the revelation of June, 1829, in which the calling of the Twelve is referred to, the men so to be called and chosen were called disciples:—

And now, behold, there are others who are called to declare my gospel, both unto Gen-

tile and unto Jew; yea, even twelve; and the twelve shall be my disciples, and they shall take upon them my name.—D. C. 16: 5.

All through the revelation the men to be chosen at some future time were called twelve, to distinguish them from other apostles.

A commandment was given to the church on April 6, 1830, thus:—

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ.—D. C. 19: 1.

Again:—

And thou shalt not command him who is at thy head, and at the head of the church.—D. C. 27: 2.

The one referred to in this and the quotation from section 19 is Joseph Smith.

From all this it is not hard to discover that whatever the "Church of Christ" posing in the *Searchlight* may be, the Church of Christ that was organized in 1830 had a leader who was called an elder, an apostle, a prophet, a translator, a seer, and had been recognized as the President of the high priesthood, and with his counselors, Sidney Rigdon and Frederick G. Williams, constituted the Presidency, or First Presidency.

That this body held only delegated authority in the church is true. So is it true of the apostolic quorum chosen by the Savior, not one of them, nor all of them held any other kind of authority. Nor has any other kind of authority ever been claimed by any intelligent elder since the world has stood. But, the "subcommittee" (a new word for the presidency of Peter, James, and John) held concurrent jurisdiction, and James at least decided questions authoritatively that stood intact, without the concurrence of the Twelve as a body.

It is clear that this Presidency was in fact in the Church of Christ organized 1830, long before the Twelve Apostles were chosen.

Joseph Smith was called an apostle, but held no place in the Quorum of Twelve. Neither Sidney Rigdon nor Frederick G. Williams was in the quorum, and we are not aware that either was called an apostle, yet both occupied places in the Presidency.

So far as the Presidency of the Reorganized Church is concerned, its First Presidency after organized in

April, 1860, consisted of two from the high priests and an apostle. At the death of William Marks, another was chosen and ordained a high priest and set apart to act as counselor, leaving it as before. After the death of Pres. W. W. Blair, who was an apostle when chosen to the Presidency, two were pointed out by revelation to act as counselors, thus filling up the quorum, one of whom was an apostle, and chosen from the acting Quorum of the Twelve, and one an acting high priest and bishop; as near a counterpart of the First Presidency after 1830 as need be, only one of whom seems to have been an apostle; and certainly our *Searchlight* friend would hardly say that such First Presidency was chosen from the Twelve as a "subcommittee."

Paul, who wrote the epistle to the Corinthians, from which the writer of the letter to the *Searchlight* quotes, and upon which he based his question for answer, wrote also to the Ephesians, and referring to the organic structure of the church in its official makeup, states:—

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, etc.—Eph. 4: 11, 12.

In this there is no priority, no specific giving of one more prominence than another, but arguing the unity of the whole from Christ the head to the remotest and weakest member. It is in this sense that the Reorganized Church understands the other portion, found in 1 Corinthians 12: 28. This is apparent from the language, "Are all apostles? are all prophets?" etc.

Besides this: From the language of one revelation already quoted, it appears that the Lord called certain elders "apostles and God's high priests." It may be properly stated, we think, that the three leading quorums which are named in section 104, which the *Searchlight* does not accept, but which the Reorganization does, all come within the pale of that statement, "Ye are God's high priests;" and in the sense of being those who are sent are apostles, though not of the Quorum of Twelve, as much so as Joseph and Hyrum Smith, David Whitmer, Oliver Cowdery, Martin Harris, Fred-

erick G. Williams, Sidney Rigdon, or any and all who were called apostles in the church from 1830 to 1834, the date which the *Searchlight* for the "Church of Christ" has fixed as the time when Joseph Smith became a fallen prophet.

The Reorganization accepts the governmental proposition given in section 104, paragraph 11, in which the necessities growing out of organization and increase of numbers and consequent responsibilities are recognized and provided for; following:—

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.—D. C. 104: 11.

According to this, the Twelve and Seventy are two bands of especial witnesses, or apostles, holding concurrent jurisdiction in regard to

matters in the church under their administration. The Presidency, composed of three, who are presiding high priests, are also apostles, and in matters of grave import to the church, coming within their administration, hold a similar jurisdiction to the Twelve and Seventy, so that in case of serious disagreements, or maladministration by either quorum, the safeguards of the church are provided for in the fact that the other two quorums may decide in opposition and overrule the one. In case the President or Presidency should become ambitious to rule, or become the victim of self-importance and self-delusion, or the prey to designing, evil-minded men, or seducing and evil spirits, and should present revelations to the church to foster his own subtle and ambitious designs, the Twelve and the Seventy, acting in their own right, could at once check the evil effort and save the people from priestly deception and tyranny. And such remedial action could originate with either quorum. In a similar way the Twelve or Seventy would be subject to the action of the other two quorums. And as a final measure of public safety the decisions made by these several quorums may be called in question by and before a general assembly of all the quorums. No church constitution that we have had access to the study of provides such certain safeguards against imposition and deception from its ruling officers as are found in the organic laws of the Church of Jesus Christ of Latter Day Saints, as instituted by command of God in 1830, and fostered by the Divine Care until the rules for its successful government were fully given.

It has been supposed by some that the words of Paul as quoted by the writer of the letter to which the *Searchlight* replies, "first, apostles," are to be taken as indicating that the apostles as a quorum were the first officers set in the church organization in point of time, and before any others were called or chosen. If that was the law then Jesus was hardly within the rule, for John preceded him preaching and baptizing; Jesus himself engaged in preaching and calling his disciples went about with them some time before he called and ordained the Twelve, and it was not

until he had chosen these twelve that he called them apostles; they were called disciples only. Seventy were called, as stated by Luke in A. D. 32, and the language used indicates that either others had been called before that, or the Twelve were considered as were the Seventy.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.—Luke 10: 1.

It seems to have been left to the immediate successors of Jesus in the direction of affairs, to organize churches and to call and ordain elders and deacons and bishops, yet these seemed to be necessary.

A similar omission seems to have occurred in 1830. Joseph Smith began his mission in 1827. He was with Oliver Cowdery ordained first to the Aaronic authority, then began preaching and baptizing; afterward he and Oliver were ordained to the Melchisedec priesthood as elders, and were called apostles, but were not put into the Twelve. Hence apostles were not set in the church until there was a church to set them in, notwithstanding they were provided for in the law.

Prophets preceded the primitive church; witness, the angel to Mary and Elizabeth; the prophecy of the high priest concerning John; the mission of the prophet, John the Baptist; the prophecy of Simeon, and the baptism and mission of Jesus for some time before the apostles were called and set in the church. Those called and sent out to preach were not set in the church as an official quorum, yet existed and did their work just the same.

The apostles were not to be of the first and final importance in the church, and the very chapter of Paul's letter from which quotation is made contains admonitions against presuming to hold one more essential than another. The one cannot say to any other, "The body does not need you;" all were then essential; prophets, teachers, and the speaking in tongues, miracles, etc., all essential and not one to be preferred before another.

The Reorganized Church has not set a seer, prophet, or revelator as of supreme importance and rule in and over the church to the belittling or exclusion of the Twelve, Seventy, or any other of the officers which the government of the church makes nec-

essary. No such thought or disposition has ever been manifested in the governmental affairs of the church. No effort has been made to place one man, or one quorum in the supremacy, one over the other in any absoluteness of rule. And each officer, and each quorum of officers has always regarded the law of the Lord to be the rule to be observed, and has always been ready to answer to the church, the people, for the proper performance of duties performed by them in pursuance of the authority derived from the people as the body of Christ, the church.

Mr. Granville Hedrick, the first and leading officer in the "Church of Christ" at its organization somewhere along the fifties, was an elder in the old church, as we understand it, and was ordained to be the presiding officer of that body, "the Church of Christ," by Elder John E. Page, one of the Quorum of Twelve at the death of Joseph and Hyrum Smith. Elder Page was a successful minister in 1837 and presided at a conference June 10 of that year, at Portland, Upper Canada. He was called to the Quorum of Twelve by revelation July 8, 1838; and was ordained by Brigham Young and H. C. Kimball, December 19, 1838, at the same time that John Taylor was. Whatever of divinity there may have been in the calling of Elder John E. Page and his ordination to the office as one of the Twelve inured through a revelation after February, 1834, and ordination in the church still intact from its organization in 1830, done in 1838. This man, we suppose, though we have not the data at hand to refer to, was the one whose authority endowed Granville Hedrick with the office of President of the "Church of Christ," when he was elected, July 19, 1863.

(Continued.)

THE following, of possible interest, is republished for "what it may be worth." If true it is in line with the sale of indulgences and other mercenary practices to "get gain," by working upon the fears and superstitions of people subject to such fanaticism:—

SOUL LOTTERY IN MEXICO.

A soul lottery was held recently at Puebla-de-Los-Angeles, Mexico. The affair was held under the superintendence of the local clergy and aroused much interest, many

tickets being taken. There were three winners, and the results were announced as follows: No. 840, the soul of James Velasquez has been delivered from purgatory and has arrived in paradise; Nos. 41 and 762, the souls of Mme. Calderon and the old widow, Mme. Francisco de Parras, have been delivered from purgatory and have entered into paradise.

The next drawing will take place at the Church of St. Savior on January 1 next, and the winning numbers will release four martyred souls from purgatory with free right of entry into paradise.—*New York Sun.*

CANADA TO VOTE ON PROHIBITION.

TORONTO, Ontario, Sept. 18.—For the first time in the history of the world the people of an entire country are to vote on the question of suppressing the liquor traffic. On September 29 the people of Canada, from Nova Scotia to British Columbia, are to take part in a plebiscite on the question of prohibiting the manufacture of all malt and spirituous liquor in the Dominion. Nearly every province in Canada has already voted to suppress the liquor traffic at plebiscites which have been taken in years past, but all these previous plebiscites have been merely provincial.

Ontario, Manitoba, Prince Edward Island, and Nova Scotia have cast 266,498 votes in favor of prohibition, to 133,580 against—a majority of 132,918. These votes were cast at separate plebiscites on purely provincial measures. The vote on September 29 will be for the entire Dominion on the question of national prohibition, and the American people will watch it with keen interest.

Quebec and British Columbia are the only provinces about which there is any doubt, and these are not included in the general claim of the prohibitionists. It is believed the majority for prohibition in the other provinces will more than overbalance a prohibition loss in these two.

At the last session of the Dominion Parliament the Hon. Sidney Fisher, Minister of Agriculture and a lifelong temperance worker, introduced in the House of Commons a bill for submitting this question to the people:—

"Are you in favor of the passing of an act prohibiting the importation, manufacture, or sale of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as beverages?"

This is the question which the people of Canada will vote on September 29. The bill provides that all entitled to vote for a member of the House of Commons under the franchise act of 1898 shall be entitled to vote at the plebiscite. The franchise act of 1898 adopts the entire franchise lists of all the provinces for Dominion purposes, so that the Dominion vote on the 29th will be as near an expression of the Dominion's view on prohibition as it is possible to obtain.

The campaign is being carried on so quietly that little regarding it has reached the eyes or ears of the Americans across the border. Temperance agitation in Canada is so old that the interest stirred up in the Dominion is a great deal less than it would be in the

United States if a similar question were to be voted on here.

Canada has been agitating the question of prohibition ever since the confederation. In 1873 the Legislature of Ontario petitioned the Dominion Parliament to submit just such a measure as the people of the Dominion are about to vote on. No action was taken, however, and the next step was to call a convention at Montreal. The people of Ontario declared in favor of prohibition in that province by 60,000 majority.

In 1878 the Mackenzie government passed through Parliament the Canadian temperance act, better known as the Scott act, which permitted cities and counties, by a majority vote, to prohibit the retail sale of liquors within their boundaries. Within seven years the law was in force in every county of Prince Edward Island, in five sixths of New Brunswick, three fifths of Nova Scotia, one fourth of Quebec, nearly half of Ontario, and in some parts of Manitoba, and in 1888 the act had been adopted in fifty-eight counties and five cities, by an aggregate majority of 50,000 votes. The Scott act was imperfectly enforced, however, and soon became a dead letter.

PARLIAMENT FOR PROHIBITION.

The Canadian Parliament then adopted a more comprehensive liquor license law, but the Judicial committee of the Privy Council decided that the power to regulate the retail sale of liquor belonged with the provincial Legislatures. In 1884 the House of Commons adopted a resolution that the right remedy for intemperance was a total prohibition, and declared its readiness to promote such legislation as soon as public opinion would sustain it.

Parliament did not meddle with prohibition for six years after that. In 1890, however, strong pressure induced the Dominion government to submit a motion for total suppression of the liquor traffic, but the motion was defeated in the House. Instead, a commission was appointed to inquire into the effect of the sale of liquor on all interests in the Dominion. The commission submitted a voluminous report, declaring that the buying and selling of liquor could hardly be said of itself to produce injurious effects, but that what evils did arise came from the misuse of the article. The commission also reported that nowhere could it discover that prohibitive laws, when enacted, had been effective. A license system was recommended instead.

The plebiscite which is about to be held is the keeping of a pledge of Sir Wilfrid Laurier, then leader of the opposition, which was made on condition of the election of his party. It did not commit the party to prohibition, but was a promise to give the people of Canada as a whole a chance to express their views on the prohibition of the making and sale of liquor. It was adopted as a part of the reform party's policy at the Liberal convention at Ottawa.

REASONS OF THE OPPOSITION.

The anti-prohibition people have confined their arguments against prohibition almost exclusively to hand bills and campaign literature. A specimen of the literature is the

following "ten reasons," which a few days ago were scattered broadcast over the City of Toronto by the hotel and restaurant men:—

"1. Because I value personal liberty.

"2. Because prohibition would necessitate the raising of nearly \$9,000,000 annually by direct taxation.

"3. Because the debt of the country would be increased by from \$15,000,000 to \$25,000,000 to compensate those whose business would be ruined.

"4. Because it would throw thousands of men out of work and place them on the already overcrowded labor market.

"5. Because prohibition has proved a failure wherever and whenever tried, and leads to dives and secret drinking—for example, the Scott act.

"6. Because prohibition would create ill-feeling and breed informers, spies, and perjurers.

"7. Because prohibition would ruinously affect many other lines of trade and lead to wholesale smuggling.

"8. Because it would be class legislation and would lead to further restrictions on personal liberty.

"9. Because it would require an army of officials if an attempt were made to enforce it, and even then it could not be enforced.

"10. Because experience has shown that it is the worst method of dealing with intemperance, and that it induces the weak and vicious to use drugs and other dangerous stimulants."—*Chicago Tribune, Sept. 19.*

The foregoing shows that the good people of Canada, our sister neighbor across the line, are awake, to a large extent at least, upon an important question of moral reform, and are resolved if possible to suppress the liquor traffic. The spectacle of an entire nation aroused, as are the people of Canada, is imposing, and deserves more than passing note. It illustrates the force and power of public opinion under our modern methods of popular public discussion, and under which it is possible for "the people" to assert and maintain their sovereignty in all matters pertaining to the common weal.

The American people will watch the result of this uprising with no uncertain interest; and if the Canadian people rise to the occasion and pass a national prohibitory law, as we believe they will, will be given due credit for their excellent example.

Many politicians in the United States, as well as in Canada, have asserted and continue to assert that prohibition is against "personal liberty," at the same time declaring that "prohibition does not prohibit." Both propositions can scarcely be true, in the absolute at least. However,

politicians, as such, are to a large degree untrustworthy. Men under the influences of partisanship are scarcely capable of rendering an unbiased, impartial opinion on public questions; and, as facts have shown, are quite apt to hedge against if they do not openly sacrifice public interests where party welfare is at stake.

Prohibition, according to impartial, competent authorities of public note, both in Canada and in the United States, does very largely prohibit the operations of the liquor traffic. Criminal prosecutions have lessened largely in the State of Iowa under the operation of a prohibitory law, according to the testimony of court judges on the bench. Were the results of prohibitory enactments such as to cause an increase in the use of intoxicants, as claimed by supporters of the license system we should hear no more outcries from the liquor dealers against prohibitory enactments.

The "reasons of the opposition," which appear in the foregoing article under the various paragraphs numbered 1-10, amount to nothing. The fallacy of such reasoning, if such it may be called, is apparent. It is evident, as in all pleas in support of wrong, that the positions of the opposition are untenable. Personal liberty, as defined in the interpretations of liquor men, is restrained and controlled by every legal enactment for the suppression and punishment of crime. All the legal prohibitions, "Thou shalt not kill," etc., are checks or restraints upon so-called personal liberty. It is the criminal offender against the public good who wants to be free to do as he pleases. The plea for the public revenues would justify the legalizing of all forms of crime, in effect, "for revenue." Men in criminal business, of course, ought not to be thrown out, etc., etc., and so with the list of so-called objections.

We hope the Canadian people will rise to the occasion, and that their example will be followed by the enactment of a national prohibitory law in the United States. No doubt "our people" will stand for the right, as in the past, on the question, as at Plano, Illinois; Lamoni, Iowa; and Independence, Missouri; where their vote has always been given in support of prohibition.

Our people should not be indifferent to any movement based upon principles of truth and right. They are "called" and "chosen" to sustain the right, wherever found, and recognize its principles, wherever seen, as part of the great system of reform which God himself has set in operation to redeem the world from evil.

EXTRACTS FROM LETTERS.

BRO. E. A. STEDMAN, Magnolia, Minn., Sept. 16:—

I am now holding meetings here every night with fair congregation for a place of this size. Am to hold over Sunday, and longer if deemed profitable. Shall try and go to Rock Rapids when I come here again. Am feeling well in the work, and the good Spirit is with me.

EDITORIAL ITEMS.

THE *San Francisco Call* for September 11 contains an interesting account of the life of Wilford Woodruff, the deceased President of the Utah Church. In the column of "Church Notices" of the same paper we are pleased to find a standing announcement of the "Reorganized Church," No. 320 Post Street. Brn. Parkin, Lincoln, and others of the local staff are doing good work for the cause, as are all who strive to maintain the work in the various branches of the church. It does one good to see earnest steady efforts to keep the truth before the people. The church will be built up wherever there is sufficient effort made to maintain its interests. We have but to labor, and in a right way, to win success.

Lorenzo Snow, recently appointed as President of the Utah Church, has nominated George Q. Cannon and Joseph F. Smith as his counselors in the First Presidency. Messrs. Cannon and Smith were also counselors to the late President Woodruff.

Recent advices report that the Emperor of China has yielded the scepter to the Dowager Empress, who, displeased with the liberal tendencies of the Emperor, has recalled Li Hung Chang, the aged statesman, under whose regime Russian influence maintained ascendancy to the detriment of British interests. London advices of the 24th report that the British Asiatic Squadron has been ordered to make a demonstration against the present government and its movements, at Peking.

The Sunday *Telegram*, Providence, Rhode Island, for September 18, contains a lengthy statement of faith of the Utah Church from the pen of some of its elders, a number of whom are said to be proselyting in New England, under the presidency of Elder John M. Whitaker. Portraits or cuts of said elders also accompany said article; and a report of a semi-annual conference of "the New England mission" appears in another part of the paper. It is probable that there is more to the report than to the mission work being done. We have found in a number of instances that such was the case. The Brighamite elders fail to include spiritual marriage and other objectionable dogmas, in their statements of faith, though when pressed to the issue admit belief of most or all the tenets taught and practiced under the regime of Brigham Young and others.

Sr. Mary Anderson, Franklin, Nebraska, writes requesting that some of the ministry labor at that point.

Bro. Arthur Allen, 2210 Wabash Avenue, Kansas City, Missouri, desires to purchase bound or unbound volumes of the SAINTS' HERALD from 1860 to 1874. He desires correspondence with those having said volumes, any or all of them to sell.

Bro. J. M. Hooker made correction of impressions made by Brighamite elders at Spokane, Washington, through an article written by him which appeared in the *Chronicle*, published at that point. Sr. Hooker, writing of the work there, states that it needs the help of some of the traveling ministry. Other church organizations are active in propagating their mixed and conflicting theories, and which, as usual, are accepted by many of the people—for want of something better on the part of some; or from lack of inclination to look carefully into the questions involved, on the part of others.

Rev. E. A. Stedman will preach at the church Sunday morning at 10:30 and in the evening at 7:30. Come and hear him. His sermons are argumentative and logical in reasoning power. While many may not believe in his doctrine, yet they must acknowledge that if all men would live up to his ethical teaching the world would be happier and better off.—

Magnolia, Minnesota, *Initiator*, Sept. 23.

Under the heading, "Latter Day Saints at Bromley," the *East End News*, of London, England, for September 10, contains a friendly statement of an address delivered in the saints' hall at that point by Bro. F. G. Pitt. The effort of Bro. Pitt both distinguished between the original faith and the Utah Church and set forth the leading features of the faith as delivered to the saints in ancient and modern times. This friendly notice with others ought to aid the cause in Great Britain. Time and work will place the work in a favorable light with the British as well as American public. The work of God was established to be a light to the people. Truth must prevail; it cannot forever be suppressed. The force within it is stronger than that of error. Courage and faith and good work will bring the victory.

Bishop E. L. Kelley, who while enroute home was obliged to go to Jacksonville, Florida, on account of the serious illness of his eldest son Winfred B. Kelley, is still in the South, but expects to return as soon as his son is able to endure the trip. Bro. Winfred Kelley is a private in one of the Iowa regiments stationed at Jacksonville and among those who contracted fever while in camp.

The late tornado and tidal wave in the French and British West Indies caused the death of 300 persons and rendered 20,000 homeless, besides doing an immense amount of other damage to the islands and general property. And now Vesuvius, the historic volcano, has renewed activity and threatens the destruction of the surrounding country if not of the city of Naples itself. The largest of the lava streams is 750 feet wide and about 50 feet high. It advances like a huge serpent at the rate of eleven feet an hour. Three streams are advancing and threaten the villages of Veterana, and Crocella and the town of Pesina, the latter having a population of 13,000. The latter is the site of the ancient Herculaneum.

Bro. J. S. Snively, of the Nauvoo district missionary force, is ill at his home near Lamoni, hence is at present unable to respond to calls for labor.

Original Poetry.

"ESTO PERPETUA."

BY H. S. SALISBURY.

Fair Graceland College, sunlight crowned,
My heart goes out to thee!
I love thy halls, they speak to me
Of light and liberty.

The precious light our Savior brought,
The light, divine, the martyrs sought
To save from anarchy
By struggles hard and danger fraught,
The truth which makes us free.

Through distance vast, from out the past,
Comes down the war cry, grand,
Of heroes struggling to the last
Against Apollyon's band;
Striving to vindicate the right,
Upheld by God's own hand,
Which crowns our race with strength and
might

And culture and refinement bright,
In this enlightened land.

Through all my dreams, our College seems,
A living monument;
Where those who heed may always read
Of how the battle went
On Restoration's bloody field,
How bigotry was forced to yield,
At tower and battlement;
And error, foul, so long concealed
To judgment swift was sent.

Fair Graceland, may you ever live,
Upheld by Christian men!
Whose countless sacrifices give
Your children strength to win.
Immortal crowns; while from thy bounds
Flow out those living streams
Which fill the deserts with delight,
And gladden Zion's city bright,
The goal of all our dreams.

CARTHAGE, Ill., Dec. 26, 1897.

Mothers' Home Column.

EDITED BY FRANCES.

"As sea-birds ride upon the waves,
So floats my soul on grace;
Nor other resting-place she craves
In wide, world-weary space.
A deep illimitable sea
Of sunlit azure, running free,
Rocks underneath her placid breast,
With soft, pacific swell,
Upbearing her in perfect rest;
She knows that all is well!"

BUNYAN, in some of his writings, gives expression to this thought, "Let thy heart be without words rather than thy words without heart." There is a subtle alchemy in human nature which almost invariably enables us to detect the hollow and insincere. Hence it is that often the pressure of a hand or the falling tear when the lips are silent convey to the heart in trouble more of sympathy and comfort than the most eloquently spoken words. From words without heart in time of trouble, the very soul recoils as from the pain of a freshly opened wound, and shrinks as if begging to be left alone with its own dead.

FARO, Kaukura Island, May 23, 1898.

Dear Readers of the Column:—I had intended giving you a full account of our trip to conference, but it will be so far in the past before the writing could get to you, and Joseph having already sent a brief outline of events, I will forbear entering into details. I expected to be very lonesome, but my moments were so thoroughly occupied with difficult work that I had no time to be lonesome. Still had there been a sister companion in the work the task would not have been so difficult, and the time would have passed more pleasantly. Perhaps some may desire to know what this work was. It is that of balancing the sisters' books. Every branch has a "prayer union," sisters' meeting they call it. All have their secretary and treasurer. The names of different ones and at different times are put on the book, together with the money they give during the year, and all bring them to conference; it is the duty of the missionary's wife to see that the money received corresponds with that specified in the books. Their writing is peculiar as well as the language, and until one becomes accustomed to it, it is difficult to read. Still all that could soon be disposed of were it not that the names must be copied to send to America. All the ten cent pieces each one has given picked out, added up and put opposite their names; and also the Christmas offerings, together with their names. I only attended a portion of two sessions of conference; I could not understand what was being done or said. There was no one there to jot off two or three words now and then in English as was the case last year, so I kept at my books during the sessions, since there was little or no opportunity between sessions. Our room was so small and so many of the brethren had business with Joseph, that the room was kept full and some one always outside the door waiting their turn for admittance.

The sisters' meeting on Thursday during conference was I think the most spiritual testimony meeting I have attended since I came to the islands, notwithstanding the fact that it was opened to the tune of "Old Dan Tucker." I will say right here that this people are entirely free from the prejudice that American Christians sometimes feel in regard to tunes on account of evil associations. They know nothing about that. I have never heard of natives dancing or having a dance anywhere, except upon such occasions as a national fete, and then it is to the beat of the drum. The high-toned French people give a ball about once a year, to which they invite their guests; but for some reason the natives have never imitated them. Probably because the climate is too warm and the people too fleshy to enjoy hopping about a room four or five hours at a time.

But to return; our meeting was in a good-sized house void of partitions, clean new matting was spread on the floor, and all except Bro. Janssen and I sat on the floor. The sisters desired me to lead the meeting, and Bro. Janssen was there to interpret. The house was well filled, and several were out on the porch clustering about each doorway.

After meeting nearly every one present came forward with a ten-cent piece, and yet not all ten-cent pieces; some gave fifty cents and some as high as one dollar, and a good round sum was realized. The sisters are very faithful about bringing their money; sometimes when they cannot be present themselves, they send their little money.

After conference was over, Joseph devoted one day to instructing a portion of the brethren more perfectly in the science of navigation, showing them how to get their latitude at noon. The next day I devoted to wringing flannels from hot water and laying them across him to relieve him from that terrible pain that seized him again, and succeeded in breaking it up. On Friday a little fleet of eight boats, large sail boats, left for home. All were to halt at Takapoto, after which they would scatter to their various destinations. Joseph was not at all well, but we must needs go with the crowd, and the crowd would not wait longer, since provisions were all gone. For my own part I was nearly starved; had been living on hard bread mostly for three days, and no appetite to eat even that. A famine always follows these feasts. Had it not been that Bro. Janssen was with us we should have fared worse, for there was no place to cook in anywhere near the house where we were. This was our first experience in boating since we came to the islands. There were eighteen on the boat we were on—Tapu's, and fifty on one of the brethren's. The sea was very rough. There had been a strong wind all the week of conference, but we were going with both wind and sea, so we went smoother than we otherwise would have done. At Takapoto the fleet anchored. When the anchor is thrown out from one of those boats, a man jumps overboard and goes down immediately after it and hooks it on a knot of rock or some rough place in the coral reef. These coral reefs do not consist of the soft, white, spray-like coral, like the specimens taken home. When the boats were made fast our captain and one of the chief men on board made ready and started ashore; one of them had some mail matter to carry. Both the swell on the reef and the men were too heavy for the small canoe they carried, so they just dropped overboard and walked ashore, keeping head and shoulders above water and holding the mail above their heads.

We stayed there five hours, all of which time the brethren were busy swimming stuff off to their boat. I saw one man come down to the water with as many coconuts thrown over his shoulder as he could stagger under—they have a way of fastening them together. When he got in deep water he let them drop from his shoulder and as he swam pushed and pulled them along with him to his boat. The sun was sinking low when we left for Arutua. There was just room below deck to spread out our bedding and lie down. Joseph and I were the only ones below. The fumes were not pleasant, and I was too sick to move about much, but managed by keeping perfectly still—"to hold my own." There were frequent rain squalls during the night, and the women and children on deck were

drenched with salt water and fresh water by turns. It puzzles me to know how they keep from sliding overboard, especially when asleep. The rail is only about three inches high, and the house a foot above deck. And the lee rail is usually level with the water, if not altogether under, for these people carry a very large sail on their boats, also a topsail and two jibs.

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

TO ALL SAINTS:—You are earnestly requested to pray and fast October 9, in behalf of our esteemed and afflicted sister, Elizabeth Vawter, of Scandia, Kansas, with the hope that by so doing the disease that is preying upon her person may be rebuked and the effects thereof removed forever. The Prayer Union is especially requested to make this matter a subject of prayer. May God bless our efforts by healing the faithful sick.

By request,
BETSY BONNER.

PROGRAM FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, 154. Prayer. Scripture reading, Matthew 6. Study, Select Reading in Home Column. Roll call. Business. Closing hymn, 566. Dismissal prayer.

Report of Sisters' Aid Society, of Galland's Grove, Iowa, for the year 1897: We have met twenty-eight times, with an attendance of nineteen members, averaging about eleven each meeting, with an average of two visitors. We have made four quilts and sent to the "Home," have helped those that were in need, and have received \$37.50 for work done during the year. We have also set apart one hour each day we met for scripture reading, prayer, and testimony, and we feel that we have been blessed in so doing.

ELLEN CRANDELL, President.
MARTHA BLACK, Secretary.

Letter Department.

FOSSTON, Minn., Sept. 17.

Editors Herald:—The work in Minnesota is still gaining slowly. Our reunion at Wadena was one of great spiritual good to the saints. I never was in better prayer meetings than we had there. Every case of sickness was healed at once and great and good testimonies followed. The preaching was good and much prejudice was removed from the outsiders. One was baptized. Since the reunion I learn there are some inquiring when we will come again. The assistance rendered by Brn. Kelley and Smith was of great good to saints and others.

After the reunion I went back to Audubon to rest up a little and arrange for the campaign in the city of Minneapolis. On the 7th of July, in company with our worthy young sister, Miss Fidella Hawley, went to the city. On the 8th the work began by a good sermon from our worthy brother, C. J. Hunt,

of Deloit, Iowa. We continued the meetings in the city until August 20, when we closed. Many of the people showed their appreciation of our efforts by requesting our return. We estimated that about two thousand people had been in attendance during our meetings. Prejudice is a thing of the past with the greater part of those who attended our meetings.

Bro. C. J. Hunt is a good worker and made many friends, who will be glad to see him come again. The tie of companionship formed between this brother and the writer will ever be remembered until the hand that now writes is still forever. The service of our sister Fidella Hawley, who so kindly presided at the organ, will be remembered by the saints of the city, also by the writer. It was a sacrifice upon her part to leave her home for nearly seven weeks and devote her time free of charge to help on this great work of God.

During the time we were moving the tent in the city from one place to another the writer overdone himself and brought back the heart trouble that caused him much unpleasantness during the remainder of the meetings, but was always ready for duty. In five weeks' time I was reduced from two hundred and thirty-six to one hundred and ninety-six pounds. However, I received through faith and prayer the promise that I should be healed, hence the affliction was borne with patience, until September 4, when the saints of Audubon and Detroit met in fasting and prayer to God in my behalf. After prayers to the number of nine had been offered Brn. Martin, Way, and Ericson administered to me, and I was healed at once, praise the Lord. O, such a good meeting! The Spirit was manifest in power with the promise that my days should be extended fifteen years. Our hearts rejoiced. The Spirit further admonished the saints to faithfulness and to abstain from worldly pleasures. May God help all to heed and live for the blessings promised, is my humble prayer. More anon.

I. N. ROBERTS.

HILLS, Minn., Sept. 13.

Editors Herald:—I came to this part of my mission last Tuesday and preached the funeral sermon of Bro. Charles H. Marshall on Thursday, the 8th, he having died on the 6th, of dropsy of the heart. The services were held at his home with a goodly attendance the house being full with many on the outside. I found prejudice very strong, with a desire by some to cut us as short as they could. I spoke about thirty minutes from John 14: 1-3, and those that were the most prejudiced against us admitted that my remarks were fine, and were well pleased with the sermon. I am satisfied that some good was done, and shall try and hold a series of meetings there soon if I can secure some place to speak in. The funeral was held in Luverne, where Bro. Marshall lived. It is a nice city of about twenty-five hundred inhabitants on the Worthington and Sioux Falls Railroad.

I am now at Bro. O. H. Midgorden's and held services at Hills last Sunday night,

and also in a schoolhouse about a mile from town in the forenoon. I find that we cannot do much in the country places yet, because the farmers are so busy with their fall work and will not come out at night while working so hard during the day. And I do not feel like blaming them, for I presume that I would do the same, were I in their place.

The most of my labor so far this year has been in Dodge and Goodhue counties. Have had large congregations at some places and have been able to hold them; while at other places they have been small, but seem to have been interested in what was said. But I find a growing indifference about religious matters in the minds of the people, and it seems hard to make any impression upon them, and have felt at times when speaking that it was like pouring water on a duck's back, it would not even ruffle the feathers. But I feel assured that good has been done; seed has been sown that will in time germinate and grow, and bring forth fruit to the glory of God. The prophet has said, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." It has been with this in mind that I have labored this year; some one will reap in due time if they faint not.

I know that there has been much to occupy the public mind this year. The war with Spain, its object and its results has stirred the minds of the people to their very depths, and they have been made to rejoice because of the greatness of our republic, this Yankee nation. As for myself I am not surprised at the results of the war, for what a Yankee cannot do is not worth trying to do. They have never lost a war yet, and will not as long as they fight from just principles. Had Spain known as much about us as a nation as we know, they would never have gone to war with us. I read a short time since about a Yankee going to a foreign country and it pleased him so well that single handed he captured a large section of it, brought it over the water and annexed it to this country. Now if one could do that, what cannot two hundred thousand do. I am not surprised at the result of the war. But I am glad that peace has come, and hope that it will continue.

I expect to work my way from here to St. Peter, where I am to occupy the Methodist church, Sunday, October 2, with the understanding that I am to preach the gospel, but not doctrine; must not tell anyone that I am a Mormon—only preach the gospel. Well, I shall try and conform to the requirements, and let the people judge whether or not I have preached doctrine. I have never tried as yet to preach the gospel without preaching doctrine, and may fail; but will try it just to see how it can be done. I find the saints here a good, warm-hearted people, with a desire to aid in the spread of the truth, and they put these desires into practice. Would that all would do the same. I am feeling well in the work, and desire to continue.

For truth and right,

E. A. STEDMAN.

MADISON, S. Dak., Sept. 13.

Editors Herald:—Thinking perhaps some of the readers of the *Herald* would like to know of my whereabouts, will say that Madison will be my address for the next sixty days, care of W. W. Cole. I am in the vicinity where Bro. Swenson baptized some in June. Last Sunday I preached to a crowded house, mostly adults and strangers to the work; during the hour it seemed like the windows of heaven opened and God let his blessed Spirit into the bosom of every one present. Words cannot express the joy there was manifested; strong men gave way to the influence of the blessed Spirit of the Master, and could not keep back the tears of joy. Bro. Howery who drove fifteen miles to attend the meeting said he was well paid for his trip and would come again next Sunday. Others said it was the first time they ever heard the gospel; some said, "Who could keep from shedding tears in such a meeting as that;" another said, "I will have to stay away from the meetings or else get baptized, it is the truth—no one can get around that." I feel encouraged in the work. I expect Bro. Swenson here before long, and then by his help and the help of God expect to reap a goodly harvest. The saints and friends are learning quite a number of hymns from the Saints' Hymnal, so are making preparation for a good time when Bro. Swenson comes. Ever praying for the Spirit of the Master to abide with his saints, I am your brother in the gospel of Christ, W. H. WALLING.

CARSON CITY, Nev., Sept. 15.

Editors Herald:—I have just read Bro. W. H. Kelley's "Old Glory" article *Herald* page 575, the reading of which every saint will testify to its inspiration; and I wish you to say for me, "Them's my sentiments"—and they are pinned on my headboard.

Bro. W. H. here's our hand, and I am sure you're off the fence, and we hope you will do no climbing now.

A brother in bonds,

T. W. C.

DALLAS, Or., Sept. 12.

Editors Herald:—On August 10 we—Bro. Holt and I—commenced services at Bandon, Oregon; but I believe my wife has told you of the work there, and also that I took a scouting expedition to Gravel Ford to hold a week's service. Well, the liberty, audience, and interest there were all fine, and many were the invitations to "come back again." From here I went back to Myrtle Point, on Tuesday, August 30, to meet the folks there, preaching on Tuesday and Bro. Holt on Wednesday eve.

On Thursday, September 1, we were taken, baggage and all, to Minord's Mill, near Dora P. O., where we commenced services the same night, preaching here until the 9th, preaching thirteen sermons in all and baptizing two—Srs. Roxana M. Minard and Laura Mayse (both of excellent character) and leaving many warm friends and several near—very near—to the fold.

As all things must have an end and other calls were pressing, the morning of the 9th

found us packing up for a move to this place, moving via wagon to Roseburg and from thence to this place by rail; where we landed last eve at about 4:30. The evening of the 6th a Rev. Schofield, of the Congregational faith, announced that he would preach at the Dora schoolhouse at 11:30 and would endeavor to show by examining some scriptures used at the tent and also other texts that baptism was not necessary to salvation. Bro. H. proffered him the use of the tent the next evening, but he declined upon the plea that as he had to work hard for a living days—splitting shakes, etc.—he could not be ready for the task as soon as that. Some of the friends of the work were very anxious that one of us should stay and hear his effort and reply if necessary. We did not see how it could be done; there were forty-five miles over the mountains to be made, and our train left Roseburg at 7:30 on Monday morning, and *we thought* we had an appointment out for preaching at Lookingglass (ten miles on our side of Roseburg) for Sunday. Finally, as we were packing up a young man by the name of John Porter volunteered to take a couple of saddle horses and take me out to Lookingglass Sunday night, a ride of thirty-two miles over the mountains. Well, it was so decided and I stayed behind to guard and to bring off the rear in good order, promising to join the “command” sometime Sunday night or Monday morning, at Lookingglass, in time to start for Roseburg to catch that 7:30 a. m. train. Well, Sunday 11:30 came as usual, and we were at the schoolhouse and listened to a display of “Irish” in an attack on “Mormonism” in general and Joseph Smith in particular that lasted about an hour, and then followed about as long an attempt to show that “born of water” did not mean water at all. The schoolhouse being a public one, I did not go through the formula of asking permission of the directors, except one privately (by the way, the Rev. S— was one of the directors), but as soon as the benediction was pronounced (care was taken that no opportunity was given me before) I announced preaching “in just five minutes.” Of course there was a buzz, but I told the Rev. S— that I was simply using my rights as an American citizen, and invited him to stay. He refused to do this, but as he was going out some of the neighbors got between him and the door and shamed him into staying. However, the most of his “flock” left the field, but I still had an audience that nearly filled the schoolhouse. I apologized for keeping them longer without dinner, but told them of my journey ahead and then took up the *subject*. I did not pay very much attention to his tirade against the church, except to show the falsity of one or two assertions, and then devoted my time to “baptism for the remission of sins.” Well, I feel that the gospel still stands, and some are nearer obedience than before this episode.

After a lunch with Srs. Minard and Mayse and Mrs. Krantz and families, I bade them good-bye and at 3:25 p. m. was off for Lookingglass. We stopped at Mr. James Lard's, where we received a hearty welcome and supper (both hearty), and then on up the

dark canyon and over the mountain, reaching L. G. at one o'clock Monday morning. We got to bed as quickly as we could, but at 2:30 the order came to “turn out,” and a little after three we were enroute for Roseburg. O, yes! while at Minard's mill we received a challenge to discuss the Sabbath question with a Rev. F. Bunch, of Gravel Ford, and this will necessitate our return to that place sometime before long.

Our work at Myrtle Point resulted in the baptism of one, a Sr. Sloan. Our week's work at Gravel Ford was in the tent owned by the S. D. Adventists, who treated us royally, but who can't agree with us on the questions of the Sabbath or the nature of man. Well, as I am to go back there to help examine the question of the Sabbath with them ere long, I pray that some of them may be led to see the light.

As ever, hopeful in the work,
Your brother in Christ,
A. M. CHASE.

DALLAS, Oregon, Sept. 15.

Editors Herald:—At last writing I was at Drain; had just closed the debate with Elder Badger, who told some of his people at Fall City that he came out ahead. A man that heard me in Fall City some years ago said he did not believe him, and that he would go to the expense of fetching me to Fall City and let him do so there, he might be forced to try and make his assertion good.

Our time has been well occupied this summer so far, in tent work. Have held meetings at Cottage Grove, Drain, Roseburg, Lookingglass, Dora, Myrtle Point, Kitchen Creek, Bandon, Minard's Mills, and now have the tent up here. Came here day before yesterday; commenced last night; about fifty out.

Bro. C. and I have found it necessary, in order to fill the many calls to separate at times, and then we find it impossible to fill all requests, all openings. After we got started at Bandon an opportunity occurred to hold meetings in an Advent tent at Gravelly Ford, so Bro. Chase and the “little organ” took advantage of that, leaving Sr. C., Sr. Giles, Bro. Mallery, and the writer to hold the fort at Bandon. Bro. Mallery took sick, which left the burden of the singing on Sr. C., but she proved equal to the emergency. And that was not the only emergency that arose while at that place; every night at the close of our meeting people would come up and ask her to go and visit them, and then she would want me, in Bro. Chase's absence, to go along and keep the dogs off. Paul says to “beware” of them, and everybody knows that I don't like to visit. Well, that woe is past, for Bro. Chase is with us now.

One result, I notice, arises from having a woman along: we have much more visiting to do; but I don't find it hard when Bro. C. is along, as all I have to do is to take my place at the table and do service there. We agree well; he likes to talk, and I like to hear him, so harmony prevails and the work moves on.

We held twenty-one meetings there, the tent being full most of the time and at times

more than could be seated, our tent seating about one hundred and fifty. Questions were and in our query box every night, the infidels putting in some pretty hard ones; a number relating to Joseph Smith, as follows: “In what way do you differ from the Mormons calling themselves saints, such as Smith and Brigham Young?” “What do you think of Joseph Smith's revelations?” “In what respect was Joseph Smith like Jesus Christ?” These I read, but deferred answering until further on, took them up, and made them the basis of my talk the last two nights. I felt well, and so did the audience, as is usually the case when the speaker does. I was a little afraid when I brought Joseph forward and showed his connection with the work that the sentiment that had been so decidedly with us would change; but change or no change, I was not going to leave until I had presented all. I was so pleased to see unmistakable evidence in the hearty handshake and such expressions, “I was much pleased to hear you this evening on that subject;” “That talk this evening removed a whole lot of prejudice from me;” “Say, I am willing to admit I have learned something this evening.” They convinced me that the tide was still flowing our way.

I noticed an old man pushing his way through the crowd up to the stand. On getting near me he put out his hand, gave mine a hearty shake, and said: “Elder, I *know* a whole lot about what you were saying this evening.” There are so many of those knowing ones that I was just a little suspicious of him, but his handshake convinced me that he *did* know, so I said, “Yes,—well, I am glad of it;” conveying the idea that of course he knew I told facts. “Yes, sir,” he said, “I can testify to the greater part of what you said. I was raised in those parts and *know* of what I am speaking.” I could see and feel that it had weight with those standing around, and felt in my soul to thank God that he has raised up witnesses to speak in behalf of his servant. I have spoken many times in behalf of that man, but don't now call to mind a time when I was not blessed in doing so. I rarely ever leave a place without presenting that phase of the work. The last two nights I sold sixteen copies of the Voice of Warning. Three would have been baptized, but were disappointed in not getting to the place appointed. A number were almost persuaded, but wanted a little more time to study over the matter, and will I think be ready when we return.

The morning we left, when the tents were partly down, some of the citizen's came to me and wanted to know if I was obliged to go that day, I told them no. An appointment was out at Myrtle Point for that night, but I knew Bro. C. would fill it. They then told me that they wanted me to remain and lecture that evening on labor and capital and that they would get the “Armory Hall,” bear all expense, and help me besides, to which I consented.

It is said by many that Bro. Chase preached the funeral sermon of Adventism at Gravelly Ford, but if so the resurrection has come, for they sent him a challenge to discuss the Sab-

bath with them, which he will do. We take all such as that in. We came from there to Minard's Mill, of which Bro. C. has written. All goes well.

I am a little amused at the report that comes from California. Not a little disappointment seems to be felt by those eastern lights. Well, it is said, "It is an ill wind that blows no one some good." Judging from present reports, California will not be troubled in the future by those hunting good climate, cheap fruit, and a pleasant place to live, but California will live just the same. If the elders of California have made a mistake in the past, in worshiping too much and in not devoting a part of their own and the people's time during our gatherings to fun and frolic, *it has not yet been found out*: and do you know when I hear people telling how bad they felt on leaving home, friends, and dear familiar scenes, etc., I wonder why they left home. But we will live and learn, to do for the best I hope.

My address for a time will be Dallas, Oregon, and as usual we are always glad to hear from saints and friends. Will try and respond to all calls for preaching when not too expensive. We intend to labor in the Willamette until the latter part of October; will then go into Eastern Washington or Eastern Oregon for the winter. We have not decided which; it depends on how the way opens. There is work that should be done in both places. We are desirous of doing all we can, and trust that God will direct.

Yours in the work,

HIRAM L. HOLT.

NEOSHO, Mo., Sept. 19.

Editors Herald:—Since our reunion at Midway, Bro. George Beebe and myself have been associated together. So far we have rejoiced in our work because the Lord has recognized our efforts. We opened up the work at Dayton and left a regular appointment for Bro. Graves to fill on the fourth Sunday. His neighbors are all anxious to hear him preach. Bro. and Sr. Graves are saints of the true stripe. They gave us a hearty welcome and all the encouragement possible. I believe we will see the fruit of the labor done in the due time of the Lord. The people were prejudiced. But last night the house was nearly full; and we gave them a good sermon, because it was all truth, seasoned with the Spirit of God.

Last Saturday we went out near Indian Springs to fill our regular appointment. We were greeted with a full house. A Baptist minister had been trying to hold meetings there during the week, but only a very few came out to hear him. He made an appointment right over my Sunday night appointment; and of course the people expected to see a conflict and the whole neighborhood turned out to see how it would terminate. The schoolhouse was crowded. Some were standing, and children were lying around on the floor, and on the outside people were crowded around every window and the door was blockaded. I convinced the Baptist minister by kindness that the appointment was mine. At any rate he told me to go ahead.

I used my chart and tried the Reformers and Joseph Smith for heresy. We came out all right. The Baptist minister made a few statements at the conclusion of my remarks and said he could prove that Joseph Smith was a bad man and that we were Mormons. I accepted his proposition for discussion. Then he began to take to the background. Said he wasn't a debater, but would get a man to meet me. I told him to furnish a representative man. At the conclusion we attempted to draw up propositions. He wouldn't stand the test. Brcke and ran out of the schoolhouse, leaving his overcoat in his rush. This makes two preachers we have scared out. Wonder who the next one will be? We have the good will of the people and many are interested.

Bro. Beebe gave them an excellent sermon yesterday afternoon. The Lord was in it, and we all rejoiced. The people were amazed to hear our views on the "probationary state." I thank Bro. Pement for that book of his; it is grand. We will soon be on our road to Barry County.

May God bless his servants and all the saints. Ever praying for Zion's success I remain,

Your brother in Christ,

A. M. BAKER.

BROOKLYN, N. Y., Sept. 20.

Editors Herald:—Our district conference convened on the 3d and 4th of September, at Broad River, Connecticut. Although the weather was extremely warm, the saints from Brooklyn like good soldiers of the cross, were not to be daunted by the unfavored weather. Our business was done fairly well, considering all things. Some were a little disappointed because none of the traveling ministry were present, but the writer was quite consoled in the thought that the Lord would be present, because we were going to attend to our duty. We felt that we were in harmony with the revelation of 1894, paragraph 7. The local ministers were present and responded when called upon to preach the word.

The saints of Broad River did their part well in providing for the temporal wants of the visiting saints. There was one whose name should not be forgotten though, not a member of the church, who had prepared a place for six persons to sleep. That was Mr. Canfield, who lives near the church. There were others not of the church who were ready to render what aid they could to make everyone comfortable. So we may safely say that the conference was a success.

There are some prospects of the work widening out in Norwalk in the future. We cannot say much of the city here, as city work is well known to all of the ministry. So I have no need to mention it. We are still in the faith, and hope for better days.

In gospel bonds,

JOSEPH SQUIRE.

FAIRFIELD, Nebr., Sept. 16.

Editors Herald:—Two years ago next October I held a debate in Panama, Nebraska, with Rev. T. H. Popplewell, of Independence,

Missouri. During his last speech on the proposition "Does the Bible teach that Joseph Smith was a true prophet?" realizing that he had not accomplished his undertaking, he desired and contended for two more sessions. There were ten sessions more agreed on and I refused to grant more time on the proposition than was agreed to. This seemed to annoy him very much, so he made some very uncomplimentary remarks, insinuating that I was a coward, and stating what he would do anyhow, and then challenged me to debate the question again. I told them I only considered it "the whine of defeat" and refused to grant his request of more time.

The next evening I informed the audience that I did not seek debates, neither did I enjoy them, but that when I found a man that was so anxious for discussion as my opponent, I was determined to satisfy him; and told him I would accept his challenge and affirm "that Joseph Smith was a true prophet if he would affirm the same Church proposition that he was to affirm in this debate and that we would hold the discussion in Bennett." He reluctantly accepted. It was plain to see that he was not so anxious for a debate as he was the night before.

At the close of the debate we talked the matter over and the understanding was that when he was prepared to enter into an examination of the questions, he was to let me know. It is hardly necessary for me to say that I never expected to hear from him, for all the fight was out of him before the ten sessions were over. We had agreed on twelve sessions, and the second evening he fairly raved to have fourteen, but before it was over, he humbly requested me to drop two. I told him I would if he would make the statement publicly that it was done at his request. This he readily agreed to.

Not having heard from him, about the middle of last June, I wrote him a letter, asking when he would be ready to meet me at Bennett according to agreement.

This is his reply:—

INDEPENDENCE, Mo., June 24, 1898.

W. E. PEAK, Shelton, Nebraska.

Dear Sir:—I am ready *now*, to meet you anywhere on earth in debate. But the people at Bennett, Nebraska, I suppose, know what they want and need. If they want a debate, I can serve them most any time.

Our people like many others, are tired of the blatant brazenness of Mormonism seeking notoriety at their expense.

Respectfully,

THOMAS H. POPPLEWELL.

He was perfectly satisfied for us to obtain "notoriety at" their "expense" at Panama before the debate, but it seems that he has had a change to come over him since.

I replied to him as follows:—

FAIRFIELD, Neb., July 2, 1898.

REV. T. H. POPPLEWELL,

Independence, Missouri.

Dear Sir:—Your letter of the 24th ult. received to-day. It has all the ear marks of Campbellism. What a similarity exists in this brood hatched by Campbell, Scott, and Stone. Have you forgotten your braggadocia

talk at Panama? You say, that if the people "at Bennet want a debate, I can serve them most any time." Am I to understand from this that you will not meet me at Bennet unless the citizens hire you?

How many at Panama wanted me to meet you in debate before your emissaries challenged me? The first I knew of the affair they came with your written propositions. Have you realized your inability to meet the issue? I realize that "our people" are "tired" of debating with the Latter Day Saints. But please state why you challenged me to debate with you again, if you were "tired." Did you do it for a bluff? Or did you "tire" after making the display of your bravery? I have waited nearly two years for you to write, and state when you would be ready to carry out your agreement.

I was to affirm that "Joseph Smith was a true prophet" for six evenings, and you were to affirm your church proposition for the same number of evenings. How will August 14 suit you? If you can come on the above date, let me know at once, and send propositions and rules signed.

Please come to time and write business, for your egotistical bluff will not carry you through.

Yours for truth,

W. E. PEAK.

I have patiently waited for a reply, but to the present time have received nothing.

I am feeling well and hope to be found at my post of duty till the Master says it is enough.

Your brother in Christ,

W. E. PEAK.

Original Articles.

ORIGIN OF THE SEVENTH-DAY ADVENTIST CHURCH.

EVER and anon questions are asked about the origin of the Adventist Church. Believing the following correspondence and notes would be of interest to your many readers, I submit them.

On April 10, 1895, I addressed the following queries to the *Review and Herald*, Battle Creek, Michigan, and *Signs of the Times*, Oakland, California, which are the leading Adventist papers:—

1. What church was William Miller, the leader of the Millerites, a member of, before beginning his distinctive work? Was he an ordained minister?

2. Were Elder James White and Mrs. Ellen G. White members of the William Miller movement? and were they present in 1843-44 when so many gathered, believing Christ would come on the days set by Mr. Miller?

The *Review and Herald* editor, Uriah Smith, makes the following reply:—

William Miller was a member of the Baptist Church before he commenced his work of publishing and expounding the prophecies. He was not then an ordained minister.

Mrs. E. G. White was a member of the Methodist Church before she entered the Advent movement, and Elder James White was a member of the Christian Church. They took part in the movements of 1843-44, but I do not know what you mean by the language, "when so many gathered, believing that Christ would come on the day set by Mr. Miller;" for there was no general gathering on that day, but the churches of course held religious services, each in its own locality.

Mr. W. N. Glenn, of the *Signs of the Times*, kindly replied to the same questions:—

1. William Miller was a member of the Baptist Church, of Low Hampton, New York, and was licensed to preach in 1833. I believe he was not an ordained minister.

2. Elder James White was a member of the Disciple Church, and Mrs. White (then Ellen G. Harmon) was a member of the Methodist Church. They were both interested in the movement conducted by Mr. Miller. Mrs. White never did any public labor or writing until after that movement was past. Elder White did some preaching in connection with that work, being then but a young man.

Not being fully satisfied with the questions already submitted to Elder Uriah Smith, I sent two more, April 15, 1895:—

1. Was William Miller, of the Millerite Church, formerly a member of the Baptist Church, founded by Roger Williams in America, in 1638, or the church founded by Menno Simon, of Holland, in 1536?

2. What year was the Seventh-day Adventist Church organized?

Under date of April 17, 1895, the following reply was received:—

1. William Miller was a Baptist of the Roger Williams stripe, and not a Mennonite.

2. The Seventh-day Adventist Church began in 1845, but was not regularly organized; that is, no special church organization was started among them, until the year 1857, when what we call church order was established among us. This at first related to individual churches only, but has since been extended to State Conferences, General Conference, Tract Societies, Sabbath Schools, and lastly to the International Religious Liberty Association.

Of legal organizations we have Publishing Associations, Educational Societies, Health Institutes, and General Conference Association.

From the *Adventist Camp Meeting Journal*, Sparta, Wisconsin, June, 1898, under the caption of "A Brief Sketch of Their Origin, Progress, and Position," we extract the following from page 3:—

SEVENTH-DAY SABBATH.

But how did the observance of the seventh day become a cardinal feature of their faith and practice? The primary causes of this change were the following: Late in the autumn of 1844, the time of which we have been

speaking, Mrs. Rachel D. Preston, a Seventh-day Baptist, removed from the State of New York, to Washington, New Hampshire, where there was a flourishing company of Adventists. All parties were zealous to give and receive new light, and a mutual exchange of views took place; she adopting their views of the soon coming of the Savior; and they, by faith seeing the ark containing the ten commandments in the temple in heaven, as a part of their views of prophecy, were all ready to accept her views of the binding obligation of the Sabbath of the decalogue, and to begin its observance. Thus the doctrine of the observance of the seventh day, and the doctrine of the soon coming of Christ, came together; and those in whom these views were united, thus became Seventh-day Adventists. The first church of Seventh-day Adventists was thus developed in Washington, New Hampshire, in the last three months of 1844.

DATE OF SEVENTH-DAY ADVENTISTS.

These views of the sanctuary modified and enlarged their views of prophecy to a great extent; but their doctrines did not become sufficiently formulated to begin to constitute a settled system of belief till the following year, or 1845; which may therefore be set down as the year in which the Seventh-day Adventist denomination began. The work commenced in great feebleness; its promoters being few in numbers, and without means or influence, learning or position, to give them a standing before the world. They were obliged to labor with their own hands to procure means with which to meet the first small outlay necessary for the work.

GROWTH OF THE WORK.

These few statements sufficiently set forth the origin of this people, and one of their views of prophecy which is fundamental to their position. The growth of their work has come about in the ordinary way; that is, those who became interested that these views should be set before the people, have gone forth to present them publicly, and these have everywhere found adherents to accept the views and espouse the cause.

On page 4 we read:—

This people hold that their specific work is symbolized by the third message of Revelation 14: 9-13; the whole advent movement of the present generation, being brought to view in this and the two preceding proclamations, the prophecy of which begins with verse 6.

Before receiving a copy of the *Journal*, questions had been submitted to the *Signs of the Times*, to which the editor, M. C. Wilcox, answers in a letter, July 11, 1898:—

In reply to your question, I would say in brief that William Miller and his associates gave the first part of the message of Revelation 14: 6, 7. The whole of it in its fullness is not yet given, and will not be until the gospel work closes.

The first church of Seventh-day Adventists, was, I believe, in Washington, New Hampshire, in 1844. From that time forward the

Sabbath began to come in among them more and more.

Here we have the statements of the Adventists on their church origin. Wonderful! This proud and aggressive church claims to be proclaiming the angel's message of Revelation 14: 6, 7, which reads:—

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

Query: Did the angel who was intrusted with "the everlasting gospel" message really appear to Mr. Miller, or did Mrs. White or Mrs. Preston steal a march on the old veteran? Will some Sabbatarian or soul-sleeper please explain how the angel intrusted the precious message to the prime movers of Adventism when the heavenly messenger *did not* appear to them? The facts are, neither God, Christ, nor their angels directed them in their "movement."

The first principles which the society held so dear were taught by Mr. Miller, and thousands of earnest people believed his doctrine of the "set time" of the coming of Christ in 1843-44, placing their all into the hands of their instructors (?) that the world might be warned before the before-mentioned years should close.

Alas! the Savior did not come, but to their happy relief Mrs. Rachel D. Preston, a Seventh-day Baptist, came from the great Empire State, not from heaven, to Washington, New Hampshire, where she found a company of Adventists or Saviorless Millerites, and *introduced* the Sabbath of the decalogue. From *that* time they began to observe Saturday as their day of rest and worship.

"Come now, and let us reason together" on the above account, and you will find that the Seventh-day Adventist Church grew out of the corrupt doctrines and dismal failure inaugurated by William Miller & Co.

Our Adventist friends may tell us that "the dead know not anything;" but we say there are some living who declare that Mr. Miller lost confidence in his first (?) love, the Baptist Church, while listening to the masterly discourses of Elder Jared Carter

of the Church of Jesus Christ of Latter Day Saints (a missionary in the Eastern States in 1832-34), on the subjects of the second coming of Jesus Christ, the resurrection from the dead, the millennial reign on the earth. Mr. Miller would not accept the *true* gospel, preferring a "cunningly devised fable" instead.

Kind reader, the heavenly messenger of Revelation 14: 6, 7 has delivered his message of truth to earth. That angel appeared to Joseph Smith, restoring the everlasting gospel. The church of the true and living God was organized April 6, 1830, and the heaven-born truths are being presented to a restless world by the Reorganized Church of Jesus Christ of Latter Day Saints, which church is the only true church in succession from 1830.

To all seekers after the "old paths, where is the good way," we ask you to make a careful, impartial, and prayerful investigation of the angel's message, and you will find sweet rest to your troubled souls.

C. J. HUNT.

DELOIT, Iowa, Aug. 22, 1898.

THAT DEFIANCE DEBATE.

JUST previous to the Bays and Williams debate, held at Mondamin, Iowa, last May, Elder Bays delivered a series of lectures on so-called "Mormonism," at Defiance, Iowa.

On May 6, the following article of agreement was duly signed:—

To Whom It May Concern: This is to certify that on the evening of May the 5th, 1898, Elder D. H. Bays, of the Christian Church, and C. E. Butterworth, of the Reorganized Church of Jesus Christ of Latter Day Saints, agreed to the following in the presence of a large audience of people; to-wit: That Elder D. H. Bays will debate with any representative of the said Reorganized Church, at Defiance, Iowa, the propositions which were signed some time since, by himself and Elder T. W. Williams, and to be discussed at Mondamin, Iowa. Debate at Defiance is to take place at a time mutually agreed upon by the disputants, who shall be subject to the same conditions, and governed by the same rules and standard of evidence as shall govern in the debate which is to commence at Mondamin, Iowa, May 9, '98.

The above agreement is to be subject to the approval or disapproval of Elder Joseph R. Lambert, of Lamoni, Iowa.

D. H. BAYS.

CHARLES E. BUTTERWORTH.

Dated at Defiance, Iowa, May 6, 1898.

A copy of the above article of agree-

ment reached me at Lamoni, Iowa, on the evening of the 7th of May, just the day before I started for the Mondamin debate.

One day, while at Mondamin, Bro. J. F. Mintun and I called on Elder Bays, in his own room, in order to talk over the prospective debate, at Defiance. I myself was the first to call his attention to the article of agreement. I then and there informed Elder Bays that I would honor the agreement so far as the propositions were concerned, also the nine rules which governed at Mondamin, provided that three of them were slightly amended so as to give us more time on the church propositions and the Book of Mormon, and to avoid misunderstanding, unpleasantness, and waste of time, during the debate.

On the matter of time, it was agreed that I should find out whether our people and friends, at Defiance, would be willing to bear the burden of so lengthy a discussion, and Elder Bays to make like inquiry of his people and friends. In a few days I received a letter from Defiance, stating that so far as our people were concerned, they would stand their part of the burden, even if there were eighteen sessions. No objections were offered by Elder Bays to the other proposed amendments; but it was agreed that I should write him, in due time, which I also did, as follows:—

LAMONI, Iowa, June 23, 1898.

Elder D. H. Bays,
Persia, Iowa.

Dear Sir:—I have just got around to the prospective debate at Defiance. Hope we can get along with but little correspondence as I am overwhelmed with work.

Bro. Butterworth thinks that the middle or latter part of October will be the best time to commence the debate. If you agree to this, we can select the exact date.

As I told you at Mondamin, our people will stand their part of the burden, even to eighteen sessions, if necessary. But as you will see by my revision of rule 4, I only ask for sixteen sessions.

On a separate sheet I inclose rules 2, 4, and 6, *revised*. I trust they will meet with your ready approval. The other rules of the Mondamin debate to be left as they are with the exception of time and place of holding the discussion, etc.

I will not consent to any change in the wording of the propositions, nor the order in which they are to be debated.

This covers the ground, I believe, and if you consent to it, we can put the propositions and rules in shape to be signed, and I will in-

roduce you to your opponent as soon as I have secured him.

Yours truly,

J. R. LAMBERT.

The proposed amendments to rules were as follows:—

Rule 2. Substituting the word "matter" with the word "evidence," thus making it to read: "But in the closing speeches no new *evidence* shall be introduced except by the mutual consent of the disputants."

Rule 4 asks for "four sessions of two hours each," on the church propositions, instead of three; and six sessions on the Book of Mormon proposition, instead of four, thus making sixteen sessions in all, (two to the fourth proposition,) instead of twelve as had at Mondamin. But, it should be borne in mind, the original rule as agreed upon between Williams and Bays, and the only one they could possibly have in view at the time the above article of agreement was signed, required *fifteen sessions*. The time was reduced to twelve, by mutual consent, because of an urgent demand of the people of Mondamin and vicinity, and it was not done until the very day on which the debate commenced.

Rule 6, as originally agreed upon, reads as follows:—

The King James' translation of the Bible shall be the standard of authority; but either disputant may bring evidence from whatever source he may deem proper within the rules adopted to govern the discussion.

Notwithstanding the wording of the above rule, and Elder Bays' express statement to Elder Williams, by letter, that under the wording of this rule American archæology could be admitted on the Book of Mormon proposition, it is a fact, which Elder Bays will hardly dare to deny, that just as soon as Elder Williams introduced this kind of evidence, Elder Bays stoutly objected to its use! But after the consumption of much valuable time, the point was decided against him. So, to avoid this unpleasantness, and loss of time, I asked for the following addition as an amendment:—

This rule to be so construed as to admit of the use of American archæology on proposition No. 3.

On July 23, I received a reply to my letter from which I extract the following:—

I have laid the matter before those directly

interested in the proposed discussion, and they are unanimous in declaring they will consent to no change in either propositions or rules from those governing in the Mondamin debate—that if there is a discussion here [at Defiance] the signed agreement must be adhered to by the parties concerned.

This letter, of course, was signed by D. H. Bays.

The reader will please note the following points:—

1. The article of agreement provides for the "approval or disapproval" of the missionary in charge.

2. The missionary in charge, under date of June 23, specifically stated that he would consent to no change in the propositions. He asked for no new rule, nor that any one or more of the rules, governing at Mondamin, should be expunged.

3. That those people at Defiance, (Elder Bays' people,) instructed or not instructed, by Elder Bays, as the case may be, refuse to allow their champion to debate with the Latter Day Saints, at Defiance, if the proposed amendments are allowed. That is, they are opposed (!) to more time on the propositions—sixteen sessions instead of fifteen, or as they would put it, instead of twelve. Why this opposition?

4. They are opposed to changing the word "matter" to "evidence," though at Mondamin, Elder Bays admitted that the word *evidence* would avoid misunderstanding, and that it would be fair to both sides.

5. They intend to try to rule out American archæology on the Book of Mormon proposition, at Defiance, with some hope of success, or else they object to the proposed amendment to rule 6, because it would cut off from them the blessed privilege of another wrangle and waste of time! Which is it? If Elder Bays and his people, one or both, as the case may be, wish to beg off on such grounds as these, they are welcome to it, so far as I am concerned.

But if there should be a lingering doubt in the mind of any reader as to the correctness of my conclusions, let him be patient, and give close attention to what is yet to follow.

Under date of August 4, I wrote Elder Bays that I would consent to the following on rule 2:—

But in the closing speeches no new *evidence* or *argument* shall be introduced, except by the mutual consent of the disputants. . . .

If you object to the introduction of American antiquities on the Book of Mormon question, will you debate it with the Bible alone as the standard of evidence? Will you agree to sixteen sessions? If not, will you agree to fifteen?

At Persia, Iowa, August 12, 1898, I received the following reply to my offers:—

The people there [at Defiance] are willing to stand by the written agreement, but will not consent to any changes. The sentiment is, "Let him stand by the article of agreement or back squarely out."

Our correspondence has been voluminous, but the above furnishes the substance of the situation, and discloses the true character of Elder Bays' opposition. He was well aware from what I said to him at Mondamin, and what I wrote him on June 23, that I would insist upon a better understanding of some of the rules, which would, of course, necessitate a slight revision; so, he cunningly refuses to accede to any changes whatever, and then tries to make it out that I have backed "squarely out." But the truth is, as he well knows, that I have backed out from nothing.

A few more quotations from my last letter, dated September 9, will suffice:—

I ask for sixteen sessions, instead of twelve, because it is better for the cause of *truth*, and much worse for the cause of *error*, without any regard to whether you or us have the truth. I have simply asked that rule 2 be so amended as to avoid misunderstanding and consequent wrangling, in the midst of the debate. I have even consented to make it read so as to grant all that you contended for at Mondamin, and still you object! On rule 6, I simply ask that there be a perfect understanding, before the debate begins, as to whether or not, American antiquities shall be permitted as evidence. I stated plainly, as you know, that we would debate it with the Bible alone as the standard of evidence if you objected to the use of American antiquities. To all this you object, hiding behind the miserable subterfuge that the people of Defiance (your people) object to such wording of the rules as will lead to a better understanding, thereby removing the occasion for wrangle, ill feeling, and waste of time! If I regarded the holding of a debate with you at Defiance, as essential to the success and perpetuity of the cause of truth, I might well afford to accede to your unjust demands; but I do not so regard it.

My proposed amendments, as you certainly know, are just as fair for you as they are for us. I challenge you to show wherein they are unjust or unfair. And in the absence of such showing, or even the attempt, up to date, I am fully justified in the statements of my last letter to which you so vigorously object.

You now concede that you meant to compel me to answer "yes," or "no," to that article of agreement; no more nor no less. This being true, you ought not to object to a dose of your own medicine. Your position is that there must be no change in the wording of any of the rules which governed at Mondamin. In a former letter I asked you what about "rule 1" which provides that the debate be held at Mondamin, beginning on May 9. Up to date, you have been silent as the grave about it. Do you want this rule to govern at Defiance, without any change in the wording? Please answer "yes," or "no," I am not particular which.

Please do not neglect to take at least one dose of the medicine you have prescribed for me. The article of agreement requires that the debate be held at Defiance, but the wording of rule 1 requires that it be held at Mondamin, in May, 1898! And in your last you say that you have repeatedly declared "that no changes of any character, whatever, will be made." The italics are yours.

Having learned that many of these men, who profess to be Christians, do not hesitate to misrepresent and falsify, through their papers, and from the rostrum, I have thus taken pains to submit some facts "to a candid world."

J. R. LAMBERT.

LAMONI, IOWA, September 21, 1898.

IS THIS GOSPEL?

AND, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.—Matt. 19: 16-21.

To the mind of the writer some very important truths are taught in the above text. The first one we notice is the implicit obedience to the commandments required as a condition for entering into life. Again, when the individual claimed to have been thus obedient, the Lord required the proof, and struck right at the root of a grasping, avaricious nature, requiring a practical illustration of the commandment, "Thou shalt love thy neighbor as thyself;" and the sequel shows that the young man had deceived himself, and notwithstanding his boast of having kept the com-

mandments from his youth up, he "went away sorrowful" because of his great possessions.

Agreeing with this text from Matthew, we find another in Luke 10: 25-47. This time it is a lawyer that stands up and tempts the Lord with the question,

Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

Again, in Luke 12: 15 Jesus says:—

Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

This teaching is followed by the parable of the rich man who concluded to tear down his barns and build greater in order to bestow his fruits, and emphasizes the lesson taught in the parable of the good Samaritan, which exemplifies the commandment, "Thou shalt love thy neighbor as thyself."

The principle of coöperation is being discussed through the *Herald*, and men seem to be taxing their brains to devise a plan whereby coöperation can be successfully carried on. The thought occurs that it would be as well for us as a church to consider well the plan that God has appointed. As we preach the gospel to the world we emphasize the thought that God has appointed the gospel law, and point to the practice of the apostles as an example for us and all that may come after us. With power the elders of this church have marshaled the witness of the books that the law was perfect and perfectly adapted to save men to the uttermost, both here and hereafter; and have urged implicit obedience thereto as a means of salvation; quoting the apostle, Romans 1: 16, that the gospel is the power of God to save them that believe. Now let us see if coöperation is a part of that law.

I think it will be conceded that what the apostles practiced after their endowment with power from on high was among the things Jesus commanded. (Matthew 28:20.) The power attending the work and teaching of the apostles at that time was

proof that God recognized them and their work.

Turn to Acts 4: 31-37:—

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

"Oh," says the objector, "that has been tried, and failed time after time." We ask, When? Where? Where has a people that were of one *heart* and *soul* tried the "all things common" principle, and failed? We are answered, "Where will you find such a *people*?" We reply, In apostolic days the gospel of Christ made just such a people: in the words of another, "Men were converted clear down to their pockets." Being *filled* with the Holy Ghost, the carnality was purged out of the minds of men, and they were filled with the love of God and of their fellow men. Has that same old Pentecost gospel been restored? We have so claimed. Such was the fruit *then* of obedience to the gospel law; what of the fruits *to-day*?

A friend remarked, in conversation a few days since, that coöperation could not be carried out until the millennium. I made answer, "Those people were not living in the millennium, but simply humbled themselves to that extent that they were ready to live on an equality with each other."

"But," remarked the objector, "that order only obtained for a short time and then we hear no more about it."

Granted. But was it right? Let the text we have quoted from the Acts answer:—

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Yes, I can well believe the testimony given here, and obedience to the same gospel ought to bring the same results to-day. Suppose such results *should* obtain to-day. There would no longer be any ground for the statement that no difference existed between the saints and the world; and what a testimony it would bear to this unbelieving generation. We claim to "preach the gospel as a witness." If the saints were living to the requirements of law as received in our own day, there would not be

those class distinctions that are sometimes found among them, whereby the feelings of humble ones are wounded and seeds of ill feeling sown that rankle and disturb for years.

So far I have written from a Bible standpoint, and now I want to call attention to some statements of revelation given in our own day:—

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand? But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, *Be one*; and if ye are not one, ye are not mine.—D. C. 38: 5, 6.

In the light of this quotation, are we the people of God? We have claimed to obey the same gospel that the ancients obeyed, but are *we one*? Consulting the three standard books of the church, we take up the Book of Mormon, and on pages 478, 479 we find that the people on this continent practiced the principle of all things common for the space of two hundred years.

And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into *classes* and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ.—Nephi 1: 7.

Reading the entire chapter, no one can fail to be impressed with the blessed condition that the people of God attained to while they remained of *one heart and one soul*.

I now call your attention to a revelation in Doctrine and Covenants, section 51:—

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; where-

fore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the Bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.—Par. 1.

Again, in paragraph 4, the Lord says:—

And thus I grant unto this people a privilege of organizing themselves according to my laws.

Again in paragraph 5 we read:—

Behold this shall be an example unto my servant Edward Partridge, in other places, in *all churches*. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit *eternal life*.

We learn by this that the Lord gave the church in 1831 the privilege of organizing according to his laws, also gave directions how to so organize, and by whom it should be done; also tells the Bishop of that time that this instruction should be an example in other places, and in *all churches*. The question is, Is the instruction given in this revelation applicable to the Bishop and the church *now*, or has the privilege that God gave the church in 1831 been withdrawn? If we answer (as we claim) that we are still the people of God, and possess the same rights of priesthood that were then enjoyed, it follows, logically, that we have a plan of coöperation given of God, directed by his word, and in obedience to which we may confidently expect to succeed, if organized with his sanction and by men of his choosing and appointment. This to me is gospel. It it is *not*, will some one tell me where I am wrong?

The writer, after an experience of seventeen years in trying to live the principles of all things common, or coöperation, has come to the conclusion that he wants no more of man-

made institutions in *this* line of gospel work, than in any other. But whenever the saints of God shall move forward to occupy a higher plane of life for the love of God and fellow men, I hope to be with them, heart and soul. Praying that these few lines may stimulate thought, and be a help to a higher life, I am your brother in hope of eternal life,

GEORGE MONTAGUE.

Conference Minutes.

KIRTLAND.

Conference met with Akron branch, September 10 and 11; F. J. Ebeling and G. T. Griffiths in charge, W. J. Baldwin secretary. E. Garrett assistant. Ministry reports: R. Etzenhouser, F. J. Ebeling, L. W. Powell, F. Steffe, E. Garrett, G. T. Griffiths, John T. Davis, J. F. McDowell, Richard Baldwin, Eben Miller, Hugh Palmer, C. E. Warner. Bishop's agent reported: Total receipts \$203.91; expenditures \$203.91. Statistical reports: Sharon 34. Conneautville 26. Blake Mills 77; received 2. Kirtland 96; by baptism 1, received 7. Cleveland 42; by baptism 3. Akron 31; by baptism 8. Washingtonville, Toledo, and Youngstown, no reports. F. J. Ebeling sustained president of district, George Powell associate, W. J. Baldwin secretary, L. W. Powell Bishop's agent. Resolved, that the resolution respecting ordinations passed at Sharon, March 19, by this district be rescinded. The following brethren were ordained: Richard Baldwin, elder; W. J. Baldwin, priest; Thomas M. Ryhal, teacher; Isaac True, priest; Charles Dalburg, priest; Frank Spriggle, teacher; Thomas Jenkins, deacon. Preaching by Elders F. C. Smith, L. W. Powell, John T. Davis, J. F. McDowell. Resolution of appreciation approved by conference: Whereas our brother, G. T. Griffiths, has labored among us for several years, and by his faithful discharge of duty, his counsel and righteous concern for the welfare of God's people in this mission he has won our respect and warm esteem for him as a servant of God; therefore we do hereby extend to him our hearty thanks for services rendered, and pray our heavenly Father's blessings may attend his labors in other fields whither he has been sent by the church, and bespeak that success of which we believe him to be worthy. Adjourned to Kirtland, Ohio, the first Saturday and Sunday in March, 1899.

NORTHEASTERN ILLINOIS.

Conference of above district convened at West Pullman, Illinois, September 10; Elder J. H. Lake elected president, Henry Southwick assistant, Elmer E. Johnson secretary. Following brethren reported: Henry Southwick, W. Vickery, J. M. Terry, F. M. Cooper, H. E. Moler, C. G. Lanphear, A. J. Keck, J. Midgorden, Francis Earl, G. H. Henley, G. H. Graves, and D. A. Anderson. Plano reported 193 members; no change from last re-

port. Wilmington 67; 2 baptized. Chicago 132; 1 baptized, 1 by certificate, 1 removed, 1 died, 1 ordained. Sandwich 82; 1 baptized. Piper City 25; no change. Mission 127; 1 removed, 1 ordained. West Pullman 36; 1 by certificate. Ladd 16; 1 baptized. Bishop's agent reported cash on hand \$25.88; but also reported that he owed elders' families for September \$95.00, leaving \$69.12 to be raised before this debt can be paid. Bro. H. Southwick was sustained as president, W. Vickery as vice president, Elmer E. Johnson as secretary, and W. Vickery as Bishop's agent until next conference. Adjourned to Mission, Illinois, second Saturday and Sunday in June, 1899.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday school convention of Northern Michigan district will convene at Whittemore, October 14. A full report and representation of schools desired.

C. B. JOICE, Sec.

Miscellaneous Department.

WOODBINE REUNION.

The following, from Pres. Joseph Smith, was received after the HERALD forms had been made up. It is inserted in the HERALD miscellany to avoid "holding over" another week:—

WOODBINE, Iowa, Sept. 24.

I reached the reunion camp on Wednesday, the 21st, at the nooning hour, and found the usual exercises in full swing.

The organization was effected on Friday the day of assembling, and Brn. W. H. Kelley and Charles Derry were in charge of the spiritual affairs of the camp, to be joined by me when I came. The program for each day had been carefully arranged and as carefully carried out. The preachers selected for each recurring service promptly responded, and the light of love and life in the gospel of the Son of Peace was with all.

A secretary had been appointed, and ushers, chorister, and other necessary official assistants provided for.

Bro. Thomas A. Hougas, with his corps of efficient Sunday school workers was at the front and had possession of the afternoon of my arrival, and so far have done excellent service for the cause.

It is said that the preaching has been excellent, the moral tone of the speakers elevated, and the teaching spiritual, enlivening, cheering, and encouraging.

The College and its needs have been faithfully and plainly presented with good effect. A better understanding has been had and much encouragement given of ultimate success.

There are some hundred and forty tents already pitched in the camp, with a stream of new arrivals every hour; so that a larger camp will be on the ground, it is thought, than last year.

The attendance at the preaching services

is large; the best of attention and good order prevailing. The attendance at the prayer and Sunday school service is good and great interest manifested

Quite a number of baptisms has already taken place, the scenes at which have been impressive.

The congregation on the first Sunday was large, but a much larger one is expected tomorrow, when a crowd that will tax the capacity of tent and outer circle it is thought will be present.

The faces of some of the pioneers and old time stand-bys are missed; whitened locks and spectacled eyes and bent forms mark the flight of years and show the nearing end of others constant attendants at the yearly meet. But an increasing host of younger men and new accessions to the faith are filling the ranks with noble men and women "prepared for Zion's war." New voices are heard, new faces seen at each recurring session, until it is easy to see that "God is marshaling his army."

The saints present are from many sections, and come from all points of the compass; and as they bear testimony to what the Lord's work is and of their interest in it, hearts are filled with gladness, the Spirit responds, and the eyes overflow with love for humanity and of God.

Brn. Pearsall, of Galland's Grove, and S. B. Kibler, are in charge of the song service, which is exceptionally good this session.

To-day, Saturday, the business session will be held, with what result is not yet known. One thing, however, is quite certain: the camp at Woodbine is in so far the best location at which the gathering has been had; whether it will stay here or go elsewhere, there has been a larger percentage of outside hearers attending the meetings and services than at any point where the reunion has been held in the West. It is easier of access, and the people surrounding the village and dwelling in it can more readily be present, it is to be presumed.

The weather has been almost perfect, and the peace and order of the camp excellent.

Bro. W. A. Carroll, with an able corps of brethren police has kept the best of order.

Yours,

JOSEPH SMITH.

REUNION NOTICE.

The saints of Southern Indiana district will hold a reunion with Byrneville branch beginning October 14. Come one, come all, and let us have a good time.

By authority of Byrneville branch,

G. JENKINS.

CONFERENCE NOTICES.

Southern California annual district conference will convene on Friday, October 21, in the new church one mile east of Garden Grove. This commodious building was erected by the noble efforts of the saints of Newport branch last winter; they making special sacrifice for its accomplishment. Elder Joseph Luff worked from early dawn till twilight ten full days and preached four-

teen sermons in twelve days, also, which no doubt helped largely to bring on himself the spell of sickness which soon after prostrated him. Won't God reward such noble sacrifice? we believe he will. Now saints, one and all, we are aware that if we shall stand approved in the day of judgment we must put forth extraordinary efforts in this life to please the great Judge, for there will be no other opportunity in the great beyond. So let us express our gratitude to God, and to the saints of Newport branch also, by a general turnout and attendance at this conference. And surely if we do so, and go there praying for the blessing of divine approval, we will never regret the little time and means required to make the round trip. We hope and also pray that conditions may be favorable for the presence of Apostle Gomer T. Griffiths, missionary in charge of Pacific Slope mission. Elders D. L. Harris, T. W. Williams, and A. Carmichael, with others of the local ministry may be relied upon for their presence. Elder Carmichael, district president, wished me to urge a full attendance. Reports from all official members, including branch clerks and district clerk will be expected. The conference to last three days.

R. R. DANA,

Assistant District President.

Northeastern Kansas district will convene in conference October 29 and 30, at Fanning, Doniphan County, Kansas. We hope to have a large attendance and a full report of the branches and the ministry. Come one and all and bring the Spirit with you and enjoy a refreshing time from the Lord.

PHINEAS CADWELL, Pres.

WM. C. CADWELL, Assistant.

JAMES W. BURNS, Clerk.

NOTICES.

To Whom it may Concern:—I have this day placed Elder Albert Haws in charge of the fifteen counties that lie in the extreme southeast part of Missouri. This embraces all the counties east of the South Missouri district, and all south of St. Louis district. Those wishing Bro. Haws' services, address him at Acorn Ridge, Stoddard County, Missouri.

I. N. WHITE,

Gen. Missionary in Charge.

MARRIED.

BELL-SNIVELY.—At high noon, September 21, 1898, at the home of Bro. and Sr. J. S. Snively, in Harrison County, Missouri, six and one half miles southwest of Lamon, their second daughter, Sr. Nellie M. Snively was united in marriage to Bro. Jason B. Bell, an enterprising young farmer, of Pawnee, Harrison County, Missouri, Elder William Anderson officiating. The relatives and friends then partook of one of those inviting and palatable dinners that Sr. J. S. Snively knows so well how to get up. The young bride has the qualities to make a model wife, and one who indeed may be a helpmate to her worthy young husband. Some useful as well as valuable presents were presented to the young couple, with best wishes of all for a successful voyage on the sea of matrimony.

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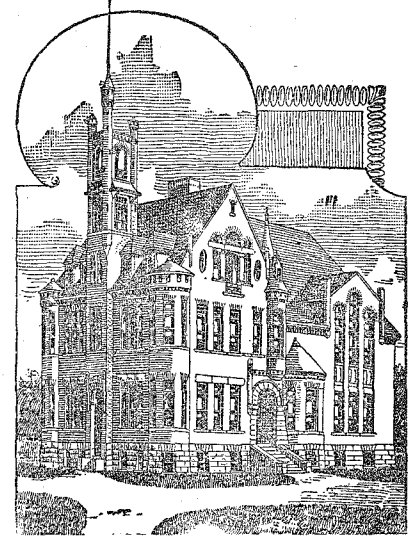
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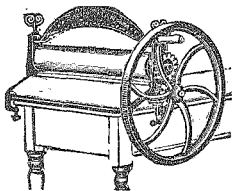
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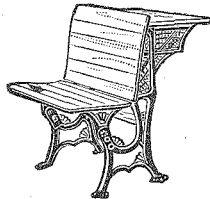
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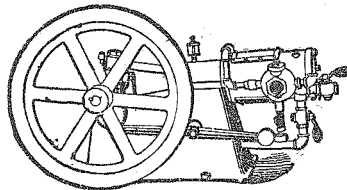
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Vol. 45.

Lamoni, Iowa, October 5, 1898.

No. 40.

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HALF A CENTURY OF SCIENCE.

THERE appears in the current Atlantic Monthly a comprehensive and timely article by W. J. McGee on "Fifty Years of American Science." The article is particularly appropriate on account of the fact that on the 20th of the present September the American Association for the Advancement of Science will celebrate its semi-centennial anniversary in Boston. That meeting will be a jubilee of American science, and even a cursory view of the amazing changes wrought in that half century should be enough to make the whole nation pause in thankful admiration.

Science has had a better chance in free America than in any other land under the sun, and here is where it has worked its greatest marvels and taken its longest strides. Men and women scarcely beyond the prime of life can still look back over the whole period of the revolutionary changes in question. Some of those who attended the first meeting of the American Association for the Advancement of Science traveled to Philadelphia in stage coaches or in the saddle, pored over their books by tallow dips, wore clothes spun and woven by their wives, and knew no practical means for communicating thought faster than by postchaise. All believed in the eternal fixity of animal and plant species, and probably none had dreamed of doubting that each species had been

separately created in its present form. Man was still a thing apart, too sacred to have his origin investigated by scientific methods. Fifty years ago the population of the United States was hardly more than 20 millions; now it is 72 millions. Then our wealth was less than 7,000 million dollars; now it is 80,000 millions. At the beginning of 1848 there were 5,200 miles of railway in the United States; now there are 200,000—almost as much as in all the rest of the world put together. Most of the mails were still carried by coaches and postboys. The telegraph was little more than a toy, and the telephone, electric car, bicycle, and typewriter were undreamed of. Steel was regularly imported from Sheffield and iron from Norway. The steamship was still an experiment and the slow and uncertain navigation of the great lakes was the highest luxury of inland travel. Chicago boasted a population of 25,000. Settlers still avoided the great fertile plains west of the Missouri, where 10 million buffalo grazed, and the region was still mapped as "the great American desert." The Rocky Mountain region was a mythical land and California was ten times more remote in thought and interest than the Philippines are to-day.

Against this background the changed conditions of the present stand out, luminous and marvelous. The progress of the nation in the half century is beyond parallel. Not only has the national wealth increased tenfold but the subjugation of nature has gone on at a still greater rate, and the diffusion of intelligence has again surpassed that. The whole world has moved as never before, but the United States has outdistanced all other countries, and the agency back of nearly all this advancement has been the scientific spirit. As Mr. McGee says, "fully half the progress of the world during the last fifty years has been wrought through the unprecedented energy of American enterprise and genius, guided by American science."

Geology may well be regarded as

the pioneer of modern science. Indeed, the association soon to celebrate its semi-centennial was first organized in 1840 as the American Society of Geologists. The broadening of thought that came from the study of the rocks helped to create aggressive thinkers. Then came Joule, Helmholtz, Grove, and Faraday, the four masters of physical science, whose combined efforts established the law of the conservation of energy—the law that force could be manipulated but never destroyed or created. Half a century earlier chemistry had established the law of the indestructibility of matter. Here were two great universal laws, making a foundation for rational thought. By timely chance Darwin came along at this time with his great work expounding the law of the uniformity of nature as applied to organic species, and, with Huxley and Tyndall to do the fighting, the joint forces of these cognate discoveries "quickly consummated the most sweeping intellectual revolution in history."

These great intellectual changes have proved the basis of similar material revolutions. These abstract scientific truths and the others that have come in an unbroken series since gave the inestimable benefit of right thinking, and in this freest of all nations the thinking has blossomed out into a marvelous variety of inventions and laborsaving machines. Mr. McGee tells of the harvester and steam thrasher, but he does not make enough of the improvements in agricultural machinery. If the crops now raised on American soil had to be harvested by the methods in practice in the '40s the work would certainly cost 1,000 millions of dollars more than it now costs.

Think of the improvement in railroad tracks and bridges, cars and locomotives, cheapening transportation. Think of the improvements in steamships, now built of steel to hold fifty of the proudest cargoes of 1848. Think of the facilities for making steam and for transmitting power, so that a unit of power is now sold as a

pound of sugar was a half century ago. Think of the myriad uses to which electricity has been put in recent years, including the telegraph and telephone. Remember the drudgery from which women are set free by the invention of the sewing machine, the steam loom, the steam dairy, and a dozen other items of similar sweeping effect. But it is impossible to enumerate even the most important of these material results of science in America.

Mr. McGee names the following as the six greatest scientific leaps of the fifty years: The discovery of the persistence of motion, the invention of the spectroscope, the control of electricity, the discovery of the periodic law arranging all substances into a uniform series according to their atoms, the recognition of the law of evolution, and the culture classification of mankind. This last is an important result of the study of anthropology, or the science of the human races, in which America has surpassed all other nations. All classification is now based on force, not form. The uniformity of nature and the indestructibility of energy are the basic thoughts on which a whole new life has been built up since the coming of Helmholtz, Darwin, and their brave company. Well may Mr. McGee grow eloquent over the "modern miracle wrought by scientific work."

What the next half century will reveal in the way of new scientific truths and new labor-saving machinery can scarcely be imagined. In astronomy there will doubtless be important improvements in telescopic instruments, though it will need something revolutionary to equal the record of the spectroscope in the last half century. In chemistry there is still room for much work in getting a more definite knowledge of the primary atoms, of which all matter is composed. In physics there is every reason to expect further inventions for the subjugation of nature scarcely less startling than those of the past. For instance, we are evidently now on the verge of revolutionary changes by the turning of liquid air to commercial uses. There is every reason to believe that the next fifty years will witness the advent of some new fuel that will supersede coal, and of some new power that will supersede steam. Elec-

tricity will be created without steam and will undoubtedly usurp the whole domain of locomotion and manufacture. The recent discovery of the X ray opens new fields in photography and at the same time casts a new light far into the limitless darkness of what we have been wont to regard as the unknowable and impossible. It is certain that science and invention have not yet approached anywhere near their limits, and no nation has a deeper faith in the future of these things than the American. In the last half century America contributed fully one half of all the world's scientific advancement. In the next half century America will furnish a still greater proportion of the mechanical and scientific triumphs that make the most brilliant characteristic of the age in which we live.—*Chicago Tribune, Sept. 4.*

THE MIDWAY! THE MIDWAY!

Like the World's Fair, the Omaha Exposition has its Midway Plaisance—wild, riotous, unique, possibly wicked. There the meek-eyed camels carry human burdens at a quarter a ride; there are the Streets of Cairo; there are the Streets of All Nations, with a band playing the identical tune heard at the Columbian Midway.

The *American Monthly Review of Reviews* for October gives special attention to the developments of the past month in international politics and to the lessons of the Spanish-American war. The editor, in the department of "The Progress of the World," discusses the attitude of the Spanish people toward peace conditions, the new relations between Germany and England, the Czar's proposition for disarmament, the Dreyfus case in France, England's reopening of the Soudan, and other serious problems confronting the European powers. Important contributed articles review President McKinley's course in the conduct of the war to a successful close and the deficiencies in our administrative machinery revealed by the fatal delays and breakdowns in the medical and subsistence departments of army management.

Beginning with the next (November) number, *Frank Leslie's Popular Monthly* will be changed in form and dress. Its price will be reduced to ten cents per copy, one dollar per annum. Mrs. Frank Leslie, whose association with *Frank Leslie's Popular Monthly* has been the chief factor in its success and fame, now resumes direct editorial control of the magazine, after three years' rest and sojourn abroad. This congenial work will occupy Mrs. Leslie's exclusive attention. Under her skilled and sympathetic guidance, the changes inaugurated in the long-time favorite illustrated family magazine will be in the

line of development of the popular pictorial and literary features which have characterized it heretofore. At the same time, various novelties will be introduced. The tone and policy will be more than ever distinctively American, in the new, broad "imperialistic" sense.

A very interesting article on "Nervous Epidemics," by Dr. Seton, appears in the *Catholic World Magazine* for October. It goes a long way in accounting for the distressing phenomena witnessed in some of the outbreaks of religious fanaticism which have troubled the souls of men in the religious history of the world. Dr. Seton enumerates and explains a series of such outbreaks from the time of the Egyptians down to the camp-meeting craze of our own day, giving interesting accounts of the flagellating mania, the dancing mania, a mania known as Tarantism, and another called *Les Convulsionnaires de St. Medard*. The psychological facts of the article are of peculiar value.

Christianity among the Chinese is spreading with wonderful rapidity. The missionaries of the various denominations report great accessions to their ranks. "If the present interest continues," writes one, "there is no reason to doubt that each mission may soon be able to report its converts by the thousands."

The movement among the Roman Catholic priests of France in leaving the church has begun in Italy. The Methodist Church at Naples has received into its communion a Catholic priest. Another was recently converted at a service in a Methodist Church in Rome. In Florence, within a few months, four Catholic priests have left the church, and it is stated that a paper in that city has published an appeal from 450 priests praying that some way might be opened for them to earn a living otherwise than in the priesthood.

The religious dissent movement, known as the "Rascol," which in Russia has estranged millions from the orthodox state church, is proving contagious in neighboring lands also.

Notwithstanding the progress which Christianity has made in Japan, the custom of bowing to the Emperor's portrait continues, and the missionaries generally, as a matter of policy, advise the Christians to submit to the custom, while they may not believe in it.

It seems that the Supreme Court of Rhode Island was entirely unanimous in its decision in two cases recently before it which involved the right of Christian Scientists as practitioners to heal diseases without lawful license, certificate, and authority, and not duly registered according to law. The court ruled that the words "practice of medicine" must be construed as applying to the practice of medicine as ordinarily understood, and that the acts of the defendants did not constitute a violation of the law. The Christian Scientists were accordingly discharged.

The names, with lists of services, of 287 different Christian Science churches in the United States are given in the *Christian Science Journal*.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, October 5, 1898.

No. 40.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 5, 1898.

A SEARCHLIGHT CRITICISM.—NO. 2.

In the *Truth-Teller*, the organ of the "Church of Christ," published at Wilmington, Illinois, in the number for October, 1864, Vol. 1, No. 4, page 62, this occurs:—

It is nowhere said in the *Truth-Teller* how many persons were present at the conference when Bro. Hedrick was elected as President of the church. Bro. Hedrick was elected President July 19, 1863.

In No. 1, Vol. 1, page 6 of the same journal there appears the following, appended to a revelation said to have been given August 16, 1863, to the "Church of Christ, (of Latter Day Saints,) through Granville Hedrick, President of the church":—

Given in conference, held by the church in Livingston County, Illinois, in the presence of fifteen members, including the quorum of four apostles. And we, as apostles of the church, bear witness of the truth of this revelation as being given by the power of the Holy Spirit, whereunto we set our names.

JOHN E. PAGE.

DAVID JUDY.

ADNA C. HALDEMAN.

JEDEDIAH OWEN.

A. C. HALDEMAN, Clerk.

Whatever else the action of the thirteen or seventeen members of the "Church of Christ" by whom Granville Hedrick was elected President in Livingston County, Illinois, or near there, wherever it did occur, July 19, 1863, may prove, it demonstrates that that particular body of saints under that influence of the spirit that actuated Mr. Hedrick himself set a "Presidency" in that church of which Mr. Hedrick was the head. Nor was this action cancelled afterward, when on the date of August 16, 1863, following, the four apostles in that church, John E. Page at their head, set their names to an indorsement to a revelation given to that church through Granville Hedrick, "President of the church."

Italics are ours. (See *Truth-Teller*, Vol. 1, No. 1, p. 5.)

It does not appear that Mr. Hedrick, as "President" of the "Church of Christ" (elected as we believe by less than twenty of the scattered members of the old church) was merely a "subcommittee" chosen from among or of the quorum of apostles, having no jurisdiction different than that attaching to the quorum itself, but was acting as the head presiding officer and gave revelation as such. Nor does it appear that Mr. Hedrick was an apostle, or claimed to be one. He was certainly not one by ordination as an officer in the original church; neither was David Judy, Adna C. Haldeман, nor Jedediah Owen. It does appear, however, that in Vol. 1, No. 1, pp. 26 and 27, of the same journal, the articles governing the structural organization of the church as found in the Book of Covenants used by the Reorganization are given; and these include the quorum of the "First Presidency," of which the *Searchlight* says in regard to the Reorganization:—

However, not so much may be said of the Reorganized Church: it is true that they have reversed the order, as indicated in the New Testament, and instead of having apostles first in the affairs of the church they have substituted a quorum called their First Presidency, and to make the matter worse there is not one of this first presidency who claims to be an apostle.

The Reorganized Church from the first organization of its Presidency has had one recognized apostle in it, with the exception of the interval between April, 1896, and April, 1897, when the vacancy occasioned by the death of Pres. W. W. Blair was filled by the choice and election of Alexander H. Smith, who had been for many years an acting apostle with his quorum, and for the few years prior to his being chosen into the Presidency had presided over the quorum as its president. So much for the correctness of the *Searchlight*, as to the facts. But it should have been known to the *Searchlight* that the Presidency, in the sense of being called and sent are

apostles, "God's high priests," in the sense both the Twelve and the Seventy are apostles in priesthood, but all differing in the especial duties in office; and further, we have the word of the Lord which says that an "apostle is an elder;" so that if the statement of the *Searchlight* were true that the Presidency of the Reorganization is composed of elders, it is still a valid organization. Section 3, in the first Doctrine and Covenants, 104 in the Lamoni edition, provides that "an elder has a right to officiate in his stead when the high priest is not present." (Sec. 3 (104), par. 6.) And that the Presidency are to be "three presiding high priests." (Sec. 3 (104), par. 11.) Put the two together with the rule that declares an apostle to be an "elder," and we have a threefold cord not easily broken.

Further, it appears that the "Church of Christ" had some sort of existence from 1853, for Vol. 1, No. 5, p. 65, of the *Truth-Teller*, has a statement to the effect that in 1853 the first edition of the Book of Doctrine and Covenants, the Bible, and the Book of Mormon were received by the "Church of Christ" as the standards of faith. We quote:—

This is true which took place in A. D. 1853, which was adopted by a resolution in that year and held to until A. D. 1863.

It is stated that the change of position was the result of a revelation, the one we have heretofore in this article referred to as given to the "Church of Christ," (of Latter Day Saints,) through Granville Hedrick, President of the church.

We think it pretty clearly appears that the *Searchlight* should review its positions as we have quoted from its columns, for the "Church of Christ" (the Hedrickite brethren) by the action of its representatives indorsed the action of the church of 1830 to February, 1834, together with its Book of Covenants and church articles, and this includes the Presidency of Joseph Smith, Sidney Rigdon, and Frederick G. Williams, agreeing with the revelations which were publicly

indorsed by Mr. Granville Hedrick under him, and given prior to February, 1834; and including the one given April 6, 1830, in which Joseph Smith was to be called a *seer*, a *translator*, a *prophet*, an *apostle*.

It appears further, that in Vol. 1, No. 2, pp. 26, 27, under the head of "The Governed Elect their Governors," the *Truth-Teller* for August, 1864, quotes from the revelation on priesthood, Doctrine and Covenants, section 3, paragraph 31 (104). This number was published one year and one month after the date of the revelation through Granville Hedrick, August 16, 1863, which was indorsed by John E. Page, David Judy, Adna C. Haldeman, and Jedidiah Owen, as *apostles*, before quoted.

The peculiarity of this publication is that the history of Joseph Smith shows that in the afternoon of March 28, 1835, the Twelve met in council and had a time of general confession, and as the time of their separation to distant fields was near, they asked forgiveness of those they had wounded in feelings, and asked for a revelation to "enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness." This was signed by Orson Hyde and William E. McLellan, clerks; and directed to President Joseph Smith, Jr., Kirtland, Ohio. The minutes of history state: "In compliance with the above request, I inquired of the Lord, and received answer."

Then follows the revelation on priesthood, beginning: "1. There are, in the church two priesthoods." Section 3 in the first edition D. C., 104 in Lamoni edition.

If, so far as the "Church of Christ" is concerned, there was a sort of general association and temporary organization from 1853 to 1863, when Mr. Granville Hedrick was elected "President of the church," and four apostles were elected, chosen, or ordained, it would seem that the *Searchlight* has made a mistake in its reply to "Enquirer," quoted by us at the head of this article.

The church in 1830 had an officer of whom a record was to be kept, in which he was to be called "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church," the calling of the Twelve Apostles

took place some four or five years after this.

The "Church of Christ" had an officer or officers in it from 1853 to 1863, one of whom must have been a "prophet" and a "revelator," if not a seer; for in August, 1863, he then being "President of the church," elected July 19, previously, gives a revelation in which there is a very marked prophecy. And on April 24, 1864, the same man then acting as "President of the church," having been elected July 19 the year before, in which there is another marked prophecy, from which we quote:—

Hear, now, O ye people of my church—take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the Northern States, beginning in the year 1871, at which time the sword shall fall heavily upon the people, and famine shall quickly follow, and thus shall the sword continue to be drawn, and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, which shall terminate in the year 1878, and thus anarchy and destruction shall reign throughout the dominions of the wicked, while you, the people of my church, shall be assembled and grow up into a peaceable multitude, where I the Lord your God, will raise up a strong and mighty people, whose delight it shall be not to shed blood, but will trust in God and live in peace—for I the Lord will protect them.

It is now thirty-four years since this prophecy was published; twenty-seven years since the calamity of war and famine was to begin, and twenty years since it was to culminate. There has been no war in the United States north or south since the surrender of General Lee to General Grant in 1865, and none in which the United States has been engaged until the declaration of war against Spain, except some Indian fighting on the borders. Was the prophecy of the Lord? And did the character of the prophet uttering it continue good as a prophet after its utterance, if it was a false prophecy?

Of the occasions on which the revelations of August 16, 1863, and April 24, 1864, were said to have been received, the *Truth-Teller*, Vol. 1, No. 2, p. 31, has the following:—

The awful scourge that awaits this nation—how, when, and where you can flee to escape it, is plainly shown. Remember this, that these revelations were given through him whom the church in General Conference selected by *vote*, and was ordained president, prophet, seer, and revelator of the church by members of the Quorum of the Twelve. About seventeen persons were present on

these ever memorable occasions when the God of Israel, in answer to fasting and prayer, filled the house where they were assembled with his spirit, which made every soul present rejoice in the God of their salvation. Brethren, it never will be forgotten by those who were thus favored with the privilege of being present when God again spoke to his church through the means he had ordained.

The names and addresses of a number of those present are given:—

There were some present, August 16, 1863, that were not April 24, 1864. The number in all was about seventeen—all of this State, as follows: Zebulon Adams, Atlanta, Logan County, has been a high priest in the church for about thirty years; Dennis Burns, Clinton, Dewitt County, came into the church over thirty years ago; John E. Page, DeKalb, DeKalb County, has been one of the Quorum of the Twelve for about twenty-five years; David Judy, Mackinaw Town, Tazewell County; and Jedidiah Owen, Lacon, Marshall County, have been elders in the church for about thirty years, and both of them were driven from Missouri at the time of the expulsion of the saints from that State. (They are going back again.) C. E. Reynolds, New Rutland, LaSalle County, came into the church in the city of New York about twenty-eight years ago; Granville Hedrick, Washburn, Woodford County, has been an elder in the church for about twenty-two, or twenty-four years; G. W. Gifford, Oak Dale, Livingston County, was baptized about three years ago; James Bradley and J. W. Frazy, Oak Dale, Livingston County, became members of the church about four years since. William Eaton and wife, Adaline, Long Point, Livingston County—Bro. Eaton has been a member for about twenty years; Sister Eaton was baptized about seven years ago. J. H. Hedrick and his wife Ann, Washburn, Woodford County, came into the church about eight years ago; Ann M. Hess, Decatur, Macon County, has been for over twenty years a member of the church; Nancy Bradley, Oak Dale, Livingston County, whom God has honored to be the mother of seven members of his kingdom, has been a member herself for about twenty-seven years.

Of this number whose names and their connection with the church are so carefully stated in the *Truth-Teller*, Adams, Burns, Page, Judy, Owen, and possibly Granville Hedrick, appear to have been members before 1834: Reynolds, Mr. Eaton, Mrs. Hess, and Mrs. Bradley, after 1834 and before 1844; and Gifford, Bradley, Frazy, Mrs. Eaton, J. H. Hedrick and wife Ann, baptized after 1844; six of their members before the fall of Joseph Smith, according to Mr. Hedrick, all the rest after that event, and five of them baptized after 1844, counting the date of 1863 the date of the first revelation as the basis of computation

of times as given by Mr. Haldeman. Allowing the ordination of Granville Hedrick as an elder to have been twenty-four years prior to 1863, and it would place it as having occurred in 1839; if twenty-two years it would make it 1841; the first date five years after the alleged fall of Joseph Smith, the second seven years after; is anyone prepared to say which is correct? But it does not matter: either puts the ordination of Granville Hedrick as elder after the alleged fall of the Prophet and President Joseph Smith.

The article in the *Truth-Teller*, from which we have quoted as above, states that Mr. Hedrick, the one through whom the revelation written of was received, was "ordained president, prophet, seer, and revelator of the church by members of the Quorum of the Twelve."

The name of no one is given as an apostle except that of John E. Page, and he was, as the *Truth-Teller* states, for twenty-five years one of the Quorum of the Twelve; this puts the date of his ordination in 1838, four years after the fall of Joseph Smith, and legitimatizes the apostleship of Mr. Page during all the time of his connection, four years with Joseph Smith, about two years with President Young, a portion of time with King Strang, a number of years without connection with any organization, and lastly during some months with President Hedrick.

It would, therefore, appear that the *Searchlight* has made a mistake when it states that the "Church of Christ, from the present day back to the year 1830, cannot be justly charged with having made the arrangement indicated in this letter;" referring, of course, to the letter of "Enquirer." Will the *Searchlight* tell its readers who did make that arrangement in 1863, when the apostles set a president, prophet, seer, and revelator in the "Church of Christ," by a vote of the people? and the word "vote" is italicized in the *Truth-Teller*.

The name of Adna C. Haldeman does not appear in the article from which we quote as among those who were present on the occasions referred to, though his name is signed to the indorsement found on page 6, Vol. 1, No. 1, as one of "the quorum of four apostles."

The name of Granville Hedrick does not appear as an apostle, but as an elder; and if the Reorganized Church has only elders in its Presidency, was the "Church of Christ" more fortunate in 1863? Nor does it appear that Mr. Hedrick was a high priest, but Zebulon Adams was, and John E. Page was an apostle, ostensibly a high priest. The revelation, as quoted on page 27 of *Truth-Teller* for August, 1864, provides for "three presiding high priests," and "wherefore it must needs be that one be appointed of the high priesthood, and he shall be called president of the high priesthood of the church." Was Mr. Hedrick a high priest?

In the same revelation from which the *Truth-Teller* quoted, as we have given above, the following is found:—

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—D. C. 3: 42 (104).

In March, 1833, which is prior to the date set by Mr. Hedrick for the fall of Joseph Smith, is a revelation, in which, referring to Joseph Smith, the Lord said:—

You shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches. . . . And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.—D. C. 85: 5 (87).

And in paragraph six, Frederick G. Williams and Sidney Rigdon are named as "counselors" to Joseph Smith. That this constituted what was called the First Presidency is seen by consulting sections 83 and 84, in one of which it is commanded that a house should be built "for the work of the presidency," May, 1833.

The Reorganized Church seems to have followed closely the revelations given to the church through Joseph Smith, while yet the "Church of Christ" concedes and claims he was in favor with God, prior to February, 1834.

The *Truth-Teller* places the two revelations from President Granville Hedrick, August 16, 1863, and April 24, 1864, together in importance.

About seventeen persons were present on these ever memorable occasions, when the

God of Israel, in answer to fasting and prayer, filled the house where they were assembled, which made every soul present rejoice in the God of their salvation. Brethren, it never will be forgotten by those who were favored with the privilege of being present when God again spoke to his church through the means he had ordained.

Joseph Smith, Oliver Cowdery, Frederick G. Williams, Sidney Rigdon were pointed out by revelation for their work; those revelations are published, and received the indorsement of the "Church of Christ," Granville Hedrick included; but it does not appear that Mr. Hedrick was pointed out by revelation to any of the callings to which he was ordained, or if there were such revelations they have not been published so that the church, and the branches of it, could have access to them. Nor is the date when Mr. Hedrick was ordained published, that we have yet seen or heard; nor is there any published notice on record when the branches of the church would meet and vote on the election of a president, in agreement with the *Truth-Teller* of August, 1864, page 27. "In the election of the first president, the branches composing the church vote for and elect the president who presides over the whole church," and he cites Doctrine and Covenants, section 2, paragraph 16.

The revelation of April 24, was indorsed by John E. Page in a letter dated May 5, 1864, and published in Vol. 1, No. 1, p. 4, of the *Truth-Teller*. The prophecy therein given which fixed the year 1871 as the time when "the awful calamity of war and famine" was to fall on the people of the Northern States, the year 1878 as the year when the overthrow of the nation and the taking away of their liberties should be terminated, failed utterly. Its failure marks the prophecy as one that neither God, Christ, nor the Holy Spirit dictated, hence Mr. Hedrick spoke and wrote presumptuously, and as the thing spoken did not come to pass, the people are warranted in accepting the scriptural statement:—

That is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.—Deut. 18: 22.

As the organ of the "Church of Christ," the *Truth-Teller* characterized the occasions when the two revelations were received as memorable

ones, making no distinctions as to them, or the spirit by which they were given, the conclusion seems to be inevitable that the spirit which actuated Granville Hedrick, August 16, 1863, was the same by which he spoke and wrote April 24, 1864, eight months after; and as the evidence is clear that the last-named was not dictated by the Lord, nor his Spirit, it may safely be taken that neither was the first. It would seem to follow then that neither the "vote" of the people, nor his ordination to be "president," "prophet," "seer," and "revealer," "by members of the Quorum of the Twelve," made his revelation of God, or his prophecy true.

(Concluded.)

THE WOODBINE REUNION.

PRESIDENT JOSEPH SMITH wrote from the Woodbine reunion grounds, September 26, as follows:—

The Reunion at Woodbine for 1898 closed last night at 9:15, with one of the best audiences we have ever had in the West. The sermon was by Bro. J. W. Wight, on the latter-day work and the fulfillment of prophecy. He was much helped, and the sermon was more than good.

The Sunday school and Religio, under the pushing management of Bro. Thomas A. Hougas, who is deserving of much commendation, were represented in a session held after the afternoon preaching service on Saturday and a baptism at its close, which took till nearly sundown, but the little folks did splendidly. The Sunday school work seemed to be something of a success.

Sunday morning exercises began by a baptism at eight o'clock at which four were baptized, all grown, one a resident of Boone, Iowa, whose wife has been a member for several years. Two of the others were men and one a woman. At nine o'clock the prayer service in charge of Brn. F. Criley, of Lamoni, and G. M. Scott, of Little Sioux, Iowa, was much enjoyed by all. President Joseph Smith preaching the morning sermon at 10:45, with a tent full of people and a fringe of others standing at the outside of the tent around the circle of tent posts; it must have been that fifteen hundred were listening to what the preacher said; a gospel theme,

The noon interval seemed to be a long one; and by the time the hour of 2:30 p. m. came there was an almost immense crowd on the grounds. An overflow meeting in charge of Brn. G. H. Hilliard and Hyrum O. Smith, the first the speaker, took part of the crowd, while the tent was again filled, with the fringe of listeners as at the morning hour, and a moving, stirring mass of people, coming, going, walking, talking, and restlessly changing here and there, round and round like sightseers at a fair. There was no place for them to sit, and they cared too little for the preaching to stand still long enough to hear beyond a sentence or two, and then round and round like cattle in a "mill."

Bro. W. H. Kelley acquitted himself well, though I mistrust he has not faced such an audience in a while. The crowd was too great and his voice grew husky and broke a little before he got through; it was a good effort. Bro. Hilliard kept his hearers to the end in full interest; and I am told made a specially happy effort.

In the evening, Bro. Wight was especially blessed in his effort, and made an excellent impression upon all.

Bro. Kelley has not been in the West for many years and his efforts were well received and were well spoken of.

Altogether it was one of the best and most effective reunions ever held by the church. There were not so many baptisms as at some others, but there were many more hearers than at any other; the attendance of those not of the church from the town and surrounding country, however, was much larger than hitherto.

It is said that between four hundred and six hundred persons took dinner at the boarding tent on Sunday, so great was the crowd.

Everything passed off pleasantly, with one or two exceptions. One of the policemen had an unfortunate dispute with a man about the placing of his team which resulted in the policeman knocking him down. There was some excitement; some threats were made, but no disturbance followed.

At the business meeting on Saturday afternoon from the report of the committee it appeared that the cost of holding the reunion was something

over sixty dollars. A collection in the evening of Saturday amounting to thirty-one dollars, paid up the deficit and left some money in hands of the committee for next year.

The choice of a place at which to hold the meeting in 1899 fell in favor of Woodbine, by quite a large majority of the votes taken. The same committee, Brn. S. B. Kibler, P. C. Kemmish, Fred Oviatt, S. C. Diggle, L. D. Swain, and Alma Fyrando, who served this year, was chosen for next reunion. The committee will report as to time of meeting in due time.

GRACELAND COLLEGE AT THE REUNION.

THERE was a direct agitation of the college, its purpose, situation, and needs, at the Woodbine reunion, Bro. George H. Hilliard presenting the matter to the assembly in pursuance of the duty imposed by the action of the last April Conference. His exposition was plain and forcible.

Bro. Hilliard's effort was seconded by President Joseph Smith, who set the facts of the situation and ownership of the college, grounds, and all that appertains to them, and the Herald Office, directly before the people.

We have always thought that the better way to get what was needful to the carrying on of any work among the saints was to make a direct statement and appeal. We have believed that Latter Day Saints were so constituted by education and belief that if the needs of any specific work were set before them they would cheerfully respond, regarding all that they can do as a pleasurable duty rather than a burden. If there shall be a failure in this college affair it will be a new and very disagreeable revelation to us, or a rude awakening from our confidence in the people of God.

There was quite an awakening of interest in regard to the college enterprise, and many expressed themselves as realizing the benefit and importance of the work. Some considerable means was raised and placed in the hands of the treasurer, and promises made to look into the affair and help to the extent of ability. This is all that is needed, all that could be expected of any.

We are at a loss to see how any one a member of the church can now go

back upon the action of the body, and oppose an active effort to meet the difficulty and pay off the debt, clear the institution, and make a fund for the purpose of running it until the good students shall be gathered in sufficient numbers to meet all demands. There is little or no doubt that the burden once lifted, the way can be and will be opened for a reasonable carrying on of the work for which the college was designed, on such basis as must be approved by all.

The splendid spirit in which the efforts in behalf of Graceland were received comforted and cheered those on whom much of the burden is resting; and we sincerely hope that from thence it will radiate everywhere whither the attendants at that most interesting reunion may go. We would like to enjoin it on everyone who was at the reunion to aid the college effort by every means in their power.

There are three effective ways by which the saints, or others their friends can help the good work.

1st. By purchasing a lot or lots in Graceland. By so doing they can aid without absolute giving, or much material loss, if any, if the lots are never sold by them. And it is possible that the future may teem with such prosperity for our country and town that there will be a chance to sell with gain. Second: By direct donations. There ought to be fifteen hundred, or two thousand members who will donate ten dollars each for the relief of the college needs, and putting things on an upward course. Third: By sending students to the college.

There are somewhere about nine thousand families in the church. There ought to be among these nine thousand families, two hundred young men and women anxious to secure an education such as may be obtained in Graceland. Send them in.

There is a fourth way: and that is by the purchase of scholarships by those who may not have children or other dependents to send, but who may desire to see some other member's child advanced. Buy a scholarship, and pick some bright-minded young man or woman and send the scholar in.

Of course we hope that some one or

more who may be able and willing will see it practicable to endow the college with a stable fund as a reserve force guaranteeing success.

Do not be discouraged because we are persistent.

DEPARTING FROM OLD LANDMARKS.

THE following from *The Home Messenger* for April, 1898, a monthly journal published in behalf of the congregation worshiping at King's Heath Baptist Chapel, Birmingham, England, speaks for itself.

That the Baptist Church after so long and so strenuously contending for immersion should practically abandon it for the purpose of gaining accessions, is but one of the strange revolutions taking place in the religious world, indicating a disposition to sacrifice principle for the sake of popular favor and financial support.

While this spirit is so prevalent in the churches let the saints be on their guard lest they compromise the interests of truth for political, religious, or social favor. We can afford to invite the consequences of doing right and adhering to principle whatever those consequences may be:—

OPENING SERVICES IN THE NEW CHAPEL.

This month we have the pleasing fact to announce that arrangements have been made for opening our new place of worship. On the following page full particulars are given of the services. It will be seen that the Rev. Samuel Vincent, President of the Baptist Union; Rev. J. G. Greenhough, M. A., an Ex-President of the Union; Principal Henderson, and Professor Medley, will occupy the pulpit, so that we are being well served by the leading men of our denomination. For six years we have been looking forward to, and working for, the day when we should have an enlarged building, and now our long period of waiting is nearly at an end. Will the members of the church and congregation keep the days free from other engagements, and make the services widely known. We give a cordial invitation to those friends who are not united with any other Christian church to make their spiritual home with us. The following is the basis of our Christian fellowship, and it will be seen that it is broad enough to include all who sincerely love the Lord Jesus Christ, and trust in him for salvation:—

1. We agree that a Christian Church is a Community of persons, who, believing in the Lord Jesus Christ as the Son of God and the Savior of man, have consecrated themselves to his service, and are daily striving to obey him in all things. The fundamental principles of our Church policy are—

(a) Spiritual life manifested by Repentance

toward God and Faith toward our Lord Jesus Christ.

(b) Fellowship with other believers, with equal privileges and responsibilities. In order that we may be mutually helpful in doing the will of Christ, and promoting his kingdom on earth, we meet together in his name for instruction, fellowship, and prayer, and by the ministry of the word, and the observance of Christian ordinances, we testify to the world our faith and hope in him. We profess our unity on the basis of our common hope in Christ, leaving to each other freedom of judgment on the question of baptism and every other matter not essential to salvation. We recognize that our particular modes of confession and orders of administration are not binding on the consciences of all men. Without loss to its inward principle, the Church of Christ may take different outward forms and assume varied adaptations; hence we desire to affirm the spiritual unity in Christ of all believers, notwithstanding diversities of worship and discipline.

ii.— . . . and we agree that the following shall be the constitution of the Church—

(a) That this shall be an open membership church, *i. e.*, it shall receive into its fellowship, on application by them and by vote of the church, members of other evangelical churches who shall be transferred from and recommended by the church of which they have previously been members.

(c) That the scriptural method of baptism; viz., the baptism of believers by immersion, shall be recommended to and urged upon all persons who for the first time are candidates for church membership, but that we accept as members those who for reasons satisfactory to the church wish to join it, but do not desire to submit to the ordinance of baptism.

(e) That this church shall be open in its communion, *i. e.*, that members of other evangelical churches, and any who love the Lord Jesus Christ in sincerity, shall be heartily welcome to the ordinance of the Lord's supper.

THE celebrated Dreyfus case in France, which has for months attracted world-wide attention, has assumed a very serious if not a critical aspect. A Paris dispatch to the *New York World* and *Chicago Tribune*, dated the 27th, contains the following statements:—

Paris, Sept. 27.—The letter of the Minister of Justice to the magistrates throughout France about the attack on the army is a warning of the coming struggle here between the Jesuits who rule the army and the Ultramontanes and Radicals who wish to reap political power.

General Zurlinden left the Cabinet because he represented the Jesuits and especially the Alsatian party. Indeed, it is noticeable how many names in the Dreyfus case are Alsatian and almost German.

If the Jesuits win the day and Dreyfus is not released, it is quite on the cards that General Zurlinden may turn out another

Boulanger, and that France will have a military dictatorship.

The Pope is aiding the Jesuits in the old historic struggle for temporal power.

Paris is quiet, but uneasy underneath the surface, and there may be an explosion any time.

The reader, acquainted with the policy and doings of the Papacy and the temper and history of the French people, will recognize the significance of the foregoing statements. They are worthy of note and of thought among the many religio-political and general "signs of the times." They are noted as useful to the observer and student of latter-day developments.

EGYPTIAN-AMERICAN SIGNS.

THE following, addressed to and declined by the Omaha *World-Herald*, is sent us by Bro. F. A. Smith, who states that, "Bro. John Weston works on the ground at the Exposition and made inquiry and found they had the signs all right." We suppose the signs are secret signs, and mysterious words or characters:—

Editor World-Herald:—The following paragraph occurs in your issue of August 6:—

"GLIMPSSES OF THE MIDWAY.

"THE TIE THAT BINDS THE RED MAN TO THE EGYPTIAN.

"Egyptologists may find food for reflection in the fact that the Egyptians in the streets of Cairo and a number of Indians at the Exposition have discovered that they belong to the same secret organization. The Egyptians claim that they learned the signs and words of the orders in far-away Egypt, while the red men knew the unwritten words, but were never in Egypt."

Egyptologists may not be prepared to explain this tie between the red man and the Egyptian, but there are statements made by revelation which have awaited many years this incident of the Exposition to give an added proof of the inspiration of the Book of Mormon.

1. It teaches that 2,500 years ago descendants of Joseph, like him, learned in all the knowledge of the Egyptians, migrated from Jerusalem and settled in the land now known as America.

2. These Hebrews retained their knowledge of the Egyptian and made use of its characters upon both sacred and historical plates, from which the Book of Mormon was finally translated. It is stated, however, that the true Egyptian became corrupted by use and was known among them as "Reformed Egyptian."

3. One or more powerful societies were known among them, the principal being called "Gadanton," and this at times was more potent than either civil or sacred law.

4. Because of their final great wickedness

they were cursed, becoming dark skinned; in fact, we know them as the American Indians.

5. While the Egyptians continued their secret society from an unknown past to the present day, and members of it are visiting the Trans-Mississippi Exposition, the Hebrews carried the secret knowledge of the same secret order across the Pacific and instituted it upon American soil, which coming down through these aborigines was acquired by the red men of to-day, some of whom also appeared at the exposition and recognized the mystic signs of their ancient brotherhood.

Though not recognized by the saints as one of their number, the writer has of late been interested in the multiplying proofs of the genuineness of Joseph Smith's claims; and I am convinced that we, like the Jews of old, must build up a sepulcher to the prophet our fathers have slain; otherwise our case may be worse in judgment than that of the Utah apostasy.

W. K. LAY.

COLUMBUS, Nebraska.

IN BEHALF OF GRACELAND.

A NEW plan has been devised by which it is believed the problem of operating Graceland College may be permanently solved, and in harmony with which Bro. E. R. Dewsnup, president of the college, is sending out letters soliciting donations to the college fund. The plan has been suggested by friends of and workers in behalf of the college movement.

The method proposed is to secure a faculty to be compensated strictly on the "ministerial basis"—the mere cost of living, the same upon which the families of the ministry are supported. It is proposed that if sixty to seventy-five persons will subscribe twenty-five dollars annually for five years, the college, operated upon a strictly economic basis, as stated, can be successfully carried through the present time of difficulty, because of the proposed reduction in cost of running expenses.

We mention the plan as worthy of support, and bespeak for the effort being made a willing response. Of course it will be understood that final action will rest with the college Board, but if the plan proposed can be developed by sufficient subscriptions to insure its execution, the Board will be aided to that extent in its efforts and may adopt the plan, or make the subscriptions a basis of or aid to another or better, if a better plan is devised by the Board. Bro. E. R. Dewsnup, the president of the college faculty, himself left a lucrative posi-

tion in England, and has come into the college work on the ministerial basis. It is believed that a complete faculty can be secured on said basis; that such an arrangement would be a legitimate and proper one, and such as would more fully commend the college to the support of the saints.

It is also believed by friends of the movement that those contributing or subscribing the amounts named should have the privilege of applying said amounts toward the education of worthy young people unable to pay the full amount of tuition.

Who can and will respond to the effort to help the college? The building must be paid for and should and will be operated—at least so we think. Why not step forward and make its success an assured one from this time on?

Lamoni saints and friends are doing their part. They have subscribed liberally to the list named. If others will do likewise the college work can take a new and we trust a permanent departure for steady and growing success.

EDITORIAL ITEMS.

THE Ladies' Aid Society, of Woodbine, Iowa, composed of sisters and friends, donated, through Bro. Frank Criley, a sum of money to furnish a room at the Saints' Home. Said room has been carpeted and furnished with neat bedstead and dresser, and pictures adorn the walls. The furnishings make the room neat and attractive in appearance. They add to the comfort of occupants and reflect credit upon the generous donors. Thanks, good sisters, on behalf of the Home.

President Joseph Smith and Brn. W. H. Kelley and Frank Criley arrived home from the Woodbine reunion during the early part of the past week. All report themselves well pleased with the spirit and results of the meeting.

Bishop E. L. Kelley is still detained at Jacksonville, Florida. Correspondence forwarded to him while in the East, in Maine and Massachusetts, has been returned to Lamoni, necessitating reforwarding. Correspondents will receive attention as rapidly as possible; this we are requested to state.

Bro. J. N. Perkins, Fentress, Indian Territory, wrote September 27. He had just baptized a promising young Creek Indian, for whom he ordered a large type copy of the Book of Mormon.

Bro. J. S. Snively, who has been ill at home, is now much improved and is slowly recovering.

A sister, apparently isolated from church privileges, asks if she would be doing right to seek healing of infirmities at the hands of professed faith healers. We have no confidence either in the pretensions or powers of so called faith healers; and think the so-called cures have entailed more harm than the disease, in many cases. Mushroom faiths and systems are springing up as rank as noxious weeds in these degenerate times; some the inventions of men, some of even lower origin; and while we have charity for all, we have no confidence in them as "systems of faith." God "doth not walk in crooked paths." His blessings are to be found in the legitimate channels ordained of him. While we do not deny that some who know not the truth have received blessings of healing in answer to prayer, it has been because of their faith in God. Professed religious faith healers are, in our opinion, religious quacks, and should no more be run after than the mediums and spooks of spiritism which Israel ancient and modern has been admonished to avoid. Much of the beliefs and practices of so-called "Theosophy," "faith healing," and "Christian Science" (?) are but new developments in spiritualism and deception. Many rush with the passing crowd into such "new" movements which assume the garb of religious movements, but when the rush and excitement are over are worse off and more bewildered than ever—farther from God, and with less faith in true religion. The power and truth of God only will bring healing to body or mind. It is the gospel that is to redeem the race. It is the power of God unto salvation—moral, spiritual, and physical, and temporal salvation. The leaves of the tree of life are for the healing of the nations. "Faith in God" will bring the blessings to the obedient, both here and hereafter—faith in the God who spoke and organized the

church in former and in latter times, and who placed gifts and powers in the church sufficient to meet every demand, every necessity of his people. "All power," "in heaven and in earth," is given unto Jesus Christ, and by him is administered through his constituted church and authorized ministry. (See Doctrine and Covenants Sec. 46, etc.) His word contains his admonitions and promises for help, from physical and other ills. We commend to the sister the exercise of faith in the promises of the Lord as revealed in his word both in ancient and in modern times. If the elders are not accessible because of distance, God is near to all who put their trust in him. The throne of grace may be reached by every faithful petitioner.

Lowell very aptly styled superstition as "the deformed child of faith."

Peking, Sept. 27.—An imperial edict issued to-day practically rescinds the recent reformatory edicts, and orders that Chang-Yen-Hwan, the former member of the Chinese Foreign office and opponent of Li Hung Chang, be confined until further notice. The edict, however, absolves him from complicity in the alleged plot to assassinate the Emperor.

The Queen of Denmark, "the Mother-in-law of Europe," is dead.

Bro. G. H. Hilliard, of the Bishopric, arrived at Lamoni from Woodbine and adjacent points on Monday, the 3d inst.

Peking advices of the 1st and 2d insts. report that the Emperor of China has been assassinated; that during the recent festival of the moon foreigners were subjected to indignities. British and Russian consulates are being protected by their armed forces. Events seem to foreshadow serious disturbances and changes in the country.

Subscriptions to the SAINTS' HERALD are always in order; price \$1.50.

Mothers' Home Column.

EDITED BY FRANCES.

"The seas of God unbounded roll;
Their shores no eye can trace.
Unfathomed, underneath my soul,
They lie, those Deepths of Grace.
And whether I am weak or strong,
Grace still is broad and deep and long.
Uphearing not of self is this!
Of self it lies outside!
Grace buoys me on its clear abyss,
On to God's Glory-tide."

AH, the minds of literary wealth which the present day has brought within the reach of the most modest income! Why should we ever yield to loneliness when we may enter into unrestricted communion with the noblest of the earth? The Psalmist has said, "Commune with thine own heart and be still." To do this is a good thing, but there is holier communion than this within our grasp. Saints, angels, yes even the Father and the Son may through that book of books, the Bible, be communed with, and there we will find just that comfort, admonition, direction, and strength which we can nowhere else obtain. Philip Hamerton has said, "When I open a noble volume I say to myself, 'now the only Croesus that I envy is he who is reading a better book than this.'" Let us remember that amid all the literary wealth of the day preëminently stands the word of God, and it is now accessible to the humblest and poorest. "While some books," says Henry Ward Beecher, "like steps are left behind us, by the very help which they yield us, and serve only our childhood or early life, some others go with us in mute fidelity to the end of life, a recreation for fatigue, an instruction for our sober hours, and solace for our sickness or sorrow. Except the great outdoors, nothing which has so much life of its own, gives so much life to us. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books if he has the means to buy them. A library is not a luxury, but one of the necessaries of life. A book is better for weariness than sleep; better for cheerfulness than wine; it is often a better physician than the doctor, a better preacher than the minister, a better sanctuary than a drowsy church."

ARRIVING at Arutua it presented a very neat and pretty appearance. As we wended our way up from the shore, everything was clean and tidy looking. The ground is completely shaded with cocoanut trees, and yet no cocoanut shells or bits of niau are to be seen anywhere. Prominent among the dwelling places in this cocoanut grove was Tapu's pretty new cottage with its fancy trimmings, broad porch and clean swept yards. This house was built to receive "Bro. Joseph" in; but in his absence Joseph "the less,"—e ta'na vahine—entered in and enjoyed what had been prepared for another. And I doubt if even Bro. Joseph could have been treated more kindly than we were, seeing everything was done for us that was in their power to do to make us comfortable and happy. And the children, too, exerted themselves to gather shells for me. Our meetings were spiritual feasts comparatively, being blessed with tongues, interpretation, and prophecy.

The brethren and sisters, just getting home from their diving period and also from conference, took a holiday off the three weeks we remained there, embracing the opportunity for instruction. This was well pleasing to the Orometua, and he talked almost incessantly. Still it was a rest from what the previous months and the conference had been. From Arutua we came in a boat to Panau,

arrived on a Saturday afternoon. Almost the entire inhabitants of that place were prepared to go on Monday across the lake to Faro to the bufa "rahui," and were very desirous that we should go also and make our visit with them at that place. Having a desire to go to the rahui to see and learn what could be learned, and also to be with the Kaukura saints for awhile, we gladly accepted their invitation, though we remained in Panau with a few of the saints till the latter part of the week. Thus giving them an opportunity to get a niau house built for us. How like a little green bower it was before the niau began to turn brown; and for situation it was planted in the most shady spot on the margin of the lake. Besides the coconut trees there is a large green tree with broad spreading branches in front of the house, just a little to one side, so as not to intercept the view of the lake we have from the open door, and the many white-winged boats coming and going.

This portion of Kaukura island, lies in horseshoe shape at the far end of the lake from Panau,—the principal settlement—and was at one time the chief town. It was greatly devastated at the time of the hurricane in 1878, and there has not been any city—as they call it—here since. The people gather to make bufa when the rahui is open, but cannot land here at any other time without a permit from the governor. We are told that we are the first white missionaries ever here. We are well cared for, both here and at Panau. The people are equally as kind and generous as those at Arutura, and there are more of them. I am aware that some have been generous beyond their means, and yet are sorrowing because they cannot do more. This is a hard year for many. Shell is so scarce and price so low that some of the traders won't sell at all. It will be all the saints can do to pay the debts that are binding upon them this year. True, a valuable pearl is found by them occasionally, but like other good things of this world, they do not seem to find their way where they are most needed or would be the most wisely used.

I have wished some evenings since coming here that our friends and loved ones in America could look over the waters and see us and our surroundings. They would see a pleasant looking group in the open air. We two in chairs back to the house and immediately in front of us, native saints—men, women and children—sitting on niau mats thrown on the ground, forming themselves into three sides of a square. At a little distance in front of us lie the placid waters of the lake, bathed in the silvery light of the moon, which was casting upon the sand all about us various patterns of leaves and branches, as though to beguile us into the thought that we were resting our feet on a rich Brussels carpet. And when the moon failed to appear, a lantern was hung in the big tree, and a brush fire lighted at a little distance to one side, that cast its lurid glare about the grounds. The saints always gathered thus for prayer at about seven o'clock in the evening, and remained till nine spending the time in singing and profitable talk.

While here we have received our February mail. It is scarcely needful to say how hungry we were for mail. Will go to Panau in a day or so, where another month's mail is awaiting us.

Panau, June 7.—We have been at this place near two weeks waiting an opportunity to go to Papeete. Have learned the sad news of war at home, though the tidings came not from America but by way of New Zealand. We are in great suspense, not having heard a word since May 10. Time is beginning to hang heavily upon us until we shall get to Papeete. We pray that the Father may comfort the sorrowing ones who have seen their loved ones go forth in behalf of their country. Such going forth may be glorious when viewed from a distance. Brave women may say, "Go, and God bless you;" but when the shades of night gather about, and the loved ones are not found in their place in the family group, then comes the heartaches and the silent tears, shed for those who have gone forth. May the Lord so nerve them with strength, courage, and zeal for their country that they may not consider hardship or danger, but *duty only*.

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

TO ALL SAINTS:—You are earnestly requested to fast and pray, October 9, in behalf of our son and young brother, Calvin Dickey, who is low with consumption, that the disease may be rebuked and removed forever. The Prayer Union is especially requested to make this matter a subject of prayer. May God bless our efforts by healing the faithful sick.

Your sister in the faith,

MARY E. DICKEY.

A lonely, heartbroken sister in West Virginia asks you to pray that the trouble in her family may be removed; that her husband may be brought to repent, and that the evening of the day she was baptized may be a type of the evening of her life—peaceful and sweet—with her husband and children around her.

Letter Department.

GLOUCESTER, Eng., Sept. 12.

Editors Herald:—It is with pleasure I write a few lines, feeling thankful to God that I am one of the number who has been brought out of darkness into the glorious light and liberty of the gospel of Christ. I am thankful for the many blessings I have received, and for the sustaining grace that has been given me. My testimony to-day is the same as old Paul's. By the grace of God I am what I am. It should rejoice some to learn that I, who once was a bitter opposer to this latter-day work, am now one who is trying to uplift the banner of King Immanuel. Should this meet the eye of Bro. A. N. Bishop, he will be glad to know that what he and others have planted here in Lydney, the God of Israel has watered with his richest blessings.

I thought some would like to learn how the gospel wins its way in England, for this

reason I write. It rejoices me to inform you that we have added four to our number in the year 1898; since January, 1897, our converts have numbered about 15, which means that we have gained more than all the churches of men put together. This is a sure sign to me that this work is the Lord's and his power is causing it to prosper in fulfillment of that which was spoken by the Prophet Daniel, where he said, the kingdom of God should stand forever.

I am glad to learn through your valuable columns that our late president, H. C. Smith and also Bro. E. R. Dewsnup, have reached their destination safely.

A striking incident which has occurred here, is that those who are not members of the church have begun to call for the servants of God to administer unto their sick ones, as had before been made known unto us by the voice of the Spirit. This has occurred twice, and I will relate the one incident for the benefit of the elders of Israel. One day in the month of July, feeling very tired and almost worn out with my day's toil, I returned home feeling so tired that I thought I would not attend the meeting which was appointed for that night. However the scene was changed, for about half past six a telegram arrived, saying I was wanted to go to Witcombe, a little village about twenty-five miles distant. I at once went and consulted Elder Thomas Griffiths, who as usual readily volunteered to come along. We took train from Lydney to Gloucester, and on our arrival we found we had five miles to walk. We inquired for a cycle house, and upon finding one secured two cycles and pursued our way. Arriving at the end of our journey, we found the doctor present, and we learned that it was a last resource that the elders were called, for the poor sick woman was nigh unto death. According to her request we administered unto her, calling upon our heavenly Father in solemn prayer. We were not blessed with any very marvelous outpouring of the Holy Spirit at the time; but as the result God blessed the ordinance which he set in his house, for three days later the woman was able to write a letter; and she and many others are living testimonies to the gospel of Christ being the power of God unto salvation. Have courage ye elders and go forward with the work of your God, for he will cause it to prosper in your day and generation.

We are expecting Bro. F. G. Pitt will visit us ere long, and by the help of the God who led Israel safely into the promised land do we mean to pull down the church which is of the Devil and establish the righteousness of King Jesus upon the earth, and in this manner bring about that day which must come to pass when the knowledge of our God will cover the earth even as the waters cover the mighty deep.

I don't want to intrude too much on your valuable space, as I feel there are better qualified men than I am to write letters to the *Herald*; but ere I close I want to ask all those brethren and sisters who are known to me, and also those who are not known, to pray that the Lord's own work will indeed

prosper and grow in this England of ours, and where the branches of the saints are now few and very far between. May our all-wise parent hasten the day when every man in every place shall meet a brother and friend.

Your brother and colaborer in the Savior's cause,

HENRY ELLIS.

ANACONDA, Mont., Sept. 24.

Editors Herald:—I am still busy in Western Montana. The work in this part of the State is in good shape; the saints in this part are a noble people and are trying to preach by example, and are honored and respected. That is as it should be.

There are a few of the Utah elders in this part, but they are doing us no harm as all the people know the difference between them and us. My meetings are well attended, with some interest, and a few are casting their lot with us.

I have some fine openings here and it keeps me busy to fill my appointments, as they are so far apart. I have made many friends since I have been laboring here, and so far have kept the confidence of the saints.

I once thought it looked hard to be watched by the saints as well as those out of the church, but my mind has changed; for if we are what we profess to be—ministers for the Master—we will bear watching; and my experience has taught me that if an elder loses his prestige among the saints it is through his own folly; for we should be true in our walk and conversation and honest with the Master.

I have just been reading a letter from Bro. T. J. Sheppard. It brought to my mind the time when he and I roamed over the Bandera Mountains as ministers together and of the kindness I received from the saints and friends in Texas. So far as I am concerned I can say I feel a peace and security in this latter-day work that comes to me stronger as time passes by. May the Lord help us all to do right.

In bonds,

A. B. MOORE.

DENVER, Colo., Sept. 26.

Editors Herald:—With this I send you a copy of the Denver *Republican* containing an article from me in the form of a synopsis of a sermon. I have secured the insertion of a number of articles in the city papers by writing a short synopsis for the Monday morning issue.

One was baptized here last week, Bro. Evan T. Johnson, of Chicago, who has been in the city for the past four weeks in the hope of improving his health.

By letter from Bro. J. W. Gillen I learn he was to baptize five or more at Antonito, Colorado, the 24th inst.; so the work moves slowly but surely.

I have been trying very hard to get a discussion with the Utah elders who are operating in the city, but they positively refuse to discuss. If I cannot get them to come out and meet the issues between us squarely, I shall try to make the differences between the two churches known through the press.

J. B. ROUSH.

BLAIRSTOWN, Mo., Sept. 25.

Editors Herald:—When I last wrote you Elder Pement and myself were holding tent meetings at Creighton, Missouri. We had a good hearing and quite a lively interest. Two were baptized: Walter Coleman, a bright, young man, and E. M. Hudson, formerly a steward in the Evangelical Church known as the Albrights. Bro. Hudson is made of the material that by rubbing will brighten.

On August 23 we started by team for the Midway Park reunion, Bro. Phil Pement joining us at Peter Creek; the weather was warm and the trip very hard on man and beast. We arrived on the grounds about midnight on the 26th. O. P. Sutherland and F. C. Keck had arranged the tents and everything in good shape to have a pleasant and peaceful time. The attendance was not large, but all seemed to enjoy themselves. The preaching was clear and pointed; prayer and testimony meetings were spiritual and full of thought. Some of those of the ministry that were present, as I now call to memory, were Henry Sparling, Philemon Pement, F. C. Keck, O. P. Sutherland, M. L. Sory, W. E. Smart, A. M. Baker, George Bebee, W. E. Haden, A. C. Silvers, and John D. White. Nine were baptized and among the number Mrs. Stone, wife of the son of ex-Governor Stone, of Missouri. We did not agree to hold another mission reunion but decided in favor of district reunions.

On our return Bro. Pement preached one evening at Nashville, John D. White and myself one night each at Verdella, in the Methodist church. House was full and gave the best of attention. Verdella is a small village where Bro. and Sr. Dr. E. F. Miller live. We shall long remember their kindness and good attention given to our needs. Life is made pleasant to be with such warm-hearted saints. We only wish we could have spent a few weeks there to have preached the gospel to that people.

On the night of September 7 we held services at Walker, Missouri. From there I was called home on account of sickness. My wife came near dying with a congestive chill. She is now up again, but about ten days ago I took down with bilious fever, also Bro. Philemon Pement with the same. This is why we have been unable to fill all of our appointments, but shall by the help of God soon be out in the field again.

I trust that all the saints in the Clinton district will remember their tithes and offerings. The work needs support. Do not hold back that which belongs to the Lord.

Yours in gospel bonds,

D. C. WHITE.

MAGNOLIA, Minn., Sept. 26.

Editors Herald:—I closed a series of meetings here last night with a full house and good interest. I began with about forty, and closed last night as above stated, and feel well over the result. I spoke about one hour and a half last night, and took them at short range and rapid fire, and never had better attention given in all my experience. Perhaps the secret of it was that I had a "Yan-

kee gun" with the Lord working it, and of course good results must follow.

The Populist nominee for Governor of the State was present with his wife, as also the best citizens of the place and surrounding country. He told me after meeting that if I would come back after cold weather sets in he would see that a good place was secured for preaching, and would do all he could to make it a success, and also said, "We will make a lot of converts, too." So I am to come back.

I go from here to St. Peter to begin meetings in the M. E. church with the promise of another one as long as we want it. I learn also that two Utah men are near there and are having some success, and shall look after them, and if they will not meet the issue will make war upon them anyway. I never had better liberty in speaking than of late, and feel to rejoice in the Lord my Savior. The work is onward in the State and the outcome will be well.

For truth and right,

E. A. STEDMAN.

—, Tenn., Sept. 24.

Editors Herald:—Some one has said, "The world is full of changes and fools are fond of them." While this could not apply to all the changes we see in society, it has a most significant application to a case that has lately come under my notice.

It will be remembered that about two years ago Elder C. L. Snow was shot at and otherwise maltreated in Hardin County, Tennessee. The crime for which he was so illtreated was preaching the restored gospel and contending for the gifts and blessings of the same. But now in the very same locality the people are running wild over a "divine healer" in the person of a negro by the name of Jarrett. This sable gentleman has his circulars out all over the country and everybody is invited to come and get "free salvation." At the head of his circular in large letters is the following inscription:—

"Dr. Jarrett, Colored faith Doctor;" then in smaller letters: "In God I trust, you will all come and see my performance and work. Free salvation for all. Come one, come all and call on me." At the bottom of the notice is printed, "Call on or address Dr. James Jarrett, Lexington, Tennessee."

I talked with some who had visited this divine (?) or apostolic (!) healer and learned that his mode of administering divine aid to the afflicted was to suspend the Bible from a cord in the center of his apartment (I suppose he has no other use for the Bible) and if the patient is a Christian he or she stands under the Bible and then the man of divine power takes a towel and rubs it over the Bible and over the patient, and then folds up the towel and instructs the patient to hide the towel and not to let anyone see it, so the charm will not be broken. If the sick is not a Christian he or she stands to one side of the Bible, otherwise the performance is just the same.

On the doctor's circular is the testimony of three that state they have been helped by his performance, but the patients that I saw that had sought the gentleman's aid were

nursing their aches and pains just as though Dr. Jarrett had never been in the country.

Now is it not strange that a people claiming to be Christians could mob and even shoot at a respectable man for preaching Christ and his gospel and then run wild over a colored humbug that knows no more about the gospel than the Devil knows about ice. It is a repetition of the old story; once a thief was chosen in preference to the Christ. And now an ignorant negro is chosen in preference to him that gave his life to heal and save the race.

Perhaps the Lord in his great mercy will wink at such ignorance.

J. C. CLAPP.

ELIZA, Ill., Sept. 18.

Editors Herald:—It is with pleasure I write of the condition of the work in the Kewanee district. We met with the Buffalo Prairie branch in conference, September 3. The business was done very nicely. Reports were received from a number of the brethren.

Reports were not very flattering. In traveling over the district I do not find the work in very good condition. Many are cold and indifferent, while others are striving to do their duty. The officers in some parts are not doing their duty, thus letting the work go down spiritually, and the flock goes unfed.

The conference appointed a grove meeting to be held near Dahinda. The speakers were Brn. J. S. Patterson, F. A. Russel, D. C. Smith, and the writer if circumstances permit.

Our little boy, Orval, fell off a bicycle and broke his arm and dislocated his elbow yesterday. We got it back to place and he is doing very well. I hope to be able to start for Dahinda by Friday, the 23d. I went seven miles from home to-day and preached in a new place. Had a nice crowd and good attention.

I have many calls for preaching, but as I do not labor under appointment and have to labor for the support of my family, many calls have to go unanswered. I am striving to do what I can.

Yours in gospel bonds,

J. W. ADAMS.

VENICE, Ark., Sept. 27.

Editors Herald:—I am now at this place, seeing after the work of the church. We have about twenty saints here at present. Some of them came from Independence, and Lees Summit, Missouri, and some from Illinois; but most of them are from Standley, Indian Territory. They have come to get employment at Bro. Ellis Short's wholesale yellow pine lumber planing and saw mills. This plant was begun about one year ago; now considerable business is being carried on.

We have a neat church building, which was erected at the expense of Bro. Short. We aim to organize a branch shortly. We already have a Sunday school in operation.

Bro. Short has done a great deal for the church in the South, in building houses of worship, by his preaching, and aiding with his means in many ways. An interest is being aroused in the regions round about, so we

hope to do a good work here in the near future.

The reverend gentlemen of other churches are being aroused; some talk of debate. So goes the good work. We need more laborers in these parts. We want to organize other branches this conference year, as we have sufficient numbers at other places for organizations.

I want to visit the saints in Faulkner County, in the last of November; also other points of interest. In bonds,

J. W. JACKSON.

FAGUNDUS, Pa., Sept. 25.

Editors Herald:—We are so situated that we do not have a chance to go to church, as the nearest one is about forty-five miles distant. I can say I am glad I obeyed the gospel, and feel thankful to my heavenly Father for the many blessings bestowed, although it is sometimes hard to live just as I should; yet I try in my weak way to live each day better than the day before.

I can truly say there is not a day goes past in which I cannot see that God has his watch-care over me, and in some cases I can see his guiding hand in my daily works; for which I feel thankful. Sometimes I ask for blessings that I do not get, and when they do not come I think it is not the Lord's will that I should have them, or else I have not lived worthy of them. And I can as truly say that I have asked for things that have been granted in the next twenty-four hours.

I wish, if there be any saints at Sharon, or Greenville, Mercer County, Pennsylvania, they would please write or send me their addresses, as I wish to write them for some information about that part of the country; or if there is a branch nearer here than the above-named places, will some brother or sister please let me know? Address as above.

Pray for us that we may prove faithful to the end.

Your brother,

GEO. H. PARKER.

INDEPENDENCE, Mo., Sept. 28.

Editors Herald:—Of late I have been wonderfully blessed in presenting the words of everlasting life to the people. Last Sunday Elder Henry Resch, of Holden, and myself rode about twenty miles into the country, and I spoke twice to the few that came out, with good liberty. Bro. Henry and the girls did the singing. The men were so busy putting in wheat that I could not hold evening meetings through the week, so we drove back to Holden on Sunday evening in time for me to speak the third time that day.

On Monday morning as I came into the room for my morning meal Bro. Henry asked me if I wanted to go into the water that day. I answered, "If it's necessary." "Well, my son's wife wants to be baptized to-day." So we went about two miles to the water, and I verily felt the power of the lofty one present. I spoke again on Monday evening and confirmed Sister May, assisted by President Resch. The branch at Holden could be a rose among thorns if all would live as the law requires.

In the faith,

J. C. FOSS.

JASPER, Minn., Sept. 28.

Editors Herald:—Since reading the last issue of the *Herald*, and the article on the first page, "Graceland College Again," I have thought how President Joseph and those associated with him must feel to receive letters and complaints from saints for the step taken by the General Conference when the college building was first contemplated. As I understand it, there was no "snap shot" policy used in conference to start the erection of the college, but all was with deliberation; and now that the college is established and struggling for a firm footing, it seems to me the poorest kind of policy for some to discourage the work. Instead, all should put their shoulders to the wheel and push, and parents who are members of the church having children whom they can afford to send to college, should support the college to the extent of sending them to Graceland, I believe, even if they may have college privileges nearer by. No one need go beyond the limits of their vision to find many examples of neglected education, and why it is that there are any who will enter complaints regarding the college is more than I can see.

I do not want to be one of those who—like our deluded brothers in the valley of the West—blindly "obey counsel," but wish to know the why and wherefore of everything, and look into all matters intelligently; but it seems to me that this is a question that has but one side and that every saint should point with pride to Graceland College, and do all in his power to make its foundation sure and its running a success.

I have thought of a plan for the relief of the indebtedness of the college. We all can do a little, and if this little is given in small amounts, covering a whole year, it will in the end amount to a large sum of money.

Are there not one thousand members of the church who, aside from their tithing, will give one dollar a month during the next year so that at the close of this century our college will then be on a firm footing? I for one will pledge this, God being my helper.

This will require very little, if any, self-denial, as it is less than three cents a day, and who is there who will not be willing to do this much?

We say we love this work. Is there not one thousand members who will demonstrate it in a financial way for the benefit of those who shall come after us, and make it possible for Graceland to become a solid institution of learning?

If this meets with the approval of the college board, let all who will, between now and January 1, 1899, send in their names and pledge the one dollar a month during next year. Yours for higher education,

ARTHUR H. ADAMS.

HOWELL, Mich., Sept. 21.

Editors Herald:—The work in West Marion is at a standstill; we have had no preaching for a long time. We are sometimes made to wonder where we really belong, as the president of no district has ever visited us. They tell us we belong to the Southern dis-

trict, but, as a sister says, it looks as if we were switched off on a sidetrack and forgotten. Still there is one thing we do know: we belong to God and are not forgotten by him. That assurance makes me able to say I am glad I obeyed the Lord's commands and stepped out on his promises when I did, for I feel that if I had waited awhile longer I might never have known the peace which passeth understanding. It helps me to freely forgive all who have deeply wronged or injured me, though to forget is not so easy; for I know full reparation, must be made for all wrongs, if not in this world in the great beyond.

At times, when the way has seemed so desolate and dreary I have almost doubted the goodness of God; then the thought would come that those he loves he chastens and I believe he allows us to see the falseness and frailty of humanity that we may learn to depend upon nothing or upon no one but God himself. When the heart is full of sorrow and so longs for peace and happiness, oh! how sweet it would be to rest in the arms of Christ and know we were free from all pain and sorrow. For it seems as if,

Only o'er rocks, go my weary footsteps,
Ever dark clouds obscure my sky;
Till in my blindness I can but wonder
If naught but thorns in my pathway lie.

Your sister in the faith,

A. J. DALEY.

PLANO, Ill., Sept. 29.

Editors Herald:—Bro. E. Wildermuth and I came here yesterday from Janesville, Wisconsin, where we had attended the grove meetings and conference of the Southern Wisconsin district. The conference passed off pleasantly; two were called and ordained to the office of elder, one to the office of priest, and one to the office of deacon; one was baptized. The weather was fine; the preaching was good; the world's people turned out fairly well to the night meetings and a goodly number of the saints of the district were in attendance. Some came and tented on the camp grounds in a beautiful grove and nicely situated on gently rising ground, granting a pleasant view of Rock Prairie, and the county buildings, and of Janesville in the distance.

From the opening to the closing of the meetings, for nine days, the sessions were peaceful, and not a word of unpleasantness was heard; the Spirit of the Lord was enjoyed, and words of comfort and encouragement were given to the saints. Bro. H. A. Stebbins and others gave the saints words of instruction which if heeded will do good to all the saints, old and young. Bro. O. N. Dutton and family were the only saints living near, but they were all that could be asked for of any one family. Bro. Dutton is one of the noble men of earth, and Sr. Dutton presided over the home and made all welcome, as a noble saint and mother would do; and the children helped in every way possible to make the meetings a success; all felt cheerful. They are what I call good, noble young saints, not proud, as if in a sense they thought they were better than others, but they manifested a spirit of kindness.

There is a band of noble saints in Wisconsin, and if they will keep humble there will be many more added to their number. A number of young men are entering the ministry who, if they keep humble, will help to thresh the nations that the wheat may be gathered out. Bro. W. A. McDowell seems to be managing them nicely, and he needs to be proud of them in the sense of caring for them as a wise presiding officer, and having charge of that part of the mission. Hope all may do well in the great latter-day work which has been committed to our trust. And all will have to give an account how we have occupied when the Master shall come.

Will close for this time, lest I be criticised, as I hear of some others, they are trying to tell it all.

Mr. Editors, will you please allow me to refer to a short note I saw in the last *Herald*, written by T. W. C. that all the saints would testify that W. H. K. was inspired when he wrote his piece in *Herald*, page 575. Yes, they might admit he was inspired; but, from what source? would be their right to inquire. "Beloved, believe not every spirit, but try the spirits." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And he may be off the fence; but he may be on the wrong side; and, "over the fence is out."

Yours, as ever, for the truth,

J. H. LAKE.

FT. BIDWELL, Cal., Sept. 19.

Editors Herald:—We have just returned from Lake Anne, where two noble young ladies were buried beneath the rolling waves. This makes nine baptisms here and the end is not yet. We hope to see enough come in to form a good branch. There are no finer people under the skies than there are here.

We would like to meet the saints at the reunion, but believe that it would be sacrificing the work to do so.

Yours in bonds,

FRED B. BLAIR.

LAMONI, Iowa, Sept. 24.

Editors Herald:—I just wish to say to you that I think you have presumed too much in your supposed right, to forestall and misrepresent me in giving my simple reasons for refusing to believe the absurd dogma that the priest has the right to bless the emblems for sacramental uses. You tried to burlesque the idea that I did not want controversy, by quoting only part of my statement. Fortunately, those that read the article saw that it was in the columns of the *Herald* that I did not wish to enter as a controversialist. I simply wished to exchange friendly views on this subject in a friendly spirit, without malice, guile, or hypocrisy.

You ask in your editorial, "Can the Aaronic priesthood administer?" And those that read the article know that is *not the question*. Every one capable of judging for himself knows that the priest can and does administer every time he officiates in the priest's office. You say I ought to know that the church from the first in its practice under-

stood that the priest had the power to administer the sacrament, including the blessing of the emblems. Never, since my first acquaintance with the church in 1849 till the time I came to this country did I ever see it practiced, or hear it taught.

Furthermore, you say I know that this has been and is the practice of the Reorganized Church. To this I reply that I had not the slightest idea that such was the belief and practice of the Reorganized Church till sometime in the spring of 1897, when Bro. J. A. G., as president of Lamoni branch, called upon Priest Robert White to bless the emblems. It was so revolting to my feelings that I could scarcely refrain from protesting against such an *innovation*. But there had been some talk about ordaining Bro. W. an elder. I then called upon Bro. J. A. G. for his authority to call for the priest to bless the emblems. He referred me to section 17:22, Doctrine and Covenants, and to the leading men of the church; hence my question to the editor of the *Herald* over one year ago. The answer I got was simply, Yes. I did not know, nor did I ever see it practiced till as before stated.

Let us compare notes and try to find who is in harmony with the command of God in section 17:10. The priest's duty is to administer the sacrament and to take the lead of meetings when there is no elder present. But when there is an elder present he *is only* to preach, etc.; equivalent to saying that he must not administer the sacrament unless there be no elder present, for the very same reason that Christ told the Twelve among the Nephites that there should be one ordained to the Melchisedec priesthood, as that gives them the right and power to bless. These men had been administering the bread and wine that Jesus blessed. He had told them it was necessary to observe that ordinance, and that they should be able to administer properly, "Behold, there shall be one ordained;" and finally, all of them received the Melchisedec priesthood with power to bless.

Paragraph 10 shows that in all the duties enumerated the priest is an assistant when occasion requires; and we are free to state as our understanding of the law of God *there can be no sacrament administered* only in accord with the instruction given in the Book of Mormon and the former command, "not only to say but to do according to that which is written." Without the Melchisedec Priesthood the sacrament is a farce; for the law says it is through the ordinances of the gospel the power of godliness is manifest; and without the ordinances of the gospel and the *authority of the priesthood* it is not manifest to men in the flesh.

Now, what is the claim of the leading quorums of the church, and the decision of the conference? Why, that the priest has the power to bless and administer the sacrament from beginning to end, independently of the elders; simply because paragraph 22 says "the elder, or priest shall administer." Their decision is based upon two letters, o-r; and it entirely ignores the office God hath placed in the church, and which makes it the duty of the elder to preside to confirm and to

bless; and they have said by voice and vote, "The priest will answer our purpose better," and have treated lightly the pattern and example of the Lawgiver as taught in the Book of Mormon. They have refused to respect the office and the officer holding the keys of all the spiritual blessings of the church; and designed of God for helps, governments, for the work of the ministry and the perfecting of the saints. So, they have as quorums and conference rejected the word of the Lord and what wisdom is in them.

There is not a shadow of evidence presented to show that the reasons I offered were incorrect; not one ray of light from those that were to see that the law of God is kept.

Yours very respectfully,

GEORGE DERRY.

FT. BIDWELL, Cal., Sept. 22.

Editors Herald:—Bro. F. B. Blair and I are having great success here. We have baptized twelve so far. Others are very near, so the end is not yet. We would like to introduce the *Herald* among the people here, so please send us as many sample copies as you can afford to.

In bonds,

A. C. BARMORE.

NORMAN, Ok., Sept. 29.

Editors Herald:—After the Oklahoma reunion I went home for a few days; preached a few times there to good attentive congregations, made an address at the celebration of the "opening of the strip" on the 16th, worked on the farm, put up feed, hauled in pumpkins, and once more "Miss Topsy," the gentle gospel pony, was carrying me away from loved ones at home enroute to Norman, where I hoped to join the tent workers and during the progress of the meeting mingle my efforts with the "knights of the trowel."

But, during my experience in the ministry for more than five years now I have often longed and wished for opportunity to attend some other fellow's meeting where I could contrast his method with my own and also that of my brethren and see the secret, if any, of their success—their seeming success.

The opportunity has come. Reverend Culpepper, a noted evangelist from "Georgia," is here with a big canvas house large enough to cover over two thousand five hundred people, and has an average attendance each night of twelve and fifteen hundred people. The "contrast" is plain to be seen. His method is not like ours—his inducements to get people in the church are in nowise the same; and yet I say with all respect to all concerned, if some of this man's sermons could be preached in our General Conferences by some of our brethren they would surely move the cause of Zion. His advice and instructions as to how to live, how to treat our neighbor, our family, wife, husband, parents, children, and our friends of other churches, has not been excelled by anyone I ever heard. The manner of life "in Christ Jesus" has been so beautifully portrayed, so urgently and earnestly and kindly demanded, that I have listened with regret that the same has not been urged more by my own brethren.

We criticise such methods as are used by this evangelist in getting people into the (his) church, and they ought to be criticised, for I have not heard any explanation about doctrine, about the teaching of Christ, about the apostolic faith, about what officers should be in the church now; whether we should have prophets in the church or not; whether the signs spoken of in Mark 16, Acts 19, 1 Corinthians 12, should "follow the believer" in this age or not. All his efforts have been to get people to "forsake sin;" to "live godly and Christlike;" to "be good," etc.

Now, I do not charge my brethren with being wholly neglectful in this line; yet I have noticed hundreds of times when our elders come among a band of saints that they occupy the stand, preach a sermon on baptism, laying on of hands, apostasy, restoration of the gospel, the mission of Joseph Smith, the antiquities of America or of the gospel, or some theme like the organization of the church, insisting that we should have living apostles and prophets in the church to-day; do not *all* the saints believe that? "Why yes, but we want them to understand it better." I say amen! but let us not be moral cowards by going into a branch and with the spiritual discernment that we are entitled to comprehend the needs of a Christlike life among the saints, then get into the stand and preach on some of the above topics with a desire to keep the good will of the wayward, and have their praise and compliments for having preached a "good sermon;" when in fact there were those in the congregation who were corrupting themselves with evil habits, evil communications, strife, and ill will toward their brethren, breaking the spiritual law of Christ in many ways; but you didn't want to say anything about it for fear you would hurt their feelings. It is easier to cater to the ways of the world, and be "men pleasers" than (judging from a human standpoint) to live a life in Christ and fulfill the "royal law."

The membership of the church would surely not be so careless in their duties as saints if the elders would live nearer to God and preach more about the duty of Christians, the duty of *saints*. Part of the mission of the Holy Ghost is to "reprove the world of sin and of unrighteousness;" and as messengers of Christ and for Christ we have the right (and it is our duty) to reprove the world of sin in all its forms, wherever and whenever we may find it. The manner of doing it is the only question.

Brethren, I hope to improve until I shall be able to satisfy myself and the Lord as one of his ministers, as his representative in life, theory and practice. May I receive the sustaining grace of God and your faith and prayers.

In gospel bonds,

R. M. MALONEY.

PIPER CITY, Ill., Sept. 29.

Editors Herald:—Began meetings at the Heavener schoolhouse, near here, on the 17th inst., and have continued until the present, with increasing interest; good attendance and good attention. Quite a few seem interested. We had a splendid social

meeting on last Sunday; many were affected to tears, including some not of the church. Will continue till over next Sunday. Am rather expecting A. J. Keck to join me here.

H. E. MOLER.

Original Articles.

IS IT THE STONE KINGDOM?

ARE you quite sure that the Church of Jesus Christ of Latter Day Saints, separately considered, is that "stone kingdom"?

The above question appeared in a very patriotic article, where the glory and beauty of our nation, which is symbolized by "Old Glory," were presented in the most graphic manner, which was published in a recent *Herald*. We admired the manner in which the fact that God exercised a controlling influence in the rise and progress of our country was presented. This demonstrates the truthfulness of the statement that God "hath made of one blood all *nations* of men for to dwell on all the face of the earth, and *hath determined* the times before appointed, and the *bounds* of their habitations."

This being an enunciation of the underlying principle of the rise and fall of nations, we are hardly justified in concluding that the nation that Old Glory floats so majestically over is the only one that God has had anything to do with.

In looking over the history of the nations of the past we find that in many respects they have all had the same experiences. In the beginning they were to quite an extent on an equality. A broad territory uninhabited lay before them, inviting the energetic poor to enter, with the promise that by industry they could become comparatively independent. Under such conditions "wise men" have always made their appearance to guide the ship of state, and soon a young nation was seen forging her way to the front and surpassing the older ones in statesmanship, soldiery, and human liberty. But watch its progress. Soon its territory becomes thickly populated, and the wealth and power begins to settle into the hands of a few. The few become the aristocracy, and as their condition is very unfavorable to progression, their time and mental powers are soon devoted to the task of keeping the masses in subjection, thus developing selfish, tyrannical dispositions in themselves,

and robbing the oppressed of all opportunities of advancement. A glance at the system of "castes" of Egypt and India, and the "feudal system" of the Middle Ages will clearly illustrate the position.

During the progressive days of Rome they made wonderful advancement in jurisprudence, till the uninitiated is surprised to find so many of our laws simply copies. There were "wise men" raised up among them, but they were not sufficient to prevent the wealth and power finally settling into the hands of the few. And what reasons have we for believing that the wise men of our nation can or will be able to prevent the same thing? In fact, we see signs of its baneful influence already. There are but few industries that can be successfully engaged in by men with a small amount of capital. What chance for success would a man with a few thousand dollars have in the "oil business" in the East, or in the "packing business" in the West? This only illustrates every industry in the United States. The wealth is fast going into the hands of the few, and they are so hedging up the way that the masses are compelled to depend on them for a living. Already they are saying to their dependents, "Vote as we say, or we will starve your children." I was somewhat surprised in '96 to hear a railroad engineer say that "The company furnished him newspapers and campaign literature," and that he was not at liberty to express his views on politics; but thanks to the Australian ballot, he could vote as he pleased. This is too notorious to need proof here.

Our nation with all its grandeur and excellency does not, cannot prevent the growth of this noxious weed which gives man the power to tyrannize over his fellow man, thus robbing the masses of this "self-evident" truth that cannot result in anything but disaster. Yes, Bro. Kelley, this imperfection, this lack needs "breaking," as well as the rest of human inventions and schemes that contain only "grains of salt," and are insufficient to bring mankind to the proper condition. The question is asked:—

If he inspired the laying of the foundation of this government, is he thereafter to set up a "stone" to "smite" and destroy it?

The question is in such form as to convey the idea that he would not; but before we thus answer let us consider a few facts. When God led the Israelites from Egyptian bondage he came

Down also upon mount Sinai, and spake with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments.—Neh. 9: 13.

After this was done, Moses said:—

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.—Deut. 4: 5.

I do not suppose that it will be argued that the political system given by the Almighty through the "wise man," Moses, was to be eternal in its character. If so what will become of the "inspired" political system of the United States?

We can readily admit that God did the best for the Israelites that could have been done under the circumstances; and the same may be said for the United States. But to argue that one is to be eternal, or is to "stand forever," because God directed in its formation, would be assuming too much. The preponderance of evidence would be in favor of the former.

And from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth.—D. C. 65: 1.

Many knew of the statement in Daniel 2: 34 of the "stone" rolling forth, gaining strength and size as it went, "breaking in pieces" all that remained in its path "till it became a great mountain and filled the whole earth," but few knew what was symbolized by this stone. Daniel gives us to understand that it would be a "kingdom" set up by "the God of heaven," "which would never be destroyed," "but would stand forever."

This much was comprehended by all: that it was to represent something in the last days that was to go forth through and finally fill the earth. The revelation quoted says, in harmony with this understood fact, "the gospel" was to go forth "as" (in the same manner) that the stone cut out of the mountain without hands shall roll forth. There is undoubtedly a difference between the "gospel" and that which is to "roll forth," symbolized by the "stone." But is it the United States? As the gospel must be preached before the church can be

built up, of necessity it must go forth first. The glorious principles of the "kingdom" that "the God of heaven" has "set up" are proclaimed in their pristine beauty, and which include all that is grand and good in the "foundation" of our government (which our patriotic brother so greatly admires—and by the way he seems to see more than I do), but a great deal more—enough to remove all the evils in society and prevent them from ever germinating again. This will attract all truth and justice-loving people, so they will enlist under the folds of its elevating banner, causing the church or kingdom to "roll forth" after, or to follow the preaching of the gospel in "all the world."

The Church of Jesus Christ has never "broken in pieces" even a township government.

Possibly not. But remember it is yet young. But, by the way, what kingdom has the United States "broken in pieces?" And it is much older. We do not understand that the church is ever to "break in pieces" any government by carnal force, but by teaching the citizens the more perfect way, giving them a higher conception of right and justice, till of their own accord they will move harmoniously together and form a more perfect system. The principles of this perfect system are included in and are a part of the "gospel of the kingdom."

Is not the "inspired" in the church, and the "inspired" in the State one, as affecting God's purposes and work?

To answer this question correctly we should consider the degrees of "inspiration" that are manifested by men at different times, as well as the object God had in view by giving the inspiration.

Nebuchadnezzar was surely inspired when he saw the wonderful scene in his remarkable dream, as were Pharaoh and many others; yet this inspiration was very limited, and the knowledge given thereby very meager. When Moses gave the "law" to Israel it came to him by inspiration; yet it was an "imperfect" system, and was destined to be superseded by a superior one. The superior included all of the good in the first, and a great deal more, without its imperfections.

There was a great deal of good ac-

complished by the "Mosaic law," and so there is by the government of the United States; but as the first was superseded or swallowed up by the second, so will it be with the latter; each serving its purpose "to bring us to Christ," the more perfect way.

And is it not the "self-evident" "truths" of Jefferson that lie at the foundation of the government which have wrought so wondrously and effectively, loved and cherished by a free and independent people, that are sweeping over the nations as a new inspiration, and "smiting the image"—the "divine right of kings" and an inherited aristocracy—liberating and planting hope in the people, to be considered in the work of the "stone kingdom" as well as the divine in the church?

From the above it seems that the "smiting" is to be done by moral influences, produced by the wonderful success of our nation, demonstrating to humanity that we have the most perfect system of government on earth.

Then follows:—

Go on Dewey, go on Schley, go on Sampson, go on Miles, go on Shafter, go on the great God-ordained American republic; "smite the image," if image it is; break the yokes of tyrants and let the people go free.

This is a beautiful sentence, but it leaves one in a quandary as to its meaning. It sounds too warlike. Dewey, Schley, and Shafter did not smite with a "new inspiration;" but with the old carnal weapons greatly improved. It almost leaves the impression that the brother has already "climbed upon the fence" and slid off on both sides.

By carefully reading Daniel 2:34-44, it will be seen that the kingdom that does the smiting will "fill the whole earth" and "stand forever." This surely exceeds the hopes of most people of the United States. Yet I was reading the other day of a patriot who, when expatiating of the need of a great navy, said: "We will soon have thirty-five thousand miles of sea-coast to defend."

Daniel saw the "Son of man" come in the "clouds of heaven."

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Daniel 7:14.

I believe we can safely conclude that the "stone" represents the church or kingdom of God.

W. E. PEAK.

FAIRFIELD, Nebraska, Sept. 16, 1898.

Selected Poetry.

A LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long,
Out in the summer's noontide heat.
"I'm glad I'm home!" he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.
"I wonder why," his auntie said,
"This little lad always comes here,
When there are many other homes
As nice as this and quite as near?"
He stood a moment deep in thought,
Then, with a love light in his eye,
He pointed where his mother sat,
And said: "She lives here; that is why."
With beaming face the mother heard;
Her mother heart was very glad,
A true, sweet answer he had given,
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true, and dear;
That they would answer as he did:
" 'Tis home, for mother's living here."
—*Christian Advocate.*

Conference Minutes.

FLORIDA.

The saints met, as per appointment, with Coldwater branch, September 24, at three o'clock. A letter from Bro. E. Powell states that he cannot be present. By motion Bro. M. M. Turpen was elected president and S. D. Allen secretary pro tem. Bro. Turpen made an address which was instructive. Elders reporting: M. M. Turpen, S. D. Allen; Priests: J. P. Calhoun, Claiborne Dixon; Teacher J. B. Eddins. A call was made for branch reports. Openhead reported at last report 11, gain by letter 1, marriages 1. No other branches reported. S. D. Allen, Bishop's agent, reported: On hand last report, June 4, \$55; received since \$40; paid out \$65; balance due church \$30. S. D. Allen also reported as treasurer of tent committee: Received and on hand \$14. On request from Bro. C. Dixon from Pleasantview branch requesting help from this conference to settle a difficulty, Bro. Calhoun motioned to grant the request. Bro. F. West amended by adding the names of Elders M. M. Turpen and S. D. Allen as an elders' court to go to them and serve them. Amendment and motion carried. Request was made by S. D. Allen that an elders' court be ordered by this conference to settle some district difficulties. Seven p. m., preaching by M. M. Turpen. Committee on Bishop's agent's accounts reported they have audited and found the same correct. The request of S. D. Allen was taken up. Bro. L. F. West made motion that the request be granted, and moved that the matter be left with missionary in charge to get elders in district or elsewhere as wisdom directs to sit in the matter as an elders' court, if nec-

essary. Motion carried. Sunday morning prayer meeting in charge of Brn. C. Dixon and J. P. Calhoun. Preaching forenoon and afternoon by M. M. Turpen. As this was election day it threw the church affairs into confusion, and a smaller attendance and less reports were the consequence. Adjourned to Old Santa Rosa, the last Saturday and Sunday in November, 1898.

EASTERN MAINE.

Conference convened at South Addison, September 10. Bro. Joseph Luff chosen to preside over conference. A. S. Kelley clerk. Elders reporting: T. C. Kelley, E. C. Foss; Priests: J. N. Ames, U. M. Kelley. Bishop's agent reported: Amount received since last conference \$122.64; amount paid out \$111.50; balance on hand \$11.14. Report referred to auditing committee, which after examination was reported correct. Agent for tract fund reported: Received in all \$2.18; paid out \$2.05; leaving on hand 13 cents. Report accepted and agent continued. Bro. U. M. Kelley requested to be released from the care of the sale of tent and belongings; request granted. Ellis Bryant, Joel Wilson, and Leeman Woodward were appointed a committee to dispose of district tent and belongings to the best possible advantage, according to their judgment. Moved and carried that we rescind the move to appoint an agent in the branches for the collection of funds for missionary traveling expenses. Resolved that all members of the church in this district, not enrolled in branches, be requested to unite with the branch most convenient to their residences, and that the district president and clerk be authorized to issue letters of removal to all members in good standing who have been members of now disorganized branches. The Bishop's agent and district clerk were both sustained. Bro. T. C. Kelley was sustained as district president. Preaching by E. L. Kelley, Joseph Luff, and Alexander H. Smith, which was very instructive. Adjourned to meet at Jonesport; the time to be left with the missionary in charge and the district president.

OKLAHOMA.

Oklahoma district conference met in John Minium's grove, August 31; vice president S. J. Hinkle in charge, assisted by A. J. Moore. The saints enjoyed a quiet, peaceful prayer meeting; Bro. Button, who had been baptized the evening before, was confirmed by Elders C. R. Duncan and A. J. Moore. At 10:30 the order of meeting was changed to business. No reports from Oklahoma, Stillwater, nor Oak Grove branches; report from Canadian Central branch was referred back for correction. Moved and carried that all scattered saints living in Oklahoma district should join the branch nearest or most convenient to them. The tent committee gave a verbal report. The following elders reported: A. J. Moore, C. R. Duncan, W. S. Macrae, R. M. Maloney, D. S. Crawley, S. J. Hinkle, and W. M. Aylor; each gave or sent remarks of encouragement and of willingness to aid the advancement of the latter-day work. Priest Thomas N. Berry sent report

that he was willing to aid the work by preaching and also financially. Afternoon session. Bro. Macrae furnished itemized report of receipts and expenditures of tent work from June 18 to August 3: Amount received \$39 60; expended \$29.77; on hand \$9.83. Moved that the amount on hand be used to pay off indebtedness on tent work. Remarks by W. S. Macrae, Sr. Mattie Hughes, R. M. Maloney, and C. R. Duncan. A substitute was offered, that the chair appoint a committee to solicit means to pay off indebtedness on tent. After some discussion the substitute was carried. Chair appointed Brn. H. B. Hart and George M. Hiles on committee. \$4.75 was raised in the meeting. Moved and carried that Bro. Duncan be paid \$1.50, which will settle the account with him. By motion, Bro. Hinkle was requested to make further effort to collect that which has been subscribed on the tent fund, and that it be used to pay off indebtedness on the tent; and if no indebtedness, it be used as tent fund. Adjourned to meet with Canadian Central branch, November 19 and 20. This ended the session of conference. The business passed off good naturedly, and all seemed determined to aid in moving the work forward.

FAR WEST.

Conference convened with Wakenda branch, Saturday, September 24; David E. Powell president, A. W. Head vice president, Charles P. Faul secretary. Branch reports: Pleasant Grove, DeKalb, Kingston, and Delano, no change. Wakenda 59; loss 6. St. Joseph 398; gain 12. Stewartsville referred back to the branch for correction. No reports received from German Stewartsville, Mt. Hope, and Edgerton Junction branches. Ministry reports: Elders D. E. Powell baptized 5, A. W. Head, R. L. Ware, J. N. Cato, L. L. Babbitt, Alma Booker baptized 2, C. P. Faul. Priest H. T. Curtis. Teachers: E. Cravens, W. Milligan, G. W. Best. Deacon L. F. Ferguson. Election of officers: William Lewis president, D. E. Powell vice president, C. P. Faul secretary; William Lewis was sustained as Bishop's agent. Preaching by A. W. Head, D. E. Powell, and L. L. Babbitt. Social meeting in charge of A. W. Head and Alma Booker. Adjourned to St. Joseph, Missouri, December 10 and 11.

Sunday School Associations.

KEWANEE.

Convention of Kewanee district Sunday school association, September 2, at Buffalo Prairie, Illinois. Alma Whitehouse in the chair, Eva Holmes secretary. Opened by singing and prayer by Bro. Dale Holmes. After the transaction of business, Bro. T. A. Hougas gave a short talk on Sunday school work. Reports were listened to from the superintendents present from the different schools. Those heard from were Brn. W. P. Terry, J. W. Bean, and Oscar Harter. The resignation of Bro. W. E. LaRue as district assistant superintendent was read and ac-

cepted. W. P. Terry was elected to that office. The district having no librarian, Sr. Nellie Epperly was elected to fill that office. It was decided that when the convention adjourned it did so to meet a day previous and at the same place as the district conference, also that the whole day be spent in Sunday school work, beginning at ten o'clock. The officers, superintendent and assistant, to take charge of the work at the convention. The Religio was spoken of by Bro. Alma Whitehouse urging the Religio work to be taken up by the young in the district. Sr. Ida Jones' name was offered for prayers. An interesting entertainment was held in the evening, under the auspices of the Buffalo Prairie Sunday school.

ST. LOUIS.

St. Louis district Sunday school association held its regular semiannual convention September 10 and 11, in St. Louis, Missouri, convening at 2:30 p. m. for business. Organization was effected and the business transacted with dispatch. In the evening Sr. J. C. Hitchcock interested us with normal work for awhile. The balance of the evening was given over to the Religio, which was ably represented by Brn. Hitchcock and Trowbridge. Sunday evening a specially prepared program, consisting of songs, oration, recitation, and the reading of our newspaper, the Sunday School Advocate, was well rendered. There was a good spirit present and all the workers seemed to be anxious to learn and to do what they could for the advancement of the work.

NOTICE TO ALL LOVERS OF MUSIC.

We, the committee on Sunday school song book again appeal to you for your assistance, and also if there are any poets in the church, now is your time to show your ability. We ask your assistance by sending us words especially for Sunday school songs. Contributions of both words and music will be gratefully received, and we will correct if necessary errors in composition by request. Send all contribution to Prof. John L. Morgans, Keb, Iowa.

Your brother in Christ,
W. J. RICHARDS,
Secretary of Committee.

NOTICES.

To the Sunday school workers of the Northwest Kansas district, greeting:—Having been chosen to act as district Sunday school superintendent for the ensuing year, I wish to say that I am heartily in favor of the Sunday school. I believe Christ's injunction to Peter, "Feed my lambs," can be nicely carried out in Sunday school work. The seeds of gospel truth can be implanted in the minds of the young and youths that will be of lasting benefit, and bring them eternal life in the kingdom of God. I earnestly desire your cooperation in this work. Let us labor together to the end that some advancement shall be made in this noble cause throughout the district. Sr. Ella Landers, assistant superintendent, or I, shall endeavor to meet with each school sometime during the year.

Praying that our heavenly Father will bless each school, and the work in general, I remain yours in the interest of Sunday school work.

L. F. JOHNSON, District Superintendent,
Minneapolis, Kansas.
SR. ELLA LANDERS, Ass't Superintendent,
Lenora, Kansas.

CONVENTION NOTICES.

Southern Michigan Sunday school association will meet at Galien, Michigan, October 14, at 9:30 a. m. Reports having been read and approved by the respective schools should be sent to secretary G. F. Weston, of Buchanan. A full attendance of active workers is desired.

MRS. J. H. ROYCE, Supt.
BARODA, Michigan.

Miscellaneous Department.

SOUTHERN WISCONSIN REUNION.

Beginning on Saturday, September 17, and closing on Sunday night the 25th, a reunion camp meeting was held near Janesville, Wisconsin, on the farm and near the house of Bro. O. N. Dutton. There were saints gathered from Janesville, Madison, Beloit, Evansville, East Delavan, Johnstown, and other points in Southern Wisconsin. The meetings were in charge of Elder W. A. McDowell, district president, assisted by Elder J. H. Lake, missionary in charge.

Each day a prayer meeting was held, lasting from nine to eleven o'clock or later. They were all of a very devotional character, and each one a favored occasion by the blessing of God's Spirit in the way of peace, joy, instruction, and as sources of strength in various ways. Also the gifts of prophecy, revelation, tongues, and interpretation were several times manifest.

There were twenty-one sermons preached, seven by Bro. J. H. Lake, eight by Bro. H. A. Stebbins, three by Bro. W. A. McDowell, two by Bro. C. H. Burr, and one by Bro. E. M. Wildermuth. The brethren who assisted and also had charge of the prayer meetings, besides the above were Brn. O. N. Dutton, W. P. Robinson, J. T. Hackett, J. B. Wildermuth, Peter Muceus, Leonard Houghton, and Frank Sanford.

The subjects preached upon were Faith, Repentance, Baptism, Laying on of Hands, Resurrection, Future State, Restoration of the Gospel, Coming of Christ, Signs of the Times, Millennial Reign, Tithing, etc. The size of the congregations increased each day, until on Saturday evening and Sunday the tent was crowded, and many sitting or standing about the edge of it. Excellent liberty in the Spirit was enjoyed by the speakers, and a good interest was manifested among the listeners. The best of order was had in the camp all the time. A large number were located and provided for in the home of Bro. and Sr. O. N. Dutton, whose hospitality was boundless, and in the camp all was likewise free to those who wished to partake. And, as the saints came for a feast of heav-

only things, there was no pleasure seeking, but nearly a full attendance at every meeting, business or household duties only keeping any away.

On Saturday, 24th, the district conference transacted business, also through Bro. Lake, by the Spirit, were called Brn. Peter Muceus and J. B. Wildermuth from the priest's office to the eldership, also Bro. H. D. Stevens as a priest and Bro. Oliver McDowell as a deacon. They were ordained on Sunday, the 25th, by Elders Lake, Stebbins, McDowell, and Burr.

The Janesville *Gazette* published very excellent accounts of the meetings, giving space for a statement of the subject treated upon in each sermon. The saints separated with regret at having to part, but taking with them much joy and comfort because of the season of refreshing and of divine blessing. The weather was also perfect throughout the time.

CONFERENCE NOTICES.

Conference of South Missouri district will convene at Springfield, Missouri, Saturday, November 5, at nine a. m. Come all who can and have a good time. By order of district president.

JOHN ARTHUR DAVIS.
J. B. GRAHAM, Clerk.

Quarterly conference of Little Sioux district will meet at Little Sioux, Iowa, first Saturday and Sunday in November—5 and 6. Come and bring the Spirit with you.

A. M. FYRANDO, Pres.
LENNA STRAND, Sec.

Southern Michigan district conference convenes with the saints of Galien, October 15 and 16 at ten a. m. Full reports, statistical and missionary, are desired. Written reports should be addressed to O. H. Story, district secretary, Galien, Michigan, by October 14, and promptly on hand. A large attendance is desired and expected. It is probable Bishop E. L. Kelley will be with us.

S. W. L. SCOTT, Pres.
O. H. STORY, Sec.

Northeastern Texas and Chocktaw district conference will meet at Wilburton, Indian Territory, October 15, at ten a. m. All branch reports to be sent to E. A. Erwin, Manchester, Texas, not later than the 10th of said month. We wish all branches in the district to be represented. All saints that can, please attend. Officers to be elected, with other business to be attended to. Come one, come all. Let us pray for the Lord to bless the conference. E. A. ERWIN, Sec.

NOTICES.

To the ministry of Northeast Missouri district:—Immediately upon reading this, please send me your report for the quarter ending September 30. Let the saints inform me of the necessity of work in their vicinity.

R. M. ELVIN.

POLLOCK, Missouri.

Will the ministry in Kentucky and Tennessee district be kind enough to furnish me

with an itemized report of their labors by the first of October. I am expected to make a report to the missionary in charge, so he can report the whole mission to the proper authorities. Those who did not report last July will please include in their report all their labors since the last annual conference. Now, brethren, please see to this promptly, and let us work systematically.

J. C. CLAPP.

SEDALIA, Kentucky.

BORN.

WILCOX.—To Bro. Franklin and Sr. Mae Wilcox, June 26, 1898, a son, named Eber Franklin; blessed September 4, by Elders James V. Roberts and W. W. Gaylord.

BURCH.—Near Pollock, Missouri, July 30, 1898, to Bro. F. M. and Sr. S. E. Burch, a daughter, named Eula May. Blessed August 24, by Elders W. E. Summerfield and R. M. Elvin.

PETRE.—Near Pollock, Missouri, June 22, 1898, to Bro. J. F. and Sr. Emma C. Petre, a son, named Heman Oval. Blessed August 24, by Elders Robert M. Elvin and W. E. Summerfield.

MOREHEAD.—Frankie Morehead, born February 18, 1889; blessed April 8, 1898, by Elders J. R. Sutton and M. G. Maudsley.

PETRE.—Near Pollock, Missouri, August 8, 1898, to Bro. E. E. and Sr. Dora Petre, a son; named Edmond; blessed September 11, 1898, by Elders R. M. Elvin and John F. Petre.

MOORE.—Near Pollock, Missouri, August 13, 1898, to Bro. Milo G. and Sr. Almancie Moore, a son, named Willard Stephen; blessed September 16, by Elders Robert M. Elvin and W. E. Summerfield.

MARRIED.

SAXTON—GILLESPIE.—Mr. Chauncey Alvin Saxton to Sr. Mary A. Gillespie, at the home of the bride's parents in Kirtland, Ohio, September 14, 1898, Elder L. W. Powell officiating. There was a very pleasant gathering of relatives of the bride and groom, and a few friends. Sr. Mary is a daughter of Bro. John Gillespie. After partaking of a sumptuous supper, the party separated, the bride and groom going to their beautiful home in Willoughby, Ohio, where they will reside. May peace abide in their home.

SHAW—QUINTANCE.—Mr. C. Shaw, of Dresden, Ontario, was married to Miss Beatrice Quintance, of Chatham, Ontario, on September 14, 1898, in the city of Chatham. They will reside in Dresden, Ontario.

DIED.

BURNS.—Sr. Margaret P. Burns was born May 12, 1820; died August 18, 1898; was baptized near Vales Mills, Ohio, August, 1885. Has lived a consistent life, although suffering great affliction; for years being confined to her bed; for three years past her life just wearing away, till there was scarcely anything left of her, yet she was conscious to the last and seemed happy to think the end was so near. Her husband died near a year ago, and she has wanted to go, but was willing to wait God's good pleasure, never murmuring nor complaining. Two sons and four daughters remain. Funeral services at the house

by Elder S. J. Jeffers, assisted by Elder F. C. Smith.

DOWNARD.—At Lamoni, Iowa, August 26, 1898, Sr. Hancy E. Downard, aged 42 years, 6 months, and 15 days. She was born in Indiana in 1856, married Bro. Joseph Downard in 1876, and united with the church in 1894, being baptized at Leon, Iowa. She was the mother of three children, and two little girls are left with the father. She had been in very poor health for some time and latterly suffered much. The sermon was preached by Elder H. A. Stebbins, assisted by Elder Lewis Gaulter.

CALDERWOOD.—At Sacramento, California, July 31, 1898, George E., son of Mr. and Mrs. J. F. Calderwood. He was born December 27, 1882, and united with the church April 21, 1895. A father, mother, and two older brothers remain. Funeral conducted by Elder George Daley; interment in the city cemetery. George E. was a jewel that was hard to part with, and had he lived and dedicated his talents to God's service would have not only been a blessing to those near to him but to mankind in general. He died strong in faith and has gone to rest in the paradise of God.

TOLBERT.—Sarah Tolbert died September 4, 1898, at the home of her son, near Wellston, Ohio; born June 6, 1820; baptized June 6, 1897, at Weldon, Ohio. Although she suffered untold pain for the past six months with that dread destroyer, cancer, yet she was true to her covenant, rich in faith, and full of hope of a resurrection with the just. Of her kindred she was alone in the faith. Many relatives and friends mourn her loss. Funeral sermon by V. M. Goodrich, at the residence of her son.

BROLLIAR.—At Wilber, Nebraska, September 10, 1898, Samuel Floyd, son of Bro. Samuel and Sr. Florence Broliar, aged 1 month and 28 days. Funeral service at the home of the family, conducted by Elder C. H. Porter.

DICKENS.—Sister Martha A. Dickens died May 27, 1894. She was born in South Carolina August 31, 1832; was baptized July 7, 1878, by Elder D. H. Bays, at Stockdale, Wilson County, Texas.

HOMMES.—Claud L. G. Hommes died July 28, 1897, aged 5 years and 8 months. Perry H. Hommes, born April 20, 1898; died July 18, 1898, aged 3 months. K. S. HOMMES. Chico, California.

BALL.—Sr. Elizabeth, familiarly known as Betsy Ball, was born in Western, New York, July 24, 1815. She was a resident of the State of Michigan thirty-nine years. Was identified with the M. E. Church until her acceptance of the gospel; baptized by Elder E. C. Briggs, July 24, 1876. During her sickness, she would look out of the window, and when asked, "Who are you looking for, Grandma?" She replied, "I am looking for Jesus; why I don't see where the Lord can be." Who can say the Lord was not a familiar friend to the dear old sister, whose life was full of goodness? She died September 9, 1898, aged 83 years, 1 month, 15 days. Funeral sermon by Elder S. W. L. Scott, an overflowing house heard the remarks with interest. "Blessed are the dead who die in the Lord."

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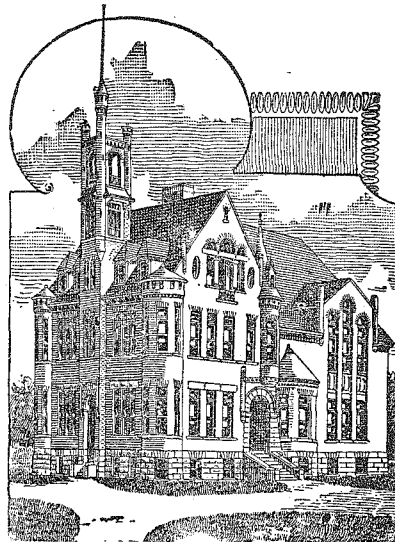
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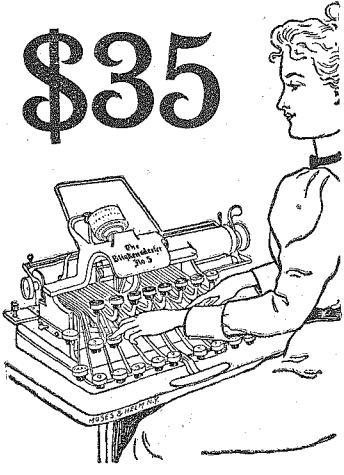
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, October 12, 1898.

No. 41.

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THE JEWS AND THE HOLY LAND.

THE statement is made that: "A strong desire prevails now among the Jews of every civilized country for the rebuilding of Jerusalem, the acquirement of Palestine by purchase from the Turkish government, and for the colonization of the ancient Holy Land by the 'eternal wanderer.' They consider this idea as the best and most logical method of settling the Semitic question that is nowadays vexing Europe and worrying Israel throughout the world."

This is "important if true." For if a strong desire of that kind prevails there is no apparent reason why it should not be gratified. The Jews control a great deal of the capital of the world. They are singularly generous in the support of any cause which appeals to them. Furthermore, partly because of the great wealth of many of their members, they have influence at European courts. Anti-Semitic sentiments may prevail among ignorant or bigoted lower or middle classes, but rulers do not share them.

The only possible exception is in the case of the Russian government, which, either sharing popular prejudices or bowing to them, has in the past treated its Jewish subjects most harshly. If it wishes to see all the

Jews out of the empire it ought to be willing to allow Palestine to be thrown open to them, so that they may go there instead of having to find new homes across the Atlantic. If Russia and the other powers were to insist on the sale of Palestine by Turkey, the Sultan would probably yield. He will be the more willing to do so because his treasury is bankrupt and the revenues of Palestine are insignificant. The loss of territory would be disagreeable, but money reconciles one to many disagreeable things.

Members of the Catholic and Greek churches, the Lutherans of Germany and Scandinavia, and the Protestants of England and the United States would rather see the Holy Land occupied by Jews than by Turks. And as Palestine has been badly governed by the Turks, the European powers ought not to object to the establishment there of a Jewish government, under which the country would be repopulated and become as productive as it was centuries ago. It may be, however, that one or more of the powers—France, for instance—have designs on the Holy Land themselves. In that event its sale at this time by Turkey would not suit their plans. Still, if the Jews are as much set on the purchase of Palestine as is reported, they should make the attempt. It will not take them long to find out if there are insurmountable obstacles.

—Chicago Tribune.

CANADA'S FIGHT FOR PROHIBITION WILL CONTINUE.

OPINIONS OF PUBLIC MEN.

[Special to the Chicago Tribune by the Hon. E. King Dodds.]

TORONTO, Ont., Sept. 30.—The result of the vote on the plebiscite throughout the Dominion is a staggering blow to the prohibitionists. They have lost ground tremendously in Ontario, the banner province.

In 1894, when prohibition was submitted in Ontario alone, they polled 180,000, as against 108,000. This time their majority is not likely to exceed 10,000. The province they boasted they would win by 100,000 majority.

The leading centers of trade and intelligence give large majorities against them, only one small city, Brantford, giving a majority in their favor.

The Province of Quebec gives 40,000 majority against prohibition, Montreal City 2,000, and Quebec City over 6,000. Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and British Columbia favor prohibition, but the vote recorded there was small. The total vote all over the Dominion is not likely to show more than 12,000 majority for prohibition.

SAYS THERE WILL BE NO LEGISLATION.

There can be no legislation by the federal government on prohibition lines. In fact, it is not likely that even the extreme wing of the Prohibition party will make any attempt to have a measure introduced in Parliament. The more moderate leaders of the temperance movement frankly admit that they are sorely disappointed over the result. In the wealthiest and most populous counties, where in 1894 they rolled up big majorities, they this time have either suffered defeat or won by only a few votes.

The Laurier government is relieved from a most embarrassing position, and politicians, both reformers and conservatives, are now satisfied that for long years to come prohibition is no longer a force to be dreaded. The temperance people made the fight of their lives. Clergymen all over the Dominion held nightly meetings in churches and halls, and a regiment of professional organizers were at work in all the provinces. Yet, despite this tremendous clerical pressure, the sense and intelligence of the people asserted itself, and the result is the obliteration of the prohibition question as a political factor to be dealt with by the leaders of either party. The years of anti-prohibition labor on the platform and through the press have been well rewarded.

CLEAR MAJORITY FOR PROHIBITION.

Ottawa, Ont., Sept. 30.—Sufficient returns of the prohibition plebiscite have come in to make it practically certain—and the liquor dealers admit

it—that the rural vote in Ontario and the sweeping prohibition successes in the far western and far eastern provinces have carried prohibition in the Dominion at large by 20,000 majority, more or less. Later returns may reduce it to 15,000 or increase it 30,000.

Quebec is the only province of all Canada that has given a majority against prohibition, and it is a heavy one—40,872. The other provinces so far return the following majorities unofficially for prohibition: Ontario, 14,220; Nova Scotia, 17,679; New Brunswick, 12,540; Prince Edward Island, 6,186; Manitoba, 8,000; British Columbia, 220; Northwest Territory, 5,000.

In ministerial circles to-day it was said the plebiscite had received a knockout blow, the adverse majority in Quebec alone, to say nothing of the large cities in Ontario, making it unreasonable to effect the government to force any federal law destroying the liquor interests.

Various public men are outspoken against a prohibition law and say the government is not likely to press such a measure.

The Prohibition party will insist on the voice of the majority being obeyed, and are not likely to be in a mood to submit to complete neglect. If they cannot have prohibition they will aim at something not far removed from it. The fate of the ministry may be decided by the struggle. Indeed, party considerations had more to do than anything else with the queer twist the vote took in the large centers of population in Ontario.

PROHIBITION VOTE IN CANADA.

THE Rev. Duncan C. Milner spoke last evening at Armour Mission on "The Meaning of the Vote on Prohibition in Canada." He said, in part:—

"This vote as an expression of public sentiment is a recognition that in the minds of many of the best and most intelligent people the most important social and political question of the day is the control and suppression of the liquor traffic. It indicates clearer vision as to the abominations of a traffic in the bodies and souls of men, and a prevision of the coming day when the licensed traffic in intoxicating liquors will be on the level of the slave trade and other outlawed barbarities.

"The best light shows that intoxicating liquors as beverages are neither needful nor beneficial, but always harmful and perilous. This vote gives emphasis to the idea that 'what is physiologically wrong is morally wrong, and that what is morally wrong can never be politically right.'

"One Chicago paper claims that if Canada should exact a prohibition law, it will be but partially enforced, and a return will be made to license. When it is said that because a law against vice and crime is but partially enforced it should be abrogated we are saying to lawbreakers, 'Keep up violations of the law and you will soon compel the enactment of the kind of laws you want.' In spite of glaring violations to the laws against gambling in Chicago, we do not find reputable people or newspapers advocating their repeal and the legalizing of gambling hells."—*Chicago Tribune, October 3.*

BAD FLOUR HELPS DENTISTS.

"It is said that the invention of the new processes for making flour has done more for the average dentist than all things else combined," explained a dentist to a *Star* reporter, "and there is a great deal of foundation for the statement. The miller has found that he must make a flour that will please the eye rather than satisfy the stomach. To get his flour as white and fine as possible he has to discard the coverings of the grain of wheat, thus removing the phosphates. It is the phosphates that give strength to the teeth, and with them out of the flour it is not in any way wonderful that people's teeth wear out and decay. The miller knows this better than the people who eat his flour, but he has found that they will not buy flour that is not white. Should he use the darker portions of the wheat he could not produce a white flour, and so he makes what is demanded regardless of the consequences, and in doing so he is just pouring money into the pockets of dentists, though he may be suiting the esthetic tastes of the present day. The miller knows that he is throwing away the bone-producing and nourishing qualities of the wheat, but the miller, like nearly every one else in this world, is out for

the dollars and his share of them. People can't buy flour the use of which will strengthen their teeth, for the reason that that kind of flour is not made any more. The family dentist is now as much of a factor in life as the purchase of shoes for the family, and frequently gets more of the earnings of a head of a family than is required to provide shoes for them, for good teeth are a rarity. If people knew it they can make up a great deal of what is thrown away in the making of flour by eating the skins of potatoes. I would advise everyone to eat the skins of baked potatoes especially. The skins of boiled potatoes do not contain much of the phosphates, for they are dissolved in the water in which the potatoes are boiled, but in baked potatoes they are nearly all saved. I don't know that it is esthetic to eat potato skins, though I am satisfied it is beneficial to the teeth to do so."—*Washington Star.*

EPIGRAMS BY DR. FRANK CRANE.

DR. FRANK CRANE preached at Trinity Methodist Episcopal Church yesterday on "Simon of Cyrene; or, Compulsory Crosses." Following are epigrammatic extracts from the sermon:—

"The touch of a famous man brings fame."

"How delicately balanced is the human heart! How slight a push can tip it into the abyss of woe!"

"Every strange blotch we see in the web of events is also in the divine pattern."

"There is one word which contains the essence of religion, philosophy, and experience—it is, 'Wait.'"

"Indifference is the satanic phase of selfishness; it was the Gadarene devils who cried: 'Let us alone!'"

"Christianity is a most meddlesome religion."

"The secret of a happy life consists in knowing how to accept inevitable responsibility as a privilege."

"No one can escape his cross. If he takes it up willingly it ennobles him; if he flees from it it pursues and crushes him."

"Nothing is so irritating as the opportunity to be noble and self-sacrificing when we want to be selfish and comfortable."

"We spend our lives striving for what would ruin us; what would enoble us God must thrust in our face."—*Ex.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, October 12, 1898.

No. 41.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, OCT. 12, 1898.

TRUTH RISES TO LIGHT.

It sometimes happens that the law of compensation in its operations acts like the fabled mills of the gods, which "grind slowly, but . . . grind exceeding fine."

Some time ago we received a letter from Bro. C. A. Albertson, Albion, Idaho, to the effect that a Utah elder by the name of Hyrum S. Lewis, a resident at Albion, and a returned missionary, had stated that while traveling in Idaho, he stopped at a house where a Mr. Thaddeus Cutler, son of Alpheus Cutler, showed him a printed copy of the plural marriage revelation published long before 1852.

We wrote to Cedar, Oklahoma, the home of Bro. Thaddeus Cutler, asking for the facts; the statement of Mr. Lewis having been made at a meeting, according to Bro. Albertson's letter. In due time the letter given below was sent us, and forwarded by us to Bro. Albertson for use and return. He returned it to us in a letter dated August 15, which we also publish in this connection.

What possible object Elder H. S. Lewis had in making the statement attributed to him we cannot see; unless it might be that he thought no one was present at the meeting who would call the statement in question, and that unquestioned it would serve the purpose of bolstering up the claim that the revelation, so called, was the production of Joseph Smith. "Be sure your sin will find you out."

We knew Alpheus Cutler when he was one of the Temple Committee at Nauvoo, and later while he lived at Manti, or Fisher's Grove, now Shenandoah, Iowa. We knew Thaddeus Cutler, son of Alpheus, both at Manti and at Nauvoo, where he for a time

presided over the Olive branch of the church, about 1864 and '65. E. B. Webb, who wrote the letter given below, is a son-in-law of Bro. Thaddeus Cutler, which will account for the fact that Bro. Cutler was living at his house at the time of his death. E. B. Webb has lived in Utah, years ago, and is acquainted with some of the methods employed by the fraternity there. The elders may rely on his statement being substantially correct.

We were intimate with Bro. Thaddeus Cutler, had frequent and long conversations with him about the church, and are quite certain that if he had any such document in his possession he would have produced it for our information; for he despised lying, or the evasion of the truth.

ONEIDA, Oklahoma, March 27, '98.

Bro. Joseph Smith.—Your letter to T. Cutler, January 30, was forwarded to me from Cedar P. O. Father Cutler is dead. He was living with me at the time of his death. H. S. Lewis and some other Utah preachers came through there. I attended their meeting for cause. They let us strictly alone. I invited them home with me, and there is where Father Cutler, Lewis, and myself held quite a discussion. Father Cutler had no copy of the so-called revelation on celestial, or plural marriage, nor ever told him, Lewis, that he had. I was present all the time he was there. Mr. H. S. Lewis fabricated that story out of whole cloth. Father Cutler never affiliated with the Brighamite faction after 1847; but died strong in the faith of the latter-day message.

I will bring this epistle to a close by subscribing myself,

Yours in hope of rest in the resurrection,
E. B. WEBB.

P. S.—I received a letter from Bro. Culbertson at the same time, which I shall not answer.

ALBION, Idaho, August 15, 1898.

BRO. JOSEPH SMITH,

Lamoni, Iowa.

I have deferred long enough to send the statement of Bro. Cutler, as to that plural marriage relic. I enclose it in this.

I have been visiting among the people nearly all this spring from house to house, and talking to from one to a dozen at a time, besides holding meetings as I could get opportunity. They are more talkative at home, than elsewhere.

To my mind there is quite an under cur-

rent of sentiment away from existing conditions and teachings, which can be discerned only by home chats.

There are many in that church though who would be of no use to the real gospel cause, unless their trend of thought could be entirely diverted from the present course. Nothing but worldly success, "temple building," "sealing for eternity," "propagating eternal lives in eternity"—a conglomerate mass of sophistry irrelevant to the gospel, or at best secondary in consideration, but head and shoulders above everything human and divine with them. It seems a great pity to surfeit the minds of the young people with such trash in the name of religion.

Satan has exhausted his store of logic to allure the mind and keep it occupied to no profit, or at least it seems so. Yet there are a goodly number who concede so much, it is hard to tell what holds them in line with such self-contradictions. One brother lately in one of our papers said he wished "the struggle was over;" but I am just getting nicely interested. The struggle must come closer and more earnestly, and to all who labor in humility and love for the truth's sake, overcoming evil with good, it must grow more intensely interesting. The eternal fiat is, Truth *shall* conquer error and evil. It means everlasting shame to stand as a neutral. If we properly sense the situation, or the battle for which we volunteered, as soon as we are "mustered in" by obedience, we pledge eternal, unswerving fidelity to the cause of truth and right; so purification of self is the armor, or uniform, and should shine as a beacon light, wherever our feet shall tread. But, how slowly is the "morning star" rising in the hearts of the children, "called to be saints."

"Come up higher," indeed, seems not so fully comprehended, yet is plain as English words can be. So many are absent, or unfit for duty; sin-sickness rages everywhere, yet all were expected to be "effectives."

Paul bemoaned, because many "walked as enemies of the cross," whose "belly" was their "god." "The world, the flesh and the Devil," are as potent to-day as ever.

"The helmet of salvation, and the sword of the Spirit" can only be effectual when used by clean hands nerved by a pure heart.

There is one sweet thought; the saints will wake up as the judgments of heaven become more severely felt. It is too bad that the "inhabitants" will be so slow to learn "righteousness."

I have been over the main part of this County, and it has been a profitable school to me too. I came home on the 13th from Marion to act as "master of ceremonies" at the marriage of a daughter of mine. But now, I wish I could have seen things as clearly thirty years ago, or from childhood rather. The best results are obtainable by

cultivation and training, and there is no schooling like the spirit of the gospel.

The people in your father's day certainly did walk by sight, and saw things through a glass very darkly too, I think.

I want to be chosen of the Lord, and my prayer to God is that "Israel may be saved."

Yours fraternally forever,

CHARLES ALBERTSON.

THE SO-CALLED REVELATION AND THE TWO ZIONS.

THE *Denver Republican* for September 26 contains a half-column summary of a sermon delivered by Bro. J. B. Roush, of Denver, in which the lines of distinction between the Reorganization and the Utah Church are clearly drawn. Bro. Roush shows up the manifest origin of the revelation on polygamy, presented by Brigham Young on August 29, 1852, and called by Brighamites the revelation of July 12, 1843. It is passing strange that Joseph Smith, who had always been prompt in presenting revelations to the church and giving them widespread publicity, failed to present the so-called revelation of July 12, 1843, to the church during his lifetime; or, if, as asserted by the Brighamites, he presented it to the High Council of Nauvoo, it is strange that he did not cause it to be presented to the general church, to each quorum and to the general body, as he had invariably done with other revelations received as law and direction to the body.

Was he afraid so to do? Was there anything in the document of such a nature as to cause him to doubt the propriety of its teachings, or to fear that it might not be well received or not received at all by the people? Joseph Smith was a man of well-known courage; one who had borne his share of trial, suffering, and hardships all along the lines of the church's vicissitudes; who feared not to face great danger and possible death, and who finally went to Carthage knowing that death would probably be the outcome of his own and his brother Hyrum's incarceration under the guard of the Illinois militia.

The facts in the case look bad for the assertions of Brighamites interested in fastening the responsibility for the delectable dogma upon the name and reputation of Joseph Smith. Even Brigham Young, bold, daring,

and self-assertive, had not the courage to present the wretched and worse than impious document before the people whom he had deceived and betrayed until he and his fellow conspirators had gotten their followers beyond the pales of civilization where they were practically obliged to "do" as "told" to do. No doubt the people under any other circumstances would have risen up against the proclamation of such monstrous principles as the so-called revelation contained.

The more the matter is examined the more apparent becomes the low and base designs of Brigham Young and his fellow conspirators. It has well been said by a prominent eastern editor that "Brigham Young has prostituted a religion." This verdict is being and will continue to be rendered by the American public; and not only by the American people, but by the world at large. The crime perpetrated (for crime and terrible crime it was and is) was perpetrated not only against the church and, in a personal sense against Joseph Smith, by laying upon him the reputation of introducing such wicked principles;—it was also a crime perpetrated against God and humanity. Those, therefore, who were and are parties to the crime, to the perpetuation of it by advocating it as a principle of the faith taught by the church under the presidency of Joseph Smith the Martyr, need not longer entertain the hope that the wickedness and falsity thereof will not be fully exposed. The Lord has said that "abomination shall not reign;" that wickedness and the secret acts of men should "be revealed." His purposes change not, and his forceful power is being exercised to the vindication of his cause, that it may be made glorious in the eyes of all nations, that the truth-loving among them may come to the truth and salvation that shall flow out of Zion—the pure in heart; not the so-called counterpart, the so-called Zion built upon the foundations of apostasy and polygamy in the mountains and valleys of Utah.

Already are seen the forces of disintegration and final death in the church of the wilderness—the apostasy that was "sent away" because of the rebellious spirit of its leaders and many of its people. It has come to

pass that the world is having the true and the false under the name of Zion. The record of the true is consistent teaching, for the pure gospel and pure morality and true lines of administration in succession prescribed in the revelations given to the church in the days of the Seer—of the martyred Joseph and Hyrum, whom all true saints love and esteem, and whose memory they would shield and protect from cruel and undeserved and wicked misrepresentation and disgrace—are being held up by the Reorganized Church as an ensign to the people. The Zion being built up by the Reorganized Church will shine forth clearly in comparison with the error and darkness of Utahism, and the glory of the Lord will be seen upon and revealed through her; for the set time to favor her has come.

The record of the Reorganized Church is known and is becoming more widely known to the world. Its teachings have compelled respect, and commend it to the honest in heart. The record of the "Brighamite" Church is one of darkness, evil, departure—apostasy, both against the law of God and the law of the land. Like apostate Israel of old, the civil power has been obliged to put its strong hand upon her in punishment. She cannot consistently proclaim herself a light to and a teacher of the modern world, against the law and morality of which she has been a transgressor; not at least until she "repents" and "confesses" and "forsakes" her "sins," her false position.

The outcome of the present conflict will be well for the truth. Crushed to earth it has risen again and will continue to rise until its light penetrates and dispels the last vestige of darkness and death-producing philosophies that oppose or would evade its searching and purifying rays.

Both material and spiritual science teach that darkness produces disease and death, while light removes and dissipates them. So has it been, so must it ever be. Upon these lines the battle has been and must ever be fought; and those who do battle in the cause of light and truth will ever realize the superior force and power attending the service rendered, in contradistinction to the weakness of their opponents.

The wrong is to fail, the right to prevail under the reign of forces operated by him "who presides in the midst of all things." "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature [nor anything] that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do."

Watch the developments of our own times concerning the true and the false in the latter-day work. Mark the steady progress and rising influence of truth, and note the lowering and lessening influences of error and departure from God.

The so-called revelation on celestial marriage and other monstrosities and evils peculiar to the great latter-day apostasy will become universally known as such, and as such find and retain their proper legitimate place in the "blackness of darkness forever." The truth, on the other hand, will shine forth gloriously, and the redeemed of the Lord flow to and walk in the light of the true Zion.

THE following item of news is from the Trenton, Grundy County, Missouri, *Republican*, of September 29:—

The Mormons or Latter Day Saints have sent three very able elders into this neighborhood to expound the Scriptures as was taught by Joe Smith. These people have a beautiful little church building here, where they are stoutly defending their creed and faith against all comers and goers. They have just closed a two-days' debate with Rev. Fry, of the Holiness faith, against Rev. Chatburn of the saints. The general verdict was that Rev. Fry was outclassed. Elder Chatburn is a young, intellectual giant of Nebraska, and chaplain of the Nebraska State Senate. He is well educated and a fine speaker. The meeting still continues, aided by Elders White and Snively, who are proclaiming their peculiar doctrine with more than ordinary ability. Their hearers, however, are loth to believe that Joe Smith was any more an inspired prophet than was Joe Bowers, of Pike. DUSTY RHODES.

Due credit is given for the friendly or fair side of this notice. However, the correspondent, like many others, has failed to discriminate between the truth with the force accompanying it and the men representing it. It is

possible, too, that Mother Grundy may be stalking abroad, even in Grundy County, hence that some folks need to wake up, brush themselves free from antiquated dusty accumulations and other accessories said to accompany or to light upon the confirmed Missourian, and catch up with progressive people, in their notions of things. Dust and other things that light down upon one are hindrances to progress if permitted to remain. They should be brushed off, both by physical and mental activity. From the substance of this correspondent's statements we judge there are none upon the brethren named.

THE *Conservative*, published at Nebraska City, Nebraska, contains the following note in its issue for September 22:—

A Mormon publishing house in Lamoni, Iowa, which sends a weekly paper to the Nebraska City Public Library, uses leaves from the English Bible as mailing wrappers. We fear that we do not quite see their point.

For the information of the *Conservative* and all whom it may concern or interest, the point is stated in brief: The publishing department of the Reorganized Church of Latter Day Saints prints and binds various books and periodicals, among them the English Bible. Like other publishers they at times use waste or spoiled sheets for wrappers. However, if the *Conservative* people will examine the publications sent out by the Herald Office, they will find an abundance of Bible in the columns, inside the mailing wrappers.

THE House of Bishops, of the Protestant Episcopal Church, which is to meet in triennial session, at Washington, D. C., October 4, will discuss some questions of importance to that church, according to the statement that follows from a Washington press dispatch:—

The convention is to last three weeks and some of the questions to come before the body will be of national as well as theological import. The proposed amendment on the canon of marriage and divorce will be one.

The question of changing the name of the church, which came up in a convention in Chicago over twenty-five years ago, will be again agitated. On account of the factions that exist in the church the Angelican and evangelical parties, it is expected, will create no end of discussion and perhaps dissension among the delegates.

OF the late Dr. John Hall, of New York, it was said at the late memorial service held in the Fifth Avenue Presbyterian Church: "Reality was the keynote of his character. His was a combination of faculties, large and strong, which gave him the uncommon greatness of common sense." It was said of Lincoln that, "In him common sense blossomed into fame." "Reality" and "common sense" are diverse from mere profession and simulation. They suggest the lines of Longfellow:—

"Let us then be what we are
And speak what we think,
And in all things keep
Ourselves loyal to truth," etc.

EXTRACTS FROM LETTERS.

BRO. J. M. TERRY, wrote from Chicago, September 16:—

Church matters are moving smoothly so far, not a friction in the movements. We had an excellent meeting Wednesday night, when we spoke to over thirty in the parlor of a Presbyterian lady where we were invited to hold a meeting. Good attention and fine liberty were enjoyed. The lady had attended a cottage prayer meeting we had held in Father Culver's house near by. We open a new mission next Sunday on south side at 3411 Cottage Grove Avenue. This is for the general good of the cause we love so much, and for which I am happy to labor and sacrifice. I feel excellent in the work and the spirit within urges me onward and upward to greater achievements and higher ground. Bro. H. E. Moler is here; goes to Piper City to-morrow. Bro. Stebbins is expected to-day; goes to Janesville, Wisconsin, to-morrow. Had peaceful conference and profitable institute at West Pullman. Bro. Lake is at Janesville; is feeling quite well in body and spirit. Was here and preached Tuesday night. Saints quite well, save Bro. and Sr. Gillet, who are both sick.

Sister M. E. Bunyard and R. A. Anthony will welcome an elder of the one faith at Cook, Louisiana. She writes:—

I have a nice little country home with my brother. I know he would treat an elder very kindly, for so he did the Utah Mormons. He just read their books enough to become interested. I request the faith and prayers of the Sisters' Prayer Union, if it is God's holy will that I may get my little boy back. I have the promise that I will get him if I live faithful, and pray for me that I may be humble and faithful and that God will enable me to raise my children up in the love and service of the Lord. The nearest railroad station is Grandcane, or Mansfield, on that route; Logansport on the other railroad. We are well known at either place. You are not likely to have any trouble in finding us. We live half way on the Logan and Mansfield dirt road.

EDITORIAL ITEMS.

BRO. F. J. PIERCE, Centralia, Kansas, sends us a clipping from a local paper, which contains a defense of the faith and a plea for toleration, in religious and general lines of thought and action. This effort to enlighten and educate the public mind is made in good spirit and ought to have a good effect.

At the monthly business meeting of the Lamoni branch held on Tuesday, the 4th inst., a resolution was adopted expressing the sentiment of the meeting that rates of board for college students or members of the faculty should not exceed \$2.50 per week, including cost of room, fuel, and light. Those who contemplate attending college, also those desiring to send students, will see in this action a disposition to make prices for board as low as possible. It is the prevailing sentiment of the people of Lamoni to make the incidental expenses of students as low as possible, with a view to encourage and to help all students interested in obtaining an education. Every possible advantage is being offered to those who mean to avail themselves of the privileges afforded by the college and the general influences of the community for good.

Bishop E. L. Kelley arrived home from Jacksonville, Florida, on Thursday, the 6th inst. He left his son Winfred in the care of his second son Edmond, slowly improving and on the road to recovery, and who will be brought home as soon as able to travel.

Bro. G. H. Hilliard arrived at headquarters on Monday, the 3d inst., coming in from Western Iowa, where he has been laboring of late.

Bro. E. A. Blakeslee, of the Bishopric, reached Lamoni from Michigan on Thursday, the 6th inst.

Bro. David Dancer, of Lamoni, was taken seriously ill on Monday, the 3d inst., at his home, and has since been confined to his bed. His condition is critical, but hopes are entertained for his recovery. Late reports show improvement in his condition.

Bro. George Derry requests a correction in his late letter to the HERALD—last issue. In the fourth paragraph, ninth line, it should read, "that he must not administer the

sacrament unless there be an elder present." It was erroneously given "no" elder for "an elder."

Bishop Kelley was called by telegram to Hastings, Iowa, on Monday, the 10th inst., by reason of the death of one of his nephews, a son of John S. Kelley.

Pres. Joseph Smith and Bro. W. H. Kelley left Lamoni on the 8th inst., to dedicate a church in Grundy County, we understand, in Far West district.

The Emperor of Germany, accompanied by a brilliant suite and a numerous retinue will start for Jerusalem and other points in Palestine on the 13th inst.

Mothers' Home Column.

EDITED BY FRANCES.

"One language held his heart and lip,
Straight onward to his goal he trod,
And proved the highest statesmanship
Obedience to the voice of God."

"In the name of all you hope to know," wrote Phillips Brooks, "cling close to what you know already. Make much of it, live up to it, count it very precious, hold it fast in the bosom of a loving life." Ah, how much to one who knows the truth of Christ's gospel is embraced in these words! The mind cannot grasp in the smallest degree at a glance, neither after much thought and earnest reflection will the heights and depths of this knowledge be revealed. Paul enumerated many things which he declared should have no power to separate him from the love of God in Christ Jesus; what then should ever be allowed to separate us from the blessed knowledge of the divinity of Christ and the truth of his gospel? Let us then cling to this knowledge; "make much of it, live up to it, count it very precious, and hold it fast in the bosom of a loving life." Why should we stumble through regarding too closely the steps of any man or woman, and thus not taking sufficient thought for our own? "Who art thou," O man, "that judgest another man's servant? to his own master he standeth or falleth." "The world is hungry for God, and is dying for the want of the spirit of truth and love."

PAPEETE, July 11.—Back to the missionary house again. Well, glad and thankful. After waiting several weeks for a chance to come to Papeete in a vessel, we were obliged to abandon the thought and make up our minds to undertake the voyage in a boat. So the brethren set themselves to see what boat could be got—all were busy and using their boats. Since Tetuarere's could not go, Joseph suggested getting Torohia's. Putoa said he would go across the lake the next morning and see this brother. That night

Torohia saw in his dream a man coming towards him, and said, "I want you to go in your boat and take the Governor to Papeete," to which he readily consented. So when he saw Putoa and Pori coming toward him in a little canoe, he knew their errand before they spoke. Torohia is quite an elderly man, and his wife is more aged than himself.

She was at work across a creek from where he was, when the brethren reached him. Seeing them talking, she threw herself in the creek and swam across to learn what the news was, thinking nothing of wearing her wet clothes till they dried. "Yes," said she, "you go and take the Orometua to Papeete, and I will stay and make bufa."

We left Panau with its kind-hearted people on Thursday morning, June 16, accompanied by Putoa, wife, and child; Alfred Sanford, wife, and child; Taibia and wife, besides Torohia and boy. According to the law of these islands we were compelled to first go to Rairoa, where Torohia could sign papers as captain of his boat, since another man had been captain the last time she was entered at Papeete. Rairoa was some fifty miles out of our way. The sea was very rough, that is a heavy swell and not wind enough to keep the boat steady. She knocked about badly, rolling and dipping the end of the main boom and sail well under water; in consequence I was sick all day. The swell and occasional breezes were nearly aft, so we got along so as to make the lower point of Rairoa before dark. Then as we hauled around and got in the lee of the land, a nice little breeze sprang up and hauled a little so as to be on our quarter, and we ran along fine all night. Got to the first pass, "Tiputa," early in the morning. Had the wind continued as it was the day before, we could not have entered. The tide was running out in a manner that no one can imagine except those who see it. The boat crept along pretty close to the reef, where the tide was the most slack; but there was very little wind. We had one more little jut or point of reef to pass, then the men were going to jump overboard with a line, climb on the reef and tow her the rest of the way against the tide. Just opposite that point the tide was eddying strongly. As we entered the eddy pool the wind dropped away altogether, and we were turned around and borne out again. The men were plying a big long oar vigorously, to keep her off the reef. I remarked to Mr. Burton, "How necessary it is to have a long heavy oar with them."

He said, "That oar came floating down towards the boat yesterday morning, from nobody knows where, and got close by the boat just as we started, and the men picked it up."

We stayed out about an hour, and thinking the tide was a little more slack, tried again, there being a little more breeze. We got to the same place, were turned about, and were borne out again. This time we stayed out till ten o'clock, then tried again and rounded the point, when two of the men sprang into the sea and towed her inside. We recognized a Father's guiding hand again. Had we remained out ten minutes longer we could not have got in till after night, for a heavy wind and rain squall was already coming

across the lake, driving right towards the pass.

Seeing that the village was entirely deserted, we knew that the government official must be in at the rahui. We made a start to cross the lake, but the wind was becoming so fierce we put back to the deserted village again, where there was one boat load of people and hogs, on their way to Tikahau. They had stopped there to catch some fish and cook themselves a meal on the shore. The canoe was just coming in with the fish, so they shared them with our crew—those others were saints too—and all hands cooked their meal ashore. We sat on the porches of some of the empty houses so as to be out of the rain. It ceased to rain towards night, and the boat started off for Tikahau, but we remained. The natives slept ashore; Joseph and I in the boat.

Next morning being Saturday, we got under way and started across the lake; beat all day against a strong head wind and high, short sea. The natives had not had anything to eat since their breakfast, and were getting very hungry; so about four o'clock when we perceived that we could not reach our destination, they watched out for a place to anchor near the shore, where the boat could be sheltered from the force of the wind, and soon came to anchor. Presently they rounded to; one man took the little anchor in his hands and sprang overboard and hooked it into a rock, and while he and another one were warping in and mooring the boat, Putoa's wife, Tetua, got a big knife, gathered her skirts about her, and plunged into the sea, scrambled up on a shelf of rocks and hunted clams. They are not at all like our Nova Scotia clams. She would dig them off the rocks, pry open the large heavy shells, and take out the clam—which resembled two large oysters on each end of a piece of black and white crimply tape about two fingers long. These she strung on her fingers till she could hold no more. One of the men was out on the rocks spearing fish. His wife—a young woman—let herself drop into the sea, swam to the rocks, and with dripping, clinging clothes went fishing with him. Alfred's wife gathered her skirts about her, stepped cautiously from the bows of the boat onto the rocks, tied a bundle of clothes on her head, set her little girl astride of her shoulder, and with one hand holding her clothes and another carrying a large bundle, and the child clinging to the one on her head, she waded ashore, where they made a fire, cooked their supper, built a camp, and slept all night, and breakfasted in the morning. Alfred and the captain and Joseph and I remained on the boat.

We got to the "rahui" about noon on Sunday, where nine of our Papeete and Tiona people were. We were very kindly received. Attended the afternoon prayer meeting, and Joseph preached in the evening. There was another rahui six miles beyond, where the Avatoru branch was. They heard of our arrival among the people, and the whole branch left their work on Monday and walked the six miles and back again to greet us, have a few hours' visit, and invite us to their rahui.

As the weather was still cloudy and windy, we accepted the invitation, and went with the boat on Monday afternoon and stayed till Wednesday. Joseph preached at seven in the morning, then we hurried off as soon as possible, for during meeting the clouds had broken away, wind hauled fair, and the sun shone out beautifully. Had a fine run up the lake over twenty miles.

Got to "Avatoru pass" about three p. m. A few people were at the village, who had been notified of our coming, and had a house all prepared, and a good soft bed ready. But we had lain on the ground and on the floor so long, I did not feel at home at all on a soft bed. During these visits I had become accustomed to the boat and was not seasick any more, also to being paddled about over the clear waters in the canoes, and enjoyed it keenly, feeling about ten years younger than a month before, and spent most of the time about the shore hunting shells. The pink topped shells, of which that shore abounded, looked so pretty when seen among the broken coral of various colors when not by the sea, it was a pleasure to seek them. The saints also—men, women, and children—furnished me with quite a quantity besides those I gathered. While at the rahui, I took one of the sisters and started out to scale the broad, dark, rocky reef, not the ledge that the sea breaks on, but those high above that which separate the ocean from the lake where the land is not. I imagined there were some beautiful large shells lying on the other side if I could only get there, and so wended my way around, between and over those sharp pointed rocks—taking care not to stumble—till I reached the ocean shore. But the shells were not there. The rocks were too sharp for the native sister's feet, and she remained waiting my return.

On Thursday afternoon the weather looked more promising again, the morning had been very stormy, and as we could not replenish with food again when that which we had was gone, we resolved to sail at once for Papeete, a distance of two hundred miles. The sea was nice while in the lee of the land, nor did we feel the full force of the wind, though the captain had reefed the sail and taken in one jib. About dusk we cleared the land, and had a rough night. At daylight Makatia was seen away behind on the weather quarter, and the high lands of Papeete were plainly seen in the afternoon. The reef was not shaken out of the sail during the day, neither the following night. At about twelve in the night they thought they were getting too near the land and stood off again about two hours. Then the sea became smooth and the wind dropped away, so we did not get in the harbor till midday on Saturday. And though we enjoyed our visit well everywhere, the saints remembered that we could not live on good wishes in Papeete, had provided the more substantial aid.

We are glad to get home again and settle down to more steady work, and feel much recruited in health. Mr. Burton has only had one slight attack of neuralgia, if such it is, since conference. The prayers of the saints

have prevailed, we hope. Please forgive this lengthy letter, and retaliate one and all, in like manner.

SISTER EMMA.

P. S.—The ocean is at least five feet lower this year than last.

NOTICE TO CHAIRMEN OF DAUGHTERS OF ZION LOCALS.

It is earnestly requested that the present chairman of each local organization of Daughters of Zion send her name and address to Mrs. H. H. Robinson, Box 437, Independence, Jackson County, Missouri, who has lately been appointed Corresponding Secretary of Advising Committee, our worthy and competent sister, Audentia Anderson, who has served so long, having resigned for want of more time needed for the work attached to this office. While we reluctantly lose her as Corresponding Secretary, her heart is in the work and we still have her valuable assistance as one of our Advisory Committee. Sisters, please give this request your immediate attention, as we wish a new list of the names of all chairmen of locals for aid in our work.

MRS. M. E. HULMES,
Chairman Advisory Committee.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Dear Sisters of the Prayer Union:—I realize there is a power in prayer when we come united before the Lord, for this reason I ask you to remember me that my health and strength may be restored.

M. C. PEARCE.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

INTERMEDIATE WORK.

IT IS a little difficult for grown people to adapt themselves to the point of view from which children perceive things. Then, again, one may understand children out of school, yet scarcely know how to apply their knowledge in class work until several experiences have given them their cue.

MUST BE ACQUAINTED.

I find a teacher must be thoroughly acquainted, first, with those he is to teach; and second, with the matter he intends to bring before them. He needs to be prepared for the unexpected, which is always happening, where children are concerned. We are obliged to study them out of school to know what will interest them in school. Froebel, the great educator of child character, says: "If you wish to discover what will interest a child in its work, watch it at its play." I presume it is on the same principle that governs instinct in animals, a reaching out after that which will satisfy its natural cravings. He says each act is significant to the intelligent student of character, none being too small to engage his attention as to what prompted it. Then, too, by observing what the child lays

hold of in satisfaction of its desire, we will know what especially appeals to it, and how to arrange our instruction accordingly. No fact, however true of itself, is of benefit to an individual unless that individual can understand and receive and know how to apply it. As all education is for the purpose of developing the innate character, by drawing out the inner man, and in making external truth his, we must first know what position he holds toward the outside world, whether he is near or far away from it. We all see truth from different standpoints, and our perceptions are modified by our natural qualities or disposition. Consequently, a teacher cannot make even a successful beginning until he has studied the material he has to work with. No two people are exactly alike. Because of this, what would appeal to one would make but little impression upon another.

MUTUAL CONFIDENCE.

It is our ambition, of course, to teach all truth; but we find it necessary to work to that end by various processes. The sympathy and tact born of good fellowship will usually give us an insight into the different dispositions with which we will come in contact in the relation of teacher and pupil, and when mutual confidence is established, the longest step toward education has been taken.

KNOW THE BIBLE.

The pupils should be encouraged in every way possible to prepare their lessons thoroughly at home, using not only the *Quarterlies*, but their Bibles as well; and when a point of dispute is raised, it should be decided by reference to the Bible and not the *Quarterly*. The children should be trained to turn to the various books or parts of the Scriptures without hesitation, and each member of the class, when in Sunday school, should have his Bible open to the lesson text during class work. In the Teacher's Class Book, there is provision made for the proper credits being given pupils for preparing their lessons during the week, for memorizing the Golden Text, and for good behavior. Every teacher should explain to his class the value of obtaining these credits, and try to have his class become the Banner Class. The proper kind of ambition is commendable, and, as a rule, is quite an incentive toward good work.

A PLAN FOR FUTURE WORK.

I have outlined a plan for the next quarter which I intend to try at least. Beside endeavoring to encourage my class to prepare their lessons thoroughly out of school, I mean to give each one some special matter to hunt up, such as, the character of the people under discussion; their home life; dress; features; habits; form of government; style of architecture; temples and modes of worship; condition of the surrounding country; and all those details which will tend to impress the children with the reality of the people about whom they are studying; and by becoming acquainted with their everyday lives, feel the distance between them materially shortened. I would like also to have each pupil provide himself or herself with a

BLANK BOOK,

the first page or two to be devoted to maps,

and the remaining pages to brief notes from the information obtained by means of these slips. The maps need not be drawn all at one time, but I believe would be more enjoyed if the different towns or kingdoms were added as they appeared in the various lessons, and not before. For instance, Egypt would not be drawn on the map until the Children of Israel went down into that country, and as far as we can place them now, the towns and cities mentioned as lying along their route, could be inserted. This could be made more interesting where there were boys and girls in one class, for the girls would naturally be more interested in learning of the home life and all that pertained to it, while to the boys could be given all that related to the country, government, architecture, and kindred subjects.

QUESTIONS IN THE QUARTERLY.

In any event, the questions on the lesson should not be asked in just the form they appear in the *Quarterlies*, for in that case the children could learn them "by heart," to forget them by the next Sunday. Sometime the lesson could be told in story form, beginning with the teacher, each member of the class adding some incident as it came his turn, the teacher finally concluding it. In this case, the teacher should see that all the main points are brought in. It might be well to educate the children in what comprised the "main points," for they are apt to overlook them, otherwise, or give all the same value. Teach to hunt for them, occasionally calling upon the class to write out what appears to each one to be the central thought or thoughts. Have them compare the events of that time with what are transpiring in this; also draw parallels or point out the difference between the customs and general conditions of eighteen hundred years ago and those of to-day. Where points of principle or rules of conduct are brought up by the lesson, they may be given something of a personal application, or a small parable may be used to illustrate them. The idea throughout being to bring the remote past down to a live present, and put the subject and the child upon the same plane.

AMOUNT OF WORK.

A fact illustrated is a fact preserved, whether it be by personal application, black-board work, or charts. In picturing anything, use only the most simple ideas, and materials familiar to children. It should be more our aim to properly reach a child and get even one point firmly fixed in his mind, than to crowd a number, none of which will be remembered or be of any use to the receiver of them. A child has the right to demand that what he receives in his mind shall be worth something, and not only valuable in the abstract, but of value to himself.

CAUTION.

It is hardly necessary to say a teacher should never make a child conscious of a weakness or seeming dullness in class work. There are comparatively few who follow the teacher readily at first.

POSITION OF CLASS.

If possible, the class should be arranged so it could not see what was going on in other

classes, otherwise it will take too active interest in affairs not its own.

I hope these few suggestions may prove of benefit.

MARIE CLARK.

[For the Northeastern Illinois district Sunday School Institute, at West Pullman, Illinois.]

Letter Department.

MANSFIELD, Mass., Sept. 29.

Editors Herald:—The renewal of ministerial labors in former fields and among the scenes of our first labors or efforts in that direction has been one of pleasure to us, and we trust of profit to the old and new friends to the gospel cause that greet us in our travel in the Massachusetts district. We have preached so far in Providence, our former home, Attleboro, and Plainville; going the 10th of present month to Fall River. Was with the church there over two Sundays, visiting in company with Bro. John Smith, of New Bedford, in the afternoon of the second Sunday, speaking that and upon the following evenings in New Bedford.

Our visit to Fall River and New Bedford was made a very pleasant one by the hospitality and kindness of Brn. Ashton, Dr. Gilbert, and John Smith, at whose homes we were made welcome and nicely entertained. Returning from Fall River Wednesday evening of last week we met with the saints in Providence in social service, a large attendance and good meeting, a thing not uncommon in Providence. Friday evening we spoke in Auburn, a suburb of the city. Sunday morning, in company with Bro. George Gates, we went to Fiskville, about twelve miles distant, where a little company of saints had erected a chapel about two years ago, principally through the leadership and effort of Bro. Geo. Robley, who has baptized some excellent people there, and whose work is to be commended as of an abiding character, as we believe; and this people and mission need attending to by live, energetic, capable ministers, as indeed is very apparent in other places as well. Splendid social meeting and excellent liberty in proclaiming the word, with strong and urgent pleas for help and return, Sunday evening, back to Providence to fill appointment, in their chapel.

Monday evening, through arrangement with the district president, Bro. Bullard, we came here to Mansfield to assist Bro. Robley in an attempt to introduce the work. A storeroom, rather poorly equipped, in a one-sided place of a disinterested or preoccupied community has resulted in what seems to be so near a failure as to lead us to conclude that we have either struck the wrong time or the wrong place. We are, however nicely cared for at the home of Bro. and Sr. Abercrombie, who, expecting to soon move from this place, were desirous that a warning should be given at least of the gospel and its restoration; a worthy and conscientious motive and principle; and if the good sought fails to accrue to this people, the responsibility may not lie with them nor the missionary, who once in a while is forced by his experiences into sym-

pathy with old Father Noah and his family. It's a beautiful thing, however, to be able to know of your whereabouts, even if you find yourselves outside of the crowd.

I find in Bro. Robley a congenial companion and a good preacher. Our visit has been pleasant and we are sure not altogether without profit. Some have been warned.

Big parade and celebration of A. O. U. W. order to-day and night, and that beats any gospel conception or interest which the masses possess.

We expect to speak in Boston Sunday, going to Brockton the week following, and Saturday, the 8th, to the district conference at Fall River. Brn. Luff and Alexander Smith are in Nova Scotia and Maine. I expect to see Bro. Smith at our conference, but am not certain of his presence.

Labor, instruction, warning, wise counsel needed, and to be heeded, in many places where the work has been permitted to languish and decay. Care and caution in building or reconstructing,—whether as to men's notions, or the law.

I am happy to meet the old friends and the new that have been made in my absence, and have been welcomed cordially enough everywhere, if that is all that is necessary to give one peace of mind. A present consciousness always with you that you are in the place and doing the work which heavenly wisdom orders, constitutes, however, the supreme satisfaction. Matters unexpected may compel our return west for a short time, in November.

The change for the better in the health of Sister Bond since leaving St. Louis will result in her remaining in Providence for this winter at least. My health is somewhat improved and am happy in the evidences of God's goodness toward his children, and in the possession of the "peace" promised through a knowledge of the truth and saving power and grace of the gospel restored.

M. H. BOND.

BARNES, Kan., Sept. 29.

Editors Herald:—Elder D. Collins, of Secor, Illinois, took down the Campbellite flag at Greenleaf, Kansas, at the close of the discussion there September 23. The ceremony, in part was: "Mr. Pender has had decidedly the advantage in this discussion. I suppose he understands all the dead languages; can read Greek and Hebrew; writes shorthand, etc., etc.!"

It is true Mr. Pender had decidedly the advantage in the discussion, as he had only truth to assert and maintain, while his opponent assailed truth and tried in vain to bolster up error. And into what straits it led him; into what confusion, into what contradictory positions, into what abortive efforts to malign the man of God who gave the world the Book of Mormon; into what shame and humiliation, when it clearly appeared that all the immorality brought up in the debate was located, not in the Book of Mormon nor in its translator, but in Mr. Collins himself! He was repeatedly caught in misreading the Book of Mormon. He would sometimes read correctly and then grossly

misrepresent. To illustrate: He read from page 199, Book of Mormon: "Now this man [Korihor] went over to the land of Jerushon also, to preach these things among the people of Ammon, . . . but behold, they were more wise than many of the Nephites; for they took him and bound him, and carried him before Ammon, who was a high priest over that people." Mr. Collins declared they had bound him because he would not accept Mormonism! Yet the context shows he was bound and tried for criminality, and not on account of what he believed. A part of the account states: "Now, there was no law against a man's belief: for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds. If a man desired to serve God it was his privilege; but if he did not believe in him, there was no law to punish him."

The above is a sample of his misrepresentations of the teachings of the Book of Mormon.

During the debate he assured the people he would not stoop so low as Braden had done. Yet, on Sunday night, the debate having closed on Friday night, he lectured on the origin of the Book of Mormon and reproduced the "Spalding story," and Braden was his chief witness!

During discussion of the Book of Mormon proposition, the Inspired Translation of the Scriptures was assailed. This was objected to, objection overruled by the chair, and decision of the chair was sustained by majority vote of those present. I then challenged Collins to put in one session of two hours with me in examining the Inspired Translation, and I would affirm it to be superior to either King James' Translation or Revised Version. Then, he suddenly remembered that he had come to Greenleaf for a different purpose. I then announced that on Saturday night, the evening following the close of the debate, I would lecture on the Inspired Translation, and invited Collins to use half of the time. He did not accept the invitation, and during the balance of the debate he was suspiciously quiet about the Inspired Translation.

When his own church was under examination, he wished to examine the apostles of the Latter Day Saints; wished to know whether they have "signs," etc. No matter what question was up for consideration, he was never ready for that, the business of the hour.

At the close of his "black-sheep," "stolen-peekstone," "Solomon Spalding story," lecture Sunday night, I asked for three minutes in which to address the people. This he would not grant until he ascertained that I only wished to announce a reply the evening following, though I had invited him to use half of the time of my lecture on the Inspired Translation the night before!

Only about half as many people were present on Monday night to hear the reply, as listened to Mr. Collins on Sunday evening. Sufficient numbers were present, however, to enable us to correct his stale and silly fabrications in the community.

With thoughtful and unprejudiced minds they needed no correction.

If the Book of Mormon is fraudulent and Joseph Smith imposed it upon the world, as claimed by the opposition, it is a matter of regret that the gentlemen who undertake to prove this feel themselves, as a rule, compelled to resort to all kinds of subterfuge, trickery, and dishonorable and dishonest methods. Is it possible the truth must be bolstered up by such shameless methods? If the truth in this controversy is lodged with our opponents, it has for once fallen into unfortunate hands.

"A certain man went down from Jerusalem to Jericho and fell among thieves." Innocence betrayed; but by whom, as concerns this contention? I find the Book of Mormon and the revelations and authentic statements of Joseph Smith condemn everything of a dishonorable or unjustifiable kind, while they enjoin unswerving integrity and the highest virtues. They create within heart and brain an aspiration to be the noblest of the noble; the bravest of the brave; the kindest of the kind; of patriots, the most patriotic; of the generous, the most generous of them all. While the controversy continues to be thus waged; "while virtue is lovely and vice is hateful,"—"sink or swim, live or die, survive or perish," let my voice and my pen be used in vindication of the Book of Mormon and in defense of the reputation of its translator. Let lying tongues be justly and witheringly rebuked; both he that maketh a lie and he that peddleth it abroad. Let confusion come upon both alike, and let their heritage be that of shame and remorse; let the voice of scandal be no longer heard in the land; let the "refuge of lies" be destroyed, O Lord, nor let thy servants' voices be stilled until the earth is filled with the knowledge of thy truth!

Ten sessions of two hours each were held, the first five being devoted to the consideration of Book of Mormon, the last five to an examination of the Christian Church. Two sessions were held daily; one beginning at two p. m., the other at 7:30 p. m. The interest was good throughout the debate, though the attendance was not large. Average attendance at evening sessions about two hundred and fifty; day sessions less than one hundred.

I was called to Baker by telegram, to discuss the Sabbath hobby with our Adventist friends. We held three sessions on the Seventh-day questions, with Mr. Bagby, an inexperienced minister. He felt competent to meet us on the Sabbath issue, and assured us he would secure a minister to debate church propositions with us. As the discussion of the Seventh-day question progressed, it became very apparent that Mr. Bagby had new matter and new issues to meet, and that to him the whole question assumed a new phase which he was not prepared to meet. The minister he had sent for came at last and occupied the negative the last night of the debate, on the first-day question. He used most of his time in an effort to revive the seventh-day theory, rather than to answer few but incontrovertible evidences of a first-

day rest under the Christian system. But would he discuss church propositions? Not he. Upon a multitude of pretexts and flimsy excuses, Babylon, all along the line, when we ask to examine the texture of her theological fabric, politely and coyly answers, "Excuse me, please;" and, like the young man who received a similar reply from his "sweetheart," when he asked for her hand in marriage, we "gracefully" submit.

Bro. Editor, I am glad I am a Latter Day Saint. And as the battle is on, and the fight becomes thicker and hotter, I am happier in the thought.

W. S. PENDER.

LONDON, Eng., Sept. 19.

Editors Herald:—I believe it is only just that the church should be informed from time to time as to the work of its ministers; and knowing too how anxious some of our members are in America to receive news of the progress of the work in this country, it seems to me a duty to keep them informed, of the leading events at least, of my mission here.

I left Plymouth where I last wrote you, July 28, to attend the mission conference at Birmingham. Here I had the pleasure of meeting Bro. and Srs. Newton, and it was indeed a pleasure to shake hands with those so lately from our native land. We also enjoyed meeting Bro. Heman Smith and other brethren, from different parts. The conference passed off peacefully. The good Spirit was present; the gifts of prophecy and tongues were manifest, giving words of comfort and cheer. Then came the hour of parting. Wife went to Bristol, Bro. Newton to Plymouth, Bro. Smith, after a year's absence, back to his loved ones at home. For his sake we felt glad, but for ourselves we felt sorry that he could not have remained with us.

I had consented to remain in Birmingham to preach the following night, but as no one came to the meeting but the president and the two deacons, I was sorry I had not gone with the others; for there came over me such a feeling of bitter loneliness that was hard to shake off. There seemed to be no immediate demands for my services anywhere. I hardly knew what to do or where to go, and then it seemed as though all the powers of darkness combined in an effort to dishearten and discourage. Overcoming these feelings as best I could, my first visit was to Wolverhampton, where I had heard the Brighamites were meeting with some success, and at which place we had a few members. The way did not seem to open up to favor operations there at the time, but we left instructions with the brethren how to proceed, and as soon as an opportunity offered for opening the work there to let us know, and we would try and take advantage of it.

For some time I had felt drawn towards London. So joining my wife at Bristol, to which place I had a return ticket, we proceeded on to London, taking advantage of an excursion to Windsor, this affording us a cheap rate, as well as giving us an opportunity of viewing the Queen's home. After about three hours at the palace we were on

our way to London, where we arrived late in the afternoon.

Wishing to avoid burdening the saints, our next task was to find a lodging house. We had been recommended to the neighborhood of Regent's Park, as it was necessary that wife should find as clean and healthy a location as possible; but we soon discovered that the rates were too high for our limited means, so we boarded a street car and soon found ourselves in a pretty part on the extreme north, known as Kentish Town. Here we continued our search up one street, down another, till wife's strength was about exhausted. All the time something kept whispering, "You see now God has not sent you here, or he would have prepared the way before you." "Could he not very easily direct your steps to the right place?" "Were you not told that the angels would go before you?" "What is the use of you trying to do anything in this country anyway?" "Can you not see how everything works against you?" etc., etc. At last, however, we found a place, not to suit us, but which would answer till we had time to look further and take in the situation. The next morning I received the comforting influence of the Holy Spirit assuring me that I was not forsaken and that all would be well. I said to wife, "It is all right, Ma; I have made no mistake in coming to London."

I met with the saints at their hall on Sunday and was kindly received. They were not only willing; but appeared pleased to have my assistance. I found some willing workers, fully alive to the interest of the work. Some of the members, however, have given way to a spirit of coldness and indifference, absenting themselves from meetings. The few, however, did what they could to advertise the meetings and arouse an interest. To my astonishment they had ten thousand bills printed, which they scattered far and wide. I began to calculate the results. Each bill it seemed to me, ought to be read by at least five persons; then supposing only half of those came who read the bills we should have a crowd of about twenty five thousand people; and whatever could we do with the crowd? But the brethren did not appear at all concerned, but scattered the bills rather recklessly. Well, time proved that there was no cause for alarm, as less than half a dozen appear to have been brought out by this effort. It is the old story: People will not come to hear.

Seeing that something must be done in order to reach the people, it was finally decided to try street preaching. Some of the brethren here have done considerable of this kind of work, and they agreed to break me in. Up to this time I had only preached a few times on the street; once in company with Bro. E. Dewsnup, and at another time in Wales. It has always been very distasteful to me? I was willing to overcome my own feelings and try almost anything in order to reach the people, and decided to give this method a fair trial. I am very glad I did, for thus far it has proven a success. People will stand from one to two hours at a time and listen very attentively. I have had ex-

cellent liberty in preaching, also in answering questions, and we are able in this way to reach hundreds where we would not reach one in our hall.

I did not expect the people would give such close attention as they do, but thought they would most likely stand but for a few moments and move on and others take their places. And it is very disagreeable to try to talk to a traveling congregation. Sometimes a little opposition develops, but nothing serious. Sometimes four or five will be asking questions at the same time, but this only makes the meetings all the more interesting and the crowds all the larger. One night a drunken fellow kept interfering. I tried in every way to quiet him, but without success. Finally he was by my side talking about as fast as myself. All I could do was to raise my voice and drown his. For a time it was a test of lung power. I had good liberty, and my disturbing companion soon subsided and we have not been disturbed by that element since.

Generally some of the members of other churches will interrupt us with questions, and at times so earnest are they that it is difficult to tear ourselves away, even though we continue till after eleven o'clock, and sometimes till nearly midnight.

Of course we cannot say how many will join the church, but I do know that every night numbers bear testimony to the truth of what is told them. Some have said it is just what they have been looking for for years. But, in this work we need lots of literature; we need tracts by the thousands. We gather up all the *Heralds* and *Ensigns* and tracts we can find, and then we do not have half enough. We even give them the children's paper, the *Hope*. This kind of work is very trying on the vocal organs, especially when continuing every night. I hope my voice will not give out, but I am very hoarse. I certainly was never more blessed with liberty in preaching, so I cannot help believing that good is being done. Questions on the Book of Mormon, Joseph Smith, Brighamism, etc., help us in bringing out these subjects all the more clearly.

I had a delightful experience yesterday. Chancing to see an account in a paper of the excitement the "Mormons" were creating in Tunbridge Wells, about thirty-five miles from London, I decided to visit that place; so early Sunday morning, accompanied by Bro. Howell, we boarded an excursion train, which landed us a little late to attend morning service; but we met the local preacher who had been opposing the Brighamites and from him learned about the true situation. We learned that some of the people were inclined to use mob violence, and if it had not been for the police the missionaries would have been rather roughly handled, as it seems some people had begun to believe their doctrine.

Believing it to be our duty to show these people what kind of a system they were entering, I stated my errand and was promised an introduction to those who would gather on the grounds in the afternoon. A message was sent to the Mormon headquarters for

them to be present, but the message returned was that they were out of town. The news soon spread that a stranger from London was going to answer the Mormons, and a large crowd gathered—several hundred. I told the people that the best way to oppose error was with truth; that mob violence was bad as well as unnecessary, and that people did not generally learn much about any people by depending upon what was said about them by their enemies; that the very best way to defeat the Mormons was with their own weapons. All that I wished to present were extracts from sermons delivered by their own ministers, in order that they might know what the real inward workings of that system were. After reading to them what Brigham Young had taught on Adam-God worship, blood atonement, and polygamy, I read to them from the Book of Mormon and Doctrine and Covenants, and showed how they had departed from the original faith of the church; that Brigham Young, not Joseph Smith, was responsible for polygamy. I also read extracts from court decisions, and was able to draw the line between the faith of the Reorganization and the Brighamites quite clearly. Some of the people seemed a little surprised to hear this new phase of Mormonism, but showed us every consideration and kindness, one gentleman inviting us home with him to tea, which courtesy we accepted.

In response to our announcement that we would preach in the evening another large company assembled, and the deepest interest was manifest on all sides. Some were heard to say that they believed "every word of it." I told them in brief what the principles of the gospel were; that Christ was our leader; that this was the restoration the prophets referred to, to precede the coming of Christ; and that the latter-day apostasy which caused "the way of truth to be evil spoken of" was only the fulfillment of prophecy. I gave out all the tracts I had. I never saw people so anxious in my life; I could have distributed several hundred if I had had them, so many had to be turned away disappointed.

Well, I need not say I am feeling happy. The way seems to be opening. This is the best reception I have had yet, and I believe a good work can be done here a little later on. In other places as well I hear that interest is awakening. I am aware that it will not all be clear sailing; as the work opens up we may expect the enemy to rage, and we may expect to have to meet new methods of attack as old ones are overcome. But we have nothing to fear. If we only keep humble and retain the Holy Spirit, the truth must prevail.

At best, however, we may expect our progress to be slow, compared to what we might expect in some countries. People in England move slowly. They do not arrive at conclusions in a hurry; and there is very much prejudice to be overcome. But we are still hopeful, and hail every indication of progress with joy. *Friends*, kindly send us reading matter for free distribution. Some who cannot preach can perhaps furnish us with tracts. We thank those who have sent us the *En-*

signs, but we want more, send us all you can, but do not neglect the postage, as we cannot afford to pay even that, and they double the postage when it is not prepaid. In case I may not be here when you send, address them in care of "Thomas Bradshaw, 48 Repton St., Limehouse, London, England."

We are now in comfortable lodgings, not far from the saints' hall. Weather has been very warm and dry. Wife is able to be about and is busy making up fancy articles for sale to assist in paying our way, but she is weak and cannot seem to gain strength. Kindly remember us. In bonds,

F. G. PITT.

CORTLAND, Ill., Oct. 1.

Editors Herald:—Beloved *Herald*, and all saints who may desire to hear from one who has for many years had a name among the saints of latter days; a name that the writer has ever been proud of. And he knows of no better way to celebrate his birthday anniversary than by writing a few lines for the encouragement of those of like precious faith; not that day (October A. D., 1821,) when he first saw the light of day; but his birth of the water, when first he legally entered into the domain or kingdom of King Immanuel; viz., October 1, A. D. 1843, when he yielded obedience to the angel's message, the true gospel of Christ.

Think you, dear reader, that fifty-five years is not enough time for a man to *know* whether Jesus told the truth or not when he said, "If any man will do his will he shall know." Dear saints, fifty-five years has not been long enough for the writer to regret the step he then took. Had he united with some popular church through selfish motives or otherwise, he might have given less heed to the words of Jesus above referred to. Indeed, he did only a short time prior (in April of the same year) to his entering the true fold of Christ unite with one of the most popular religious bodies in St. Joseph County, Michigan, the close-communication Baptist Church; but it was not for popularity or any selfish motives that caused him to so unite. And certainly it was through no such motives that caused him to leave that society and cast his lot with that sect (like as in Paul's day—see Acts 28:22) that is everywhere spoken evil of; which he did fifty-five years ago this day, and to which covenant then made he has ever endeavored to prove true.

As fresh in his mind or memory to-day, dear reader, is the circumstance that occurred on the evening before his offering himself for baptism as it was when he stood on the brink of old St. Joseph River, Michigan, prior to his receiving the water's birth, when in harmony with the covenant he had made with the elder, that he would make it a subject of earnest, devout prayer to that God whom he then believed, that he, as he does now most assuredly know, would listen to the prayers of his children when seeking him for light in the line of their duty; that I would do this before I slept. Think you that I shall ever forget the testimony I received that evening when on my knees, before retiring to rest, engaged in earnest, humble

prayer to know concerning certain points of doctrine that I had been listening to of late, concerning baptism, and for what purpose (see Acts 2:38, 22:16); also who held the authority to administer in that and other sacred ordinances (Heb. 5:4); also concerning the gift of the Holy Ghost with the nine gifts of the gospel—who were entitled to it and them, and upon what conditions; also by what means imparted.

When I plead with my heavenly Father to know concerning the order and organization of his church; would he in every age or dispensation when he had a church on earth endow or prepare it for the same, with living apostles, prophets, evangelists, sevens, elders, bishops, pastors, teachers, and deacons as he did his church nearly two thousand years ago? For we can find all the above-named officers in that church, (if not in the order above-named.)

Let me say, dear saints, that while presenting my plea on that occasion there was such an array of scripture presented to my mind, supportive of every point of doctrine that I was seeking to obtain light upon, that I dare not refuse obedience to the gospel. There was no book presented before me, for my eyes were closed; but so plain and distinct were the Scriptures placed before me that I could almost read them. The above manifestation or testimony, dear *Herald*, call it what you will, has many times stood before me to sustain and encourage when darkness, trials, and doubts arose in my path, as many times they have. Not that I can ever doubt the truths of the gospel as taught by the elders of the Reorganized Church; for to doubt them it appears I never can. But I sometimes fear my acceptance with my Savior, and that through the weakness of the flesh and the disagreeable things I have to contend against that I may be overcome and fail to win the prize—eternal life.

But, dear saints, as the writer has many times, both orally and by pen, borne his testimony to the truths of the gospel as taught in the Bible and the Book of Mormon, I know as I know that I live, as I know that Jesus lives, as I know he has many times answered my prayers, as I know that he heard and answered the prayer of a young man offered unto him fifty-five years ago last evening as herein recorded, and as I know that I have many times enjoyed his Spirit, that the gospel we have embraced is true and of his right hand planting; that the angel of Revelation 14:6, 7, planted the first gospel seed in this dispensation, some seventy years ago or more, that in the planting of said gospel seed was fulfilled the prophecy or vision of the angel (or angels) and the young man, as recorded in Zechariah 2. Yea, and I also know that if we abide by all the conditions of said gospel and endure faithfully to the end, we shall rid our skirts of the blood of all men, and reap the reward of eternal life in the celestial kingdom of God; that kingdom typified by yon bright and shining orb of day that eclipses, nay, obliterates the light of the moon, the queen of night. No odds where in the midst of the heavens she may chance to be, or those bright and dazzling gems of

night (the stars) that illuminate the same. When the celestial orb of day is shining we behold no moon or stars. This being so, will not the glory of the celestial kingdom (that glory that the gospel offers to all who will faithfully abide by all the conditions of the same) as effectually obliterate the glory of the terrestrial or the testitial kingdoms, as does the light of day, those of the night?

God's prophet and seer of this dispensation has told us that the glory of the testitial kingdom, the lesser glory of the three—let me quote: "And thus we saw in the heavenly vision, the glory of the testitial which surpasses all understanding; and no man knows it except him to whom God has revealed it."—D. C. 76: 7. This being so, what must be the glory for which saints are striving? That we may all strive lawfully and successfully and win the prize, is the prayer of
Your brother in the Lord,

W. R. CALHOON.

WALLACEBURG, Ont., Oct. 1.

Editors Herald:—It is with feelings of remorse that I write, as the work is apparently moving along very slowly here; but we have hopes, and trust that in the near future it will open up and a great work be done; for it has been given us through prophecy, "if" we were "faithful." So we have a good foundation for our hopes. It only remains with my brothers and sisters in Christ here, myself included, whether or not it will progress. We have every reason to believe and to confirm our faith in God, that if we do our part and live up to his commandments according to the light he has given us, he is always willing to do his part, and to pour out upon us such blessings as he may deem suitable for us; for when we look around and see the wonderful works he is causing to transpire in fulfillment of prophecies delivered hundreds of years ago, we can sum it all up and justly conclude that God is truly as he has said—an unchangeable being; the same yesterday, today, and forever.

Bro. Frederick Gregory has been laboring here for over a week since the debate in Chatham; and I am pleased to say that he delivered a series of very profitable sermons, on the fall and rise of the church; and although some of the services were not very well attended, we as saints feel doubly paid for his stay with us, as his discourses were very edifying, and I feel that much light has been given us through his preaching. He left us September 29 to attend the Chatham district conference which will be held with the Zone branch.

I feel that a greater work could be done if the mission presidents could consistently exchange elders of districts, even if they could only change one at a time; not because I think one is better than another, but different men have different ways of presenting their ideas, and therefore those who would not be enlightened by one might be by another, as it takes different kinds of bait to catch different kinds of fish.

Yours for success,

WALTER L. BENNETT.

CENTRALIA, Kan., Oct. 2.

Editors Herald:—It is with joy that I essay to write you in the interest of the true gospel of Jesus Christ. Brn. W. S. Pender and W. H. Mannering held a series of tent meetings in our town recently, and we believe good was done in removing prejudice. Bro. Pender made friends whilst here, and every house was canvassed, so that the people were left without excuse so far as invitations to attend meetings were concerned.

The Congregational and Methodist ministers were out. The first made his exit as suddenly as he had made his appearance. The latter remained to converse after meeting, and next day entertained Bro. Pender at his house. He also volunteered to try to get the use of his church that Bro. Pender might lecture upon the Book of Mormon when he returned again.

No sooner had the elders gone out of sight than a very unfair statement appeared in our neighboring papers, to which your writer sent in a reply, the best he could, and which was published the following week. It was no easy task to get the editor to publish it. Finally, after Bro. McDougal laid it to him awhile, he reluctantly consented to insert it. This was new work to me, therefore I never before realized how hard it is for our elders sometimes to get a hearing through the medium of the secular press of the day. After the article came out I thanked the editor kindly, and asked him if I could again write explanatory of our faith and practices. "O no," was the reply, "I have lost enough already by publishing the other." I wondered what had he to lose by giving the people the truth.

There is seemingly rottenness, trickery, and deception in the works of men everywhere. God forbid that the saints should ever get so low as to sacrifice principle in order to please men and to get gain. I see daily the necessity of a closer application of the divine edict, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." May the sincere and upright in heart be gathered out of Babylon, and a righteous people be prepared for King Immanuel, the Prince of Peace and the Son of Righteousness, when he shall appear.
FRANK J. PIERCE.

FILLEY, Mo., Oct. 1.

Editors Herald:—Inasmuch as it has been some time since I have burdened your pages with anything, I thought no doubt some of your readers are wondering what had become of me. So lest they should think I had hung my harp on the willows, will say that on the 17th of September I left home and went to Sacville, where I have an appointment; but when I arrived I found Clark Braden, and a Mr. Jamison of the freethinkers, on the ground, ready for a discussion of twelve nights, commencing on the 19th of September. So I had the privilege of hearing Mr. Jamison lecture three times. "The Christian clergy are dangerous to the liberties of the American people," was his subject. On Monday I went over to Wheatland,

Hickory County, and spoke six times. On the 28th I returned to Collins and found Brn. Silvers and Sory holding forth to a fair crowd. I spoke one night there, then the next day came home and found all well at home.

I was permitted to baptize two in Hickory County, the fruits of others' labors, however. The only thing that we need in this part of the country is more "good" elders to spread the gospel, and the church would increase in membership and knowledge.

Your brother in Christ,

J. B. GOULDSMITH.

GRINNELL, Iowa, Oct. 4.

Editors Herald:—I closed a very interesting meeting in the city hall of New London on the 24th. Bro. Charles Willey baptized one and I baptized three. Others wanted to obey, but were hindered. The local brethren, Lawrence Willey, and Geo. McComas assisted me nobly in opening and closing the meetings. Bro. Charles Willey, from Clark County, was with me and assisted me some. Bro. Lawrence Willey's wife, Sr. Tillie, is a great help to the New London branch; for she is a splendid singer and a good young saint. I believe a great deal of prejudice was removed, and many friends made to the cause of Christ.

I preached about twenty-one sermons while there, then I assisted Brn. Weld and Evans at West Burlington; spoke four times to large congregations. I believe some are interested there. Then I went to Burlington and tied the matrimonial knot for a couple. I then came home on the 29th, intending to go to the Baxter conference on the 30th, but when I got home I found my son George of Co. K, 50th Iowa, home on a furlough from Jacksonville, Florida, very sick with typhoid fever. He has been in bed two weeks now and no signs of improvement yet, but rather getting worse; so I will not be able to fill my appointments till he gets better.

So please have patience, dear saints, I will come as soon as I can. I am willing to do all I am able to do. May God bless his work and all the true laborers.

In hopes, I remain,

J. S. ROTH.

SUMNER, Ok., Sept. 30.

Editors Herald:—It may be in order for me to give a brief account of myself and my work. If any have wondered why I have failed to be at places appointed, or to respond to letters written me, I will say by way of explanation that my health has been too poor to do so. On September 5 I was attacked with a very severe hemorrhage of the lungs, and for several days following it was a doubtful question with my friends whether I would recover, but through "the prayer of faith and the use of that which wisdom directs," I am on the way to health again, and at present am out of serious danger I think.

I hope to be at my post again in a few days. Bro. and Sr. S. J. Hinkle kindly cared for me during my sickness.

In gospel bonds,

C. R. DUNCAN.

NEW LONDON, Iowa, Oct. 1.

Editors Herald:—We are a band of saints that are badly scattered, and the most of us are farmers, though we hold our regular appointments—prayer meetings on Wednesday nights, Sunday school at three o'clock, and preaching at four, with good attendance.

We have the house full when the weather is fair. In our Sunday school we have a membership of fifty-four. We have as many as eighty in attendance when the weather is good; and the work is progressing slowly, but surely.

Bro. J. S. Roth has been with us the last month, up to September 24, and preached twenty-one discourses; two at Union school-house, nineteen in New London at the city hall, with large congregations. And it was not in vain. He baptized five in this branch; two at Montrose while at the reunion and three here, and Bro. C. E. Willey baptized one here, while Bro. Roth's meetings were going on, making six baptized in all.

Bro. Roth has made many friends here, both in the branch and among outsiders, though everything was not pleasing to the Advents, who were holding meetings in the city park. One of their members said that after Bro. Roth's meetings commenced in the hall the most they had in their tabernacle was twenty-three, and next to the last sermon Bro. Roth preached the Advent preacher was in to hear him and took notes, and after the meeting was dismissed he announced that he would review that sermon in the future, but could not say when. Bro. Roth told him when he was going away and wanted him to review it before he left, but the pious man, to avoid any more on Bro. Roth's side, announced his review for the Tuesday after he had left. But Bro. J. R. Evans was with us when Tuesday night came, and the saints turned out to hear him; and Bro. Evans, L. Willey, and myself were there with tablet and took notes for two hours, and had the pleasure of hearing him acknowledge most all of Bro. Roth's sermon, though he took some exceptions to the gospel law and the Sabbath; and as we have no controversy on the Sabbath, and as the people had both sides of the question, we considered that he did us no hurt, as there was lots of talk to prove nothing; and it was so remarked by many of the congregation. If we could have Bro. Roth back here soon I feel sure there would be great good done here.

Yours for the advancement of truth,
G. W. MCCOMAS.

AUBURN, Iowa, Oct. 3.

Editors Herald:—I came to this place on the 30th ult., and yesterday had the pleasure of baptizing three sisters into Christ. The Spirit was with me in administering the rite, and also at the confirmation services. One of these sisters comes from the Seventh-day Adventists, and two from the Christian Church, so called. Elder C. J. Hunt, with others, was instrumental in the hands of God in converting these sisters to the truth. Bro. C. Scott's work on the Christian Sabbath helped our Advent sister to see the true light on that question. The Christian deportment

and good work of Sr. Addie Rounds, of Newell, Iowa, had its effect for good. If all members of the church were as active in circulating printed matter as she, many more might be converted to the truth.

These baptisms furnish another evidence that tent work properly conducted is not a failure.

Hopefully yours,

C. E. BUTTERWORTH.

Original Articles.

THE 2,300 DAYS.

IN the opinion of the writer, William Miller and all others who have adopted his mode of reckoning with regard to the beginning of the 2,300 days of Daniel eighth chapter, and also in connecting them with the 70 weeks of chapter 9: 24-27, have made a mistake. There is no connection between the two periods. That the 70 weeks were "cut off" of the 2,300 days or years is merely assumed, there being nothing in Daniel or any other part of the Bible, so far as I am aware, to prove it. That the 70 weeks commenced with the restoration of the Jews, after the Babylonian captivity, and ended with the introduction of the gospel dispensation is evident; but to say that the 2,300 days commenced with the same date, 457 B. C., is, I think, unwarranted. In Daniel 8: 1 we read:—

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after [according to] that which appeared unto me at the first.

The vision of chapter eight then relates to and was in some respects an expansion of that which he had seen *before*, and did not relate to that which was revealed later concerning the Jews.

In Daniel seventh chapter we are told that "Daniel had a dream and visions" concerning "four great beasts" representing, as we understand, Babylon, Persia, Greece, and Rome, pagan and papal, its persecuting the saints, its division and fall. In chapter eight the second, third, and fourth beasts are again brought to view. Concerning the third beast (the Greek or Macedonian kingdom) Daniel says:—

Therefore the he goat waxed very great; and when he was strong, the great horn [first king] was broken; and for it came up four notable ones toward the four winds of heaven.—Dan. 8: 8; see verses 21, 22.

And concerning the fourth beast he says:—

And out of one of them [the four kingdoms] came forth a little horn [Rome] which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land [Canaan]. And it waxed great, even to the host of heaven [the saints]; and it cast down some of the host and of the stars [chief ministers, Rev. 12: 1] to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host [Christ, v. 25], and by him [Rome] the daily sacrifice was taken away, and the place of his [Christ's] sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.—Dan. 8: 9-12.

When applied in the right place I think the facts here related become plain. That Christ is the Prince of princes will hardly be denied; that the truth is the gospel, must be admitted (see John 1: 17 and 1 Pet. 1: 22-25); that the host is his people—his saints, and the church the sanctuary, including, evidently, their final inheritance, I think may be proven by reference to Hebrews 8: 2; 1 Corinthians 3: 16; 2 Corinthians 6: 16; Romans 12: 1, and 4: 13.

The daily sacrifices ceased and the sanctuary was taken away when the apostasy was complete. Concerning this Daniel says in 12: 11:—

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up.

Now if you can fix the date of these two events, which undoubtedly are closely connected, you may find the date for the commencement of the 2,300 years. That the apostasy was complete towards the latter part of the sixth century, and that the "mother of harlots" obtained full sway over the nations soon after, or along in the fore part of the seventh century after Christ, may be acceded. Adding to this the 2,300 years, would bring us down into the last century of the existence of this earth in its mortal state.

The sanctuary to be cleansed is the one that was defiled. The Bible presents an account of the temporary triumphs and defeats of God's work in the earth; but a final, permanent, and complete triumph will come. Then shall the sanctuary be cleansed, and every vestige of sin and its results be removed from the earth and its inhabitants.

When Gabriel came to make Daniel understand the vision concerning the

2,300 days and the cleansing of the sanctuary, he says, "at the *time* [not 'times'] of the end shall be the vision" (v. 17). Again:—

I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.—Dan. 8: 19.

With reference to the last end of the indignation at the time of the end, we read:—

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.—Rev. 20: 7-10.

In verse three this "time of the end" is called "a little season." The following from the Book of Mormon relates to the same event:—

And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered: and the good will I preserve unto myself; and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.—Book of Jacob 3: 28.

Again:—

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth.—D. and C. 28: 6.

And when he [Satan] is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire.—D. and C. 43: 7.

To my mind the foregoing quotations seem to bring out the following successive events: 1. The rise and fall of the Macedonian kingdom. 2. The rise and fall of the Roman power. 3. The first coming of Christ and the establishing of the church. 4. The apostasy, and the triumph of abomination that maketh desolate. 5. The period of the 2,300 days or years, the events of which are not mentioned in Daniel eighth chapter; but, coming down to the beginning of that period, Daniel is told "shut thou up the vision, for it shall be for many days" (verse 26). 6. The "time of the end," or "little season." 7. The final cleansing of the sanctuary.

Then shall Christ deliver up the

kingdom to God (1 Cor. 15:24), the earth and her worthy inhabitants undergo the *final* change—put on their celestial garment—and enter the place that Christ went to prepare among the celestial worlds (John 14:2 and D. and C. 95: 3).

And thus, so far as the sanctified of this earth are concerned, will be fulfilled the saying, "Thou hast taken Zion into thine own bosom from all eternity to all eternity."

ELDER A.

THE WAY TO PRONOUNCE THEM.

THE Columbia and Century Cyclopedias are the authorities for the pronunciation of the following words, often used in defending the Book of Mormon from an archaeological standpoint.

KEY TO ACCENTS:

ā—mate, fate.	ō—note.
ă—mat, fat.	ô—move, smooth.
â—far, calm.	ô—similar to e in her.
â—care, fair.	û—pure.
ē—meat, feet.	Û—bud.
è—met, bed.	û—full, push.
é—her, stir.	Û—plume.
i—pine.	ch—chill.
ÿ—pin.	

x or j before a vowel pronounced like h.

It is well to keep the following instructions in mind when pronouncing Spanish words: a is pronounced ah; c before e and i, as th in think, elsewhere k; d, th as in though; e, as a in fate; g, before e and i, as h; elsewhere as in English, but gue and gui are pronounced gay and gee; h is not sounded; i, as ee in feel; j as h in horse; ll as li in million; n as ni in minion; o as o in go unless otherwise directed; qu as k; r with a long roll; oo as in fool; y as ee in feel; z as th in think. Each letter has its full sound. Spanish words ending in consonants are usually accented on the last syllable, except plurals of adjectives; words ending in vowels are accented on the next to the last syllable; where the accent is otherwise it is indicated.

Aguadas, ā-gwā'das.
Algonquins, āl-gŏn'kwĭnz.
Alvarado ¹ , Pedro de, āl-vāh-rāh'dŏ.
Antequera, ān-tā-kā'rā.
Anahuac, ā-nā-wāk'.
Arequipa, ā-rā-kē'pā.
Atacama, a-tāk'a-ma.
Balize, bā-leez'.
Biart, Lucien, bē-ār'.
Biarmian, biār'mi-an.
Bogota, bo-go-tā'.

1 Born end of fifteenth century in Spain.

Bo-liv'i-a, bo-lee've-ā.
Brasseur de Bourbourg², brā-sēr' dē bŏr-bŏr'.

Brazil, brā-zeel'.
Buenos Ayres, bo'nus ā'rĭz.
Cabrera, Dr., kā-brā'rā.
Cacique ³ , kā-sek'.
Caho, kā'hŏ.
Campeachy, kām-pā'chā.
Casas Grandes ⁴ , kā'sās grān'dēs.
Calchaquis, kāl-chā-kēz'.
Castillo, Bernardo Diaz del, cās-teel'yo.
Cerro, ser'ro.
Chavin de Huanta, wān'tā.
Chaldaic, kāl-dā'ik.
Chol, kŏl.
Cheops, ke'ops.
Chichen Itza, chē-chĕn' et/zā.
Chiapa, che-ā'pā.
Chiriqui, chē-rē-ke'.
Chiquimula, che-ke-mŏ'lā.
Chiquitos, che-ke'tos.
Chuquisaca, chŏ-kē-sā' kā.
Cholula ⁵ , chŏ-lŏ'lā.
Clavigero, clāh-vee-hāy'rŏ.
Cogolludo, kŏ-gŏl-yŏ'dŏ.
Colima, kŏ-lē'mā.
Copan, ko-pān'.
Cor-dil'ler-ās, kor-del-yā'rās.
Cordova, kŏr'do-vā.
Cortez, kor-tās'.
Cozumel, kŏ-zoo-māl'.
Costa Rica, kos'tā ree'kā.
Cuba, cu'bā, koo'bā.
Culiocan, kŏ-lē-ā-kān'.
Cura Carillo, kā-rēl'yo.
Cuzco, koos'ko.
Darien, Gulf of, dā-re-ŏn'.
Dupaix, du-paith'.
De Solis, sŏ'les.
De Soto, dā sŏ'tŏ.
Dias, Bernál, de'ās, ber-nāl'.
Don Juan Torres, don hoo'ān tor/res.
Don Quixote, dŏn kē-hŏ'te.
Ecuador, ek-wā-dŏr'.
Fuentes, fwen'tes.
Gallatin ⁶ , gāl'a-tĭn.
Gemelli Carrari, kār-rā'ra.
Gila River, he'la.
Grijalva, grē-hāl'vā.
Guatemala, gaw'te-mā'la.
Herrera ⁷ , er-ray'rah.
Honduras, hon-doo'rās.
Huamango, wā-mān'gŏ.
Huanuco, wā'nŏ-kŏ.
Huaraz, wā-rāz'.
Huayna Capac, wē'nā kā-pāk'.
Inca, Ing'kā.
Iroquois, ĩr-o-kwoy'.
Iturbide, ē-tŏr-bē'dā.
Ixtlilxochitl, isst-leel-sot-cheetle'.
Jalisco, hā-tes'kŏ.
Jomard, Monsieur, ho'mārth mŏ-sieu.
Kabah, kā'bā.
Labuan, lā-bŏ-ān'.
Landa ⁸ , lān'dāh.

2 Works first published in 1852.

3 A petty king of ancient Mexico.

4 great house; house; home.

5 Cortes found in it 20,000 houses indicating a population of from 50,000 to 100,000, and as many more in the suburbs, also 400 temples.—Col. Enc.

6 Wrote in 1845 of Central America and Mexico.

7 Spanish historian.

8 Writings published in 1864.

Las Casas, lās kās /sās.
 Lima, lē 'mā.
 Llama, yāh /māh.
 Manco, mân /kō.
 Manco Capac, kâh-pâck /.
 Mani, mā /nē.
 Maya, mā /yā or mī /oz.
 Mayapan, mī-yā-pân /.
 Merida, mēr /e-dā.
 Miguel, mē-gel /.
 Mitla, mēt /lā.
 Montejo, mon-tay /hō.
 Montesinos, mon-te-see /nos.
 Montezuma, mon-teh-su /ma.
 Mojos, mō /hōz.
 Muyscas, mō-es /kās.
 Nadaillac, Marquis de, nā-dā-yâk /.
 Nahuas, nā-wās.
 Nahant, nā-hânt /.
 Nicaragua, nik /ā-rā /gwā.
 Olmecs, ôl-meks /.
 Palenque, pâ-lên /kay.
 Palacio, pah-lah /the-o.
 Papantla, pâ-pânt /lā.
 Paraguay, pâ-rā-gwā /.
 Pizarro, pe-thâr /ro.
 Papyrus, pâ-pī /rūs.
 Pinson, pēn-thôn /.
 Popul Vuh, pô-pôl / vô.
 Quiches, kē'chās.
 Quirigua, kē-rē-gwā /.
 Quito, kē /tō.
 Quipu, kē /pō.
 Quivas, kē /vās.
 Quetzalcoatl, kēt-sâl-kwatl /.
 Quichua, keech-wah.
 Rafinesque, Prof., râ-fē-nesk /.
 Santa Cruz, sân /tā krooth.
 Santa Maria, sân /tā mâ-ree /ā.
 Santiago, sân-te-â-go, (St. Jago.)
 San Juan, sân hō-ân /.
 San Joaquin, sân hō-â-keen /.
 San Jose, sân hoo-sā /.
 San Salvador, sân sâl-vâ-dôr /.
 San Diego, sân de-â /go.
 Tabasco, tâ-bās /kō.
 Tampico, tâm-pee /ko.
 Teocallis, tē /ô-kâl /lis.
 Tetzepanquetzal, tet-lay-pan-ket-sal /.
 Tehuantepec, tē wân-tā-pek /.
 Teotihuacan, tē-ô-tē-wâ-kân /.
 Titicaca Lake, tit-e-kâ /kâ.
 Timuquan, tim-ô-kwau /an.
 Tlascalans, tîās /kâ-lânz.
 Tlaloc, tlâ-lôk /.
 Tumuli, tū /mū-li.
 Tullia, tul /i-â.
 Utatlan, ô-tât-lân /.
 Uxmal, oosh /mahl.
 Valentine, Prof., val /en-tin.
 Vasques, Father Francis, vas /kayth.
 Veregua, vā-rā /gwā.
 Von Tschudi, choo /de.
 Votan, vô-tân /.
 Vera Cruz, vā /râ krooth.
 Waldec, vâl /dêk.
 Washita Mts., wōsh /taw /.
 Xibalba, hi-bâl-bâ.
 Xochicalco, hō-chē-kâl /kō.
 Ximenez, hee-may /nayth.
 Xochitl, soh-cheetl /.
 Yucatan, yoo /kâ-tân /.

Yo-sem /i-te, yō-sem /i-te.
 Zumarrago, thō-mâr /râ-gâ.

C. ED. MILLER.

IS THERE A NECESSITY FOR THAT WHICH IS TAUGHT?

THAT which is said by the servants of God, either in writing or otherwise, is certainly necessary, as we need to be instructed in that which has been taught, in order that our labors may be blessed with success. Sentiment alone should not be our rule of action; because by following our feelings we may transgress the law. Neither should we be controlled in our actions by conscience only, because conscience is dependent upon our education, and if our education be faulty, our conscience will be proportionally imperfect.

Now that which should be our rule, the only safe rule, is the law; for it is given that we may be instructed in the things necessary for our perfection. And if we do according to that, after having been instructed, we shall then act in harmony with our conscience also. It is highly necessary too that the one who teaches the law, should himself be a doer of the law, otherwise he will not be conscientious in what he does; and although he may not feel the sting of conscience, he cannot hope for that reason to escape the penalty of violated law. The only thing that will free us is a careful observance of the law; this too will give us influence among those whom we are teaching as well as produce that feeling of love and joy which comes to those who thus come in harmony with the Lawgiver. On the other hand, those who reject the teaching of the law become haters of the law, and haters of the Lawgiver as well, and also of those appointed to execute the law; therefore out of harmony with the entire body, and ought not in reason to expect to receive benefits promised to true members of the body; especially as the law is upon all, not only the members, but the officers from the highest to the lowest; otherwise a perfect government would be impossible.

The officers are appointed to teach and execute the law, and there is necessity for unity between those teaching and those taught; because the law is perfect in all its parts and seeks to

benefit each one in his varied circumstances and conditions. Inasmuch as teaching and ministration are necessary for perfection, unity, and power, the officers need to be most perfect, because they need more power. It is therefore necessary that the officers practice their own teaching first, so they may be in condition to teach others. "Example is better than precept," is a true proverb. It is not merely teaching that influences people most, but it is the good example set in doing in harmony with the teaching; and it is those that receive the blessing of God.

The commandments of God are to be obeyed, not believed only. Baptism is a commandment ordained by the counsel of God and necessary to be observed, and in obedience to which there is a blessing attached. Laying on of hands is likewise a commandment of God, and like every other commandment of God is necessary and should be obeyed. Those who refuse baptism reject the counsel of God as much in these days as in the days of John the Baptist. Tithing is also a commandment of God; those who reject this likewise reject God's counsel. That which gives force and power to God's servants in influencing the people to be baptized is the fact that they themselves have been baptized; that which will most influence people in obeying the law of tithing is that those who teach it likewise will observe it.

Tobacco is "not good for the body," neither "for the belly," and is not good for man. So says the counsel of God; those who despise God's counsel are transgressors. He says its use is not good; therefore it must be wicked, and all wickedness is a sin. Sin is the transgression of law, and those who transgress the law are in opposition to the Lawgiver. Therefore it is impossible for such to be in perfect accord with either God or his servants. It is evident that tobacco is not good by its first effects upon man's constitution, making him too ill to stand upon his feet; it robs the stomach of the saliva so necessary for the digestion of food, resulting many times in chronic diseases of the body, often attributed to other causes, when the true cause of distress is the use of tobacco. The waste of money is also

a sin, many spending the last shilling for the weed, and not a penny to spend to advance the work of God; and not a crust of bread in the house; and the little ones with their little feet most go bare, in order that the tobacco fiend may be satisfied; even though it bring cold and disease and they be made to suffer. And is it not a little inconsistent under such circumstances to call for the elders to administer to them when they continue in the sin that has brought the disease upon them.

Let us then heed the counsel of God, not only say, but do according to that which is written.

J. D. JENKINS.

Wales, 1898.

"THE TESTIMONY." WHAT IS IT?

FOR us poor, finite mortals there is nothing better than free and full investigation. Let us turn on the light, without fear, no matter how much it may require us to modify, change, or renounce our positions.

First, it is important that we should understand each other; and right here is where much of the difficulty frequently lies. The writer does not deny that records made by men of the dealings of God with his people, anciently and modernly, are testimony, and as such is important as collateral proof; but he does deny the safety and propriety of using church history which has not been accepted by the body, as a standard of final appeal to the people of God. In all gospel work it sometimes becomes necessary to make a final appeal with a view to settling all controversy. In all such cases we need more than the "testimonies of Matthew, Mark, and Luke," Joseph Smith, or Oliver Cowdery. Nothing less than *the testimony of God* will do.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8:20.

The prophet refers to the standard of final appeal which, like many other things, is one; but for the sake of convenience and emphasis, it is believed, is divided into two parts. It should be borne in mind that the prophet makes the testimony just as valid, and authoritative, and binding as the law. We therefore consistently conclude that nothing less than the testimony which comes from God,

and truly represents his character and will, was referred to by the prophet. Why? Because nothing else will do. No other thing under the heavens, known to the writer, will fill the bill, and may safely be associated with the written word, or the "statutes of the Lord's enactment," as a perfect guide and standard of evidence.

Sight is one, but we have two eyes with which to see; hearing is one, but we have two ears with which to hear; handling is one, but we have two hands with which to handle; walking is one, but we have two feet with which to walk; breathing is one, but we have two lungs with which to breathe. So, the law of God is one, but is composed of two parts, the *word*, and the *Spirit*. The prophet says, "If they speak not according to *this word*," not these words, "it is because there is no light in them."

In Psalms 19: 7, we have the following:—

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The word without the Spirit could never convert the soul; hence we conclude that the inspired writer refers, first, to the law as a whole, and, second, to that particular and important part of a complete and perfect whole which renders "wise the simple." Notice, it is the *Lord's* law, and the *Lord's* testimony, and nothing less than these can accomplish the work. Surely, it is the Spirit which makes wise the simple, and qualifies the illiterate and poor, as well as the learned and rich, to stand together on the great gospel platform, having "fellowship one with another," so that "the blood of Jesus Christ his Son cleanseth us [them] from all sin." The law of God by which we are converted and saved is one, but composed of two parts; that is, it is a double standard. "If this be treason, make the most of it."

God's word is *truth* (John 17: 17), and the Spirit is designated "the Spirit of truth" (John 14: 17); so, as the body is dead without the spirit, (the spirit of man,) the word, too, is a lifeless thing when dissociated from this life-giving power. "It is the Spirit that quickeneth."

The office work of the Holy Spirit, it is believed, proves the position as-

sumed in this article to be a correct one. The Spirit enables us to understand the things of God.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32: 8.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Cor. 2: 11.

The Spirit teaches and brings to our remembrance the things of God.

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

The Spirit guides us into all truth; truly represents God and Christ to our own souls; shows us things to come; glorifies Christ:—

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.—John 16: 13-15.

The Spirit testifies of Christ; bears witness that we are the children of God, through obedience to the gospel, and is a leader, or guide, to all the faithful children of God.

But when he the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 32.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.—Revelation 19: 10.

The Spirit itself beareth witness with our spirit, that we are the children of God.—Romans 8: 16.

For as many as are led by the Spirit of God, they are the sons of God.—Romans 8: 14.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them

for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—Doctrine and Covenants 45:10, latter part of the paragraph.

The above evidences abundantly prove that the testimony of God comes to us through the Holy Ghost, and that it, in connection with the written word, was designed of God for our guide and standard of appeal. God, in his revealed character, word, and Spirit, is the only true and safe standard for his people.

J. R. LAMBERT.

Conference Minutes.

EASTERN IOWA.

Conference met with Apostolic branch, Clinton, Iowa, September 24 and 25; J. W. Peterson, district president, in the chair; J. R. Sutton, secretary. Branches reporting: Fulton 49. Osterdock 30; gain 3. Green Valley 48. Powersville 17; gain 1. Apostolic 61; loss 1. Ministry reporting: J. W. Peterson, J. R. Sutton, C. E. Hand, J. Heide, and B. F. Miller of the elders; D. L. Palsgrove, D. Dierks, C. S. Shipley, J. W. Wilson, and F. H. Horne of the priests. John Heide, Bishop's agent, reported: On hand May 31 and received since \$261.74; expended \$110; on hand September 20, \$151.74. Report accepted. Committee on boundary line reported, that they had corresponded with the committee of Des Moines district, and that no definite point had yet been ascertained. Report received and committee continued. District officers sustained: J. W. Peterson president; J. R. Sutton vice president; J. R. Sutton secretary; W. B. Thomas district treasurer for tent fund. Preaching by Elders Peterson, Smith, Hills, and Hand. Adjourned to Brush Creek branch subject to the call of the President.

DES MOINES.

Des Moines conference convened with Clear Creek branch, in Jasper County, October 1; presiding officers, W. C. Nirk and Columbus Scott; secretaries, H. A. McCoy and S. Armstrong. Branches reporting: Des Moines, Des Moines Valley, Oskaloosa, Boonsboro, What Cheer, and Richland. Elders reporting: C. Scott, E. B. Morgan baptized 9, J. S. Roth baptized 7, J. W. Morgan baptized 1, W. C. Nirk, N. Stamm, W. H. Kephart baptized 8. Priests: C. B. Brown, John Barnes, V. W. Gunsolley, H. A. McCoy, J. F. Miller, G. M. Jamison baptized 2. Teacher A. Freel. Deacon J. S. Young. A communication from Bro. Sutton, regarding the boundary line between Eastern Iowa and Des Moines districts was referred to a committee, who recommended that the proposal of the committee of Eastern Iowa district be adopted, which was done. The Bishop's agent reported: Received \$280; expended \$260; on hand \$20.

Audited and found correct. Bro. V. Boatwright of Perry branch, was recommended to conference for ordination to the office of a priest; adopted and his ordination provided for. Elder J. W. Morgan was appointed to labor as a missionary in the district. The following preamble and resolution was unanimously adopted: We the saints of Des Moines district being informed that Elder E. B. Morgan is about to cease his labors as an elder in the church in our district, do hereby express our hearty regrets at his departure from among us; and whereas our brother has endeared himself to us as a brother in Christ, and as a faithful laborer in the vineyard of the Lord; and whereas, we do regret the loss of his labor among us for the cause of Christ; therefore, be it resolved that as he retires from our midst our confidence goes with him, and carries our esteem with him, and our prayer for his welfare and continued faithfulness in the gospel work to the end. Brn. C. Scott, J. W. Morgan, and W. C. Nirk were appointed a committee to report at the next conference in regard to the legality of a certain rebaptism. Preaching by C. Scott and W. C. Nirk. Adjourned to Runnells, the Saturday nearest the full moon in February, 1899, at ten a. m.

MOBILE.

Conference at Bay Minette, Alabama, October 1. President F. P. Scarcliff presiding, C. I. Carpenter acting secretary. Elders reporting: M. M. Turpen, F. P. Scarcliff, W. J. Booker, G. T. Chute, C. I. Carpenter, and W. L. Booker by letter. Bishop's agent reported: On hand last report \$18.54; received since \$21.40; paid out \$25; balance on hand \$14.94. Secretary and treasurer reported: Received 81, paid out 60, on hand 21. Tent committee reported and were continued. Elders' court appointed at last conference reported labors incompleted and were continued. District president reported having convened a court at Three Rivers, details of which were reported to the branch. Branch reports were read from Bluff Creek, Three Rivers, Bay Minette, and Pascagoula; last named was referred back for correction. Report from Theodore came too late for reading. District president, vice president, and Bishop's agent were sustained. C. I. Carpenter elected secretary and treasurer. Preaching by F. P. Scarcliff and M. M. Turpen. Adjourned to Saturday and Sunday before the full moon in February, at Three Rivers.

NEW YORK.

Semiannual conference of New York district was held in the saints' church at Broad River, Connecticut, September 3 and 4. President J. Squire in the chair, A. E. Stone associate, S. Guilfooy clerk. Statistical reports: Brooklyn 115; baptized 5, removed 1. Broad River 28; baptized 4. Reports were received and read from Elders J. Squire, A. E. Stone, G. Potts, G. Burnham, W. Clark, W. S. Rushton; Priests J. Cocks, W. Hobson, S. Guilfooy; Teachers G. Box, H. Buttery, E. Squire; Deacons J. Cable, W. Clark. Bishop's agent, T. Lester, reported: Re-

ceived \$92.42; paid out \$66.40; on hand \$26.02. Graceland College fund: Received from Brooklyn branch \$8.60, Broad River branch \$3.40; total \$12. Auditing committee reported accounts correct. District treasurer reported: On hand last conference \$6.33, collections \$6 05; total \$12.38. Paid out \$4 19; on hand \$8.19. Report accepted as read. Local business of district was transacted, and Sunday meetings provided for as follows: Preaching services morning and evening. Sacrament and prayer service at 2:30 p. m. District officers elected were: Elder J. Squire president, S. Guilfooy secretary and treasurer. Adjourned to Brooklyn, New York, date and time to be selected by district president.

NORTHEAST MISSOURI.

Conference at Pollock, Missouri, September 24 and 25. President J. A. Tanner in the chair, assisted by J. T. Petre, G. A. Tryon secretary, F. T. Mussel assistant. Branch reports: Bevier 179, Pollock 18, Salt River 23, Higbee 117. Ministerial reports: Elders J. A. Tanner, J. F. Petre, R. M. Elvin, W. Summerfield, R. R. Jones, W. Vincent, J. T. Williams, G. Thorburn, W. Vaughn. Priests: W. Kelso, F. M. Burch, R. Thrutchley, J. Waltenbaugh, G. O. Atkins, F. T. Mussel, W. Chapman. Teacher E. E. Petre. Bishop's agent, J. T. Williams, reported: Received since last conference, \$83.90; on hand last report, \$42 41; disbursements, \$89.10; on hand, \$37.21. District treasurer reported: On hand June 2, \$8.60; receipts, \$6.36; expenditures, \$4.35; balance on hand, \$10.61. Expense bills from district president \$5, and secretary \$3.47, were allowed. The neat chapel erected by the saints of Pollock branch was dedicated to the Lord, Sunday morning. Dedicatory services were in charge of High Priest Robert M. Elvin. A good and interested attendance was present, and the Spirit of God was with Bro. Elvin, giving good instruction. Adjourned to Bevier, Sunday and Monday before full moon in February, 1899.

ST. LOUIS.

Conference convened in Belleville, Illinois, September 24, vice-president Henry Roberts in the chair, John G. Smith secretary. Credential committee report was approved, and on motion other brethren present were invited to take part in the conference. Elder Joseph E. Betts, Sen., was then elected to preside over the sessions of this conference. Branch reports: St. Louis 304; 9 baptized, 4 received by letter, 2 received by vote, 4 expelled, 1 died, and 1 ordained a high priest. Cheltenham 41. Belleville 58. Whearso 68. Oak Hill and St. Clair branches failed to report. Reports were read from Elders R. Archibald, R. T. Walters, J. C. Hitchcock, W. O. Thomas, Wm. Jaques, N. N. Cooke; Priest J. G. Cole; and Teacher J. J. Billinsky. Bishop's agent's report of September 23, 1898; J. G. Smith, agent. Last report, June 18, 1898, balance due the church, \$50.19; tithes and offerings received since, \$57.35; total, \$107.54; paid out during the quarter, \$108.00; balance due the agent, 46 cents. Re-

port of donations to Lamoni College Fund: Received to date and paid Bishop E. L. Kelley to date, \$65.70. Auditors' report: We have examined said reports of Bishop's agent and find figures correct and agree with book. Signed by T. J. Elliott, R. B. Trowbridge, J. C. Hitchcock. Bro. Russell Archibald having removed to Tyler, Texas, tendered by letter his resignation as district president, which was accepted. Bro. J. C. Hitchcock was elected to serve as district president the remainder of this term. Resolved, that we hold a reunion in this district next summer or fall, and that Brn. J. C. Hitchcock, G. F. Barraclough, W. Jaques, and W. O. Thomas be a committee on reunion, work it up, and take it in charge. Sunday sessions: preaching by Elders J. C. Hitchcock and Henry Roberts. Afternoon, sacrament and testimony. Adjourned to meet in St. Louis, Missouri, December 17 and 18, at seven o'clock p. m.

Sunday School Associations.

NORTHEAST MISSOURI.

District Sunday school association met at Pollock, Missouri, September 23; Louise Palfrey superintendent. Letter of resignation was read from Sr. Thorburn, which was accepted and vote of thanks tendered her. Geo. A. Tryon was chosen secretary till next convention. Reports were read from Bevier, Huntsville, and Pollock schools. The motion deferred at last convention: That all nominations be made at convention prior to election of officers was again deferred to next convention. Sunday school newspaper was read by Sr. Palfrey and Bro. Tanner; it was very interesting and instructive. On account of vacancies, Bro. John F. Petre was chosen as editor of Pollock school and Sr. Mary A. Richards as editor of Higbee school, and as general editor. Expense bills were allowed: of Superintendent \$3 90 and programs \$1.35. Saturday evening a musical and literary entertainment was given. The next place of meeting is decided Bevier, Saturday before district conference.

FAR WEST.

Sunday School Association of Far West district met at Wakenda (Louella), Missouri, September 23, C. P. Faul superintendent. Sr. Simmons to represent Mount Pleasant school in absence of the delegates. The superintendent to arrange the program for next convention, and send to the church papers for publication. The following questions were asked: Is the district satisfied with the present *Quarterlies*, that they are properly instructing the young? Answer, Yes. Is it generally understood that the Religio is connected with the Sunday school? Answer, No. A long and profitable discussion was held over the above questions by the convention. A short talk by Brn. J. N. Cato and David Powell, was very interesting to those present, and also gave much light on Sunday school work. 7:30 p. m. the superintendent gave a blackboard exercise, after which time

was taken up by asking and answering questions. The following recitations were spoken: Hello Folkses, by Gladys Cato. Fifty-four, by Ella Cato. The Martyred Mother, by Belle Cato. Caleb's Courtship, by Fayette Booker. Adjourned to Friday before next conference, at St. Joseph, Missouri.

CONVENTION NOTICES.

Convention of Philadelphia district Sunday school association will convene November 5 and 6 at Fifth and Huntingdon Streets, Philadelphia, Pennsylvania. Business session on the 5th, at six p. m., followed with an entertainment, consisting of vocal and instrumental music, recitations, dialogues, etc., a treat for those will attend.

O. T. CHRISTY, Supt.
E. B. HULL, Sec.

The Sunday school convention of Northeast Kansas district will convene at Fanning, October 28. Please send in a full report upon the blanks, also a good representation is expected.

F. J. PIERCE, Sec.

Miscellaneous Department.

TO PROSPECTIVE STUDENTS OF GRACELAND COLLEGE.

The rumor having reached the people of Lamoni, Iowa, who are interested in seeing Graceland College succeed, that the report had gone abroad that those who intended keeping college students in Lamoni had raised the price of board and lodging, the Lamoni branch of the Latter Day Saints wished to counteract this so far as possible. At its October business meeting the following resolution was passed, and the branch clerk authorized to endeavor to give it as much publicity as practicable in such papers as will reach those likely to be affected by this report respecting the price of board:—

"Resolved, that it be the sentiment of this body that no more than \$2.50 should be charged per week for board and room for college students and faculty."

WM. ANDERSON, Pres.
A. B. HANSON, Clerk.

CONFERENCE NOTICES.

Galland's Grove district will convene in conference at the saints' chapel, Galland's Grove, Iowa, Saturday, October 29, at ten o'clock. A cordial invitation is extended to all.

CHARLES E. BUTTERWORTH,
J. M. BAKER, Presidents.

The Montana district conference will convene at Reese Creek the last Saturday in October, 1898. We would like to see the district well represented. All branches will please forward reports in due time. Bro. J. W. Wight, president of the mission, will be in attendance. Come brethren, let us have a good time.

JOHN E. REESE, Pres.
GOMER REESE, Sec.

NOTICES.

Absentees whose addresses are desired by Mark H. Forscutt, 203 First Avenue, Nebraska City, Nebraska: Jas. K. Anderson, Edwin and Margaret Beals, Annie Cooper, Harmon D. Foot, Charles, John, Mary J., and Caroline Headland, Annie Jensen, Mary J. Lee, William Marquette, Anna E. Miston, Chris P. Nielson, David Rees, Jennie Smith, George and Sarah Clark, John L., Ann, and Edith G. Tempest. In addition to the above-named, there are several who are known to have lived in the vicinity of other branches for several years, and yet do not apply for letters of removal. Saints, this is not as it should be. General Conference has decided that members should be connected with the branches nearest or most convenient to them. If others can furnish addresses desired, they are requested to do so. Every sheep should be in some fold, guarded and fed by the Master's shepherds. If you cannot come to your own fold, join some other.

Yours for the Master's sake,

M. H. FORSCUTT.

MARRIED.

RAYER—BOWER.—At Burlington, Iowa, on September 28, 1898, by Elder J. S. Roth, at the residence of the bride's parents, Mr. Leonard Rayer and Miss Luella Bower. The presents were fine and numerous.

DIED.

HARRIS.—At Scranton, Pennsylvania, September 15, 1898, Teacher William P. Harris, aged 70 years. Born in Merthyr Tydvil, Wales. He has been a faithful member of the church for many years, and kept the faith to his latter day. Funeral services conducted at his residence by Elder A. N. Bishop. The sermon was in the saints' hall. Our brother was held in high esteem by his neighbors and friends, which was testified to by the large concourse of people that followed his remains to their last resting place.

WHITE.—Hyrum White died August 28, 1898, aged 45 years. The funeral took place at the parish church, Woolastone, according to the rules of the Church of England. Was born at Forest Green, May 3, 1853; baptized November 5, 1887. Our brother has gone to rest, and we who mourn his departure rest assured that he lived a consistent life according to the light and knowledge which he received, and he will be amongst that number who will come forth in the resurrection of the holy just. He leaves a wife and seven children, the youngest six months old, to mourn the loss of a faithful husband and a loving father.

HOGABOOM.—At the Sisters' Hospital, Grand Island, Nebraska, September 25, 1898, Sr. Elizabeth, wife of Elder Isaac Hogaboom. She was born in Pottsville, Pennsylvania, March 14, 1827; married Bro. Hogaboom January 12, 1854; in April, 1879, was baptized at Galland's Grove, Iowa. To them were born seven children, sixteen grandchildren, and nine great-grandchildren. She lived a faithful and consistent life; was taken with paralysis in 1894, and became a constant though patient sufferer till released by death.

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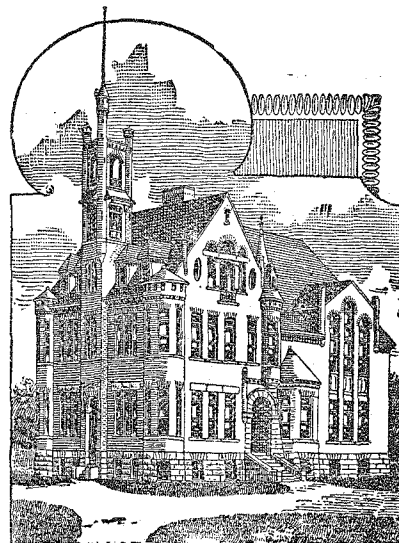
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Lamoni, Iowa, October 19, 1898.

No. 42.

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Life," and he found his text in Deu-
teronomy 34:21: "And Moses went
up from the plains of Moab and unto
the top of Pisgah, and the Lord
showed him all the land of Gilead,
unto Dan." He said:—

Here is the supreme moment in the
life of Moses, reached after forty
years of effort. While the multitude
of Israelites in the valley below can
see only the barren and sterile wastes,
through which they have been jour-
neying, he alone, above them on the
mountain, sees the fertile valley of a
great river, with its fields and vine-
yards, with its battlemented cities
and great wealth. Yet there must
have been a tinge of sadness in the
heart of Moses as he looked over the
fair land and knew that though he
had been through the trials and strug-
gles to reach that point, yet the at-
tainment of them must belong to
others.

Moses went down from that moun-
tain to find a grave in the valley be-
low.

MOSES' DREAMS FULFILLED.

Under the leadership of Joshua, the
Israelites pressed on. They captured
the battlemented cities, drove out

the inhabitants. Their achievements
caught up with the dreams of Moses,
the visions which he saw from the
summit of Pisgah.

Study the history of the Jewish na-
tion and it becomes evident that in
this visional power lay their strength.
Scrutinize the records of that nation
with the utmost care, study every
point in their history and you will be
unable to discover any great painting,
any great architectural achievements,
as with the Egyptians; any great dis-
covery in military tactics, as with the
Romans; any enormous development
of commerce, as with the Venetians,
or any of the achievements in science
and intelligence that have made the
Anglo-Saxon race preëminent in the
world to-day. They had none of
these things that have constituted
greatness in other nations; their
greatness came from the possession
of this visional power.

VISION OF THE REDEEMER.

Other nations had the traditions of
the fall of man, but only this little
nation had the vision that a Redeemer
should come, and that the seed of
woman would crush the head of the
serpent.

Abraham had the vision that from
him should come a nation that would
be as a light to all other nations.
Joseph saw a vision that out of Egypt
should be led a great nation. In the
burning words of Isaiah and in the
glowing sentences of Jeremiah we are
told that with the loss of this power
trouble fell upon the nation. As the
visional faculty waned, the nation was
shackled and in captivity; when the
faculty was bright the nation rose in
power and splendor. As one of their
prophets expressed it: "When there
is no vision, the people perish."

With all other nations the golden
age has been ever in the past. The
Israelites looked forward to a golden
age in the future. The others looked
back to a materialistic past. The
Israelites had ever before them a vi-
sional future better than anything in
the past. Nothing made the nation
so grand as its visional element.

GIFT OF VISION.

We must not think this visional
power is wholly supernatural—beyond
the reach of you or me. God is more
prodigal of his gifts than that. To
the bramble in the forest the giant
oak must seem supernatural. Homer,
Milton, Dante, or Browning must
seem invested with supernatural pow-
ers to him who can write only dog-
gerel. But the prophets of Israel had
their schools, in which this faculty
was cultivated. They did not acquire
it without work. It was not a natural
gift.

Where the common mind sees only
the lid of the tea kettle is lifting up,
the visional mind of a Watts perceives
the steam engine. Where the com-
mon mind only notes a swaying chan-
delier, the visional mind of old
Galileo in the cathedral at Pisa, con-
ceived the pendulum, in its regular
beat measuring out the years of the
ages. Where the common mind sees
in a yellow primrose only a yellow
flower, in the visional mind of a
Wordsworth the meanest flower can
arouse thoughts as infinite as the uni-
verse of God.

SPIRIT BEHIND MATTER.

The visional mind sees the spirit
back of the matter. It has organs
which lay hold of the features of the
unseen world as the carnal eyes per-
ceive color and form. We may say in
this material age, the visional eye can
see what the Lick telescope, the most
powerful microscope, the laboratory
of Liebig cannot bring to vision—it
can look into the deep things of God.

We notice that when Moses stood
on top of Pisgah and saw the prom-
ised land stretching out before him,
like the very thought of God, the
children of Israel did not immediately
occupy this land. It was years be-
fore this was completed. Vision
always outruns attainment. Our prog-
ress is always this way, a reaching
out of a vision, and then the bringing
up of the rest to it. We go ahead
in thought and afterward catch up
with our accomplishment. Browning
said:—

Ah, but a man's reach should exceed his grasp.

Or what's heaven for?

MERE EXISTENCE AND REAL LIFE.

On this great world the dumb brute merely looks out. Man alone of all the creatures of God, dares to look up — the brute lives, man aspires.

Our greatest danger is that we catch up with our visions. That was the trouble with the Pharisee in the temple. His attainment had overtaken his narrow vision of spiritual progress. He was spiritually dead, while the Publican, standing upon a lower plane, looked up and beyond into the perfection which he hoped to attain, and he was filled with light. He who sees no peak above on which to climb is lost. It is not our duty to be satisfied, but our privilege to be forever unsatisfied.

TOO LOW AN AIM.

The reason there is so little in many of our lives is that our actual has been allowed to overtake our possible. We have aimed too low. Never let your vision fly too low; that makes a mediocre minister, a poor machinist, an unworthy lawyer; it makes a domestic out of a wife.

What we do simply measures our strength and opportunities. What we aspire to do measures the utmost boundary of our souls. Many a visionary, aspiring soul has wrested victory out of a defeat. An oyster, it is said, makes a pearl out of a wound.

How can I get perfect vision with the blind sight and the wandering lights? Perfect vision comes alone in the serene sight of God. Plato said that in heaven there was a perfect archetype of everything that is on earth. Jesus Christ has come down to earth from God, and in him there is a perfect archetype for us. We find a pattern for every inspiration in this carpenter of Nazareth.—*Denver Republican, Sept. 26.*

DOCTRINE OF "EVERLASTING FUTURE PUNISHMENT" DISAPPEARING.

It has been for many years now contended in these columns that the trend of sentiment in what are known as evangelical churches is ever strongly in the direction of the full and complete relinquishment of the obnoxious doctrine of everlasting future punishment. It is well understood that the

percentage of those who hold to the doctrine is small and growing smaller every day. The following from last week's *Congregationalist* will tend to corroborate what has repeatedly appeared in our columns on this subject: "Those who have accepted the doctrine of the eternal punishment of the wicked have usually done so because they have understood Jesus Christ to declare that doctrine to be true. Those who deny that doctrine have usually tried to show that the words of Christ on that subject have some other than their natural and obvious meaning. But a more logical method is that of deciding the question of doctrine independently of Christ's teaching and thus showing that if he was as well informed concerning the future world as intelligent men now are, he could not have taught that future punishment is eternal. This method appears to be growing in favor. We think it is the most convincing form of argument yet advanced against a doom which many Christians cannot bring themselves to believe has ever been or ever will be authoritatively pronounced against any one." Is our serious neighbor becoming sportive and ironical, or is it really vouchsafing a crumb of comfort for those who cannot believe that any of their departed friends are suffering eternal torture? It certainly shows that the able editor of the principal organ of the Congregational denomination is in pursuit of some way out of a belief in a doctrine which will in the near future be abandoned by all intelligent Christians.—*Boston Transcript.*

ABANDONING THE REFORMATION? IS THAT SO?

It is said that there are 1,700 clergymen of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the reformation. They are allies of the Church of Rome, and in belief and practice agree with that body (including confession to priests). Many efforts have been made to prevent these clergymen from continuing their Romish practices in the churches of the Church of England, but with only small success. The Bishops of the State Church are apparently indiffer-

ent to the attempts to Romanize the Church of England. It is claimed that the large majority of the membership is opposed to the efforts of the Confraternity and allied societies, such as the Holy Cross and the Ritualistic Sisterhoods, but can accomplish nothing because the Bishops thwart their endeavors or wishes. There is unquestionably a decided tendency among the clergy of the Church of England toward the Roman Church. The other denominations of Christians in Great Britain have formed a federation to oppose this sacerdotalism and endeavor to Romanize the Christian people of Great Britain. The membership of the churches of this alliance is now larger than that of the Church of England, and that majority bids fair to increase steadily. The prospect is that in a few years the Episcopal Church will cease to be the Established Church of Great Britain.—*Christian Intelligencer.*

CONFUCIANISM.

Dr. Arthur Smith, who writes about Confucianism, says:—

"Judging from a background of twenty-five years' acquaintance with China, one may pass through four stages in his estimate of Confucianism. Coming to it from the atmosphere of a study of comparative religion, he is prepared to find it the best system ever devised by the mind of man for solving the problems of the race. He reveres the sages and is anxious to conserve all that is good in their teaching. After some years of experience he becomes alive to cavernous depths of sorrow and misery for which Confucianism has no hope and no sympathy. The hollowness of its high-sounding but empty verbiage grates upon his ear, and he is weary of suspicion and insincerity masquerading in the garments of antiquity. What, after all, is the essential difference between the Orient and the Occident? In the former, where things are as bad as they can be, they get worse; in the Occident they slowly tend to an improvement. Confucianism has within it no further energy for the evolution of good, but it is a powerful conserving influence. China is in a far sounder condition morally than was the Roman Empire in the time of Christ. I believe that China is sounder morally than Mohammedan Turkey, or the polyglot, metaphysical India. But, great as has been its work, Confucianism is inert. It is dead. Sooner or later it must give way to something stronger, wiser, and better."—*Tribune Book Review.*

Carlyle, Goethe, and Sir Walter Scott placed the Bible above all other books as an inspirer of the intellect and creator of a lofty and brilliant style.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, OCT. 19, 1898.

CHURCH DEDICATION.

AT the request of the officers of the Mount Hope branch of the church, located in the vicinity of Spickards, Grundy County, Missouri, about forty miles southeast of Lamoni, which request was supplemented by Brn. Alfred White and Frank J. Chatburn, missionaries laboring in the district, the editor, accompanied by Elder W. H. Kelley, visited the branch Saturday and Sunday, October 8 and 9, to be present and take part in the dedication of a neat little church building erected during the last year since August, 1897.

Notice had been extensively given and preparation made for dedication services at eleven o'clock, on the 9th. Saturday the weather was fine, but the skies were clouded Sunday morning, and rain began falling quite early. This was unexpected and resulted in keeping those not belonging to the church away entirely and with them some few of the members, so that when the hour arrived there were but few comparatively present. It was decided, however, upon consultation to go forward with the program.

After opening song service Bro. Alfred White led in prayer, which was spiritual, fervent, and comforting. The sermon was by the editor of HERALD, whose subject was: When the church is dedicated to the service of God, what shall be the character of the doctrines preached from its pulpit?

The answer to this question was given as extensively as the time permitted; The Doctrines of the Lord Jesus Christ as found in the New Testament, and as restored by divine revelation by angelic administration in these last days. The editor was blessed with a good degree of liberty,

the congregation was appreciative and received the effort well.

The dedicatory prayer was offered by Bro. W. H. Kelley, who had charge of the service, and was feeling and full of humble trust and supplication.

The Mount Hope branch numbers about thirty-five members. These with some little help from their friends have built the church, efforts having been made to shut them out of the schoolhouses, against which they did not care to contend—thinking it wiser to build than to contend. The branch is in charge of Bro. M. F. Beebe president, E. Morrison priest, W. A. Coffey teacher, C. M. Morrison deacon.

The building is about 22x32, and cost about \$450.00, and is neatly finished inside and out; and is now set apart for the uses of worship and education, with a sentiment prevailing for the motto, "A Free Pulpit and an Open Bible."

The church is located across the road south from the home of Bro. M. F. Beebe, some three miles west of the town of Spickards, already made famous by a discussion between Elder H. C. Bronson and Elder Padgett, some years ago, and more recently by a debate between Elder F. J. Chatburn and Elder Fry, heretofore noticed in the HERALD.

Brn. White and Chatburn have been holding meetings for some time in the church, and have been making a good impression. One was baptized Sunday by Bro. Chatburn; others had been before of late. The brethren were to make an effort in Spickards, on Tuesday evening, the 11th, to continue longer if conditions were favorable.

Brn. T. W. Chatburn, J. M. Terry, H. N. Snively, and other brethren who have labored in that region about Spickards, and in the Mount Hope neighborhood, will be pleased to learn that their labors were appreciated and conducive to the result shown in the building of the little church. May the good Spirit be with them all, heal their infirmities, and increase their

union and usefulness to the cause.

Bro. Kelley and the editor were the guests of Bro. J. W. McVay and family during their stay, were made very welcome and royally entertained by them.

AT CARTHAGE.

By note from Bro. M. T. Short, we learn that he was to preach in the courthouse at Carthage, the county seat of Hancock County, Illinois, the place where the Martyrs Joseph and Hyrum were killed, on Saturday the 8th, and after, until notice was given.

The reception of the printed handbill, recalled to memory an effort the editor made in that same courthouse now many years ago, and how, standing in that court room in which Joseph and Hyrum Smith had been arraigned, and whence they went to the prison from whose doors they were to be taken in death, we told the story of the Book of Mormon, and the cross, and the restoration by angelic visitation, the heart grew sad and the eye moist with the recollection of the cruel treatment accorded those men, and, the sadness of feeling was chastened by the thought of exultation that where the fathers had stood arrayed for trial and to answer for their lives, the son of one of them was permitted to present and openly defend the doctrines which were a potent cause of the prejudice that doomed the fathers to die. It was also suggested then by that occasion, as by this in which Bro. Short will stand in that room, that successors to the dwellers at Carthage when that awful murder was done would gladly and honorably wipe the blood-stains from that jail floor and the statement of that painful scene from the record of the county—if it could be done. We are thankful that, seemingly, the bigotry and hurtful superstition of those times are passed away, we hope never to return.

The good behavior of the saints in Hancock County under the banner borne by the Reorganized Church has

been one of the potent factors in bringing about this result of obtaining a hearing in Carthage.

May good results follow, is our prayer.

WANT PLYMOUTH CHURCH LIBERAL.

CREED MUST BE BROADER.

THE Rev. Dr. Frank W. Gunsaulus and the Rev. Artemas J. Haynes announced jointly in Plymouth Congregational Church yesterday the new, simplified creed upon which they are willing to accept the offer of the dual pastorate of the South Side sanctuary. The letters embracing their views will be acted upon at a meeting of the congregation on Wednesday night. From all appearances the action will be favorable to the pastors.

The new idea looks to a broadening and liberalizing of the church and the establishment of a purely ethical basis, doing away with theological dogmas and formal creeds. There will be a creed, but it will spring from the heart and represent the religion of real life. The only test demanded will be a belief in the broad ethical teachings of Christ.

These proposals were foremost among the conditions under which Dr. Gunsaulus said he was willing to renew his active work in the church, and which the church is expected to concede him.

His labors will be confined to preaching at the Sunday morning service, leaving the other duties of the church to devolve upon the Rev. Mr. Haynes.

LETTERS READ TO THE PEOPLE.

The letters were read in the morning by Orrin B. Taft, chairman of the committee appointed to extend the call to the two clergymen.

In his letter addressed "To the Committee Representing the Members and Congregation of Plymouth Church," Dr. Gunsaulus, after thanking the church for the confidence expressed in its invitation, set forth the conditions under which he would consent to preach from Plymouth pulpit each Sunday morning of the coming year, exclusive of the vacation beginning Oct. 16, 1898.

The first condition specified was that he must have as an assistant a man of first-class ability as preacher and administrator, preferably the Rev. Artemas J. Haynes, with whom he expressed himself as being in entire accord.

The second stipulation was that at the beginning of the year's work there must be a guarantee of a sum of money large enough to carry on the broad work of the church. The letter then proceeds:—

"Thirdly, it must be understood that my service as a preacher in Plymouth Church shall in no way interfere with the discharge of my duties as President of the Armour Institute of Technology. If Plymouth Church feels, as I feel, that the hour has come in the history of American Evangelical Christendom, for a large advance movement conceived in the deeper faith to which all recent thinking and devotion have brought the human mind, and to be forwarded in harmony with

the highest and broadest ideals of Christian life we know, I am ready with what I have of voice and vision, of courage and faith, to again enter the dear old Plymouth pulpit.

WANTS CHURCH LESS EXCLUSIVE.

"But I must make my exact meaning clear, and therefore, I add:—

"Fourthly, and especially, I must be permitted to invite men into visible relationship with the kingdom of Christ upon the terms which Jesus insisted upon. The church's aim is not so much to gather and organize men and women of like theological opinions as to gather and organize men and women of like aspirations and purposes toward the faith and moral glory of Christ. I have no new gospel to utter; and, for myself, objection to our statement of belief; but I have new faith in the simplicities of the old gospel. I believe more in its right and power to marshal all forms and forces of Christlike manhood and womanhood under a common banner. It is my conviction that I have no right to put between Christ's church and any soul tests for belief or demands upon conscience which my master did not promulgate at the first as essential to his ideal of manhood or necessary for the upbuilding of his kingdom. I am convinced that the first necessity for my laboring effectively at Plymouth Church, indeed the absolute requirement made by my heart and conscience, is the simplifying and strengthening of the articles of faith upon which the church sets up her banner and invites men and women to unite with her in the common task and hope of making this a better world. I would make our statement less theological and more religious. I would insist upon the orthodoxy which Christ had in mind when he said: 'Not every one that saith "Lord, Lord," shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven.' A true sorrow that one has been wrong, an honest turning from wrong to right, desire to be like the master, trust in him as one who has the right to guide and rule our lives, willingness to take his spirit and put it into all our life and labor—these are the fundamental and ethical ideals I would emphasize; and I would substitute these for theological statements.

MORE RELIGION, LESS THEOLOGY.

"I would have Plymouth Church open a door large enough to admit a man as religiously great as Abraham Lincoln, however small he might be theologically. I am not fearful of the consequences of this letting down of the bars. I would make the invitation and method of entrance into the church as wide and inclusive as her founder made them. In a word, I would make the Christian Church as Christian as Christ himself. Day and night I am joyfully laboring with men for the enlargement of the reign of Jesus on earth whose lives are the eloquent confession of his essential lordship over them, but they are not in the visible church. If I reach any heaven of God, I expect to gladly greet and be greeted by them. Why must we postpone the cordial acknowledgment until after we die? Shadowy and arbitrary lines will vanish then in the white light of essentials. I believe that now the

church ought to be hospitable at least to all the energies and aspects of practical Christlikeness. It ought to be the home, training school, and armory unto all who would form or reform the world from wrong to right. It ought also to be the moral hospital, admitting learned spiritual surgeons and skillful religious physicians, but admitting them only because there are many sick and weak and wounded who need their help to the sound health they thus seek.

"The only line of division which is fundamental runs so deep and high that, on the one side, are those who feel in them no response to the moral divineness of Jesus of Galilee and who do not want to be like him, and, on the other side, are those who do feel the moral divineness of Jesus of Galilee and who do want to be like him. According to that line I would labor and pray. I would make the church as exclusive and as inclusive as the spirit of Christ. I believe it ought to have as large and firm a gateway on earth as it will have in heaven. I frankly say, I would make the portal here roomy enough to admit all goodness.

"Faithfully and affectionately yours,
"FRANK W. GUNSAULUS."

POSITION OF THE REV. MR. HAYNES.

The letter of the Rev. Mr. Haynes was brief, saying he would be pleased to work with Dr. Gunsaulus under the conditions the latter had set forth and would do so in case those suggestions met with the hearty approval of the church. It was in part as follows:—

"This, plainly, must be a church of Christ; guided by his mind and impelled by his spirit. We should have no other conditions of membership, or fellowship, than those which Jesus established. Those conditions were religious rather than theological; ethical rather than metaphysical; moral rather than dogmatic. We should emphasize the same conditions to-day, and no others. I firmly believe this would be the first step of a return to the simplicity and beautiful effectiveness of that early Christian fellowship."

Following the reading of the letters the Rev. Mr. Haynes delivered a sermon on "What Shall Be the Conditions of Church Fellowship?" His address was a plea for a return to what he termed the beautiful simplicity of Christ's way of receiving mankind.

COMMENTS OF DR. H. W. THOMAS.

Dr. Gunsaulus, asked for an interview after church, said his letter gave full expression of his views. The Congressional church is individual, each body being able and authorized to act for itself independent of dictation from other sister churches.

The Rev. Dr. H. W. Thomas, pastor of People's Church, said of the movement in Plymouth Church: "It is suggestive of the tendency of the times in religious thought. The effort has been to hold men to the thinking of the past. The whole movement of the world is in the direction of life. I think the pastor of Plymouth Church for years has seen the difficulty of getting men to believe the old theology, and felt the injustice of keeping men out because they can't believe it. There has got to be more independence

in religious thinking; a larger acceptance of the larger faith and hope."—*Chicago Tribune*, October 10, 1898.

Several points may be stated, in connection with the foregoing. Dr. Gunsaulus, an experienced Christian minister, brought up and educated in the theology of the times, states, in effect, that the old theology, the system of the so-called evangelical churches, has largely been erroneous and ineffective; that the creeds have been wrong. There is therefore need for a change, a departure from old beaten paths, a facing about, a new line of march.

The basis of the new departure is outlined in the statement: "The hour has come in the history of American Evangelical Christendom, for a large advance movement conceived in the deeper faith to which all recent thinking and devotion have brought the human mind," etc. No direct instruction, such as was received by the apostolic ministry, is claimed by the Reverend Gunsaulus; he is moving with the popular conceptions and spirit of the times. In harmony with that conception he "must be permitted to invite men into visible relationship with the kingdom of Christ upon the terms which Jesus insisted upon." He has "no new gospel to utter," but has "new faith in the simplicities of the old gospel."

That the old creeds were stiff, rigid, formal, lifeless, and erroneous, no one acquainted with them and with the teachings of the word will deny. That the general drift of public religious sentiment has been in the direction of nearness to God, will be denied by all who have observed the general trend of the Christianized world; and this with due regard to whatever lines of development have been correct. Not long ago we published the statement of a popular Chicago clergyman that, over three millions of people in the State of Illinois were practically disinterested in the subject of Christianity and had no connection with the churches about them. Another popular religious worker, the secretary of an influential religious organization, which held its annual session at Battle Creek, Michigan, stated at that meeting, in effect, that the Young People's Society of Christian Endeavor, the W. C. T. U., the Y. M. C. A., and the general

work of the evangelical churches, were largely failures; that something must be done to infuse new life into the churches; that new and radical departures in church life and work were necessary.

Much as all true progress is to be appreciated, the Rev. Frank Gunsaulus has not discriminated closely, it seems, in his interpretation of the present religious movement and spirit of the age. The trend seems to be in the direction of a wide rebound from foundation principles. While it is true that the creeds of Calvinistic and other bodies were erroneous, the tide of popular disapproval has been setting and continues to run in the direction of the other extreme; and with the casting away of human creeds, the disposition to depart from Bible foundations largely exists and grows stronger. The so-called "higher criticism," much of it at least, would antedate the Mosaic cosmogony with fragmentary, Babylonian and other so-called myth-legends, would make them the basis of the Jewish cosmogony and take from Moses the authorship of the Pentateuch, likewise from the prophets much of their work and utterances. The ethical teachings of Jesus Christ would be separated from his doctrinal principles and be made into a system of faith. Indeed the drift, the tendency, of the times is to exalt a few of the moral and ethical teachings of the Bible and to disregard its doctrinal requirements. Christ as an ethical teacher is exalted; as teacher of theological principles he is "despised and rejected of men." The drift seems to be toward a refined, ethical paganism.

The same questions that the representatives of the latter-day message have been urging upon the world remain to be considered and answered by the religious world—those professing faith in God; viz.: If Christ was and is a Teacher sent of God, how is it possible to draw a line of distinction between his ethical and his theological or doctrinal teachings? How can men be consistent who accept his precepts that inculcate love for God and fellow-man, with deeds of charity, but who reject his commands to do and teach in harmony with the great commission of Mark 16, Matthew 28, and other precepts. Is Christ di-

vided? If so, will his kingdom stand? Will he change in order to conform to the lines being laid down by popular religious movements? Is he "the author and finisher of our faith?" or does it remain for the modern theologians to correct the system of faith once taught by the Christ, by severing therefrom what in their judgment is defective and permitting to remain what suits their fancies? If so, would one be censurable for entertaining the conviction that the time may come when men may see fit to cast aside all the principles of Christianity and even the Christ himself and substitute therefor an entirely new conception?

These queries naturally present themselves to the observing student of the past and present. He is led to inquire whether truth be eternal or transient; whether Deity in his revealments builds upon temporary or permanent foundations; whether the system of faith that brought an Enoch, the Christ himself in his human nature, a Peter, a John, and a Paul into touch with God and to final salvation and perfection, will not do likewise for all the human family; whether it brought salvation because containing essential principles of truth, incorporated into the system because true and strictly necessary to the development of a perfect character and a perfect life. Is it true or false that in the gospel of Jesus Christ the righteousness (rightness) of God is "revealed"—brought to light, made plain, and accessible to mankind? Will departure from or ignoring of any doctrinal principle taught by the Christ result in a system of faith "more religious" and "less theological"? It may be less theological—that is, there may be less of the science of Godliness in such a system; but, is that what is wanted?

The new departure may be "the first step of a return to the simplicity and beautiful effectiveness of that early Christian fellowship," but we seriously doubt it. To be considerate as well as candid, the many steps taken in the dark by modern theologians do not, in their actual results, justify the hope nor the opinion that they are coming nearer to the primitive gospel system instituted by the Christ and his apostles. Church teaching, sectarianism, and religious

and moral conditions, do not justify such expectations or opinions. The tendency is, as stated, to remove from ancient foundations—to cast adrift without chart, compass, or rudder in the popular tendency to follow changing, developing public opinion.

The question naturally arises, Has God, whose "Fatherhood" has been much and widely proclaimed in a nominal sense, has God, the Creator, left men and women no sure, no definite, no clear instructions upon such grave and important questions as those pertaining to the present and the future life? Has he left it to human invention, to human experience, to develop in the wisdom that is *human* what shall be done, what shall be the principles of action to attain the *divine*? He did not so do in the past, but gave "in the beginning" a rational, a consistent, a scientific expression of his Fatherhood, his love, for his children; and continued so to do in the dispensations of the past. Such is the God of the Bible, such the Father of humanity; such the manifestation of his eternal power and Godhead, such the revelation of his will through Jesus Christ, the light and the life of men, in whom is hidden "all the treasures of wisdom and knowledge."

God, our Father, the Father of the world, is not revealed as experimenting in devising methods of dealing with humanity. It is not denied that he has tried *men*, has through opportunity given them the privilege of measuring themselves by his standards. It is denied, however, that he has left it to human wisdom to develop a system of faith, to outline a rule of religious conduct for humanity. We do not read that man was permitted to change the natural order in the physical world, that he was ever qualified to substitute a different order in the natural, physical world about him. The same divine arrangement instituted of God continues, so far as unaffected by the sin of man; the same seasons come and go, the same fruitage and sequences appear in the various kingdoms of the world of sense and sight. Even of them the promise is made of higher things, of perfection of each in its sphere, but the enjoyment of such only through obedience to the revealed, the *spiritual*

law—that instituted and given of God. How much more then the need of close adherence to what God has ordained and spoken to the world through his Son, "by whom *also* he made the worlds"?

It is not denied that men need to develop in and broaden their views in all true lines of development. It is denied, however, that human development can exceed the wisdom of God. Such a position is both illogical and absurd. It needs no argument to establish its erroneousness. It is not denied that modern developments in general should exceed those of the past. It should not be forgotten, however, that while God and those enlightened of him are developing and are to exceed by reason of the experiences of the past, in moral growth, in mechanic arts and utilities, in science and general civilization, God stands preëminently above and superior to humanity; that his truth is eternal—that truth is always truth. True human advancement consists of approximating to the standards of truth. Every movement out of harmony therewith is but temporary and unsubstantial. Truth only is eternal, hence to build in accordance with it is essential to permanency.

Every principle of truth is limited to certain bounds and conditions. No one principle of the divine economy can ignore or override any other; nor can one be removed without imperiling the whole. All so-called "broadness" of spirit or policy must be tested by the breadth and limitations of the truth itself.

There is no "largeness" in any system of faith and hope out of harmony with the Ruler of the universe. Man is finite, God is infinite. The limitations of man are the confines of his circumscribed position in his individual, narrow world. The broadness of the philosophy of truth is represented in the spacious avenues of the universe, the paths of which are definite, immovable, and unchangeable. It is upon the word of God therefore that the hope of humanity must be based if that hope would reach within the veil and be as an anchor to the soul, "sure and steadfast." "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. 6:1, I. T.

EXPLANATORY, ABOUT WHO SHALL ADMINISTER.

IN writing about the priest administering the sacrament in the same issue of HERALD in which Bro. George Derry's article on the same subject appeared, we had no intention to forestall the effect which his quotations and the arguments based upon them might be intended to have on the readers of the HERALD. All we intended was that what light or understanding we had on the subject might be seen at the same time as his article asking for the light that others might have.

If we presumed upon our privilege as editor in writing as we did, we hope that the fact that we publish his letter bearing on the subject and what we wrote, without comment, will be considered as sufficient reparation for our error. See his letter in HERALD for October 5.

THE clipping, referred to in Bro. George Edwards' letter, and taken from the Philadelphia *Ledger* of recent date, is given herewith:—

A MORMON MINISTER.

ADDRESS BY A SON OF JOSEPH SMITH.

Rev. Alexander H. Smith, son of Joseph Smith, commonly called the "Mormon prophet," delivered an address to the congregation of the Reorganized Church of Jesus Christ in Huntingdon Hall, Fifth and Huntingdon streets, last night.

Mr. Smith took as his text these words of Matthew: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He said, in part: "My dear brethren, it is our good fortune to live in the glorious and enlightened nineteenth century, and yet, would you believe it, there are some persons living about us who, despite all their worldly wisdom, do not believe the most important and fundamental truths of religion? There are many who laugh at the idea of prophets existing nowadays, claiming that since the time when Christ came upon this earth there have been no prophets, Christ himself having revealed to us all that was necessary for our salvation. And yet in the Scriptures, in which they all believe, it is written: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." And if God does not speak to us now, as he did in the days of Moses, through the mouths of chosen prophets, why is it that we are warned to "beware of false prophets?" The Scriptures does not say beware of all prophets, but beware of false prophets, implying that there are true prophets and that they are to be believed."

He then went on to speak of the organization, trials, and final triumph of the church

which was instituted by Joseph Smith, and the prophecies he had uttered, concluding with these words of Scripture: "When a prophet prophesies in the name of the Lord and the thing cometh to pass know that I, the Lord, have spoken."

BRETHREN are at work in California, as witness the following from the *Livermore Herald* for October 8:—

The meetings in the tent during the week held by the Latter Day Saints have been of an interesting character, as shown by the large attendance on the part of the townspeople. The singing, led by Mrs. Weldon, of San Jose, is no insignificant feature. Elders Sheehy and Daley are the principal speakers. The prayer service, from nine until the noon hour, is also well attended. Thursday afternoon was occupied by the Ladies' Society, known as the Daughters of Zion—something after the plan of the W. C. T. U. Friday was a session devoted to Sunday school work; addresses by several, including the ladies. To-day will be a business session. Preaching Sunday next at eleven a. m., 2:30, and 7:30. A number are expected to-day to stay over Sunday. Elder Parkin, of San Francisco, presiding elder of the Northern California district, came to-day.

NEW TRACT ON SUCCESSION.

BRO. HEMAN C. SMITH, of the Twelve, has been appointed to write a pamphlet on the subject of succession, in reply to the works issued by Elders B. H. Roberts and C. W. Penrose, of the Utah Church. The pamphlet will be published for the church by the Board of Publication. It will be issued first in the columns of the *HERALD*, after which it will be stereotyped and issued in tract form. Further particulars and prices later.

BRO. ALBERT T. DAVIS, Co. H. Eleventh U. S. Infantry, stationed at Aguadilla, Porto Rico, writes for tracts and other publications to distribute among the people. He writes, under date of September 27:—

This is a good place to introduce the pure gospel, as there is only one Catholic church here, and the people generally do not seem to take much stock in it. The people's minds have not been spoiled by many different doctrines. Some good elder that could preach and teach in the Spanish language could, I think, do an immense amount of good. Wishing and praying for the welfare of Zion, and asking for an interest in your prayers, I am as ever, your brother in gospel bonds.

It is gratifying to see brethren who have enlisted and gone to distant lands in the service of their country remember the church and its work.

We trust that with the downfall of Spanish rule and the superstitions that accompanied it there may come both political and religious liberty to the peoples freed from the yoke of despotism. Bro. Davis is endeavoring to plant the seed of truth in Porto Rico. May it be sown there and everywhere throughout the world that liberty and light indeed may be proclaimed to all who sit in darkness. The function of light is to shine, to penetrate, to illuminate, to dispel darkness and evil; to bring life and joy to those under the baneful oppression of error. It ought to be so widely radiated that no one be left to grope in blindness and superstition.

OUR readers will remember Rector Ahlwardt, the anti-Semitic leader of Germany, who urged the passage of anti-Jewish legislation in Germany, and also visited America in the interest of his fanatical crusade. The tide has set so strongly in favor of the Jew that Ahlwardt's occupation seems to be gone:—

Rector Ahlwardt, the Jewbaiter, has come to grief financially. His cigar store in Berlin has been closed by the Sheriff for nonpayment of rent. The saloons run by his son-in-law in his name were sold out some time ago. He intends to start in business again at Friedeberg, the chief town of the district that elected him to the Reichstag.—*Ex.*

EXTRACTS FROM LETTERS.

GOOD for Chicago. Bro. J. M. Terry writes October 8:—

We are struggling on with prospects of a bright nature before us, and even now accomplishing something for the cause. On Wednesday night between seven and eight p. m., Bro. George H. Graves and I baptized three in the lake; he two and I one; one an old colored lady of good spirit and understanding. Saints are usually hopeful and earnest in the cause, and the best feature is, they are united.

Of the work, Bro. Alexander H. Smith wrote from Fall River, Massachusetts, October 11:—

While at Jonesport I helped Bro. T. C. Kelley organize a Zion's Religio-Literary, and Sr. Walker writes that it is increasing in numbers and interest. Two baptized there lately, more who express faith in the work who may soon come. I held meeting in Philadelphia and Brooklyn. Good spiritual times. Came here last Friday. Saturday conference convened. First session a bit cloudy, same spirit manifest which has troubled the saints here for years; was here five years ago when I was here before, a spirit of division, but we got along with it

safely, and Sunday we had a blessed time. At prayer service Sunday and also Monday morning, there was a feast of fat things from the Lord. I was blessed in speaking to the saints in reviewing the Roberts and Penrose pamphlets. Two Utah elders present. I did not know it till about a minute before I got up to speak. Held my audience two hours, or some said two and a half. Outsiders and saints very attentive. I had wonderful liberty. Was edified and entertained myself. I could see more than I could tell.

EDITORIAL ITEMS.

THE brethren of the Massachusetts district in their late conference made a very favorable impression on the local press; at least so we judge from a column account of the proceedings published in the *Fall River Herald* for October 10. The attendance of Pres. A. H. Smith, Bro. M. H. Bond, and others is noted with favorable comment upon their sermons. The position of the Reorganized Church in contradistinction to the organization in Utah is clearly and forcefully stated. Bro. Smith, Gilbert, Bullard, Coombs, Nickerson, and others of the New England ministry also receive due mention.

Bro. Winfred B. Kelley, accompanied by his brother, Bro. E. L. Kelley, Jr., returned home, to Lamoni, on Thursday, the 13th, from Jacksonville, Florida, ill from the effects of fever, and emaciated. He is slowly gaining strength. Bro. Alma McCallum, a musician with one of the Missouri regiments, also returned on the same day. These, with Bro. W. S. Blair and Bro. Joseph Smith, son of Pres. A. H. Smith, who returned a short time ago, include all the Lamoni brethren returned on furloughs to date.

Arrivals during the past week include Bishop Kelley, from Hastings, Iowa, and Bro. G. H. Hilliard, from Independence, Missouri. Departures: Bro. E. A. Blakeslee to Galien, Michigan, and Bro. W. H. Kelley, to Chicago, Pittsburg, and the Eastern mission.

"For the pleasure of the clerical guests a large smoking-room has been erected next the church. Much sociability will be promoted thereby, although smoking-rooms are not altogether common at religious gatherings. The delegates are in the best of spirits and good stories are not wanting out of session. A smoker will be given at Rauchers' by the Washington churchmen to their guests."—Washington report of late Episcopal convention, October 5.

Mothers' Home Column.

EDITED BY FRANCES.

"Some books are edifices to stand as they are built; some are hewn stones ready to form a part of future edifices; some are quarries from which stones are to be split for shaping and after use."

SELECT READING FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

BEHAVING.—CONCLUDED.

ANOTHER thing: thoughtless girls often accept kindly courtesies from gentlemen in a matter-of-course way, or even as though they were conferring a favor by accepting them. This is neither polite nor right. The obligation is on your side, though your courteous attendant asks it as a favor, when he goes half a mile out of his way to see you safe home; you should acknowledge it by a hearty "thank you," when you bid him good night, and don't forget this "thank you,"—we like the form much better than the impersonal "thanks"—when receiving any courtesy, as well as any favor. Indeed, your manner of receiving, quite as much as your manner of doing, a favor, decides whether you are really courteous.

It has been truly said that treatment of inferiors is the real test of true courtesy. If you always remember to treat them with "real gospel manners," as a Quaker friend of mine expresses it, we may be sure you have the genuine article, not a thin veneering of good manners.

If you are visiting at other homes be as pleasant and entertaining as you can, and make as little trouble as possible. Conform to the regulations of the house. Before retiring, inquire the breakfast hour, and be sure to be ready at least five minutes before the time, so there shall be no danger of keeping the family waiting. We have known thoughtless guests throw the whole day out of time, and tunc also, by lack of punctuality. The breakfast bell rings and they are not ready; five minutes pass; ten minutes, and the whole family waits. Father and brother are impatient to go to business; perhaps they need to take their train, which does not wait for any one; the children are in danger of being late to school; breakfast grows cold and cook cross, all because you did not rise early enough, or dawdled around instead of dressing, after you were up. Be on time always; not to be punctual is to steal some one's time. Show that you appreciate the efforts made to entertain you. If an excursion is planned for your benefit, go to it pleasantly, even if you would prefer to curl up on the sofa and read a story book. If things do not turn out so pleasantly as was planned, make the best of it; your hosts feel the disappointment more than you can. Accept the courtesies tendered you in the hearty, kindly spirit they are offered. If you are asked to choose between a ride and a walk, between visiting a picture gallery or spending the afternoon with a friend, between going a fishing or a boat ride, choose, and say which you do prefer, instead of simpering, "I'm not particular," or "I don't care," when really you do

care very much. Unless you do choose, you give your friends the trouble of choosing for you; it is not only polite but kind to save them this trouble by making a choice, even if you do not really care which you do.

When your friends show you nice or beautiful things, do not be afraid to express your appreciation of them lest you should be thought not to be used to nice things at home. I have known young people, and older ones, too, make themselves very disagreeable in this way; their friend takes them to a picture gallery filled with paintings much finer than they have ever before seen, but lest this fact should be suspected they say, "Yes, they are quite pretty, but you ought to see Mr. Brown's collection." Your friend takes you to ride round the very pleasant Western village where she lives, and pointing to a favorite view, says, "Is it not pretty?" "You have never seen New Haven, I presume," you respond, and the light dies out of your friend's happy face immediately.

A friend of mine lives in Washington and often has occasion to show the sights of this most beautiful of American cities to acquaintances visiting it for the first time. She has to do this so often that it becomes monotonous, and I expressed wonder how she could do it with such a good grace. She replied: "If people only appreciate the beautiful things they see, I enjoy it; but if people act as if nothing was quite as good as they expected, and try to impress me with the feeling they have seen much finer things at home, I feel like telling them to go home, and stay there."

While visiting, make as little trouble and work as possible; if there is no chambermaid, take care of your own room, and be sure it is well taken care of. It is very annoying to a hostess to see her parlor chamber, which she always keeps in "apple-pie order," in a littered, untidy condition. Do not strew your things around over bureaus and chairs, but keep them put away nicely in your trunk or the drawers assigned you. Do not bring unnecessary muss or dirt into your room. If you have been to the woods for mosses or wild flowers, do not bring them to your room to arrange. Do that out-of-doors, or on the porch where the muss you are sure to make can be easily swept up. If you have been walking or riding in the dust, brush or shake off as much of it as you can before entering the house. Amanda was visiting where the blue room was assigned her, all its appointments dainty and delicate in color. She came in from a long ride over a dusty road, and did not so much as take off her duster down-stairs, but went straight to her room; there she took both it and her dress off and shook them vigorously. The dust rose in clouds and settled all over everything, transforming the blue into a gray. After seeing this I could not feel that Amanda was quite the lady I wished her to be. If you have been out in the rain, be sure to put your gossamer and umbrella where they will do no hurt, and clean your muddy overshoes before bringing them into the house.

Do not scatter your things about the house, leaving your gloves on the piano, your hat on

the porch where you sat down when you came in from riding. And when you return home take all your belongings with you, not leaving your nightdress under the pillow, your rubbers in the wardrobe, your brushes on the bureau. It is said of a lady who travels extensively, that she has sown her belongings from ocean to ocean. This does not matter so much when stopping at hotels, for then you, alone, are the sufferer; you lose your things and the chambermaid appropriates them. But at your friends' house the bother does not end with your loss, nor is any one the gainer; they do not wish to keep them, so must be to the trouble, and perhaps the expense, of returning them to you.

If you are a visitor in the city where you go about in street cars, always have your fare ready to pay the conductor, and do not wait to have your hostess pay it for you. It is never nice to put ourselves under money obligations to our friends. Often they insist on paying such little things; if they do, allow them to do so, but look out next time that you have the pleasure of paying for the party. Of course I do not mean that you should keep a debit and credit account with your friends, but I do wish you to cultivate a generous, independent spirit.

Before you go, thank your hostess for her kindness to you; it is a pleasant thing to give her some little token of your appreciation of her efforts to make your stay pleasant. It need not be anything expensive; indeed, some pretty piece of your own handiwork is better. Do not forget to thank the servants for what they have done for you; if with your thanks goes a bright tie, a handkerchief or some other little thing they will prize, so much the better. I am almost ashamed to tell you that you must keep sacred any family secrets that have become known to you during your stay, because every one knows that to divulge them is a sad breach of courtesy; but young people are thoughtless, and, from very thoughtlessness, often repeat things heard in one family circle that ought never to be told in another. For the same cause they are often guilty of "taking off" the peculiarities of their hosts, thus violating the oldest law of courtesy in the world. This is a sad return for kindness, and something you should never stoop to do. More trouble has been made by Miss Gad-a-bout's tale-telling than she can ever undo. We do not wish our young people ever to incur her guilt.

American arrangements for traveling are so admirable that children and young ladies can safely travel alone; if it is necessary for you to do so, you need have no hesitation about doing it. But in traveling, even more than at a friend's house, it is necessary that you behave yourself discreetly. Keep yourself to yourself. Do not strike up acquaintances, nor enter into conversation with anybody. If you wish any information, ask the conductor for it; he knows, and it is his place to tell you. He will do it pleasantly, if you ask him courteously. If anyone tries to open conversation with you, discourage it politely but decidedly. If he asks where you come from, where you are going, or any other personal question, do not give him the infor-

mation; he has no right to know. You need not be rude about this; your wits are bright enough to frame an evasive answer which is not discourteous. You will not appropriate an entire seat to yourself and your bundles when the car is crowded, nor keep your window open to the annoyance of your neighbors, nor trouble the conductor with useless questions, nor do any other thing that shows you are thinking more of yourself than of others. You will not munch candy or peanuts from morning till night, nor strew your luncheon over the seat, to the detriment of the next dress that occupies it. If there are two of you together you will have a better time than if you are alone, but you will also be in more danger of doing unmannerly things. You will be tempted to do the things we have warned you against, besides others you could not do alone. You will be liable to forget where you are, and talk and laugh loudly, to publish your own and your neighbor's private affairs. You think the noise of the cars prevents people from hearing you, but when you are saying the most uncharitable thing about your neighbor, or the very thing you least wish others to hear, the cars stop unheeded by you, and every word you say is heard.

Traveling affords many opportunities for doing kindly things. You can give up your seat by the window to your companion who has never passed over that road before; you can rest that tired mother by amusing her baby and keeping it quiet; you can give your shady-side seat to that old lady, who will prize it more than you can, or yield your camp stool on deck to that old gentleman, who is not so well able to stand as you are.

Have we answered all your questions about behaving? There are very many other things we might tell you, but instead we will direct you where to go for an infallible recipe. Study the thirteenth chapter of Second Corinthians; gauge yourself by its precepts, and whether you are at home or abroad, at school or in church, on the street, the railroad car, or the steamboat, we will insure your having real gospel manners, and finer manners than these no one can have.—*Childhood: Its Care and Culture.*

Letter Department.

RHODES, Iowa, Oct 5.

Editors Herald:—Owing to affliction of a nervous and dyspeptic type, I was under the necessity of retiring from the active field of labor on June 18. From then till September 16 I was at home wrestling with nervous depression and fears and frequent discouragements, till the 15th of August, when our debate held near Lamoni, Iowa, with Mr. Allison began. I went into the discussion with some misgivings on account of physical condition. Many others feared for me as to personal results, but to the surprise of myself and others I grew even stronger as the contest progressed. A slow but gradual improvement has attended to this time.

I preached three times at Lone Rock, Missouri, and twice at Davis City, in August and September, and on September 17 I returned

to my field of labor, after having visited the longest with wife and little ones of any visit at home in the twenty years of my married life; and, under the circumstances, I but added to her burden of care and labor. If any of those who think the missionary and his family are having "a good time," in the sense of having an easy time, will relieve us of our obligation to God to preach the gospel and will take our place in the field for life, come on, enlist, and we will retire, go to work, and joyfully pay our tithing that the gospel may spread abroad to gladden the hearts and revive the hopes, brighten the prospects and spirits of those longing for the joy of saints and the salvation of God. It is the consciousness of God's approval that strengthens and stays the hearts of the honest missionary and wife while duty separates them during the greater part of their united life. God keeps record of the sacrifice made; and the wife of the missionary is a laborer for God with him. Let her not despair; God's eye is over her for good and a reward of good and eternal glory. Her double responsibility fulfilled in the absence of husband and father entitles her to the greater meed of honor, when and where it will be justly measured to her.

I was with Brn. E. B. Morgan and W. H. Kephart in a series of tent meetings near Milo, Warren County, September 17 to 25, and was blessed in dispensing the word. While there we called the saints together, on Saturday, the 24th, at 2:30, and considered the propriety of organizing them into a branch. After consulting the saints and the missionaries, and offering such instruction as we were led to, and by recommendation, Brn. Robert W. Bare and Samuel Burgess were chosen unanimously, the former to be ordained to the office of priest, the latter a deacon. Sr. Mina Van Syoc, Milo, Iowa, was chosen secretary. On Sunday, the 25th, the brethren selected above-named, were ordained, C. Scott being spokesman in ordaining Bro. Bare, Bro. E. B. Morgan in the ordination of Bro. Burgess. The Spirit of the Lord was with us in the ordinations. Eighteen members identified themselves with the branch, and by vote the name given to the organization is, "Concord." The brethren ordained were chosen officers of the branch.

Monday, September 26, closed our efforts at Concord, and the next morning bright and early, in company with Bro. Morgan and Bro. and Sr. Willard Thomas, we left Bro. William Griffin's for the conference to be held near this place, October 1 and 2. Bro. Kephart remained with the saints at Concord, to labor in vicinities adjacent, rather than attend conference. By the kindness of Bro. and Sr. Thomas, of Centre Junction, Jones County, Iowa, who were on their way home from the Bluff Park reunion, by way of Lamoni, Van Wert, Milo, and our district conference, traveling by "hack," I was conveyed to this place, free of charge, which was appreciated greatly, in these days when the elder *must* study economy, or be "assigned."

We stopped at Runnels on the way and

Bro. Morgan and I preached once each, at evening, then came on, arriving in time for the Sunday school convention held on Friday, September 30.

The conference held at Clear Creek was well attended, a larger proportion than usual being young saints. This was encouraging, and they were deeply interested and enjoyed the services. The spirit of saintly love and kindness prevailed during all the sessions. At the opening session for business some forty minutes were occupied in social and devotional worship, which unified the minds and hearts of saints, better preparing all for the business to be done, and greatly facilitated its dispatch. Many present thought it to have been the best conference held in the district for a long time. At the Sunday afternoon social service, three prayers were offered, many verses sung, two children blessed, and thirty-six testimonies were borne; a heavenly place in Christ, indeed.

But, dear saints, the calls for the preaching of the word are so numerous throughout the district, many of them by those outside, and the laborers so few! It mars our joy to contemplate this matter. And Bro. E. B. Morgan thinks to retire from the field, and no one to take his place; also some difficulties exist in the district that must be adjusted or the work will suffer loss. We were disappointed to a degree in not meeting Bro. H. C. Smith at conference, but no doubt others were being blessed with his labors.

Our next conference will be held with the Runnels branch, February next, 1899, on the Saturday and Sunday nearest the full moon. Bro. George Shimel, though not permitted to be present at conference, is fervently remembered for his faithful work done in this region during the last year. Come again, Bro. Shimel. More anon,

C. SCOTT.

PEDRO, Ohio, Oct. 5.

Editors Herald:—On my way home from our district conference I baptized an invalid lady, the wife of our worthy brother and railroad agent at Union Furnace, S. B. Kriebel. Brn. Griffiths, F. C. Smith, H. E. Moler, S. J. Jeffers, J. L. Goodrich, T. W. Matthews, and others were present at the baptism. We left her rejoicing.

On the 23d of September I went to Lagrange and on the 24th at 2:15 p. m. I baptized Charles G. Williams, and at 7:45 p. m., in the presence of a large assembly of people, I said the words that made him and Sr. Maggie Smith one, and in about thirty minutes afterward they started to their home near Hanging Rock, where Bro. W. had a house ready with the necessary implements for housekeeping. May peace and happiness be theirs to enjoy.

I preached each evening while I remained at Lagrange, warning sinners and trying to encourage saints. While there I ordained Bro. A. Fugitt to the office of deacon. While I was at Lagrange our worthy young brother, James Haggarty, who went forward at the call of our country, returned home on a thirty days' furlough, hale and hearty and still in the faith of the great latter-day work.

On the 29th of September I came here, where there are fifteen or twenty saints. They are not organized, but the greater part of them are doing fairly well, although they have had but very little preaching in the last four years. I have preached seven times since coming here, and to-day I baptized four into the fold. There are some new openings in the district, but as we have but very little help, either missionary or local, we cannot reach many of them, as it occupies all my time looking after the work in the branches and among the scattered sheep. I go home on the 7th for a few days, then on to Perry and Hocking Counties, where there is work awaiting me, some of which is not of an agreeable nature.

O, how I long to see the time come when the saints will all be righteous, virtuous, and pure! Seeing the signs of the end appearing it seems so strange that so many are so careless. May the great God by some means arouse us to a keen sense of the situation.

Kindly yours, hoping and desiring to hold on to the rod of iron,
JAMES MOLER.

Permanent address, Limerick, Ohio.

ALBION, Idaho, August 23.

Dear Herald:—To instruct unto edification in righteousness and give needed information should occupy the minds of all who write for thee. The trumpet should give no uncertain sound. Your destiny is to herald good news to all people; a signal of danger to thoughtless or willful sons and daughters of men. How careful we saints should be that the thoughts you scatter broadcast be the leaven of love and truth. If before clothing our thoughts as words for you to carry to the four winds of heaven we would in secret ask earnestly for the guidance of the Spirit of truth, much that is written would not be, and who can estimate the value of what would be?

"Where goest thou?" Sin is a vast wilderness with broad roads and lonely trails. There are popular sins as well as solitary vices. Multitudes indulge in sins which popularity gives license to walk in broad ways. Because the masses wander in the wilderness of sin, the way of life and peace—the "highway of holiness"—is considered a very "narrow way." Each of us for ourselves must answer the question. "Rely upon the things written." We are not crowned except we "strive lawfully." To saints it is written, "The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit."—D. C. 83:7.

Speculation is a field for research in which the carnal mind is ever exploring, yet ever afloat on a shoreless sea. To those walking in the "way of holiness" there is a sense of security for the future, a condition of peace and restfulness which nothing but the gospel brings each day to us. It was intended we should know for a positive certainty when we get out of the wilderness of sin into the "true light" and on the "highway." The true light "shineth more and more unto the perfect day." We should learn the truth of these things and "chase darkness from

among" us. We are children being led by a loving Father's hand. As our day so shall our light be. So we do not need to speculate on the future, neither do we feel like doing so if fully walking in the "true light." This is bright millennial peace. Will not the Spirit reveal to us the blessed condition of all creation in that day, beyond any doubts or fears, and grant us the same sweet rest and "assurance forever"?

The millennial reign is a model republic, a government by "common consent." My brother's interest as my own. I am "my brother's keeper." Celestial law in practical, everyday affairs of life. "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom," etc. "When the Lord shall build up Zion, he shall appear in his glory." All victory is brought to pass through obedience and the "prayer of faith."

Have we not volunteered in the army of the Lord? Are we "wedded" to the Lord? Do we love what he loves, and do we avoid every appearance of evil? How many "effectives" in the army of the Lord? Are we waiting for the Lord to modify, or shall we "line up" with him? "Be ye clean, that bear the vessels of the Lord." Are any of the Lord's commands too high for us to obey? If so, will our children be stronger than we?

Trials and temptations are strong, say some. Those are the battles we volunteered to fight. Soldiers who stand firm are heroes; cowards flee or yield the field; traitors surrender in this struggle. The Master never led his army to the foe except for a trial of strength. To test our fidelity to truth and right was temptation devised through the alluring of the world, the flesh, and the Devil.

All the promises are to those who "overcome." Shall we wear the victor's crown or endure the shame of defeat? Who among this mighty army was ever tried beyond his conscientious power to resist? "Resist the devil, and he will flee from you." Never do I expect to offer the least excuse for any side-step from the "narrow way" of my journey. There was a time when I was somewhat indifferent or not fully roused to sense the duty of a soldier, but it should be a constant pleasure to do the will of him we list to obey; and those who list to obey his majesty—to roam in the wilderness of sin—appear to be more interested than those who list to obey their only true, undeviating Friend. Our wounds and bruises are the result of unfaithfulness in "line of duty." He who *was* wounded in the house of his friends is sorely wounded to-day among that same careless, heedless people, his "friends." In all my references to our people let none feel unduly sensitive, as I feel that each soul feels and knows its own status with the Lord for itself, and I aim to examine myself. I expect to account for the deeds done in the body. If anyone feels to censure me, I will endeavor to look at myself through his glasses, and compare both views and profit by the lesson, from friend or foe. I am in for "the war," and by the grace and favor of the Lord I want to win and be of service in the "vineyard." I desire to walk up in the strength and light of the Lord and do faithfully, cheerfully, and lovingly, all the

pleasure of the Lord, for the joy that is set before me.

Every calling has its shadow and sunshine, but I learned by experience in the past when clouds or the mists of night obscure my way to quietly and patiently wait their lifting; and in this fight against the "prince of darkness," when my way is obscured I shall endeavor to reach out both hands and heart to Him who is able to lead me through the mists and fogs, though they be horrors of darkness. There is always a divine purpose in this, too, and sunshine seems brighter after darkness has passed away. Many of the sweetest seasons of communion with God succeed this transient gloom if we do lovingly, patiently abide in faithfulness. Nothing ever comes to those who love the truth of God but what is for their advancement and growth in the knowledge of the Lord. This should ever rest with us as a blessed assurance, that we should never lose a chance to step up, "come up higher."

Since this year came in I have visited about two hundred and fifty homes in this county, and often spent from one to two hours at a place talking over the "things of the kingdom," profitably to myself spiritually, if not to others; but time will tell if I did good. If I made any enemies I have not as yet learned it. In humility and love I desire to do all my work that my testimony shall stand in my favor when I meet these dear people at the judgment bar of the great King. I never loved war, even when I served our starry banner in the campaigns of the old fifteenth A. C. from the time it was organized till disbanded in 1865. I never felt a wave of malice towards the "boys in gray." I was rather young then to feel aught of the real spirit of war, except to "hold the fort" at all hazard.

The more I see of this war against that fallen "son of the morning" the more intensely interesting it is. If we win, and win we must if we "yield not to temptation" and abide in the "true vine," we need not worry over "what shall the harvest be." To keep on the "highway of life" is perfect liberty in life, as well as on "yonder shore." It is good to be a "saint of latter days."

We do not feel like hiding from the presence of the Lord, neither the question, "Where goest thou?" Strange indeed that the sons of God should "seek deep to hide their counsel from the Lord." I hear people say if it were not for the future they would have a grand time of fun and frolic here. Religious restraint, fear of punishment may be good to save society from suicide, but life on that plane I neither envy nor desire. Love is the only factor which beautifies, purifies, and sanctifies. Duty drops below par when love steps to the front and assumes her sway. The "bond of the covenant" is love. To understand the nature of the covenant we have entered into and abide there brings the elixir of life. Are we waiting and working for the consolation of Israel? Suppose we all join hands and hearts for Zion's weal and see how soon the Lord will open up the storehouse of his treasures for her restoration.

Loyally, your brother,

CHARLES ALBERTSON.

PENNSBOROUGH, W. Va., Oct. 6.

Editors Herald:—I joined Bro. D. L. Shinn on the 14th of August, at Henderson, Mason County, West Virginia, a new opening, where he had been preaching for some time. I never saw a greater interest and as little prejudice anywhere. We baptized one there and went thence to Wayne County, where Bro. Shinn preached a funeral sermon and baptized two, on the 25th of September.

From there we came to Goose Creek and began on the 26th, holding over until October 2, and then came to this place. Bro. Shinn has gone home for a few days' rest and will join me on the 8th, at Cabin Run, where he will baptize one on Sunday. The work is onward in the West Virginia district. The trouble seems to be that the harvest is too large for the amount of laborers. I herewith send an order for a bundle of *Heralds* and such other literature as is suitable for a new place, to John Robbins, Henderson P. O., Mason County, West Virginia, for distribution. There is the greatest interest there I ever in a new place.

I am enjoying the hospitalities of old Bro. and Sr. Leason to-day. Bro. Leason has been blind for three years and confined to his home, but is strong in the faith.

Your brother in bonds,

G. H. GODBEY.

SAUBLE FALLS, Ont., Oct. 5.

Editors Herald:—The Lord is still blessing us in this part of the vineyard. The spirit of investigation is rife everywhere. Some go at it honestly, others dishonestly. As a result of honest investigation twelve more have been baptized, nearly all heads of families.

The trustees of Oliphant school have given me orders to preach only one night a week, and that on a week night. Some of the rate payers have made a kick and demand a meeting called, so to-night rate payers have a meeting. A howling time is expected. Let them do what they will, it will only result for good to Zion's cause.

Yours in bonds,

DANIEL MACGREGOR.

FT. WORTH, Texas, Sept. 2.

Editors Herald:—The inclosed is copy of article which appeared in *Herald*. It is off balance ten years. 690—94=596, instead of 606, as the brother has it. Please call attention to the error. Yours truly,

J. E. NICOLL.

FT. WORTH, Texas, Sept. 3.

Editors Herald:—On looking over inclosed chart again I find there is another discrepancy of one year, as follows: 408 A. D. plus 434 would bring us to 26 A. D., instead of 27 A. D. as shown. Yours truly,

J. E. NICOLL.

BROOKLYN, N. Y., Oct. 4.

Editors Herald:—The error No. 1, pointed out by Bro. J. E. Nicoll, is correct. In the first space at left corner of chart, between the parallel lines, the figures 94 appear. It should be 84. The date 606 B. C. is as intended. By subtracting 606 from 690, would

leave 84 years between the dates 690 B. C. and 606 B. C., which I find correct on my large chart. I have made the mistake in copying.

The error No. 2, pointed out, is not one in fact, though apparent. If the brother had noted carefully the reading on "cleansing of the sanctuary," he would have understood the apparent error. The date for the commencement of the 2,300 days and the seventy weeks is one and the same; viz, 457 B. C., fifth month (May), when the command is given to restore and build Jerusalem, etc. Then it follows—434 full years (62 weeks) from the fifth month 408 B. C. reaches the year 27 A. D. and 34 A. D., the end of the seventy weeks.

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks."—Dan. 9: 25. Or, in other words, 69 weeks—483 years from 457 B. C., fifth month, reaches 27 A. D.

William Miller evidently made the same mistake, when he set the year 1843 for the cleansing of the sanctuary and the coming of Christ. Two thousand three hundred days—or years from 457 B. C. reaches the year 1843 A. D. To their sorrow and disappointment they realized they had made a mistake in reckoning time. They now claim that by this mistake of Mr. Miller he fulfilled Revelation 10: 10, "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter." They were satisfied that Christ had not changed his mind so far as coming to his people was concerned, hence the mistake if any was on their part. They make the discovery that they should have reckoned from the fifth month 457 B. C., which reaches the year 1844, when the sanctuary was cleansed, but not in the way and manner they expected; hence they ate up the "little book" the second time with like results.

I thank Bro. J. E. Nicoll for calling attention to those points. Yours in bonds,

JAMES COCKS.

BELOIT, Kan., Sept. 28.

Editors Herald:—A few days ago our minds were saddened by news of the death of our beloved branch president, Elder Abraham Sears. After months of suffering he passed peacefully away the morning of September 17. For him death had no sting. He wanted to go quickly, and would ask his dear companion how long she thought it would be now.

He died in the hope of a glorious resurrection, and his faith and works have been such that we feel assured his reward will be great. Faithful in the discharge of every duty, his faith in the latter-day gospel never grew less, but the light of a righteous life ever shone round about him, a guiding star to those younger and weaker in the faith.

He lived fifteen miles from the branch, yet as long as health would permit he and his faithful wife met with us in our prayer meetings. We shall miss his counsel and fatherly care.

He leaves a wife and four children—two sons and two daughters. They will miss him from his accustomed place in the home, yet they can comfort each other with the words written by Paul to the Thessalonian saints, 1 Thessalonians 4: 14-17.

Blessed thought! How comforting to the sorrowing soul! It was Bro. Sears' request that Elder Kent preach his funeral sermon in the church near his home.

There is a vacant place in our branch now,
And a vacant place in the home;
There's a dear loved face we shall never see more
While o'er this sad world we roam.

Father and friend, how we miss you—
Miss your counsel and care;
Yet we trust that we shall meet you
By the river of life so fair.

"When the heavens and earth are shaken;
When all things shall be restored;—
When the trump of God shall waken
Those that sleep in Christ the Lord."

Your sister in the gospel,

NETTIE C. JOH.

LAMONI, Iowa, Oct. 12.

Editors Herald:—After all it is not ease and thoughtless pleasure after a picnic style for every one attending reunions. There are the gravity of responsibility and burden for some one or more, and work for many. It is a kind of outdoor school. All classes are represented; the aged, middle-aged, and youth, each seeking comfort, relaxation, a better understanding of the right ways of life, edification, and pleasure, according as experience and power of appreciation have fitted them to recognize the importance of life and the full value of things with which they are surrounded. For it is true that one may be literally engulfed with things of greatest moment, but if they are not appreciated and properly sensed, their influence is lost and there is no growth.

Some enter fully into the services of every kind, from which they draw constant comfort and satisfaction, never tiring from morn till night, while others pine for frequent vacations, relaxations, open-air exercises, the pleasure of sight-seeing and frequent rest; so that it becomes a study in order to determine the proper course for the present sometimes, so that all interests may be properly conserved and complaint staid, as all are equally entitled to respect and consideration, the doctrine of individual rights and common consent obtaining at reunions as elsewhere. Diversity of age and experience, and those accustomed to regular service at home and are well fed, with those isolated and who are longing to hear the word preached and to meet in social communion with saints, call for the exercise and application of a large degree of wisdom in order that every want may be met and the right thing be done at the right time at reunions.

Religion consisting of education, enlightenment, and expansion of both head and conscience, with conformity to duty, in order to keep the individual in right lines of thought and travel, and a proper relationship with God and neighbor, there is a wide field to occupy in theory, doctrine, and exhortation, in order to reach desired conditions, the as-

simulation and unification of saints in the one body with a view to a healthy growth. Out of diversity of life and opinions the gospel is to bring unity and oneness. As one starting to learn music, every touch of the keys of the keyboard is a help in attaining proficiency, so is every gathering of saints in social communion, the study of principle and doctrine reflecting upon the good of the past and present a help in attaining perfection of character and desired usefulness. There is no standstill in the line of usefulness and progress. Activity and a looking forward are demanded everywhere. There is no achievement in looking backward or pinning over mistakes. Enthroned hope, courage, and perseverance are great factors in attaining success in any department of life. The moodily despondent never achieves anything. Everything in the line of attainment cannot be reduced to a classified system of constant labor and accumulations along financial lines in money getting. Gold is good in its place and handy to have; but it does not develop mind and soul, neither adorn one with saints' robes. There must be time for relaxation, change, association, thought, education, expansion in order to healthy growth; and the time so devoted is not squandered time. So we find a place for every commendable work; day schools, Sabbath schools, Religios, music training, the complete work of the church, conferences, reunions, as means of proper education, discipline, edification, expansion, and growth. Then people will congregate together at whatever cost. Wisdom cries, "Invite them to a clean and attractive place, with healthy surroundings, where they will grow brighter and better by contact and association." David found a "time for everything."

The writer enjoyed the Bluff Park reunion. Saints esteem each other more from their experience there. The ministry know and prize each other better, as well. It was successful and contentment should reign.

Ere this reunion closed, September 1, the writer was on the way to Maysville, Missouri, reunion, as both reunions were to close on the same day. He joined the excursion party of about seventy cheerful faces that left Montrose by boat in the morning for Burlington, Iowa, where they arrived at not far from one p. m. The day was warm and bright, scenery attractive, associations pleasant, and all went well—a ride upon the great Mississippi. Left alone at Burlington, after an all-night's ride, Wednesday morning, the 2d found him at the objective point. Brn. H. O. Smith and Ammon White met him with private conveyance at the depot and in about ten minutes thereafter the camp of the saints was reached. Some fifty tents and a number of covered wagons were nestled in the shady grove, a commodious eating department attached, and a well of water handy by. Prayer service was in progress in the large tent pitched on an elevated and convenient place near by.

At 10:30 Bro. Frank Chatburn discoursed in a very logical and entertaining manner before a large and appreciative audience. Brn. I. N. White and H. O. Smith were in

direct charge of the services and they acquitted themselves well; the whole assembly supporting them throughout. Other prominent participators in making the reunion a success were J. T. Kinnaman, D. A. Hutchings, Peter Anderson, Alfred White, M. F. Gowell, Arthur Allen, John C. Foss, John Davis, B. Dice, J. Constance, and others whose names were not secured, not to mention the long list of sisters. The Maysville reunion saints have no other thought but to make their cause a success; and stranger things have happened than for the "World's Reunion" to be yet held at Maysville. Enthusiastic interest was manifest in all the services by men and women.

The song service was excellent. The melody of saints' voices mingled with instrumental music swept out from the big tent upon the mellow air most charmingly. The audiences were large and attentive. Preaching was up to a good standard and the prayer services participated in with fervor. The meetings were the talk of the town, and a fine impression seemed to be made. The Sabbath school was in direct charge of C. P. Faul, and the Religio work in charge of Ammon White and Sr. Louise Palfrey. Bro. Ammon's effort was good. Sister Palfrey's literary deliverance given in favor of Religio work, object, etc., was full of meat, ending in a striking exhortation to the hearers that whatever duty led to do to "Dewey it well." The writer is largely indebted to Bro. and Sr. Taylor for care while there, though others were just as kind with opportunity to manifest it. They are old citizens of that country and stand well with their neighbors.

Considering that this great gathering of saints was only about ten miles from where Joseph Smith and companions were beset by mobs, arrested, and tried for their lives at an early day, just because they were saints, it shows that the world is marching on and that God's decrees are not likely to fail. Let the great gospel work go on.

From a casual view the conclusion was reached that the Maysville section of country is a good one to live in. The soil is good, timber plentiful, stone, water in abundance, and a desirable climate with fruit of every kind grown in northern climates, and the inhabitants very much as other folks. The Maysville reunion presents an interesting chapter in the writer's experience.

WM. H. KELLEY.

BAY MINETTE, Ala., Oct. 7.

Editors Herald:—Since last writing to you I have held a number of meetings in Alabama and Florida, and am happy to report that my labors have not been in vain; for the Lord has blessed my labors to both saints and sinners. Seven have obeyed the ordinance of baptism at my hands, and reports coming to me from other laborers in the mission show additions by baptism.

Improvements are being made all along the line and we as a mission hope to be able to keep along with those of the saints who are daily trying to advance.

In gospel bonds,

M. M. TURPEN.

PHILADELPHIA, Pa., Oct. 4.

Editors Herald:—The saints of Philadelphia enjoyed a Sunday long to be remembered, on the 2d inst. Bro. Alexander H. Smith was with us and preached the evening sermon. He also assisted Brn. Parsons and Stone in blessing four children, two males and two females—something very unusual. Bro. Smith also preached on his office and calling on Monday night at the residence of Bro. Christy and offered much for the edification of the saints. He goes from here to Brooklyn.

The inclosed clipping taken from the *Public Ledger* in reference to his Sunday evening exhortation.

Yours in bonds,

GEORGE EDWARDS.

PLYMOUTH, Eng., Sept. 28.

Editors Herald:—We arrived in England all right on the 17th of July, 1898. I visited the saints in London and labored for them until the last of the month. I baptized one while there. We then attended the conference at Birmingham, conferred with our beloved brethren, Heman C. Smith and F. G. Pitt, and came to this place on the 2d of August. I have been preaching about four times per week; not many attending the meetings, although there are some that are near the kingdom who I think will be a great help to the work. One man and his wife and family have been members of the Christadelphians for a number of years, have withdrawn from them. They are doing their best to get him back, but he states that he will never meet with them any more. He has been one of their main speakers; he seems to have the Bible by heart, and has been attending my meetings, and he says he cannot join anything else. I have him reading Orson Pratt's Works, the Book of Mormon, etc. He is telling his friends all about our work, so I am in hopes.

I visited Exeter week before last, and went and saw Mr. William Jarman, the ex-Mormon priest from Salt Lake City, who did so much harm when I was here ten years ago, at Broadclyst. I asked him what he was going to do about it to set me right before the people there, as I wanted him to make a patch equal to the wound. He seemed to be very humble and talked very fair, and said he was very sorry he was not more careful, and he wrote the letter, that I had printed, and I inclose a copy or two to you. I am in hopes we will be able to use it to good advantage among the people in this country, where he has done us so much injury in all parts of the country.

Your brother in bonds,

WILLIAM NEWTON.

Copy of letter from Mr. William Jarman to Elder William Newton, Missionary from America:—

EXCELSIOR VILLA, Elmside Park,)
Mount Pleasant, Exeter, Sept. 17, 1898. }
To the Inhabitants of Broadclyst, Devon.

LADIES AND GENTLEMEN:—Some years ago, while lecturing in the north of England, I learned that Mormons were preaching and proselyting at Broadclyst. Believing they

were the Utah Brighamite Mormons, I sent tracts exposing them, which were distributed throughout the parish. This I should not have done had I known that the preacher was Mr. William Newton, of the Reorganized Church of Latter Day Saints, commonly called "Josephites." All who have my book "Hell upon Earth," will find on page 24 and page 181, that while opposing and exposing the Utah Murderers and Bigamists, I spare the "Josephites," who are good, law-abiding citizens, and despise the Utah abominations as much as I do.

I wish it clearly understood that the Reorganized Church, which Mr. Newton represents, is as free of the crimes and immoralities of the Utah Mormons which I depict in my books, tracts, and lectures, as is the Church of England, or any Nonconformist church.

WILLIAM JARMAN,
Ex-Mormon Priest,
from Salt Lake City, Utah, America.

BROOKLYN, N. Y., Oct. 7.

Editors Herald:—We, the saints of Brooklyn, were very agreeably surprised by the appearance of our brother and Patriarch, Alexander H. Smith, who on the evening of his arrival and the one following delivered to us a discourse that was highly appreciated by all. The saints were once more strengthened and edified by his cheering words of exhortation. He left on the 6th inst. for the Fall River conference.

May God bless all his people.

Your brother in Christ,

JOSEPH SQUIRE, Sen.

LAMONI, Iowa, Oct. 11.

Editors Herald:—Have not appeared in your "letter department" for a long time; not that I have been idle in the work, nor yet indifferent to its success: but opportunity and conditions have not been favorable for writing up events.

During last winter, in addition to what preaching I was permitted to do, I had the active oversight of the Decatur district. The month of March was spent in auditing the Herald Office plant, and the Bishop's books and accounts. Two weeks of April were spent in attending the General Conference, and the rest of the month in clerical work. I spent most of May in visiting and preaching in the branches, making my *farewell* official call, and regret that I was not permitted to visit all. While it was my misfortune to incur the ill will of a few, there hangs fresh upon the walls of memory the highly-prized pictures of cheerful words and acts of kindness of the many warm-hearted saints who so cheerfully aided in the struggle for the gospel.

The latter part of May and the first part of June was spent in my new field. Would state here, that when my name was read with the other appointees at the General Conference, I was *surprised*. In my application for permission to do missionary service for the church I set forth the peculiar circumstances and conditions that I thought were sufficient reasons to allow me to remain in my former field. If it was God's will that I should be transferred, he has care-

fully hid that will from me. At the Hite-man conference, not from choice or of my own volition, but under the force of necessity, I tendered my resignation as president of the Decatur district, which was accepted. I did so notwithstanding it had been satisfactorily manifested to me that it was the Lord's will that I should fill that position. My conviction was that those having the appointing power desired me to labor elsewhere.

I write thus by way of explanation for those who think I did wrong in resigning, as also, for those who chide me and find fault with me for doing as I did. I desire to work peacefully and in harmony with the servants of God to the uplifting of the standard of truth, but shall not hesitate to perform duty even if in so doing it should bring down upon my head ill will and opposition.

Perhaps it may be comforting and encouraging to Bro. T. W. Chatburn to hear that the undersigned can preach "half as well as he can, in the old Northeastern Missouri district."

To the saints in my new field, I wish to say that I am nowise responsible for being a missionary in that district, and will only promise to be faithful in seeking to advance the gospel truths for the salvation of those who will hear the angel's message, according to my ability, asking the cooperation and aid of all lovers of truth.

Although I have been acquainted with trials and misfortunes all my life, there came to me July 26, in the loss of my wife, that which overshadowed all past experience. I do not murmur, complain, nor find fault with Him who doeth all things well; neither could I wish her back to longer endure the suffering; for I feel assured that she was amply prepared for the rest prepared for the pure and the good, and with the soon-coming Lord my dear one shall return to wear the crown of eternal life, and bear the palm of victory. The integrity of my love will be manifest by my fidelity to her memory.

August 22 was the saddest home-leaving I ever made. The next evening I commenced a public discussion with Joab Padget, a minister of the Christian Church, at Pollock, Sullivan County, Missouri. We held twenty sessions on the three propositions, and we gained friends; continued meetings until the time of holding Sunday school convention and conference.

New experience was had by many of the saints in their efforts to be at the conference; not a jar or complaint that I am aware of. The people crowded the house and seemed surprised and pleased with the service, especially the sweet singing of the songs of Zion. Kept up meetings another week, one entered the waters of baptism, and although very frail I learn has been convalescent since the day of her immersion.

Bro. William E. Summerfield cheerfully and kindly assisted me in all labor while at Pollock, and I left him in that vicinity doing service for the Master. The long vigil during the hot weather, with a reaction, has to a degree impaired my health. I desire to be able to say truthfully with the gospel hero:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The above is one of the most impressive expressions of confidence that I know of, and to me the gospel was never more precious, and the incentive to abide its requirements greater than at the present.

Sad, but hopeful,

ROBT. M. ELVIN.

SOMERVILLE, Victoria, Aus.

Editors Herald:—I have kept silent for some considerable time, not because of a lack of interest in the work or of desire for its progress; but nothing startling or out of the usual line of warfare has occurred; and besides I notice the *Herald* is overcrowded with more valuable and instructive matter than I am able to produce.

I am pleased to inform you that the mission, as a whole, is making an effort to hold the ground formerly gained, and make as much advancement as it is possible for the few, who are now in the field, to do. The field is large, and we have many things of a discouraging nature to contend with that are not found in other fields. The habits and customs of the people are much similar to those of the English mission, of which you are pretty well informed by the brethren there. In this country hall rent is high, schoolhouses are difficult to obtain, prejudice runs high, and one has an up-hill task to gain an entrance among the people and get a hearing. It's an endless warfare, but a sure signal of victory in the end, which gives marvelous courage and comfort to the standard-bearer of the restored gospel. And although the world may forsake and despise, we are assured, like those of old, that "there is a God in heaven that revealeth secrets" and has spoken "peace to his people, and to his saints." In this we feel to rejoice, knowing in whom our confidence is reposed.

We were in hopes that some assistance would be sent us from home last year, but as none came, we are now of the opinion that the Lord will raise up from our midst some to assist in the propagation of our cause, which would be very acceptable. Some are ready now, if the way were only a little more clear for the support of their families. The ways of the Lord are not always our ways; but I am satisfied that if we observe all his instructions the cause of truth will shine forth in power and triumph over all its foes.

This Colony suffered greatly last year, from drouth, and the cattle are dying now in great numbers, in some parts, from eating the young grass; but at present there is a splendid outlook for all kinds of produce. We are still with you in the trials and triumphs

of life, and hope to "hold the beginning of our confidence steadfast unto the end," that when the saints gather home to Zion we also may come with songs of everlasting joy.

War, it seems, is inevitable; but a strange burden from my heart seemed to roll away when I heard of the declaration of peace. How we long for the great Sabbath day when peace shall cover the earth as the waters cover the mighty deep! Lord hasten it, we pray.

Yours in the gospel,

C. A. BUTTERWORTH.

GORDON, Ala., Oct. 11.

Editors Herald:—Am just recovering from wounds received from a gunshot on night of the 1st from some one in ambush, near the roadside, while I and Bro. Vickrey were returning home from meeting; and from quite a severe spell of sore eyes; both together quite trying on the nerves. We were four miles from home when the shooting took place. Were each in a separate buggy. When home, on examination, it was found that fifty-five shot had struck me, though small, one that fired only. Glad I had as good and kind a brother with me as Bro. Vickrey. Right arm suffered worst; thirteen shot struck my elbow. Be some days before I am well.

D. E. TUCKER.

CARTHAGE, Ill., Oct. 8.

Editors Herald:—I attended Rock Creek conference the 1st and 2d inst., and tarried over a few days to preach in the evenings. The session was harmonious and the services well attended. I preached also in the Adrian Christian chapel to a large, attentive audience, twice, and felt fairly well. I will return soon to the Kewanee district which is my field proper.

Bro. Frank Russell, of Grinnell, Iowa, and your humble servant have done much tent work recently in several places in the district. The local ministry and saints aided us freely in these endeavors.

I am stopping temporarily with Don Salisbury, who lives here now so that his sons and daughters can have the advantage of the college here as also access to the public schools. Roads are dry and weather fine. Your cousin and myself called on and visited with Judge Hamilton. While he was a young man he was enrolled as one of the Carthage Grays. He thought the guard at the jail was easily overcome, for Captain Smith was in league with the mob and had only six men on duty when the fatal double tragedy occurred. He heard the volley that killed your uncle and saw your father fall. Hyrum lay dead on his back and this curious young spectator straightened out his limbs and folded his arms. They were taken to his father's hotel, where two rude boxes were improvised, in which they were taken to Nauvoo the day after the unhappy fatality. Mr. Hamilton, Senior, furnished and drove one team and the saints the other. He did not sanction the act, but thought there was some cause for the rash deed in that society was unsettled and there was much outlawry that was abroad, etc., etc. He appeared frank, open, and pleasant. Yours truly,

M. T. SHORT.

Original Articles.

THE STONE KINGDOM.

THE article written by William H. Kelley, entitled "Old Glory at General Conference," published in *Herald* of September 7, has caused considerable thought among many of the elders.

To my mind, no loyal American citizen with the blood of patriots coursing through his veins, can consistently object to the "Stars and Stripes" floating in the halls of General Conference. There is a certain majestic beauty about the old flag that inspires every soul and thrills every being who loves country and liberty. We see not the flag only, but as Henry Ward Beecher said, "the nation itself;" hence, the putting up of the flag, "the cheering," "the resolution," and "the telegram," were all right.

We do not enter objections with reference to the flag. The statements made concerning the "stone kingdom" is what we shall endeavor to examine. Is it possible that the elders of the Church of Jesus Christ have been in ignorance upon this particular point for nearly seventy years? Is it possible that a people claiming inspiration from the archives of heaven have been inspired to teach the nations of the world that the kingdom of God is that "stone kingdom," which will eventually break in pieces and consume all these other kingdoms and powers? Certainly God inspired them to so teach. To believe otherwise would be making our elders guilty of transgressing one of the commandments of God, contained in Doctrine and Covenants, to the effect that if the elders have not the Spirit, they "shall not teach."

Now I do not like to imitate the examples of our religious neighbors in the Salt Land too closely. The Lord (?) told them once that polygamy was a heaven-ordained principle; but finally the Lord told them to take in their "signboard." Now it may be necessary for us to take in our "signboard" and recant, if the United States represents the "stone kingdom."

Let us examine that *stone*, which became a great mountain and filled the whole earth:—

Thou sawest till that a stone was cut out

without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Daniel 2: 34.

The United States government was not cut out *without hands*, hence it cannot be that stone. We see the hands of the noble Washington, John Hancock, Patrick Henry, Paul Revere, etc., wielding the sword in the interest of our liberty and our country. No doubt God was with them. But in the organization of this government they did not have the material necessary with which to organize a kingdom, which would stand forever. The kingdom of God is the only kingdom that will stand forever. The authority of God had not yet been committed to the earth, therefore men could not pass through a spiritual birth. Thus this government had its conception in the hands of human flesh, unborn spiritually; not cleansed and purified by obedience to the gospel. This government is being carried on to-day with the same kind of material with which it was organized. Corruption is in high and low places. Talk about such an institution standing forever. The "signs of the times" indicate that this nation as well as all others is on the verge of moral, social, and political ruin. Pick up any daily newspaper, and every page is covered with the accounts of murders, suicides, and crimes of every conceivable character. The rich are getting richer, paupers are getting more numerous. People are crying for bread and only receive a stone. These are some of the conditions existing under the folds of the old flag—"the beautiful star-decked blue ground, with streamers gay—the red, white, and blue."

These thoughts are right in harmony with those advanced by the Palmyra Seer:—

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.—D. C. 32: 1.

Notwithstanding this corruption the old flag still guarantees to men the right to worship God according to the dictates of conscience; therefore every man should salute it and feel patriotic.

We notice in verse 44, of this second chapter of Daniel, that the "God of heaven" "shall" "set up a kingdom, which shall never be destroyed."

This kingdom is to be established by the great Jehovah, not by man. Now the question arises, How does the Lord work? He does all things through the instrumentality of a prophet:—

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

The most conspicuous person who figured in the organization of this government was the "immortal Washington." His mission was not a prophetic one; he never made such a claim; therefore we will have to search elsewhere for the stone kingdom. The Book of Mormon plainly declares that no *king* shall rule in this land. Hence the effort on the part of some to make us believe that the United States is the stone kingdom is in contradistinction to the Book of Mormon. A republic cannot be a kingdom. Jesus Christ will be the only King who will reign upon this land. This will be after this government has been relegated to the archives of the past.

Compare the laws and the constitution of this government with the gospel of the kingdom—what a contrast? Christ teaches all things common—the highest condition of socialism. This republic teaches "the survival of the fittest;" "to the victor belongs the spoils."

Men with money can rob justice. Our judges and legislative bodies can be bribed. Certainly such an institution does not have a very close relationship to the gospel—only as a protector of our rights.

There is more than a few grains of salt in the claim that this "stone" represents the kingdom of God. It is salt from beginning to end. The Savior said: "Ye are the salt of the earth."

My opinion is that the kingdom of God has broken in pieces more than one township government. Through the preaching of the gospel, in the time of Noah the nations of the world were brought down and consumed. In those exciting times we do not see where the Lord used a Dewey, a Schley, a Sampson, or a Shafter; but through the preaching of the word and their rejection of it the judgments of God rested upon them.

How about Sodom and Gomorrah?

The Lord destroyed those cities by his Almighty power, by raining fire and brimstone upon them. Next comes the capture of Jericho. The Lord directs this siege, and chooses old General Joshua to engineer the business. The individual chosen for this work was a man of God—a prophet.

The Lord doesn't need a "gatling gun" or "dynamite mines" for the accomplishment of his work. Christ told Peter to put up the sword when he became indignant and smote off the high priest's ear.

The power of God is supreme. When Christ was crucified, notice how this power operated. It shook the very foundation of this world. Cities were sunk and thousands of lives lost; the earth quaked and trembled. The books teach that we will have another experience similar to this, only of a more serious character, when Christ comes in power and glory. It will be worse than a "mine explosion." Then we will see the nations, governments, principalities, and powers, crumble to the earth—shattered and blasted.

I understand this "breaking in pieces" of the different nations will occur in close proximity. It certainly will not take half a century to break off the toes of that metallic image. This little conflict between Spain and the United States cannot be construed to mean that the "stone kingdom" has "whacked off" one of the toes already. Spain has not been exterminated; her government still exists. The little "toe" has only been slightly wounded.

Because this nation whipped Spain is no evidence that we can subdue the whole world combined. That is what we will have to do, if Uncle Sam is the "stone."

Now if we have to wait till the "Stars and Stripes" float majestically in the blue ethereal skies over every nation before this gospel of the kingdom can be preached to every creature, we might just as well cease operations and give up in despair. To my mind it is not necessary to think about such a conquest for the promulgation and establishment of this angel's message. The gospel has made rapid progress in the dominions of old England, and one of the missionaries writes from far-away Australia that England's flag extends

the protecting hand to him and the church fully as well as did America.

Dear reader, the stone kingdom carries with it the power to *destroy* and *grind into powder*.

Please read the parable of the vineyard recorded in Luke 20: 9-18. I will only quote the 17th and 18th verses:—

And he beheld them and said, What is this then that is written, The *stone* which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that *stone* shall be *broken*: but on whomsoever it shall fall, it will *grind* him to powder.

Christ is referred to here as the stone. This stone is the head of the corner. Surely the kingdom of God looks more like the "stone kingdom" than anything else. Turning to Matthew 16:18, we are informed that Christ built his church (kingdom) upon the rock. This kingdom is *stone* from base to summit. Again the Savior advances another important thought along this line, found in the parable concerning the wise man who builds his structure upon a *rock*. Then when the winds and storms come the building stands. It cannot be prevailed against.

We find that the Jews fell upon Christ (the *stone*) and they were broken. They were scattered in all the world. The sword was not the only instrument used in bringing about this condition; the judgments of God rested upon them as a nation, hence they were *broken*.

But the time is coming when the Gentile nations will meet death in as violent a form as did the Jews. The time will be when the "times of the Gentiles" will be fulfilled. These people are not accepting the gospel much more readily than did the Jews. While they cannot crucify the Christ in person, they are murdering and crucifying the philosophy he taught. As nations the Gentiles are rejecting the Messiah. Then when Christ makes his glorious appearance, he (the stone) will fall upon them and they will be ground into powder. Then it will be wise for Dewey and Shafter to put up their "guns."

We say to the "stone kingdom" "roll on and fill the whole earth." Send forth the God-sent messengers, to the ends of the earth. Lift up the gospel banner, bathed in the supernal

glory of God, to the benighted creatures of men. Say unto them, "Repent, for the kingdom of God is at hand." It will smite, break in pieces, and consume, until wickedness is erased from our land and righteousness reigns supreme.

So saying I climb down off the fence.

In bonds,

A. M. BAKER.

EXETER, Mo., September 28.

Conference Minutes.

NORTHERN NEBRASKA.

Conference convened October 1, 10:30 a. m., at Fremont, Nebraska; Nelson Brown, president, in the chair, D. M. Dudd secretary pro tem. Elders reporting: James Caffall, James Huff, S. F. Cushman, B. L. Lewis, E. H. Bowlson, G. M. L. Whitman, N. Brown, F. A. Smith baptized 1, D. M. Rudd, J. M. Stubbart, G. W. Galley baptized 4, H. J. Hudson. Priests: Samuel Wood baptized 3, H. W. Belville, Ira Lewis. Branches reporting: Columbus gain 4; Omaha gain 3; Union; Platte Valley gain 4; Lake Shore gain 6. Bishop's agent, J. M. Stubbart, reported: On hand last report \$6.23; received \$35; paid out \$32.50; due the church \$8.73. A collection was taken for the benefit of Grace-land College and \$1.95 was received. The committee on the case of C. D. Stevens reported that they considered he had right to an appeal; report adopted and Elders James Huff and Nelson Brown appointed a court to hear the case on appeal. Preaching by D. M. Rudd, F. A. Smith, James Caffall, and G. M. L. Whitman. Adjourned to Omaha, at 10:30 a. m., the last Saturday in January, 1899.

SOUTHERN WISCONSIN.

Conference met with Janesville branch, September 24 and 25. At 8:30 the saints enjoyed a prayer and testimony meeting. Order of meeting was changed to business; Bro. J. H. Lake chosen to preside, assisted by Bro. W. A. McDowell, J. O. Dutton clerk. Branch reports: Oregon, Flora Fountain, Wheatville, Janesville, and East Delavan. Elders reporting: W. A. McDowell, C. H. Burr, E. M. Wildermuth, C. C. Hoague, F. M. Ball, J. T. Hackett, W. P. Robinson. Priests: P. Muceus, J. B. Wildermuth, L. Houghton, and F. Sanford. Deacon J. O. Dutton. Bishop's agent's report: Received since last conference \$162.30; paid out \$95; on hand \$67.30. Treasurer's report: Received \$14.87; paid out \$13; on hand \$1.87. Both reports referred to auditing committee and reported correct. Gospel tent report of E. M. Wildermuth read and adopted. Resolved that the district president and vice president be authorized to take such steps as may be necessary to find out the cost of a new top for the district tent and report to next conference. Preaching by Elders J. H. Lake, H. A. Stebbins, W. A. McDowell, C. H. Burr, and E. M. Wildermuth. Adjourned to Sat-

urday and Sunday nearest the full moon in June, 1899, unless thought necessary by the president and vice president to meet sooner; place also left to their discretion.

KENTUCKY AND TENNESSEE.

Conference met with High Hill branch, September 10; J. F. Henson president, A. J. Myers secretary. Branch reports: Haley's Creek, loss 1; Eagle Creek, gain 1; Foundry Hill, no change; High Hill, no change. Elders' reports: J. C. Clapp, C. L. Snow, W. H. Griffin, J. F. Henson, P. B. Seaton, D. W. Cook, J. H. Adair, S. Reed. Priests: W. C. Haws, R. N. Warren, W. F. Haines. Teacher J. A. Caldwell. Resolved that we as a body in conference capacity grant the change desired by the Farmington branch, and hereafter it shall be known as the Sedalia branch. Resolved that this conference make provision for the ordination of Bro. Zena Reed of Haley's Creek, to office of priest. Resolved that we recommend that each branch shall institute a finance system, and elect competent officers to superintend the same, for the purpose of meeting incidental expenses. Resolved that district clerk be instructed to notify all branch presidents in district to call a meeting and formulate a system and elect officers to attend the same. Preaching by C. L. Snow, J. C. Clapp, and W. H. Griffin. Prayer meeting in charge of J. F. Henson. Adjourned to New Bethel, Saturday before second Sunday in February, 1899.

Sunday School Associations.

NAUVOO.

Convention of Nauvoo district called to order by assistant superintendent G. P. Lambert. Reports of schools read and adopted; one was returned for correction. After the reports of officers present, the following resolution was adopted: Resolved that as the association has tried to get a better understanding of its financial standing, and passed the following resolution at its last session: "That the secretary notify the treasurer to have her books, together with her report, at next meeting," in order that they might be audited and a better understanding had; and as this has been utterly ignored by our treasurer; therefore, be it resolved, that the treasurer be requested to resign and hand her books and the money now on hand to the secretary, to act in the office until next session, which will be the regular election of all officers. Suggestions were made by F. M. Weld with regard to getting Sunday school workers out in the morning of our convention so we might transact business and have the afternoon for exercises that will benefit us as Sunday school workers. As the afternoon attendance was very small, it was decided to dispense with the class drills except that of the senior, which was conducted by James McKiernan, followed by short talks by those present. Many useful and instructive thoughts were given with regard to faithfulness and our appreciation of Sunday schools. A very delightful evening program was car-

ried out composed mostly of selections rendered by scholars of Rock Creek Sunday school. A declamation, "Absalom," by Miss Carrie Stephenson. An instrumental piece by Arthur Lambert. Declamation by Miss Maud Pitt. A little artist, Dimple Lambert, was heard but not seen, for by mistake she went behind the pulpit. Essay by Miss Anna Lambert. "Popular Education of United States," by Professor H. S. Salisbury. Short speeches by Elders J. R. Evans and M. T. Short. Adjourned to same place as next district conference.

CONVENTION NOTICES.

Program for Sunday school convention to be held at Little Sioux, Iowa, November 4. Two p. m., song No. 40. Prayer by George Shearer. Song No. 68. Opening address by district superintendent. Business of convention. Question box. Song No. 72. Seven p. m., song No. 67. Invocation. Song by Little Sioux Sunday school. Normal work by district superintendent and others. 1. What is a teacher? 2. Why am I a teacher? Song by Little Sioux Sunday school. Normal work. Reviews: 1. In class. 2. General. Closing service.

Sunday school association of Southern Nebraska district will convene Saturday, October 22, with Palmyra branch, at ten o'clock. Superintendents, please see that a full report of your schools is forwarded to E. D. Briggs, Nebraska City, Nebraska. All are invited with delegates to attend the convention.

W. M. SELF, Supt.

Fremont, Iowa, district Sunday school convention convenes with Thurman school October 27 and 28, followed by the district conference. JOSEPH ROBERTS, Supt.

Little Sioux district Sunday school convention will meet at Little Sioux, Iowa, November 4. Let us have reports from every school.

J. F. MINTUN, Supt.
LENNA STRAND, Sec.

Miscellaneous Department.

BUSINESS INTERESTS OF IMPORTANCE TO THE SAINTS.

Once more we feel the necessity of placing before the readers of the *Herald* that the wants of the church are daily increasing and to meet all these wants it is necessary for us as a church to be fully organized and disciplined to meet these wants as they appear and supply them: and to do this it becomes every one to be actively alive to the interest of the work in all its departments, and each one to do their part that the work as a whole may move forward and occupy higher ground, as we as a church have been invited to come up higher. And when any part of the machinery fails to work the whole is hindered. The work that we are engaged in is increasing daily, and with the increase comes added responsibility to each department, and we are apt to get so interested in the part we are

doing that we forget that we should keep in touch with all departments and ever lend a helping hand to the good of all. If we do not do this our interest is liable to grow selfish and others be hindered by reason of this.

REDUCED PRICES, CASH PAYMENTS, ETC.

As our special business is to look after the Publishing Department of this great work we are engaged in, we will present some things that should interest all. We have made a special effort to reduce the price of church publications that they might come within the reach of all. We desire to reduce the price still lower, but there are hindering causes that lie only in the hands of the members of the church, and we will try and show you some of them. First and most important is Prompt Cash Payment for all books and papers purchased at the Herald Office. Now if this is done, it enables us to purchase to better advantage and save three per cent a month on our stock, and enables us to keep up our credit before the world; and this is an important feature to a successful business of any kind. Now this is one of the features of our business that we are very much criticised upon, as no one likes to pay for anything before they get it. Now this may be all right in some places, but is it all right in the church where each member is a stockholder? And when asked for cash in advance it is merely furnishing your part of the stock to run the business. And, I don't know any business where you get your returns any quicker than in this.

Now as to the *Herald* being one dollar and fifty cents (\$1.50) a year when paid in advance and two dollars (\$2.00) if not paid until the end of the year: If we can save three per cent a month by reason of having the money to do it, it is easy to see that \$1.50 is worth more to the Herald Office in advance than \$2.00 would be at the end of the year, when we have to borrow money at six and seven per cent to carry the stockholders from year to year. We would request each subscriber of the *Herald* to examine the label on your next *Herald* and see how much of the unpaid capital stock you have failed to put up, and send it in at once, and unload your responsibility, and see how much better you will feel. There are yet over twenty thousand dollars due the office on old subscriptions. If each one will pay his or her part it will soon put the office in such shape that we will be able to further reduce the price of our publications and procure such machinery as will enable us to produce the papers and tracts at a much less cost than we are able to do at present, by reason of not having the means to purchase modern machinery, which we are badly in need of. Those therefore who have subscribed for the *Herald* at \$1.50 will be charged at the rate of \$2.00 if subscriptions are not paid by the end of the year.

HERALD OFFICE BRANCH AGENTS.

Book agents. The branches can help the office considerably by complying more generally with our former request, and appointing a good reliable party, either brother or sister, as agent for the branch, through whom they should order all church publications, both papers and books, also Sunday

school supplies. It would lessen our labor here very much and the church would be at far less expense by reason of the many bills and statements we are compelled to send out. For instance, at one time this last year we sent out about two thousand bills and received returns on about fifty. The balance are yet to be heard from, and I am now engaged in sending out about fifty bills a day. And, this is quite an expense to the church, and in my judgment an unnecessary expense.

CHURCH AND NON-CHURCH PUBLICATIONS.

One other thing I find it necessary to mention: In some of our mission fields the Herald Publishing House is almost unknown and unheard of, and lately I received a letter from a brother who had been in the church for three years and did not know that he could buy a Book of Mormon, and did not know there was such a book as the Doctrine and Covenants, and the only way he found out was in his search for Sunday school supplies advertised by the Herald Office. He said in his letter that the missionaries there were very zealous of Sunday school work (and we commend that) and they had looked all over their supposed church paper—the *Ensign*—that they had been taking for years, and could find no such papers nor books advertised, and they never heard of any other paper except *Zion's Ensign*, and supposed the *Ensign* was published by the Church. And some of our late missionaries that have gone out to represent this latter-day work find in some missions the *Ensign* in almost every home, and for weeks at a time cannot find a *Saints' Herald*, but do find saints almost ignorant in regard to the church books and papers. The *Saints' Herald* is published in the interests of the church and is the official publication of the church and as such should be read by all the membership of the church. *Zion's Ensign* is a private enterprise, the profits from which go into private hands. The *Ensign* does not and is not authorized to represent the church in any way. Now some one is responsible for this condition of neglect to push the interests of church publications, and must have neglected at least a part of his duty, and by reason of this the church suffers. If the word of the Lord is worth anything to us as a people, and we believe it is the all-important feature of this grand work, we should heed the admonition to return to the books even the new covenant and make them the word of our counsel, and the saints must have and read church books in order to do so.

Now we believe that this condition of things can be improved upon by a little work on the part of those that go out to represent this work, and that the people of the church should be rightly educated concerning these things. It can only be done by placing before them the books and papers published by the church, and they are issued at a price that comes within the reach of all, and this we are constantly laboring hard to do, and we ask the assistance of all to unitedly help the work along. We have now a little less than 5,000 subscribers to the *Herald* and the number should be from 9,000 to 10,000 paying subscribers besides those who get it free by

reason of their laboring continually for the church. We believe that with a little effort on the part of each member the subscriptions could be raised to that number. We believe that almost every one now taking the *Herald* could with a little effort get one new subscriber before Christmas, who would take it and pay one dollar and fifty cents in advance, and by so doing help the church as well as help educate themselves to occupy higher ground and be better able to defend the work we have espoused.

TRACTS AND TRACT FUNDS.

Much has been said about tracts and the great work they are doing in the missionary field. This is testified to by all the laborers in the field. We quote you a statement in a letter from Bro. F. G. Pitt, missionary in England, which you will find published in the *Herald* of October 12 which all may profit by reading. The statement is as follows: "Of course we cannot say how many will join the church, but I do know that every night numbers bear testimony to the truth of what is told them. Some have said it is just what they have been looking for for years. But, in this work we need lots of literature; we need tracts by the thousand. We gather up all the *Heralds* and *Ensigns* and tracts we can find, and then we do not have half enough. We even give them the children's paper, the *Hope*."

Now when we can find such zealous workers as this we should be very willing to throw in our part to supply them with the tracts they need. We have sent out upwards of three hundred thousand (300,000) tracts since last General Conference, and that is but a mite of what it ought to have been if a better and more united effort was made to do so. It costs considerable money to do all this, and some one has to put up the cash. Neither the church nor Herald Publishing House is able to do so without the aid of the members. About one year ago we appealed to the members through the *Herald* for the tract fund and received about eight dollars, returns not enough to pay postage for a couple of days. But the saints in Canada, by reason of that appeal, started a fund in each district, called a tract and missionary-supply fund, in which they took up a penny collection once a month, and out of that fund they supply their missionaries with Baptismal Certificate books, and tracts; and they are distributing more tracts to the square mile in their field than any other missionary field in the church, and that too from a fund that would not otherwise reach the church treasury.

AMOUNTS DUE US.

Now the office is in need of funds to meet its engagements, and we as a church should all be interested in keeping up the credit of our Church Publishing House. And we can do so by meeting our obligations to the office for books and papers, and as it is near the close of the year let each one see to it that his account is closed up by the first of the year. The year just closing has been prosperous in many respects, and we should see that we assist to make the work of the Lord prosperous as far as lies in our power to do. We as a people should understand that the

Lord's business must be done on business principles, so we appeal to all the faithful to step forward and come to our relief and help us make a success of the publishing house.

Address all orders for books, tracts, and general publications, also all remittances to the undersigned.

Yours for success,

FRANK CRILEY,

Business Manager of Publishing Department, Reorganized Church of Latter Day Saints.

LAMONI, Iowa, October 15, 1898.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints of the Southwestern Texas district of the Reorganized Church of Jesus Christ of Latter Day Saints:—

Please take notice that Bro. O. B. Johnson, of Bandera, Texas, has been duly appointed Bishop's agent in and for the district of Southwestern Texas, in place of Bro. L. L. Wight, resigned. We hope and trust that the saints of the Southwestern Texas district will give prompt and ready aid and coöperation to Bro. Johnson in his work as Bishop's agent so that the work of the same may be aided, and move forward in a manner that will reflect credit to the district and give holy reward to the saints who strive to move the same.

The Bishopric is thankful and gratified with the aid and coöperation given it in the work of Bro. L. L. Wight, and we trust that his ministerial work may now be more successful, aided by the assistance of Bro. Johnson in his work in the field.

If all will make an effort at once to aid in the finances of the district great good will be done and blessings will accrue to those who so help. Let it not be asked "Who has sent up an offering of some kind to the agent?" but let the inquiry be, "Who has not done so of all the brethren in the district?" May the Lord help those who move forward with faith in his cause.

In behalf of the Bishopric,

E. L. KELLEY,

Presiding Bishop.

DEDICATION.

Some three years ago the gospel was planted near Pollock, Sullivan County, Missouri. The first to enter the fold was Bro. John F. Petre, and at the time of his confirmation he was ordained to the office of priest, and at once he began to diligently teach and preach the principles of saving truth. A few being gathered in, a branch was organized.

The people of that locality thought to put a stop to the spread of the work by locking places of worship against the saints; but the seven families of saints, with some aid from friends, built a house of worship in the town of Pollock. The house is 28 x 40 feet, with an alcove for the pulpit. The material cost \$344; all the work was donated. It is a neat and comfortable place of worship, and the only church house in town. During the session of conference, September 25, at eleven a. m., the dedication was had, the house was

filled to its full capacity. The service was in charge of Elder J. A. Tanner, district president; music in charge of Prof. William J. Richards. The following program was executed without a jar. Harp 775 was sung; prayer by Elder J. A. Tanner; anthem by the choir; reading of 85 and 86 Psalms; Harp 772 was sung; sermon by Elder Robert M. Elvin; Harp 770 was sung; the dedicatory prayer was made by Elder R. M. Elvin; doxology by the choir; and the benediction by Elder J. A. Tanner.

Many of the saints testified to the presence of the Holy Spirit during the dedication, and all the people seemed well pleased. Another open Bible and free pulpit for the truth.

ROBT. M. ELVIN.

CONFERENCE NOTICES.

Southern Nebraska conference will convene with Palmyra branch, October 23 and 24. The following resolution will be considered: Resolved that all branches and officials in the district be requested to make out full reports, closing on April 30, August 31, and December 31, for the conferences held respectively in June, October, and February, and forward these reports as soon as possible to the district secretary. Send all reports to this conference to E. D. Briggs, Nebraska City. We hope that as many as can will attend. We expect Apostle James Caffall, our missionary in charge, to be present.

J. W. WALDSMITH, Pres.

E. D. BRIGGS, Sec.

The conference of the Fremont, Iowa, district will convene at Thurman, Iowa, Saturday, October 29, 1898. The district Sunday school convention will convene the Thursday evening previous at the same place. It is desired and expected there will be a full attendance at both conference and convention. Please remember to send all reports to me at Thurman, Iowa, in care of William Leeka, and not to my home address. Send them so they will arrive there *not later than Thursday*. Remember the time and place and come and enjoy a season of spiritual refreshment.

In bonds,

T. A. HOUGAS, Sec.

NOTICES.

To Whom it may Concern:—This is to notify those interested that Bro. Charles Albertson is hereby authorized to labor in Idaho; such appointment to hold good until the Twelve may take action or the one in charge finds it necessary to revoke.

Respectfully,

J. W. WIGHT,

Missionary in Charge.

DIED.

MARSHALL.—At Luverne, Minnesota, September 6, 1898, Bro. Charles H. Marshall, aged 44 years. Bro. Marshall was born June 14, 1854, at Jersey City, New Jersey; was baptized August 18, 1893, at Lincoln, Nebraska, by Elder Baldwin. Funeral sermon at the house by Elder E. A. Stedman.

MUNRO.—In Brunswick, Georgia, September 28, 1898, Bro. George L., oldest son of C. L. and Carrie G. Munro, of Brockton, Massachusetts. He was born at St. John, New Brunswick, April 17, 1879; was baptized in Boston by Bro. F. Steffe. One year ago he ruptured his lung by overriding a bicycle. He went to Georgia two weeks ago with his aunt.

SEAGROVES.—Sr. Panelia A. Seagroves, was born in Rensselaer County, New York, January 9, 1816; died at her home in Beetown, Wisconsin, May 26, 1898. Funeral services in the M. E. church; sermon by Leonard Houghton. Remains laid to rest in Burns cemetery.

SEARS.—At his home, near Buel, Kansas, September 17, 1898, Elder Abraham Sears, aged 57 years, 11 months, and 6 days. Was born in Cowles County, Illinois; baptized at Weeping Water, Nebraska, July 5, 1863; ordained an elder, February, 1878, in Holt County, Missouri. He died firm in the faith of the gospel, and the hope of a glorious resurrection. Blessed are the dead who die in the Lord.

SEAGROVES.—Bro. John M. Seagroves was born in Tennessee, August 19, 1820; died at his home in Beetown, Grant County, Wisconsin, October 1, 1898. Funeral services in M. E. church; sermon by Leonard Houghton. Remains laid to rest in Burns cemetery.

GRIGSBY.—At Edwardsville, Illinois, August 31, 1898, Sr. Ada Grigsby, aged 32 years, 4 months, and 7 days. Baptized May 1, 1898, at St. Louis, Missouri. Sister Grigsby was a noble saint, and was loved by all who knew. After she had suffered for months she passed away peacefully; she bore her trials with patience and died with strong faith in the gospel, bearing a faithful testimony to the end of life. She left a husband and three children. Funeral sermon by Elder R. T. Walters.

WARDEL.—Hazel Wardel was born January 29, 1895, died August 14, 1898. Little Hazel was a lovely child; a father's hope; a mother's idol, and dearly loved by brothers and sisters. She sat at breakfast Tuesday morning, soon after complained of sickness, and at 7:30 p. m. the following Saturday the "grim monster" had left his mark upon the icy cheek and brow, and the pallid lips were forever voiceless to the pleading cry of a mother's riven heart. Such is the story of a life! Unaccountable are the ways of fate. That the family thus bereft was well esteemed was seen in the large concourse that followed the remains to the cemetery and listened to the theme—"Suffer little children to come unto me."—as presented by Elder J. W. Wight. Bishop Goff and two other elders of the Utah Church offered consolatory remarks at the conclusion of the sermon, and "little Hazel" was laid away in mother earth to await a glorious coming forth in the morning of the first resurrection.

HART.—In San Francisco, California, September 15, 1898, Mr. Noah Hart, a native of Hertford, England, and a son of Elder William Hart, of Oakland, California, aged 40 years, 2 months, and 5 days. Funeral services by Elder J. B. Price.

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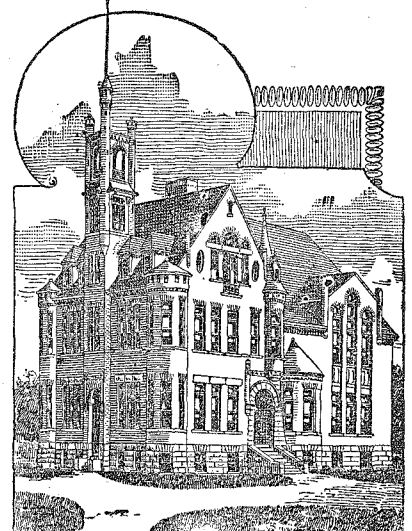
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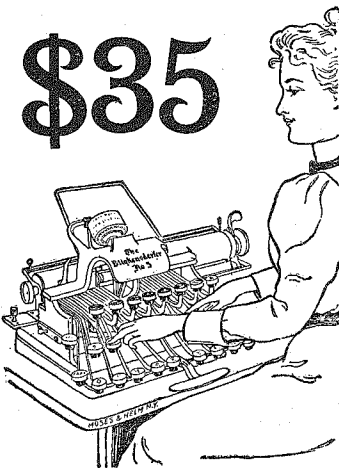
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, October 26, 1898.

No. 43.

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PROTESTANT EPISCOPAL CHURCH ON DIVORCE.

A SUBJECT of vast interest, both spiritually and physically, is that which now occupies the attention of the triennial session in Washington of the Protestant Episcopal Church of North America—Shall divorce be sanctioned by the church?

It is a subject which has always been more or less on the carpet, but tucked away in a convenient corner, where no overzealous clerical or lay delegate would be apt to stumble over it. Developments of the last few years, however, in what is called "our best society" have undoubtedly been instrumental in dragging this obstacle into such a prominent position that the church is now obliged either to jump over it or remove it altogether from its path.

The church, like the society it represents, is a house divided against itself on the subject. The "jump over" party follows Bishop Potter's views, that divorce is permissible on statutory grounds only, and that the innocent or nonoffending party should be permitted to marry again, and believes in retaining the church canon now standing to that effect.

The radical party would do away with divorce completely, believing

with Bishop Doane that the Christian marriage consists in the union of one man with one woman until the union is severed by death, and the marriage law of the church should not permit the marriage of a person separated by divorce so long as the former partner be living, whether such person be innocent or guilty.

Powerful factions and influences are ranged on both sides of the controversy. The fight is now on a *l'outrance*. It is not possible for the church to continue to leave this an open question. It must be settled once for all at this session. The result will be awaited everywhere with the keenest interest; in certain quarters with fear and trembling.—*New York Herald*.

CHURCH ACTION ON MARRIAGE.

WASHINGTON, D. C., Oct. 10.—[special.]—Discussion upon divorce and marriage occupied both the houses of the Episcopal convention to-day at morning and afternoon sessions. As the revision of the constitution is in progress the canons relating to marriages will be reconstructed. The following sections in canon 34 were recommended by the House of Bishops:—

Section 1. No minister shall solemnize a marriage the parties to which are within the degrees of consanguinity and affinity defined in the eighteenth chapter of the Book of Leviticus.

Section 2. First—It shall be the duties of the ministers to admonish the people from time to time that the church discountenances clandestine marriage. Second—No minister shall solemnize the marriage of any person who is a minor under the law of the place of the marriage, unless the parent or the guardian of such minor is present or shall have given written consent to the marriage, or is permanently resident in a foreign country. Third—No minister shall solemnize a marriage except in the presence of at least two witnesses being personally acquainted with the parties.

Section 3. No minister of this

church shall solemnize the marriage of either party to a divorce during the lifetime of the other party.

The joint commission entitled to act upon these sections are Bishop Doane of Albany, Bishop Dudley of Kentucky, Bishop McLaren of Chicago, Bishop Burgess of Quincy, Bishop Paret of Maryland, Bishop Potter of New York, the Rev. Eugene A. Hoffman, the Rev. James S. Stone of Chicago, the Rev. Charles A. L. Richards, the Rev. Hall Harrison, the Rev. F. P. Davenport, the Rev. J. H. Eccleston, the Rev. William Huntington, the Rev. W. H. Lightner, Edward C. Bradford, B. F. Swayne, Charles G. Saunders, John A. Beall, Frank H. Miller, and W. S. Ladley.

In the House of Deputies the question as to whether the subject of marriage and divorce should be discussed in secret session caused a spirited debate. The Rev. F. P. Davenport, of Tennessee, moved that when the discussion should come up the house should exclude all but members. The Rev. R. W. R. Taylor of Los Angeles voted against this.

Dr. Roberts of New Hampshire inquired: "Are the secretaries to be removed? Are all clergy and laity and women to be shut out because we discuss marriage and divorce? Surely nothing worse can be said than has already been said on the subject. There is a difference between purity and prudery. Are the women of a congregation asked to retire when the seventh commandment is read in our service? This subject has been discussed before in our general convention. It came up in 1868 and again in 1877. In the debates upon this subject not a word fell from the lips of the speakers that could not have been listened to by a pure woman."

The subject was referred to the House of Bishops to act upon. At the end of the afternoon session their decision was not reached. . . .—*Chicago Tribune, Oct. 11, 1898*,

TO WIDEN CHURCH LIMITS.

WASHINGTON, D. C., October 13.—The Chicago-Lambeth declaration

was a term frequently used in the House of Deputies of the Episcopal Church at this morning's session. Its purport was to promote fraternal feelings with other denominational churches.

Supplementary to this leavening spirit that has been growing in the great body of the Episcopal Church the amendment of article 10 of the constitution proposed by the Rev. Dr. Huntington, of Grace Church, New York, has been again proposed at this convention.

It first took the form of a resolution in the convention at Baltimore six years ago, and is designed as a proviso to admit to public worship any minister or congregation which accepts the "Apostles' Creed and the Nicene Creed, and those ministers having received Episcopal ordination who shall covenant as may be prescribed by canon to use in public worship such form of directory as the Bishop shall set forth and authorize."

DR. STONE OF CHICAGO FOR MORE UNITY.

Dr. Stone of Chicago joined in the debate, expressing a hope for more unity in the church, but did not see that the resolution would promote it, and does not favor the admission into the church of congregations that did not subscribe to the prescribed form of worship in the prayer book.

The Rev. Dr. Leffingwell of Knoxville, Illinois, made a strong argument in behalf of increasing the universality of the prayer book. He wanted to see the words, "Protestant Episcopal" eliminated from the title page, so every Christian in the country could read it as his own. He would sooner see outsiders come to the prayer book before they come to the church door.

Dr. Faude of Minnesota spoke earnestly for D. Huntington's amendment.

In the discussion New England clergymen took the broadest possible ground. Dr. Parks of Boston said:—

"We have come to a period in the United States history when traditions of the past will no longer help us. We are dealing with islands, continents, and provinces."

An unusual sensation was created by Mr. Frank Spittle, a young lawyer of Oregon, who presented to the House of Deputies a resolution to ap-

point a committee consisting of one Bishop, one Presbyter, and one layman to draw up an amendment to the constitution of the United States empowering Congress to pass a uniform marriage and divorce law, which shall be effective in all the States and Territories. The resolution was referred to the committee on the subject. . . .

In the discussion of the canon of marriage and divorce Bishop Potter urged that the canon proposed by the majority of the commission was too extreme and ill-advised legislation, and would keep people out of the church and place a stigma upon many innocent members. It could not help being *post facto*, in moral effect at least, and it would be null and void because the great majority of the clergy cannot and will not observe it.

Bishop Seymour suggested that the majority canon be amended so as not to apply to parties to a divorce the cause arising before marriage. Bishop Doane was willing to accept this amendment. Bishop Potter took the amendment, incorporating it so that it read: "No minister of this church shall solemnize the marriage of either party to a divorce who has a husband or wife living, if such husband or wife be put away for any cause arising after marriage."

Bishop McLaren of Chicago offered an amendment to do away with any discipline for the innocent party in the case of adultery who was married by some other clergyman than one of the Episcopal Church. Other amendments were offered, but no action was taken on the completed canon. Dr. Battershaw of Albany moved in the House of Deputies that a deputation from the church be appointed to attend the next General Synod of the Canadian church.—*Chicago Tribune*, October 14, 1898.

DIVORCE CANON STANDS.

BISHOPS REJECT PROPOSED LEGISLATION ON REMARRIAGE.

WASHINGTON, D. C., Oct. 17.—[Special.]—Dr. Huntington of New York whose amendment to the constitution created more exciting debate in the lower house of the general Episcopal convention than it has known this session, saw the measure passed today with a proviso offered by Dr. Faude, of Minneapolis, which was so

gracefully accepted by Dr. Huntington that as near an approach to applause as is permitted in the house was indulged in.

Dr. Huntington provides for any Bishop of the church taking under his spiritual oversight any congregation of Christian people not in communion of the church which accepts the apostles' creed and whose minister, having received Episcopal ordination, approved by the church, shall agree to use in public worship in his congregation such form or directory as the Bishop sets forth and authorizes.

Dr. Faude's amendment stipulated that provision may be made for the temporary use of other forms and directories of worship by congregations not already in unison with this church, who are willing to accept the spiritual oversight of the Bishop of the diocese. The amendment, if adopted by the Bishops, will go to the dioceses for action, and must be passed by the next general convention before it becomes operative.

The House of Bishops, by a vote of 31 to 24, rejected propositions bearing on the subject of remarriage of divorced persons designed to take the place of those now in existence. The present canons on the subject therefore remain in force.—*Chicago Tribune*, Oct. 18, 1898.

ECONOMY OF ITALIAN POOR.

Marvelous economy is practiced by the poor of Italy in looking after the wants of the inner man. Coffee grounds from the wealthy man's kitchen are dried and resold to the poor. In a similar way oil is twice and sometimes three times used, the drippings after each successive frying being gathered from the pan and sold to the poor.

The Rev. E. R. Fullerton, who has been appointed United States Consul at Nagasaki, Japan, is a Methodist missionary.

Professor Agar Beet, a distinguished theologian of the English Wesleyan Methodist Church, recently wrote a book in which it was asserted that the souls of the wicked are annihilated at death. His church has made him promise not to teach or preach the doctrine.

"Why don't you take steps to have this man who has traduced your character punished? He has unquestionably accused you falsely." "I know it," said Senator Sorghum, thoughtfully. "But I'm afraid that by making a fuss about things that ain't so I may stir up a lot that are."—*Ex.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, October 26, 1898.

No. 43.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 26, 1898.

DAVID DANCER.

ON October 23, at 7:15 in the evening, as the saints and citizens of Lamoni were gathering for the evening worship in the chapel, Bro. David Dancer, one of the strongest and best of the pioneers who located and settled Lamoni, breathed his life out gently, and now lies with closed eyes and hands folded in the sleep of death, waiting the coming of those who will bear his frame to the resting place of the dead.

Our brother was born nearly seventy-two years ago, in Oneida County, New York, whence his parents removed to Will County, Illinois, while he was quite young.

He was raised a farmer, and soon after attaining his manhood, turned his attention to the raising, care of, feeding, and buying and selling of stock, which continued to be his business to the time of departure.

When the church decided to attempt changing its business location, Bro. Dancer was one of the men chosen to visit the different localities thought to be eligible for such purpose.

The committee consisted of I. L. Rogers, W. W. Blair, David Dancer, E. Banta, and C. A. Beebe. Of these now sleep Brn. Banta, Blair, and Dancer; Brn. Rogers and Beebe remain.

Whatever may be written of such a man, the noblest and best is that he was helpful to his fellow men, had decided views as to his duty to God and men, and acted in accordance with them.

He was a man of striking characteristics, made many friends and some enemies. He was loyal to the church, to his political convictions, his family, and his friends. He was, as a man of his tendencies is liable to be, strenu-

ous almost to harshness in dealing with men regarding the things of this world in business affairs, but kept his word to the letter of his promises, both to friends and enemies, but was true to his convictions of what was just. With him to be just was first; to be generous second, if conditions justified.

The community at Lamoni will miss him, as he was a public benefactor, being favorable to whatever would enhance the real good of the town and county.

The church will miss him, for he was a faithful and tireless worker in his way for its improvement and advancement, giving freely to its public enterprises, when need required. When the HERALD enterprise was started, Bro. I. L. Rogers was its stay; when it was growing and needed help, Bro. Dancer came to its aid, and more than once in connection with Bro. Banta, did he steady its fortunes by his financial strength. When the time came to build a place of worship at Lamoni, it was Bro. Dancer who stood by the effort and gave it aid liberally. When the time came for the HOME to be made, he gave it a place to stand. So all along the line of our labors at Lamoni, the quiet unostentatious help of Bro. Dancer has been felt; and we can well write of him, he judged professions of men's faith by the things they did, results being more to him than profession or promise.

Few men could have been taken from the community who would be more certainly missed than Bro. David Dancer.

INFORMATION ASKED.

A REQUEST for information concerning the action of the church with regard to the college has been made; in answer to which the following is given:—

On page 264 of HERALD for April 26, 1890, in the minutes of the conference held at Lamoni, April, 1890, the following resolution will be found:—

Resolved, That in the opinion of this conference, the time has arrived when it may be expedient to establish an institution of learn-

ing under the control or influence of our church organization, and to this end there shall be a committee appointed (by the body) to receive proposals for a location and take such other preliminary measures as may be necessary; and said committee are empowered after receiving such proposals to make all necessary arrangements for the establishment of such institution.

This resolution was presented on Friday, the 11th of April, the fifth day of the session, and was debated at some length and adopted.

After its adoption the names of the following brethren were presented by nomination from which the committee was chosen: E. L. Kelley, J. H. Wells, Robert Winning, I. L. Rogers, David Dancer, Daniel Hougas, J. A. Robinson, Sr. Marietta Walker, Bro. Alfred White, F. G. Pitt, and G. A. Blakeslee. Upon these being put to the vote the result was: G. A. Blakeslee received 104, I. L. Rogers 102, E. L. Kelley 98, David Dancer 93, Robert Winning 78, F. G. Pitt 62, J. A. Robinson 60, M. Walker 52, Daniel Hougas 28, Alfred White 17, J. H. Wells 14.

The first seven having received the highest number of votes, respectively, were declared chosen. This made G. A. Blakeslee, I. L. Rogers, E. L. Kelley, David Dancer, Robert Winning, F. G. Pitt, and J. A. Robinson the committee, to which was given the duty of securing proposals for a location for an institution of learning; and after such proposals were received the same committee was empowered to proceed and "make all necessary arrangements for the establishment of such institution."

From this it will be seen that the movement originated in open conference by regular motion and vote, and so far as the church could authorize any work it did the establishment of a college, or an institution of learning. That a building was contemplated is seen by the reference for proposals for a location. All other measures were made the duty of the committee.

The death of Bishop Blakeslee caused a vacancy in the committee, and at the conference of April, 1891 (April 13), Joseph Smith was ap-

pointed to fill such vacancy, the conference seeming to recognize the existence of the effort and the committee.

There was no call for the ye and nay vote at the session for 1890, and in 1891 the only question on which such a vote was asked was one on the releasing Presidency from editorial responsibility.

At the session of April, 1893, at Lamoni, on April 11, the question of the college was spoken of, the names of the committee were read, and a meeting arranged to be held that evening.

At the session of 1894 Brn. I. L. Rogers and David Dancer resigned and Brn. Ellis Short and E. A. Blakeslee were chosen to fill the vacancies.

The college committee made a report to the conference of April, 1895, held at Independence, Missouri. This report will be found on pages 23, 24, published minutes. This report gave a statement of the donation of forty acres of land; twenty acres by Sr. M. Walker, six and one third by Sr. M. Wickes, and thirteen and two thirds by Bro. W. A. Hopkins; and the purchase of twenty-six acres from W. A. Hopkins, making sixty-six acres devoted to the project. The report, also, stated that there were about \$6,000, subscribed in money, and work, which with the lots laid off for sale, it was thought would enable the committee to secure a start for suitable buildings.

At this same session Brn. J. A. Robinson and F. G. Pitt resigned and Daniel Anderson and William Anderson were chosen to fill the vacancies.

At the same session of conference the subject of the appointment of a Board of Directors to manage the educational affairs of the college was agitated, and it was ordered by resolution that nine be chosen. This was on April 11, and on the 13th, eighteen different men were nominated from whom Joseph Smith, E. L. Kelley, W. W. Blair, A. H. Smith, J. H. Hansen, D. F. Lambert, E. A. Blakeslee, J. R. Smith, and P. P. Kelley were the nine chosen.

From this it will be seen that the church in its collective business capacity not only took active cognizance of the building, but upon the

notice given of its progress, made preparation for the actual entering upon the educational part of the work.

The conference of 1896 convened at Kirtland, Ohio. On Thursday, the 9th, reports from both the Board of Trustees and the Board of Directors were presented. The report of the Trustees, including receipts of \$11,150.39 and expenditure of \$10,912.39; balance on hand \$238.00, was adopted, and the places of E. L. Kelley, Daniel Anderson, and Robert Winning whose time expired, were filled by the choice of E. L. Kelley, Frank Criley, and Daniel Anderson. The report of the Directors showed that the school had run since the previous September 16, and gave tabulated statement of the Treasurer of the college fund. This "report was received, approved, and ordered published." Three Directors, Joseph Smith, J. F. Burton, and O. H. Riggs, were chosen to replace Joseph Smith, W. W. Blair, and E. A. Blakeslee, whose terms expired by limitation.

The Board of Trustees made a financial report to the conference at Lamoni, held April, 1897, in which the receipts and expenditures on account of building and running expenses for the current year were given. This report will be found on page 36 of published minutes. Notice was given in the report that the terms of Joseph Smith and William Anderson expired at the session. Report was read on the 12th and on the 15th Joseph Smith and William Anderson were reelected to succeed themselves as trustees.

The Board of Directors also made report, which was read on the 14th, found on page 51 of published minutes. Attention was called to the expiration of the terms of Alexander H. Smith, J. R. Smith, and D. F. Lambert; and as in the case of the Trustees the vacancies so made were filled by nomination and vote on the 15th; D. F. Lambert, I. W. Allender, and J. R. Lambert were elected.

The Board of Trustees made a full report on April 14, 1898, to the conference at Independence, Missouri, showing the financial condition to date.—Conference Minutes, p. 125.

By consulting that report it will be seen that the building itself cost \$19,015.37, not quite twice the estimate of

the architect and the proposition of the committee at the outset. The remainder of the report gives amounts about as follows: For improving grounds, surveying, purchasing trees, and setting them \$1,260.63. Land bought by the committee, \$2,600.00; land donated, \$4,000.00. Furniture \$805.43. Heating plant, \$1,550.00.

These items, aggregating \$29,231.43, represents the property called Graceland College belonging to the church, when the debt incurred by the committee, less the amount of land sold, and to be sold before the deal closes, is paid.

The grounds were beautifully laid out, streets graded, and grass seed sown on them, and trees planted, in variety, along the sides; a walk running from the town to the doors of the building; conveniences, including well, cistern, and outhouses.

The other items of the report represent the expenditures incurred in the process of building and the occupation of it for the purposes designed in its erection, and are none of them extravagant, and do not show a dollar lodging in the committee's hands unaccounted for.

The conference accepted the report, and provided for a single board to be chosen at next session of conference, to be consummated upon the resignation of the incumbent members of both boards at the time such conference shall convene.

Brn. J. R. Lambert and D. F. Lambert resigned as members of the Board of Directors, which resignations were accepted by conference. On the 15th, Ellis Short and G. H. Hilliard were chosen to fill the vacancies in the Board of Trustees caused by the expiration of the terms of Brn. Short and E. A. Blakeslee; "by a rising vote."

On the same day, vacancies in the Board of Directors caused by the resignations of Brn. J. F. Burton, J. R. Lambert, and D. F. Lambert, and the expiration of the terms of P. P. Kelley, J. H. Hansen, and E. L. Kelley, were filled by the choosing of J. H. Hansen, P. P. Kelley, E. L. Kelley, R. S. Salyards, William Anderson, and G. H. Hilliard.

Upon this and previous actions of conference the resolution authorizing the Bishopric to assume the task

of raising the means and liquidating the debt was based; and in pursuance of which calls are now being made by both the Bishopric and the Faculty.

The question whether the church authorized the building of Graceland College, or the committee acted without such authority, is certainly shown by the foregoing recital of what has been done by the church. And if it should be said that there was no vote by "yea and nay," or what is called vote by delegates, upon this college building, it must be answered that at every conference for many years past the greater part of the business, important, or merely routine, has been done without the call, or need for the delegate vote; and if the failure to call such vote should be held to invalidate the church action on college affairs, then no legitimate business has been done for the several years the delegate system has been used, except the adoption of the system itself, the places at which conferences should be held, and a few cases of matters of grave importance upon which delay has been had for the purpose.

It will be seen that all the business done was in open conference, by the representatives of the church, including the delegates chosen by the different districts and branches. And, it does not detract from the validity and value of the actions that many of the "ex officio" members were, also, delegates properly chosen and certified to by district and branch organizations.

HERALD OFFICE NEEDS.

THE Bishop, who is ex officio, President of the Board of Publication, and Bro. Frank Criley, who is Business Manager, are anxious to have the present year close up with a long step forward in the finances of the office. They desire to make preparation for issuing the third volume of Church History by securing additional orders and sales for the second volume. Cheaper or more desirable and valuable literature is not available to the readers of the HERALD. Note the following, and other references to the third volume and you will see what is desired:—

THIRD VOLUME CHURCH HISTORY.

The General Conference ordered the publi-

cation of the third volume of Church History. But not that the Herald Office should run in debt to get it out when the second volume is not yet paid for. The third volume is needed badly. It will be specially interesting, but the office must get out of debt on the second volume first.

AN EXCHANGE.

THE Nauvoo *Independent*, which we have been privileged to receive in exchange for these many years, appears with a splendid souvenir number in opening issue for the beginning of its twenty-sixth year of newspaper life.

This souvenir number contains a brief statement of the names of the different newspapers and journals published at Nauvoo from 1839 to date, with the dates and periods of time covered by their publication, and the names of publishers and editors and different changes occurring in their ownership. It is very interesting to read, as well as instructive.

The *Independent* is of the opinion that the city where it is printed, though unfortunate in the earlier years of its occupation, and the long, hideous nightmare of its transition, has now reached the limit of the downward trend and is destined henceforward to rise and grow with the general growth of the country.

The souvenir number reflects great credit on the publishers and is a "thing of beauty" in the printer's arts. We wish it the heartiest success in its further usefulness as a journal for the people of the historic city.

THE CHURCH HISTORY.

THE Herald Office must have the money invested in the second volume of Church History before it can afford to publish the third volume. Look in your library; if you have not the second volume of the history you are delaying the third. Look at your neighbor's library. Has he the first volume? Has he the second? Urge him to help by securing these. The office cannot afford to run the church into debt to publish unless the people want the books.

EPISCOPAL CHURCH MATTERS.

TWO matters of interest will be found in our cover articles, which give reports from the late General Convention of the Protestant Episcopal

Church, held at Washington, D. C. They are the proposed legislation and final action on marriage and divorce and the action providing for congregations from other churches being received into the fellowship of the Episcopal Church.

Concerning the item last named, the report states as follows:—

Dr. Huntington provides for any bishop of the church taking under his spiritual oversight any congregation of Christian people not in communion of the church which accepts the apostles' creed and whose minister, having received Episcopal ordination, approved by the church, shall agree to use in public worship in his congregation such form or directory as the Bishop sets forth and authorizes.

It will be remembered that when Dr. C. A. Briggs of the Presbyterian Church was tried for heresy and dealt with by the General Assembly of said church, he identified himself with the Episcopal Church and accepted ordination into its ministerial ranks. Whether any of the laity in sympathy with Dr. Briggs followed him into the Episcopal body, we are unable to state. Other aspects of possible cases present themselves however: Granted that congregations of people, constituted as such by the official acts of other ministers, come into the Episcopal Church, why should such be accepted and be required to be under the tutelage of an Episcopal ministry if already possessing the standing of disciples of Christ? If the authority that admitted them to Christian fellowship without rebaptism is good, what more can the Episcopal Church do for them? why invite or encourage their coming to the Protestant Episcopal Church? Why require that any minister accept Episcopal ordination if his former official acts are acknowledged? And if this new phase of church expansion policy is to go on, where will it end? Already the Christians and some of the Baptists, if not others, are accepting converts from other churches, without rebaptism, practically indorsing the acts of other churchmen as authoritative, yet encouraging separation from former church fellowship. Such policy continued, which church, if any, will finally absorb all others? What the ground for hope of unity in such movements—where the consistency of them? Is the claim of the Episcopal Church to apostolic succes-

sion now to be compromised or abandoned?

CHURCH HISTORY.

Do YOU want the third volume of Church History? If you do, show it by sending in your order for the second volume at once. One dollar and a half will help you to this work and help defray the expenses of the work on the third volume.

EDITORIAL ITEMS.

BRO. G. H. HILLIARD came to Lamoni on the 17th remaining in the interest of church business until the 21st, when he went to St. Joseph enroute to points in Nebraska.

Bro. Frank Criley, our Business Manager, requests us to state that one thousand subscriptions at \$1.50 each will be necessary before the third volume of Church History is issued. It is the desire of the management to go ahead with the publication just as soon as sufficient response is received to financially justify so doing.

Please remember what we wrote about shortening obituary notices. We shall be obliged to shorten, or omit altogether; too much space is being taken up by notices unnecessarily long.

A report of the Northern California reunion, held at Livermore, that State, October 1-9, is sent us by Sr. M. A. Twaddle, secretary. Church work was represented in general—preaching, social, Sunday school, and Religion departments; much good accomplished among saints and outsiders; two baptized.

Bro. Reuben C. Elvin of the Herald Office force was married on the 19th inst. to Sr. Nellie N. Epperly, of Millersburg, Illinois, Bro. R. M. Elvin, father of the groom performing the ceremony. The HERALD, including its entire force, extends congratulations and good wishes.

Bro. David Hurbaugh, secretary of the Southern Indiana reunion, writes an account of its sessions, from which it appears that the gathering was a profitable one throughout. One was baptized; all present were edified and built up in the faith. Adjourned to meet again in '99. Our space is so limited that we ceased publishing reunion minutes some time ago.

Sr. Betsey Bonner, Belleville, Kansas, writes that saints there hold regular services, though unaided by anyone holding office in the ministry. They are blessed in striving to do what they can. She thinks all ought to be energetic workers.

Bro. F. T. Haynes, Aurora, Illinois, writes a good letter giving account of his efforts with those of others of the saints in trying to set the truth before the people. He finds the churchmen not greatly disposed to listen to the plain requirements of the word taught by the Master, but rather in love with their own peculiar religious notions.

Sr. Alice Simpson, of Orchardville, Illinois, writes urging that some of the ministry respond to the demand for preaching there. She asks prayer in behalf of herself and family.

Bro. James Moler, of Ohio, writes: "The brother referred to, whom I baptized and joined in marriage with Maggie Smith, whose name appears as Charles G. Williams, is not Williams, but Charles Gwilliams."

The work on Succession in the Presidency of the Church, now running in the HERALD, will appear until completed, after which it will be made up in tract form. Price will be announced in due time.

Mothers' Home Column.

EDITED BY FRANCES.

"Our common mother rests and sings.
Like Ruth, among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves."

Dear Readers of the Home Column:—It is the eye and attention of you who each week scan this part of our loved *Herald* that I wish to draw. The eye and attention once gained, I hope the Spirit of God will make known to you the very great need of aid that you *in some way* are able to give. Thoughtfully consider the title of this space devoted particularly to the interests of the home—Mothers' Home—Column. Homes of our children have been benefited by the excellent counsel and sensible advice given us in regard to the training of children in manners and morals, and many other ways. Where the mother has been helped in her work, the advice so applied as to work good, the fruit or reward of her labor will show in the lives of her sons and daughters. But while mothers are encouraged in improving themselves, so that the improvement will or may show in the lives of their children, the task or rather labor of instructing the child may be assisted

by another method than solely through the word of mouth teaching by the mother, and that is by simple stories, teaching lessons plain enough to be applied to your little ones' daily life. It is natural for a child to love stories, and I believe there is no surer way of impressing truths upon the mind of a child than in this way.

I look back to the years of my own childhood, and as far as my memory can carry me (almost to babyhood itself), I remember the great desire (I was about to say appetite) I had for a story. I was one fortunate enough to have a father with a talent for story-telling, and whether it were a Bible story, or a fairy story, or a story of every-day life, there was always a lesson taught, and I feel that as long as I retain my memory I will retain many of those little childish stories.

Not every mother or father has this talent, and in order to supply something for the children of such parents, the church has undertaken to provide something to be used as a teacher by story-telling. Most of the mothers are familiar with the little paper issued by the church, called *Zion's Hope*. Three pages of this child's paper are devoted to children who are able to read for themselves; one page is used for little ones who love stories, but are not old enough to read for themselves. One small page for the most impressionable minds in the world!

You, dear reader of mature years, have your *Herald* and *Ensign* to keep you familiar with the prosperity of the gospel work. The youth of the church have *Autumn Leaves* for their portion, and all these pretty well supplied with original articles and letters. I know you would not be satisfied with less than the *cream*. Well, now I wish you would gather up a few *Hopes* and look over the fourth page, how many of the stories there are signed by a name, and how many are marked as selections? We as a people often take pride in the thought that we have the *cream* of the gospel truth, and yet our children's young and tender minds are forced to accept lessons from the pens of people who have *not* the truth as we know it.

I believe there are hundreds of our church people who could supply some little incidents of child life, and yet while I have had charge of this page for over five years, I could almost count on my two hands the number of contributors to this small space for the wee ones.

This shows just about the amount of interest taken; but I hope a brighter day will soon dawn. There are a few devoted ones who deserve praise, but they know their reward is sure, and they need no mention and expect none, publicly. Do not be afraid of oversupplying us with material for this page. Let us try, and never a fear but what we will succeed.

Mothers, fathers, brothers, sisters, uncles, aunts, and cousins, will you not respond to this call? Let us have some testimonies from some who have helped in this line of work, it may do good—it may encourage others to try. That God may bless us all in every good work is the fervent prayer of your friend and sister,

Onslow, Iowa, Sept. 29, 1898. ELLA J. GREEN.

Dear Sister Frances:—This morning the October number of the *Autumn Leaves* came to hand, and I have been reading it for a great part of the day. It is a rich number in the best thought of noble minds; and as I realize that it is all to help our young people to grow, and become strong in those principles pleasing to God—righteousness and truth—the thought came to me, how much more this church realizes the responsibility of the young committed to its care than do any of the denominations known to me. Not that those others do not have plenty of moral teaching, but it seems to be all on general terms. No others so enter into the private and individual life of young boys and girls, and not only seek to correct the outward act and deportment, but to direct the inward secret thought into channels of purity and truth. And all this not from fear of flaming torment hereafter, but because it is right, and the only way to peace on earth and joy in heaven. I laid down *Zion's Hope* not long ago with the thankful thought that our precious little ones never have been frightened from its pages by threats of that fiery hell that used to be pictured in all its awful horrors to my infant mind. How much better that they are learning to love the good, and their little minds led into right thinking and action because it is good, leaving the future to its own awards of good or evil?

There is another thing that claims admiration for our literature, which I miss in every other. I refer to the true democracy of the gospel, wherein all whose lives are governed by its laws and principles are placed on the same level. There the wealthy with their presumed superiority, because of educational and social advantages over the poor, learn that if their lives are governed by those principles exemplified in the life of Christ, have no superiority or advantage over the hard-handed sons and daughters of toil, whose lives are likewise patterned after the same example. And that wealth with all that it bestows are but added responsibilities to those who possess them as stewards for Christ. They who learn this, whether rich or poor, have learned the great lesson of life which Christ came expressly to make known: One is your Father, all ye are brethren. A lesson which we look for in vain in the popular literature of the day, but which beams like a beacon light where the truth of Christ is taught. There is no education that can broaden and quicken thought like that which the Holy Spirit gives. How it develops and brings into action natural and latent talents of good, thus uplifting and ennobling the humblest of his followers, and bestowing the truest refinement to manners that are ruled by the love of Christ.

I thank God for our church literature, for the good it is doing for our own, and for the power it must exert in the world, if only as a protest against the overwhelming tide of evil.

I cannot speak from personal knowledge of the Home Column, for it has been a long, long time since I have seen it. Indeed, it is by favor only that I am permitted to read the *Autumn Leaves* and *Zion's Hope*, and I

thought I must write if only to make known how I appreciate them. Eleven years ago there were a few true mother hearts who saw and felt the need of something that should come between the *Hope* and the *Herald*; and by their united prayers and efforts, with toil of mind and body, our beautiful little magazine was launched on the world. Can we forget what prayers were offered for its success? what earnest work and thought were given to it only the few know. And now as I look over the bright little volume before me, I begin to realize that it was not all in vain, though the instruments of its being did seem so feeble. And, Sister Frances, I would like to say to you, that though Providence has removed from your side most of those old-time helpers, who essayed to hold up your hands, I am glad to think that the divine aid still continues with you; and my prayer still is that it may continue with you, and to perpetuate the work after you are gone. You and I know that none of us, be our abilities what they may, are essential to the perpetuation of God's truth. This lesson was long ago borne in upon my mind, and I only feel thankful that I was permitted to be one of the pioneers in that work, and am glad that abler ones have carried it on to success when I was forced by circumstances to lay it down.

God bless you.

ELEANOR.

NEVADA, Mo.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

THE sisters of the Prayer Union are asked to remember the mother of Bro. Roy Newkirk, that she may have the opportunity of hearing the gospel preached and be led to accept the same. Mention is made elsewhere in the Home Column of her; please read.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

SUNDAY SCHOOL LIBRARIES.

THE object of any library is to place books within reach of those wishing to use them. Books on every subject may be obtained in abundance, oftentimes at little cost. But the question with us is not altogether how many books, and how cheap can we fill our library shelves, but, Of what *nature* shall be the books we place in our Sunday school libraries, and how can we make the wisest selection. What shall be our aim as we say, Put this book in the hands of our children, it will do them good,—reject that book, it will harm him?

WHO SHALL CHOOSE?

From our experience with reading, we that are older must choose the best that we know so that those whom we may try to lead in right directions shall not have to wade through the worst to be able to decide what is best.

HABITS.

Habits formed in reading are not for a lit-

tle season, but for a lifetime. If we elect to read only that which elevates, the whole character will be raised to a higher plane; contrary election producing contrary effect.

OUR AIM.

Our effort in this Sunday school library movement, is to raise the standard of our young people's reading. We desire that their habits shall tend to bring them up higher. Not simply to make them acquainted with what good literature is, but by placing in their hands the books that we *know* to be good, cause to be developed in them a real taste for the true, the beautiful, and ennobling in literature. We may know what we ought to read and from a sense of duty read what our judgment tells us is best; yet if we have not *taste* for it, much of the good to be attained is lost.

INTEREST

in any undertaking because of love for it accomplishes the whole object sought. Let us be careful, then, from earliest childhood to make a careful selection of the company we are anxious that the children shall associate with, whether it be his book-companion or otherwise.

A CHANGE OF TASTE.

With children, whose tastes for reading are partially or almost wholly formed we cannot say, You must not read that book, it is not good. In the average child such remark would only be an incentive to read the book. Our aim with such who are reading what we in our mature judgment might condemn, should be to use untiring zeal in trying to familiarize them with something that is *better* than they have been reading; and in that way they may be taught to take *pleasure* in *good* books.

PLEASURE.

That in which we take pleasure, unavoidably will result in the shaping and molding of our character. And how anxious we are, that *our* boys and girls shall stand unparalleled in purity and in knowledge; for I believe such is our right and privilege, if we make good use of that which we have.

To you, Sunday school workers, it has seemed to me wisdom to try and outline for you some of the work that is expected to be done by the librarian, some of the responsibilities that devolve upon this officer, and too, some of the resulting responsibilities that rest upon you, as workers in the Sunday school; for I believe that no work rests wholly upon one person in the position of officer.

A DEMAND.

Those actively engaged in the work, in their visits to the different schools and in letters asking advice as to what books to put in their libraries, saw that some one to look after the interests of this department would satisfy a growing demand and open a field to advance the interests of our young people. So, in the appointment of an officer, the *object* sought was that some one should have this particular feature of Sunday school work at heart, and be on the watch for good books, or for new ideas relative to furnishing the best reading for our boys and girls, to advise librarians as to the selection of good litera-

ture, and to gather together whatever materials may serve to throw light on the gospel, or any evidence that may tend to establish the truth of the Book of Mormon.

AN ERRONEOUS IDEA.

An idea seems to prevail, judging from the tone of some of the letters I have received, that no work of selecting books for Sunday school libraries now rests upon anyone except the librarian. The idea is hardly a correct one.

My idea is something like this: Whenever possible, to have the local schools appoint a standing library committee, whose duties shall be of similar nature to those of the librarian, that they may be constantly watching for the best literature.

Let the essential qualifications of one on this committee be that he is himself interested in reading; that he is interested in what is *choice* in reading matter; and that he realizes that much can be accomplished by good literature training.

SELECTING BOOKS.

Let us remember a few general points in selecting books. We do not want simply that which does no *harm*, not simply that which pleases, not simply that which does a little good, but we are seeking that which tends to open new fields of thought, and which will draw out and develop the very grandest faculties of our minds.

I, as Librarian, am not able to read all books. You, as workers, may read many, many books. Then, when something appeals to you as elevating, treasure it, and let us know about it. In making up a list of books that may serve as a guide for the different schools to use in selecting, I have written to many of the workers to give me a list of books that their judgment has told them were good and pure, and have been pleased with the responses that I have received and the lists of books that have been sent me.

I wish I knew more of you, but by means of this paper, I make a general request, that you may all become interested; that you who are older as well as you who are younger may become more careful readers; that our knowledge may be utilized to the good of our young people.

I believe that a wide field is before us.

LOCAL LIBRARIANS.

One thought further: Let me urge upon you the *most careful selection of your local librarians*. Not anyone will do for the office, but some one whose acquaintance with the reading matter he handles is far from meager. Let it be some one, too, who knows what boys and girls enjoy, and who takes interest in encouraging reading in right directions.

I am anxious that we should progress, and that our advancement be steadily upward, and that we may feel in working that our cause is just and that the Spirit of God is directing.

I would enjoy meeting with you, Sunday school workers, and hear your opinions, but it is impossible; but I pray God that his Spirit may direct you.

MAMIE A. ALLEN.

For the Sunday school work at the late reunion at Woodbine, Iowa.

CHRISTMAS OFFERINGS.

IT is hoped that the Sunday school workers and scholars will not overlook the importance of the Christmas Offerings. A growth in the Sunday school should also be seen in the amount of offerings sent in. Means are needed to aid the work, and we respectfully urge the claims of the Christmas Offering fund upon the attention of all schools.

Let us do better this year than ever before. Send all remittances with names to the Herald Office, as heretofore. The names with amounts of offerings will be published in the blue *Hope*.

Letter Department.

CASTLE ROCK, Wash., Oct. 11.

Editors Herald:—The gospel tent of the field is now furled and packed away for the winter, after a successful campaign of about four months, which is considered pretty good time for this climate; and we are just getting our first introduction to the Washington rain we have heard so much about, and I don't doubt that it is all it is said to be, for it does seem to me it can rain the easiest, and with the least preparation, and keep it up the longest, of any place I ever struck. But all you have to do is to provide yourself with an umbrella, mackintosh, and rubbers, and you may be out in it all day with very little discomfort, as it is warm and no wind with it, and in this place we have no mud to contend with, as the soil is very sandy.

This is our stopping place for the winter. We have a small three-room house rented for one dollar per month, and with a little second-hand furniture purchased coming through Portland, we are quite comfortably settled for the winter. After all, contentment in life is more than half the battle fought.

This is a very busy little place; it has four trains a day. Its streets and dwellings are lit up by electricity; it has four sawmills running, which give plenty of work for all.

The last Sunday before leaving Oregon, the gospel tent still standing at Dallas, A. M. was called to Independence on business. Business? Yes, and very important business, too. It was a wedding. Our esteemed brother, Bro. Jasperson, of that place, had concluded to "take unto himself a wife" and that fortunate lady proved to be the amiable and accomplished Sr. Jennie Wendall, late of Wisconsin. Bro. I. N. Roberts will remember her, as she is one of his converts, he having baptized her several years ago. Well, the ceremony was performed in a solemn and befitting manner, the best wishes of those present tendered the happy couple, the songs of Zion sung, being joined in by both bride and groom, and the delicacies and luxuries of the table partaken of with an added relish under the sociable, congenial spirit that was present and which always should prevail with brethren and sisters in Christ. Well, we considered the whole a success, even to the closing scene, which was enacted between Bro. Jasperson and A. M., the former placing

an X in the hand of the latter. Well, we departed, wishing them many happy years in their comfortable and handsome abode, and that their lives might continue to be so occupied therein, that they might gain an abundant entrance to those glorious mansions we all hope to obtain.

Well, the last week was spent by our elders in preaching to the people of this place evenings and cutting wood in the timber through the day. By so doing I am provided with my winter's supply of wood, for which I am duly grateful. Last Sunday morning our worthy brother, Bro. Lobesene came as previously agreed upon and took them by team across the river to preach to the people at the Lank schoolhouse. There are a few saints in this locality. Three of the saints of this place, Srs. Crum, Aphleman, Davis, and myself also went over and were well paid for the effort by hearing two excellent sermons delivered to good and attentive congregations. We then drove back home, leaving the elders to continue the meetings this week. We hear they still have a house full last night. Well, we look for good results, as there are some near the kingdom there. May the Spirit of the Master attend this work generally.

Your sister in Christ,

MRS. A. M. CHASE.

SAN ANTONIO, Texas, Oct. 2.

Editors Herald:—We are at work, doing the best we can under existing circumstances. We are poor and have no house for worship, but go from house to house; have prayer meeting every Sabbath evening, preaching often as the circumstances admit.

Bro. T. J. Sheppard has been with us; was at the reunion; held ten days' services with good attendance and good spiritual meetings, and as fine sermons as I ever listened to. He baptized six members into the San Antonio branch, which now has a membership of thirty-five. There were fourteen additions while Bro. Sheppard was with us.

Yours in bonds,

I. E. TUCKER.

CONNEAUT Township, Pa., Oct. 20.

Editors Herald:—Elders Griffiths and Craig were in attendance at the dedication of the saints' chapel about four miles from Glen-easton, West Virginia, on Sunday, 16th inst. Dedicatory service was held at eleven o'clock a. m. Elder Tary, of Wheeling, presided, and offered opening prayer; Elder Griffiths offered the dedicatory prayer, a well-worded and spiritual one. He preached in afternoon. Audiences large and attentive throughout the day; singers from Wheeling branch furnished special music for the occasion.

The chapel is 30x40 ft., ceiling proportionately high; neatly finished, and good pews for seating; platform and aisles nicely carpeted; room well lighted; a belfry and bell adorn front gable; in all a credit to the saints of that locality. Elders Griffiths and Craig were to divide the present week in having preaching services at the chapel. Came here 18th, for a series of meetings.

Respectfully,

J. F. MCDOWELL.

RENO, Nev., Oct. 12.

Editors Herald:—Proselyting in this part of the country, so far as our faith is concerned, is very scattering indeed. I have done the best I could, but I am a long ways from being satisfied; I cannot do sufficient to arouse any considerable interest. One man, in a Brighamite-poisoned district as Nevada, is like a needle in a haystack. I find some saints who were converted to the man who brought the gospel to them, instead of to the gospel, and subsequent conversions when in the church are the most difficult to effect. Others have starved to death, a very prevalent disease, brought on by a dearth for preaching and presiding officers over the flock, as provided for in the revelations. It is suicidal to establish branches and then leave them to "starve out." It occurs to me this would be a profitable question for discussion in the "High Priest's Quorum."

Then there are a few saints who are very warm and congenial to the investigator, and as soon as he is baptized the cold side is turned towards him and he is soon frozen out. This, too, I think is largely due to a dearth of proper food administered by the proper ones.

I finished a week of services at the Truckee schoolhouse last week. This week I am preaching in the Congregational church in Reno to very small crowds. We shall try and do our part and leave it in the hands of God for the increase.

We like this mission for its wilderness, and to be fully in harmony have, with the aid of Bro. Gault, captured us a wild pony from the "range" of his mountain fastness. Will try and get him well broke and turn him in for "tithing" when we leave the mission. E. L. get your "hackamore" and "spurs" ready.

Uncle John, "To the law and to the testimony," referred only to those who "peep and mutter." W. H. K. neither peeped nor muttered, but spoke out clearly, as a man who had the courage of his convictions.

Our conference convenes on the 6th of November. Would it be possible for you to be with us, Bro. Griffiths?

In bonds,

T. W. CHATBURN.

CLARKSVILLE, Texas, Oct. 14.

Editors Herald:—I have belonged to this grand and glorious work for four years last August; have done very little good for the cause yet—and be that to my shame; but can testify to its truth and divinity. The closer I try to live to God the more glorious it becomes to me.

My wife and I were converted through the preaching of Bro. J. D. Erwin, at Douglass, Texas. She had belonged to the Baptists for sixteen years, and I to the Campbellites for fifteen years. We are now living in the neighborhood of Mabry schoolhouse. Our son and ourselves are the only saints in this neighborhood, but I think there will be more soon.

About one year ago Bro. I. P. Baggerly held a meeting here. He has preached a few times since, consequently there are some investigating our claims. Of course it is easy

to guess what the result will be. "But hold on there," says the Devil, "that is all a hobby and a delusion." So off he sends for his vice-consul, J. W. Chism, to kill out Mormonism; so the time was set for debate on the 13th of September; but it failed to come off by some crook or turn of his Satanic Majesty, so they have set the time again for December 5, I think, without conferring with Bro. Baggerly anything about it. They also say that Bro. Baggerly will not meet Chism.

I also see a letter in the *Herald* from Bro. J. D. E., wherein he states that Bro. Baggerly is not the man to meet Chism. The people here all want Bro. B., say they don't want anyone else, so I think he is the man. God is just as able to defend his cause through Bro. B. as anyone else, and I believe is just as willing. It will take a meek and humble spirit to do any good here. All there will be to do will be to present the truth in a mild form. Chism will do more harm here among his own people than he will good.

I had a little experience with them in September. One Trimble was holding a big meeting, I had been attending, and he kept throwing dirt and talking about the Mormon Bible; so on Friday night I asked him to let me give in my testimony the next night. He said I could; so after he had talked about an hour and a half he announced my request and sat down. I got up, the first time in my life to try to talk to a large congregation; but I told them I was raised in the Campbellite Church, how long I had belonged to it, and why I was now a Latter Day Saint. When I sat down he got up and would ask me a question. Before I could answer he would ask another, or go to vilifying me, until one old gentleman told him to hush and let me answer his questions. But he did not heed him. Well, I will not try to tell what he did say, but when he got through he had about killed all the good he had done all the week, and some of the old men were so mad they just pulled for home to keep from jumping onto him.

Your brother in Christ,

G. L. RATHBUN.

MASON-GREGORY DEBATE.

TORONTO, Ont., Oct. 20.

Last Monday night Dr. Mason of Toronto, Christadelphian, and Elder Fred Gregory of St. Marys, Latter Day Saint, met in the saints' church, this city, according to previous arrangement, to discuss two propositions. The first three nights have been devoted to the first proposition, which reads as follows: "Resolved that the Old and New Testaments teach that man is mortal, and has no conscious existence between death and the resurrection."

DR. MASON, aff.

ELDER GREGORY, neg.

The doctor informed us that he "had been debating thirty years;" but if he ever was a bright one at the business, a great change has come over him. In his first speech he showed signs of nervousness, and made such fatal admissions that I whispered to Bro. Gregory, "Your man is whipped already." Here is a sample: "I admit man is a com-

pound being, composed of spirit and body, the body goes to the grave, the spirit returns to God who gave it."

Bro. Gregory is a young man, and this is his first debate; but he is a clear-brained, close, logical reasoner. Most of the time he was calm and keen, wading through the doctor's tangled web with ease. Bro. Gregory admitted the body was mortal, but pressed the doctor to follow *the spirit* "to God who gave it," and prove it mortal. This the doctor failed to do, and Bro. Gregory's work in the negative was over. He put up a splendid *alibi* in the form of preëxistence and probation after death.

In the doctor's closing speech he said Bro. Gregory was a master at the work, and he had never met his equal on the debating platform. The doctor's moderator called him to order five times. I acted as Bro. Gregory's moderator, and did what I could to make the debate a profitable one.

The next three nights "our church" will be on trial. Will report next week.

Yours in the conflict,

R. C. EVANS.

PIPER CITY, Ill., Oct. 17.

Editors Herald:—I joined Bro. Moler here two weeks ago; we have continued meetings most of the time until the present. Interest was still good when we closed last night. A number are "near and yet so far" from the kingdom. Bro. Moler went to Sherburnville to-day; called there to administer to Bro. Colon Dickey who is very low with consumption. Bro. Moler will probably preach some while there; it is a new point. I will remain in this part of the district awhile and endeavor to effect some new openings. Bad weather prevents me from filling an appointment at Forman schoolhouse, six miles west of here (Sr. Heavener's) to-night. The saints here bear such a reputation with the world that it makes it a pleasure to preach.

Your brother,

ADAM J. KECK.

SOUTH BOARDMAN, Mich., Oct. 5.

Editors Herald:—It has been a long time since anything has been written from this branch to the outside world, we have not been entirely dead, but it has been a struggle for life, though we still live and in hope.

We are trying to finish up our church and get it seated and comfortable for winter: we want to say to the brothers and sisters everywhere, we need *some* help, and we presume you have been taxed, and perhaps not a little, in like calls in the past. It has been so with us, but we have always responded as liberally as we were able; now we feel to give all an opportunity to return the compliment. A very small trifle from each one would help us out wonderfully, and aid in a good cause. Anyone who may feel disposed to help, be it ever so small, it will be thankfully received by Sr. Mary Hanson, president, or Sr. Frances Graves, treasurer, of the Ladies' Mite Society of South Boardman, Michigan, who will apply it as above, and God will bless you for the same. By the society,

SR. JENNIE HASTINGS, Sec.

MARION, Iowa, Oct. 11.

Editors Herald:—The Methodist conference of Northern Iowa held in Marion the past week, closed yesterday. There was good attendance, some good speaking, and eight elders and one deacon called by the M. E. Church and ordained by the authority of the Bishop and five elders, who laid their hands upon them and conferred upon them the authority of the church. There are many earnest, honest souls among them, with some of whom we had nice visits. Sr. Cator entertained one of their ministers and his wife, and one stayed at our house part of the time. They said they had a better understanding of the Latter Day Saints' belief and a better opinion of them than ever before.

One of the special features of the conference was the lecture by Bishop John H. Vincent, D. D., L. L. D.; subject, "To-morrow." Bro. J. W. Peterson and myself had the pleasure of hearing it, which is, in part, as follows:—

A casket was handed to a king, and as he opened it his boy prince, looking eagerly on, saw nothing but two or three peachstones, some plumstones, cherry pits, and some other seeds. "Who has insulted thee thus?" the young prince exclaimed, "Those are of no value." "They are for me," said the king, "I see in them fruits and foliage, and they shall be planted to-morrow." The king planted them, and the prince in future years praised the king for his foresight. We must look into the future and make preparation for it. The destiny of the race does not end at the grave, and it behooves wise men to plan wisely for the future. I have great faith in the future. See how the world has advanced in the sciences in the past fifty years! I sometimes fancy I would like one of my venerable ancestors to ride with me on one of the present palace trains with their magnificent sleeping cars, fine dining cars, and their cattle—Oh! smoking cars. But what are these compared with to-morrow? I never read Looking Backward without wishing I had chosen my occupation later in life; Mr. Bellamy's description of a room so arranged that if one is restless he has but to press a button and soft, sweet music fills the air and lulls one to sleep. Think of the pneumatic tube by which a man in Paris will return to New York for dinner! Inventions of the past only index the future. It is a sad thing to think of death as we contemplate the possibilities of the future.

I look forward to the church of to-morrow with a great deal of interest, not in the dim future, for I expect to reside here on the earth for countless ages when the New Jerusalem, the city of God, comes down from heaven to the earth and the tabernacle of God is with men. Some may not want to stay here then, but for me, I will be satisfied to remain after the ushering in of a new heaven and a new earth.

The church of the future will be a church militant and its mission will be to wage war against evil. The church of the future will be a church of revision in doctrine and polity. The Bible was not produced in heaven and handed down as a whole, but was written by

men here on earth under the inspiration of the Spirit. The sun is not without spots, and these have their advantages; so with the Bible, it will be revised again and again, but will be more precious in a thousand years than now. We have the Book, and we must recognize the possibilities of human errors. I would not throw away an old daguerreotype of a friend, but would prize a recent picture more; but I prefer the original to either. The church of the future will place great emphasis on a personal Christ; to-morrow will not be ecclesiastical but it will be Christ. He experienced our infirmities; we will magnify his humanity, and then his divinity will have more power for us. More lives of Jesus have been written during the past twenty-five years than of any other ten persons of history. The church of the future will put emphasis on the original factor, Home. We have leagues, clubs, organizations, etc., etc., and are apt to neglect the home. The true Christian home is the model of the universe. My father believed in authority, and when he said: "My son, meet me on the barn floor, to-morrow morning at half past six." I used to be lost in the thoroughness of his effectiveness. Once my mother pleaded with my father to forgive me that once, and he yielded, and mother took me in the bedroom and told me that was the way God forgave his children for Jesus' sake. Is home to be lost in the club and the secret societies and the children to be let run and learn those things from irresponsible parties when the parents ought to be the ones to instruct in those things that tend to promote happiness? The church of the future will demand a qualified minister—one that is endowed with the true dignity. I don't believe in a church built with a place for the choir back of the pulpit where there may be some person who is an unbeliever who because of his good voice is employed by the church to sing. He may by the expression of unbelief on his face kill the effect of all the minister may say. So also may some of the ladies by some silly laugh or peculiar make-up attract the attention of the audience from the thought being presented. Put your choir to one side on a level with the congregation, and avoid such things. We ought to believe and recognize the sanctity of our churches and maintain a spirit of reverence in God's house. And in the church of the future, in the prayer meetings, there will be a change, where the Scriptures will be used more. The church of the future will be all-inclusive, the center of all movements where man will be lifted up and great ideas will be advocated, and leave men to decide, while Christ will be the center of all our efforts; not just work for the denomination only, for creeds are but human interpretation of Scripture; but for Christ and humanity.

The church of to-morrow will concentrate on humanity. I respect a servant girl that honestly toils for her living and the church of the future will have more interest in all the classes and conditions of humanity. Not external union, for that tends to stagnation; but unity of spirit, unity in the great work about the Father's business. Every minister

should live in a town five years, and if every church in that town is not better, then there is a failure somewhere. Many people hold a thought that rests in the brain as a name, but Christ lives for all and died for all. I see in the distance a great church spire, Go on Presbyterians, build higher and higher! And again, a Congregationalist's building I see. We give you some of our members; may they be a blessing to you. There also is the Baptists' tower of strength, built not in the water, but on the rock of ages. Go on, old church, go on, do all the good you can! There also is the Episcopal church; narrow doors and windows select, building for eternity. Go on, build away! And there is the stately tower of Methodism. It trembles; shall it fall? No; it is spiritual power. And there in the distance I see a small steeple. I cannot say by what name they call it, but it may be they have more righteousness, and the Spirit of God, than all the rest. And as I turn I see the great Roman Catholic Church. I shall keep my eyes on you. There are some things I am afraid of, but we realize, as an American once said, it will be watched and no harm shall come.

The time will come when God, the great Master-builder will put great arches from tower to tower and all shall become a part of the temple of our God.

L. E. HILLS.

AUDUBON, Minn., Oct. 16.

Editors Herald:—We have, in our little branch, indeed had much to encourage us, and I often wonder how people can live without the gospel, the Comforter, and the heavenly Father, to go to in the dark hour of trial; and I feel to strive more earnestly to live in such a manner that he will be pleased to hear me when I call upon him.

One dear sister in our branch was very low. Doctors told her she could not live long, and when I stood by her bedside I felt that she was indeed very near unto death. She had called for Elders I. N. Roberts and H. Way to administer to her, and as she took me by the hand and said, "I want you all to pray for me." I felt that God would hear and answer our prayers in her behalf; and before Bro. Roberts had finished the first prayer every one in the room felt the power of the Holy Spirit, and after she was administered to she received a grand blessing, and was healed, to the joy of all present.

When Bro. Roberts returned from holding meetings in the city of Minneapolis he was so badly broken down in health that people shook their heads and said, "I am afraid Bro. Roberts' work is about over." But he had that faith that could not nor would not be shaken, and according to promise was healed instantly, after being administered to by the elders; and now people look and wonder, for he is his old, natural self and is gaining in flesh again. We all rejoice to know that the Lord will bless, and that these signs do follow them that believe.

We have a neat little building erected here in Audubon and hope to be able in the near future to have it dedicated to the Lord, free from all indebtedness; and I for one feel that inasmuch as we stand united in this glorious work the Lord will recognize and bless the sacrifices all have made in this direction; so let us not weary in well-doing, but press on, and through faith we will conquer and receive a crown of life in the end. I ask an interest in the prayers of all saints.

Your sister in Christ,

L. M. HAWLEY.

True Succession in Church Presidency.

PREFACE.

THE only apology needed for the appearance of this work is, that we have been attacked, and it is both a privilege and a duty to respond. Some have thought the church was too slow and should have replied long ago. But had we rushed into print when the work of Mr. Roberts first appeared, we would have done so unadvisedly. We did not know whether he was authorized to write or not; nor did we know whether the church he represented would indorse his positions; hence no one was appointed to reply; though it was not lost sight of, and several of the elders upon their own responsibility were carefully collecting material for use in such reply. Now that the representatives of the church in Utah, both in Europe and America, have made it their chief weapon of attack and defense, we think the opportune time has come, for they are thus pledged to its support. Further, we have the direct testimony of Mr. Roberts that the First Presidency in Utah indorsed his work. The book was copyrighted in February, 1894.

In the latter part of the year 1895 Mr. Roberts, together with Moses Thatcher, fell under the displeasure of church authorities for his political actions; while under the ban of disapproval he was interviewed, and the interview published in the *Salt Lake Tribune* for October 14, 1895. The following is an extract from the interview:—

STATEMENT BY ROBERTS.

CLAIMS THAT HE CONFRONTS A GRAVE CRISIS.

The following authorized statement by B. H. Roberts, in the form of an interview, was given out at the Democratic State headquarters last evening.

Being asked for his views upon the present political situation, Mr. Roberts said:—

"I have always regarded myself as properly respectful and attentive to church authority. In my labors in the church, whether in missionary or literary affairs. I have always consulted with the presidency when communication was possible; and their wishes have been respectfully followed. All the manuscripts of tracts and books of which I am the author, that have been written in advocacy or defense of the Mormon faith, have been invariably submitted to their personal inspection or to the inspection of committees appointed by them."

This, then, fixes the responsibility of an indorsement upon the Presidency; and in meeting the issues discussed by Mr. Roberts in "Succession in the Presidency of the Church," we are not simply meeting Mr. Roberts alone, but we are meeting the authorized positions of the church in Utah upon the issues involved.

In addition to this Mr. Roberts is one of the seven Presidents of Seventy, a leading minister, a popular lecturer, and an author of no mean repute among his fellows, being the author of the "Life of John Taylor," "Outlines of Ecclesiastical History," "The Gospel," and other publications.

Having then located our contestants and estimated the strength of their position, we advance to the examination confident of the final triumph of the right wherever found; and send forth this little book with a humble prayer that the erring may learn wisdom and the darkened mind receive light. We wish here to gratefully acknowledge the assistance rendered us by valuable suggestions given us by several.

With much confidence we submit the issues involved to the careful investigation of an indulgent, but discerning public.

THE AUTHOR.

CHAPTER I.

MR. ROBERTS introduces his treatise by quoting what purports to be language of Brigham Young used on August 8, 1844, as follows:—

All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper.

He assumes that this language is prophetic, then proceeds to show its fulfillment by citing the failure of the movements under Rigdon, William Smith, J. J. Strang, and others. In each of these cases he repeats this purported prediction as a climax to his argument. As Mr. Roberts has given this purported statement so much prominence, we will give it a brief consideration.

First, there is nothing peculiarly significant in the statement. It is but a sentiment which any person who had accepted the latter-day work would feel safe in expressing, and one which was generally held and doubtless frequently expressed at the time, and one which would have received the unqualified indorsement of Rigdon, Strang, and every other claimant to the Presidency of the church; a sentiment too which we most heartily agree to, for we most assuredly believe that no man or men will prosper in leading away a party from the church. But the questions were *then* and are *now*, Where was or is the church? Who represented or represents it? Instead of meeting these questions squarely and fairly, Mr. Roberts assumes the very point at issue by supposing that the party led by Brigham Young and his colleagues was and is the accepted church. This is illogical, and contrary to all rules of evidence, subjecting its author to an unenviable position as a controversialist.

In the second place, if we concede that the statement referred to was a prophetic one, the evidence of its correctness is not complete so long as there are two flourishing organizations contending for recognition; and Mr. Roberts admits that he cannot point to a fulfillment of his pet prediction as applied to the Reorganization. He says:—

Now that we draw to the close of our consideration of the claims of this "Reorganized church," we cannot point to its destruction as we have done in the case of Sidney Rigdon's church, William Smith's church, and James J. Strang's church; for the Reorganized church still exists. But its doom is written as distinctly as that of the other false churches that we have seen crumble to pieces into shapeless heaps of ruin. It is only a question of time with regard to its failure. *MENE, MENE, TEKEL*, is written upon its walls—God hath numbered thy kingdom—weighed in the balances—found wanting!—Succession, by Roberts, page 99.

Mr. Roberts forms his conclusion in advance of the evidence to support it, and then utters a prediction of his own upon the fulfillment of which depends the correctness of his basic prediction, a very unfortunate and unsafe thing to do. Were we, like he, to beg the question by assuming, in advance of the evidence, that the Reorganization is accepted of God, we could cite in confirmation the failure of Rigdon, Smith, and Strang, with as much consistency as does he. We could also bolster up our conclusion by predicting the downfall of the church in Utah with just as much flourish and with at least as much prospect of success. We hope, however, that if driven to such straits we will have the honesty to withdraw from the controversy.

If this purported statement of Brigham Young's is a true prediction, who can now tell whether it will be ful-

filled in the destruction and dismemberment of the organization of the church in Utah or that of the Reorganization?

In the third place, the evidence that Brigham Young made this statement at the time and place claimed, is not very clear. Mr. Roberts quotes it from the *Millennial Star*, volume 25, page 216, a publication issued about 1863, nearly twenty years after the event. The account of the meeting published soon afterward, in *Times and Seasons* for September 2, 1844, does not contain these words or anything of like purport. Had such a sentiment been expressed and understood to have been prophetic in its character, it is but reasonable to suppose that some notice of it would have been included in the published account. (See *Times and Seasons*, Vol. 5, pp. 637, 638.)

So much then for this so-called prediction which is brought forward with so great a flourish of trumpets to form the basic thought of Mr. Roberts' great effort. Summarized, it amounts to this: (a) The statement if made is irrelevant and of no force. (b) It lacks evidence of complete fulfillment. (c) The evidence that such a statement was made is very questionable. If Mr. Roberts has not endeavored to make a mountain out of a molehill, who ever did? It was the custom then for these several factions to prophesy against each other, and if there was either evidence or argument in it, we could quote more remarkable predictions from Rigdon and others against the Brighamites. We have no inclination to defend either the claims or the acts of Rigdon and some others referred to by Mr. Roberts; but in the interest of common justice, and in behalf of historic truth, we feel called upon to notice some of Mr. Roberts' blunders and misrepresentations.

For the most of Mr. Roberts' assertions regarding Mr. Rigdon and what Joseph the Prophet said of him, he cites no authority, and for the remainder cites hearsay, or publications issued many years afterward. He quotes largely from the "History of Joseph Smith" as contained in the *Millennial Star*, volume 25. How came these events, transpiring after the death of Joseph Smith, to be made a part of his history? Who wrote them as such, and by what authority?

One of the most unkind things said of Mr. Rigdon by Mr. Roberts is the following:—

Moreover, it was known that he was in sympathy and even in communication with some of the avowed enemies of Joseph, among others with that arch traitor, John C. Bennett, who was plotting the overthrow of both Joseph and the church.—Roberts, page 2.

That Mr. Rigdon was suspected of this is true, but that he was *known* to be guilty, is very doubtful. On the contrary, he was exonerated. The supposed correspondence and conspiracy between him and Governor Carlin, John C. Bennett, and others, was fully investigated at the October conference of 1843; and at the conclusion of the examination, as the published minutes of the conference have it:—

President Joseph Smith arose and satisfactorily explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, which wholly removed suspicion from Elder Sidney Rigdon, and from every other person.—*Times and Seasons*, Vol. 4, p. 330.

That Mr. Rigdon's conduct in some respects was blamable, we do not doubt; but how could Mr. Roberts assert that it was *known* that he was guilty of an offense of which the record says that suspicion was wholly removed from him to the satisfaction of the assembled church? Yet Mr. Roberts in his "Preface" explains the incentive that has prompted him in this work as follows:—

My desire to preserve from error those not acquainted with the order of the priesthood of God, and the facts of church

history in the great dispensation of the last days, has been the incentive which prompted me to write it.

To misrepresent the facts of history is not the proper way to preserve from error those who are ignorant on the subject; and to falsely heap odium upon a man who is not here to defend himself, no matter what his failings may have been, is detestable. But it has been the policy of Brigham Young and his fellows, since 1844, to vilify, slander, and abuse every one who refused to indorse their measures. These tendencies to misrepresent the facts of history and to heap opprobrium upon opponents are painfully apparent in the work of Mr. Roberts now under consideration. We may have occasion to frequently invite attention to these tendencies, though we should not do so only in the interest of truth and justice.

After other reflections upon the character of Mr. Rigdon, Mr. Roberts introduces the meeting of August 8, 1844, which was called by Mr. Rigdon, but which, according to the record, was largely under the dictation of some members of the Quorum of Twelve with Brigham Young at their head. To the events of this meeting we wish to pay some attention, for it is important to know just what the church did in that critical emergency.

One peculiar feature of the meeting as reported by eyewitnesses needs close attention from the fact that Mr. Roberts and others have relied upon it as strong evidence that God had chosen Brigham Young to lead the people. It is asserted that on that occasion Brigham Young spoke with the voice of Joseph Smith and in personal appearance looked like him, which convinced the people that the mantle of Joseph had fallen upon him. Upon this point Mr. Roberts introduces three witnesses, as follows:—

George Q. Cannon, who was present on that occasion, says:—

If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of.

In the journal of Elder Wm. C. Staines, of that date, the following statement is recorded:

Brigham Young said—"I will tell you who your leaders or guardians will be. The Twelve—I at their head!" This was with a voice like the voice of the prophet Joseph. I thought it was he, and so did thousands who heard it. This was very satisfactory to the people, and a vote was taken to sustain the Twelve in their office, which, with a few dissenting voices, was passed."

President Wilford Woodruff, describing the event, says:

When Brigham Young arose and commenced speaking, as has been said, if I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith; and anyone can testify to this who was acquainted with these two men.—Roberts, pp. 5-7.

Upon this but little comment is needed. If the testimony of the witnesses be true, it furnishes no evidence that God had chosen Brigham Young. In the history of God's dealings with men there is not found evidence that he causes one to change his individuality for that of another, or to imitate another so as to deceive his people into the belief that it is the one imitated. By the influence of his Spirit he enables men to develop and more fully equips them for usefulness in his service, but never causes them to deceive the people by appearing to be what they are not. Only hypocrites are guilty of this species of fraud. To make God the author of it is to make him a party to a hypocritical transaction of which no honest man would be guilty. Had God chosen Brigham Young he would have presented Brigham Young before the people

clothed with authority and power to lead his people, but he would not have fraudulently passed him off as Joseph Smith. That instance if true would brand the movement as a deceptive one.

This kind of a trick was tried as early as the days of Moses. In a revelation given through Joseph Smith, in June, 1830, and now published in the Inspired Translation of the Scriptures, it is recorded:—

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the Only Begotten, worship me.—Par. 12.

Paul gives us some light upon this sort of work. He says:—

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.—2 Cor. 11:13-15.

If the reader will carefully examine the above passages he will not be at a loss to determine by what power it is probable that Brigham Young could so transform himself that "it seemed in the eyes of the people as if it were the very person of Joseph which stood before them;" especially so when nothing of this nature can be found in the dealings of God. Mr. Young himself may have been deceived, but whether he was ignorant or conscious of the part he was playing, we cannot be ignorant in regard to the authorship of this deceptive transformation policy.

The counterpart of this transaction can be found in modern spiritualism, where a medium or a spirit assumes a familiar form and voice. This clew may enable us to account for some of the dark and mysterious things connected with the people who accepted, as from God, the peculiar phenomenon exhibited at Nauvoo on August 8, 1844. It was an opportune time for the spirit of darkness to step in, and was improved to the sorrow and disappointment of many. Oh, that he who had the influence to lead had possessed the discernment and strength of Moses to have said, "Depart hence, Satan!"

Just what did transpire at that important meeting it is very hard to determine, for the accounts are quite conflicting. It is quite clear that the meeting was called by Elder Sidney Rigdon for the purpose of presenting his claims, but it appears that Brigham Young took the active oversight of it, if he did not entirely monopolize it. By the account published at the time it does not appear that Elder Rigdon was permitted to address the meeting. Brigham Young "called the audience to order" and "arranged the several quorums." Prayer was offered by Elder Phelps. Elder Young then spoke, followed by Elders Lyman, Phelps, and Pratt; then Elder Young closed and during his remarks presented certain motions. Elder Rigdon is not mentioned as a participant except in his refusal to have his name presented to the assembly when the voting was had. See *Times and Seasons*, Vol. 5, pp. 637, 638. Yet Mr. Roberts states:—

The next day was the one appointed by Sidney Rigdon for the church to assemble and choose a "Guardian." The attendance was large, as intense interest had been awakened upon the subject to be considered. Sidney Rigdon addressed the assembly, setting forth his claim to the "Guardianship" of the church. He had full opportunity to present his case, and for an hour and a half spoke without interruption; but despite his reputation as an orator, he failed to convince the saints that he was sent of God.—Roberts, p. 5.

After this discussion the published account states: "Counsellor Rigdon refused to have his name voted for as a spokesman or guardian." In harmony with this Mr. Roberts explains in a footnote on page 10, as follows:—

The quorums had been arranged to vote separately and in their order, but when Elder Young put the question on accepting the Twelve to preside over the church, the question was put to all the quorums and the whole congregation at once. And since the vote to sustain the Twelve was unanimous, there was no need of putting the question on the acceptance of Sidney Rigdon either to the quorums or the people.—The facts in the text are quoted from the history of the prophet Joseph, *Mill. Star*, Vol. XXV., p. 264.

Yet Mr. Roberts makes President Woodruff to contradict this by quoting him as follows:—

Nearly all the quorum of the Twelve were on missions in the eastern States when the terrible tragedy at Carthage took place; and we did not hear of it for some time afterwards. We returned to Nauvoo. It has been repeated to you here tonight what was done in the conference in Nauvoo. I do not know whether there is anyone present here tonight but myself who was at that conference—there are but few living who were present on that occasion. Brigham stepped forth as a leader of Israel, as has been said here tonight by Brother Roberts, and Sidney Rigdon also tried to get the presidency; but when his name was put to a vote before the conference of the Latter-day Saints, and they were asked if they wanted him as their guardian, to guide them in the Celestial Kingdom, Brigham said: "All who do, raise your right hand," and I did not see a hand raised in his favor in that congregation.—Roberts, p. 119.

Now let us inquire what did that assembly vote for? It is important to know. The record as published in *Times and Seasons* gives it as follows: "'All in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand;' and the vote was unanimous, no hand being raised in the negative." No wonder it was unanimous. No Latter Day Saint would refuse to support them in their calling. Very likely Elder Rigdon voted for that. In doing so no one was committed to the subsequent policy of the Twelve. But Mr. Roberts, on the authority of the *Millennial Star* published nearly twenty years later, gives the resolution as follows:—

"Do the Church want and is it their only desire to sustain the Twelve as the First Presidency of this people? . . . If the Church want the Twelve to stand as the head, the First Presidency of the Church, and at the head of this kingdom in all the world, stand next to Joseph, walk up into their calling, and hold the keys of this kingdom—every man, every woman, every quorum is now put in order, and you are now the sole controllers of it—all that are in favor of this in all the congregation of the Saints, manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind—every man and every woman who does not want the Twelve to preside, lift up your hands in like manner. (No hands up.) This supersedes the other question, and trying it by quorums.—Roberts, pages 9, 10.

The reader I think will concede that the account published at the time is the more likely to be correct, and hence the church was not at that time committed to sustaining the Twelve as a First Presidency. If then Mr Rigdon did as Mr. Roberts states he did in the following quotation, the reason is quite clear:—

It may be interesting to the reader to know that Sidney Rigdon himself outwardly seemed to acquiesce in the decision of the church with regard to himself. The Sunday following the meeting above described he addressed the saints for a long time, "blessed them in the name of the Lord; telling them emphatically that he was with the Twelve. He wished to know the mind of the church in relation to his returning to Pittsburg, they said, "go in peace."—Roberts, page 12.

And if Elder William Marks and others, who afterwards opposed the Twelve, acquiesced at the time, it can be easily explained. But more of this resolution, its interpretation, and effects when we come to treat directly the claims of Brigham Young and his colleagues. We have followed Mr. Roberts in his comments regarding the movement under Rigdon, not because we have any sympathy with the claims of Elder Rigdon, but for the purpose of correcting certain misrepresentations because of the influence they might have upon the discussion of the question of Succession, which is the leading issue between us.

(To be continued.)

Original Articles.

"PREACH THE WORD."

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4:1-4.

Although this instruction was given to a servant of God many centuries ago, I believe the advice is just as good for God's servants now as it ever was, and I am of the opinion that much injury is done the cause of Christ by zealous men reaching out too far and trying to exhibit skill in handling deep and controverted subjects. I have noticed that the most successful elders are those who keep Christ most prominently before the people. The great question is, "What shall I do to be saved?" and as Christ is the only Savior and his gospel the only means by which he has covenanted to save man, we are always safe in preaching Christ and his gospel. But when we wander off into the heads and horns and times and half times, we are only speculating, and the very best we can offer in this line is only guesswork, and the time and talent we use in this line of preaching could be much better spent in preaching "the word."

It is true we find an occasional one captivated by such preaching, but I believe as a rule they are few and unstable compared with those who are converted by the preaching of the word. And more especially is this true of introducing the gospel into new places. The people should be taught the principles of the gospel before we get into the deep and intricate subjects that some of us are wont to deal with. It is like feeding a babe on strong meat, or like teaching a young pupil the higher branches of mathematics before he understands the simple rules of multiplication or division.

Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—Hebrews 5:14.

In my experience there is nothing

that touches the heart and melts it into tenderness like the character, the love, and meekness of Jesus Christ.

I recollect attending a meeting many years ago and an intelligent German who was a seeker after truth attended. The elder took for his theme (which was his first effort in that place), "The mission of Joseph Smith." The discourse was a good one, I thought, and at the close of the meeting I asked my Teutonic friend how he liked it. His answer was, "They have borne my Lord away, and I know not where they have laid him."

I insisted on the seeker coming again in the evening that he might hear something that would do him good. He came, and the elder took for his subject, "The divine origin of the Book of Mormon." That was quite enough. The gentleman said he wanted to learn what to do to be saved.

I recollect on one occasion I had been preaching in a little town of Northern California and quite a little stir was caused among the people. The tenth night the subject was, "The mission of Joseph Smith," and it happened that that night some ladies who were the *elite* of the town came for the first time, and at the close of the meeting they opened a perfect cyclone of indignation, and told me if the Lord would forgive them for coming that night they would never be guilty of coming again. Perhaps if they had heard the previous sermons they would not have been so indignant. They seemed to think that we knew nothing but Joseph Smith and the Book of Mormon.

The wise man says there is a time to everything, and there are times when it is actually necessary to preach on the Book of Mormon and defend the mission of Joseph Smith, but I do not believe that that time is before the people have been taught the first principles of the gospel. But "preach the word" is always in season.

Some have taught that no person was eligible to membership in the Latter Day Saints Church who did not believe in Joseph Smith and the Book of Mormon. I was asked quite recently if this was the case and I answered most emphatically, "No! Believe in

Jesus Christ and the gospel, and you shall be saved, is the doctrine of the church as I understand it."

I can point to more than one locality where the work has been killed and our influence for good has been destroyed by this unwise preaching of Joseph Smith and the Book of Mormon before the people learned that we had anything else to offer them.

About one year ago in company with Bishop Kelley I attended a meeting of the Christian ministry at Lebanon, Missouri, and when opportunity was offered our side to give a reason for our hope and Bro. Kelley took the stand and in a clear and masterly manner showed that our hope was in Jesus Christ and his gospel, the large audience was almost electrified, and listened with marked attention; and I am well convinced that his success was the result of his holding up Christ as the Savior of man; or, in other words, he preached "the word."

The next day some one put a question in the query box something like this: "Why is the Book of Mormon believed or placed on a par with the Bible?" (These are not the words, but I think the sentiment of the question.) Mr. McGarvey, the learned chairman, was courteous enough to invite Elder Kelley to the stand to answer the question, which he did in such a clear and forcible manner that I have no doubt many wished the question had never been asked. So I think we need not be in haste to delve into those subjects. God will give us plenty of opportunities to defend those things. Let us "preach the word."

We have often rebuked the spirit of man-worship that we have seen cropping out in the old church, and we should be wise and not subject ourselves to the same accusation.

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.—1 Cor. 3:5, 6.

Paul in his letter to the Romans says:—

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto salvation.—Romans 10: 8-10.

Another thing I think is by no means profitable in our work, and that is a fondness for debate. Many times ambitious young elders are so anxious to measure theological swords with somebody that they will challenge anybody to meet them, and sometimes I hear of zealous members offering to "furnish a man." Now it is perfectly proper for us to meet our opponents under proper conditions, yet I think it is in very bad taste for us to challenge every time anyone says something we do not believe, and I know of cases where some of our would-be valiant men have been ingloriously defeated, and of course the work has suffered in consequence. I have been approached of late with requests to hold debates here and there and all around, just because some one has agreed to "furnish a man," I want it distinctly understood that I am not subject to such calls, neither indeed will be. We cannot afford to accommodate every street theologian who is seeking notoriety by debating with them. We should "preach the word." There are times when debating is proper, but let those who are the accepted defenders of the faith decide when such times are, and judge whether any good is likely to accrue to the cause of Christ. I believe too much debating makes men arrogant and combative and to a certain degree deprives them of that meekness that should always be found in the followers of Jesus Christ.

It is true that some have been brought into the church by debates, but I believe as a rule that such are always wanting debates. If they are born of discussion they must be fed on discussion to be kept alive.

The gospel of Jesus Christ is aggressive enough, and if we contend earnestly for it we will have all the controversy we need without hunting men down and challenging them. It is quite a fad now to hunt up the Brighamite elders and be continually challenging them, although they tell us they are forbidden to debate with us. I believe it decidedly wrong to be hounding after them as long as they are going about their own business and not bothering us. They look upon this method as persecution, and

so report it to headquarters, and it makes against our missionaries in the "salt land."

In the *Herald* for August 24 is a letter from Apostle J. W. Wight. You see that Elder Wight was favored with a good hearing. Elder B. H. Roberts had advised the people to treat Elder Wight kindly, for our people had treated him kindly in California. But I doubt not if the Californians had treated him as their elders are sometimes treated in other places, Elder Roberts would have given no such advice. But I do not wonder at California being ahead in all good works.

There is another practice that I think at least is a waste of time; that is picking away at other denominations and trying to expose and criticize their errors. I once heard a young elder spend a whole hour telling his congregation what this one and that one believed, and trying to show that such belief was not according to the Bible, and after his meeting was over an intelligent gentleman said, "Well, the young man has told us much of what other people believe. Why did he not tell us what he believes, if he believes anything?" O how much better it would have been for him to have preached the word. Elder J. R. Lambert said last spring in Lamoni that he heard a man say he had lived on the errors and wrongs of others until he was about starved to death. A man would never starve if he had plenty of the bread of life.

It is true that this picking and finding fault with other people suits some people, and they will go farther, perhaps, to hear a sermon of that kind than they would to hear a good gospel sermon. But the elder who panders to that disposition is only the cat's-paw for them, for he is doing only what they would do if they could, and if that class are brought into the church by such methods they bring the spirit of fight into the church with them, and in my judgment they make rather poor saints.

I have noticed in my travels of late, localities where once the preacher was greeted with large congregations, but now the benches are comparatively empty, and on inquiring into the cause I have been told that some elder

killed the work by abusing other denominations.

I lately heard from good authority that an elder while mocking and mimicking a Methodist preacher actually fell out of the stand and made a most ridiculous exhibition of himself before a good congregation, and it completely killed the work in that locality. If the elder had preached "the word," no doubt he would have left an opening for his successor.

Another mistake, I think, is parading the beast with so many heads and horns, and figuring on the times and half times. I believe that if all that has been written and all the sermons that have been preached on that subject were gathered together it would make one of the most unique volumes ever printed, and would surpass all others in contradictions and far-fetched arguments, yet nearly all writers on those subjects start out with the statement that "the wise shall understand." I verily believe if God had intended that his ministry should use those things in defending the angel's message he would have disrobed them of so much ambiguity and doubt.

The other day I got a letter from a gentleman in Kentucky who is investigating our work, asking an explanation of Daniel; the 1,290 days; the 1,260 days; the horned beast; the sanctuary, etc., etc. I have answered this gentleman that I do not believe there is a man living who can explain Daniel without subjecting his work to severe criticism, and that our gospel is not dependent on an interpretation of Daniel. I have never read anything yet but what was founded on conjecture to a very great degree. There is no warrant for calling the "days" "years." This has to be assumed, and anyone reasoning from false premises will always reach false conclusions. Then

"Let us preach the word,
And holy be beside;
Souls won to Christ
Full many a sin shall hide."—Hesperis.
J. C. CLAPP.

Conference Minutes.

CENTRAL NEBRASKA.

Conference convened at Meadow Grove, August 6; W. M. Rumel in the chair, L. Gamet secretary. Branches reporting: Deer

Creek, Round Park, Shelton, Clearwater. Elders reporting: W. W. Whiting, L. Gamet, Robert Oehring, C. W. Prettyman, D. W. Shirk, I. B. Williams, W. M. Rumel. Priests: J. H. Jackson, E. Downey, C. N. Hutchins. L. Gamet, Bishop's agent, reported: On hand and received \$180.30; paid out \$155.55; on hand \$24.75. The name of Deer Creek branch was changed to that of Meadow Grove. J. H. Jackson was ordained an elder. W. M. Rumel was released as district president per his request, and Levi Gamet was chosen till next conference. L. Gamet was released as district secretary, and W. M. Rumel was chosen. By motion Bro. Gamet was recommended to the missionary in charge to receive an appointment as a traveling elder in the district. Preaching by W. W. Whiting and W. M. Rumel. Adjourned to Inman sometime in February, 1899; time to be given by the president.

DECATUR.

Conference convened at Davis City, Iowa, Saturday, October 8. Meeting called to order by Joseph R. Lambert, missionary in charge. Prayer by Bro. Elvin. Bro. Lambert made a few remarks, stating that since the district had been left in his care Bro. Heman C. Smith had arrived in this mission as associate in charge. Whereupon Heman C. Smith was, by motion, associated with J. R. Lambert to preside. B. M. Anderson, secretary; Bro. A. B. Hanson assistant secretary during conference. Bro. J. A. Gunsolley was permitted to make a slight change in his report to last conference. Branch reports: Allendale 93; gain 1. Lucas 163. Hiteman report irregular; referred to missionaries in charge to have corrected. Greenville 50. Lamoni 1,318; gain 27. Davis City 83; gain 1. Wirt 36; loss 1. Leon 46; loss 1. Lone Rock 94; gain 2. Bro. Elvin called attention to the fact that Lucas branch had taken no action in the B. V. Springer case. This matter was referred to the missionaries in charge. Reports from following officials: J. R. Lambert, Heman C. Smith, R. M. Elvin, William Anderson, J. S. Snively, John Davis, R. S. Salyards, Price McPeck, J. T. Ford, J. A. Gunsolley, T. J. Bell, H. N. Snively, Frank Criley, J. L. Richey, J. D. Bennett, J. M. Brown, Joseph Boswell, Horace Bartlett, F. E. Cochran, W. T. Shakespeare, A. B. Hanson, John Harp, S. D. Shippy, Joseph Bogue. Report was received from the district Sunday school association, showing progress. Committee of inquiry in case of certain members of Cainsville branch reported work not completed; committee continued. Report from committee on expenses for Bluff Park reunion: \$10.20 received; same turned over to William Anderson. Moved and carried that a priest's license be issued by this conference to Courtland Blakesley. Inquiry was made as to whether authorities had taken any steps to carry out the recommendation of the court and conference in the case of Lone Rock branch *versus* Henry Wilgus. No action had been taken. It was moved and carried that the officers of Lone Rock branch be instructed to communicate

with Bro. Wilgus, and endeavor to effect a settlement of the difficulty with which he was connected; this according to instruction of district conference, and report to next conference. Moved and carried that Decatur district continue under the missionaries in charge until next conference. Preaching by John Davis, Joseph R. Lambert, and Heman C. Smith. A good spirit prevailed; conference enjoyed by all. A vote of thanks was tendered the saints and friends of Davis City for entertaining and caring for visiting members. Adjourned to meet at Lamoni, Iowa, upon call of missionaries in charge.

NODAWAY.

Conference of Nodaway, Missouri, district convened with Rising Hope branch, October 1 and 2. District president, M. F. Gowell, in the chair; W. B. Torrance secretary. Ministry reporting: Peter Anderson, M. F. Gowell, C. C. Nelson, E. S. Fannon, W. Powell, D. A. Hutchings, R. M. Jeffries, R. F. Hill, A. Hailey, W. B. Torrance baptized 2, D. D. Hutchings. Branches reporting: Bedison 38; loss 3. Platt 83; gain 3, baptized 2. Sweet Home 38; loss 2. Rising Hope 18; loss 7. Report of tent committee was followed by a motion that the committee be continued, to give an itemized report next conference. Moved and carried that the district secretary be authorized to notify presidents of the different branches concerning their appointment as a committee to solicit means for tent. Bro. E. S. Fannon was elected as district president; W. B. Torrance secretary. Report of Sunday school convention to conference, noting an increase of zeal and interest, was read and approved. Preaching by W. B. Torrance, Peter Anderson, and M. F. Gowell. Prayer and testimony meeting in charge of Brn. Gowell and Jeffries, which was a time of rejoicing in the Spirit. Adjourned to Bedison, Saturday and Sunday before the full moon in January, 1899.

Sunday School Associations.

NODAWAY.

Convention of Nodaway district Sunday school association met September 30: at Avenue City, with Rising Hope school; E. S. Fannon in the chair, W. B. Torrance secretary. Moved that the evening be devoted to short speeches; also that the superintendent and secretary lead out in the speeches. The following responded: E. S. Fannon, W. B. Torrance, Hans Froyd, C. C. Nelson, Arthur Hailey, R. F. Hill, R. M. Jeffries, J. B. Nelson, and Sisters Annie Ivie and Katie Knudson. October 1, nine a. m. Reports of local officers: Superintendent, W. B. Torrance, and Hans Froyd; assistant superintendent, J. B. Nelson; teachers: C. C. Nelson, E. S. Fannon, and Annie Ivie. Moved that the district superintendent, associated with the superintendents of the different schools, act as program committee. Speeches especially prepared: W. B. Torrance, "The Spirit of the Sunday school work;" R. M. Jeffries, "The object and benefits of a teachers' meet-

ing." E. S. Fannon, "Children's troubles." Bro. Gowell volunteered a talk on the Sunday school and Religio as organizations for good in the church. Adjourned to meet at 7:30 p. m. on the day preceding next district conference, and at the same place.

DECATUR.

Convention convened at Davis City, Iowa, October 7, at ten a. m. Prayer and testimony meeting in charge of Brn. Jno. Lovell and G. W. Blair. At eleven o'clock business session in charge of superintendent, W. B. Paul. Schools reporting 8, not reporting 4. An invitation was extended to the officers of the General Association to hold their holiday institute at Lamoni. It was voted that our next convention be held at the same place and just previous to the next district conference. In the afternoon institute work was taken up at 2:15, in charge of Brn. G. W. Blair and W. B. Paul for the Sunday school, and J. A. Gunsolley for the Religio. The evening program consisted of a paper by Bro. J. A. Gunsolley on the Sunday school as a factor in character building; followed by F. E. Cochran, subject, The Religio—relation to the home, the Sunday school, and the church—what it will do for its members, the home, the Sunday school, the community, and the church. The attendance was fair and a good spirit prevailed, resulting in a general good time for all.

W. B. PAUL, Supt.

CONVENTION NOTICES.

Massachusetts association will convene in Providence, Rhode Island, Saints' church, Bellevue Avenue, November 12, at 7:30 p. m., sharp. Let every school in district send in report one week in advance of convention.

ORA V. HOLMES, Sec.

No. 123 Sutton Street., PROVIDENCE, R. I.

Miscellaneous Department.

CONFERENCE NOTICES.

Nevada conference will convene with Diamond Valley branch, California, November 6. Brethren, the work season is now over; can we not therefore have *all the saints* attend this conference? Let every branch be represented and the reports in the hands of the secretary. T. W. CHATBURN, President, Carson City, Nevada. T. R. HAWKINS, Secretary, Dayton, Nevada.

Southeastern Illinois district conference convenes at Springerton, Illinois, Saturday, before the third Sunday in November, 1898, at ten o'clock. We would like to see the district well represented. All branches will please forward reports in due time to I. A. Morris, president, or J. D. Stead, clerk. Come brethren and sisters, let us have a good time.

JOHN F. THOMAS, Vice Pres.

Conference of Northwestern Kansas district will convene with Idylwild (Goshen)

branch, Kansas, November 19, ten a. m. Send branch and ministry reports to Ella M. Landers, Lenora, Kansas. Some matters of importance will be presented to the conference for consideration and action; it is therefore desired that as many of the ministry attend as can, also of the membership. Come, one and all, and enjoy the divine grace that our heavenly Father may be pleased to bestow upon his people assembled.

L. F. JOHNSON, Pres.
ELLA M. LANDERS, Sec.

Clinton district conference will convene at Veve chapel, near Walker, Missouri, November 26 and 27. Sunday school convention the day previous. All reports sent after November 20 should be sent to Walker, in care of G. M. Shearer.

D. C. WHITE, Pres.
ELLA MILLER, Sec.

CHURCH HISTORY, VOL. 3.

We want a list of subscribers in every branch of the church for the Church History, and will arrange with a good live brother or sister in each branch to get such list, if they will write for terms and give us their names, and state that they want to work. Let us hear from you at once. Address,

F. CRILEY,
Business Mgr., Lamoni, Iowa.

IDAHO TENT.

FINANCIAL REPORT—DUPLICATE.

RECEIVED.

S. M. Condit.....	\$ 2 00
Addie Petit.....	50
Benj. Croshaw.....	1 00
J. W. Wight.....	17 60
Geo. Chaffee.....	1 00
Emma Barrett.....	50
Montpelier branch.....	3 00
Due S. D. Condit.....	1 01
Jasper Jennings.....	1 65
	<u>\$28 26</u>

EXPENDED.

Fare to Pocatello.....	\$ 1 75
Moving and setting up tent.....	1 00
Lamp and bracket (Rochester)....	2 90
Flag 50c, postage 50c, box 25c....	1 25
Moving tent \$1, lumber rent \$1....	2 00
Fare to Smithfield.....	1 75
Freight.....	2 81
Oil 50c, flue 15c, crayon 5c.....	70
R. J. Anthony 30c, bed 25c.....	55
Land rent.....	1 50
Seats.....	2 25
Moving to Montpelier.....	7 50
Freight to Blackfoot.....	2 30
	<u>\$28 26</u>

S. D. CONDIT.

UTAH TENT.

FINANCIAL REPORT—DUPLICATE.

RECEIPTS.

On hand.....	\$16 45
Provo branch.....	1 00
Bro. Coleman.....	1 00
Sr. Anderson.....	5 00

Mrs. Burston.....	1 00
Sr. Sterrett.....	1 00
Sr. Gaddy.....	1 00
Sr. Jensen.....	30
Sr. Richins.....	1 00
Sr. Woodhead.....	1 00
Bro. Woodhead.....	30
Bro. Radmall.....	1 00
Sr. Chase.....	25
Bro. Albertson.....	25
Bro. L. Condit.....	1 00
Total.....	<u>\$31 80</u>

EXPENDED.

Tracts.....	\$ 3 15
Hand bills.....	1 50
Lamp flues and oil.....	3 30
Expended tent to Eureka.....	3 45
Car fare.....	1 20
Rings and snaps.....	75
Railroad fare.....	2 00
Expenses to Ogden.....	5 45
On hand.....	10 00
	<u>\$31 80</u>

R. J. PARKER.
D. W. WIGHT.

BUSINESS INTERESTS OF IMPORTANCE TO THE SAINTS.

Once more we feel the necessity of placing before the readers of the *Herald* that the wants of the church are daily increasing and to meet all these wants it is necessary for us as a church to be fully organized and disciplined to meet these wants as they appear and supply them: and to do this it becomes every one to be actively alive to the interest of the work in all its departments, and each one to do their part that the work as a whole may move forward and occupy higher ground, as we as a church have been invited to come up higher. And when any part of the machinery fails to work the whole is hindered. The work that we are engaged in is increasing daily, and with the increase comes added responsibility to each department, and we are apt to get so interested in the part we are doing that we forget that we should keep in touch with all departments and ever lend a helping hand to the good of all. If we do not do this our interest is liable to grow selfish and others be hindered by reason of this.

REDUCED PRICES, CASH PAYMENTS, ETC.

As our special business is to look after the Publishing Department of this great work we are engaged in, we will present some things that should interest all. We have made a special effort to reduce the price of church publications that they might come within the reach of all. We desire to reduce the price still lower, but there are hindering causes that lie only in the hands of the members of the church, and we will try and show you some of them. First and most important is Prompt Cash Payment for all books and papers purchased at the Herald Office. Now if this is done, it enables us to purchase to better advantage and save three per cent a month on our stock, and enables us to keep up our credit before the world; and this is an important feature to a successful business of any

kind. Now this is one of the features of our business that we are very much criticised upon, as no one likes to pay for anything before they get it. Now this may be all right in some places, but is it all right in the church where each member is a stockholder? And when asked for cash in advance it is merely furnishing your part of the stock to run the business. And, I don't know any business where you get your returns any quicker than in this.

Now as to the *Herald* being one dollar and fifty cents (\$1.50) a year when paid in advance and two dollars (\$2.00) if not paid until the end of the year: If we can save three per cent a month by reason of having the money to do it, it is easy to see that \$1.50 is worth more to the Herald Office in advance than \$2.00 would be at the end of the year, when we have to borrow money at six and seven per cent to carry the stockholders from year to year. We would request each subscriber of the *Herald* to examine the label on your next *Herald* and see how much of the unpaid capital stock you have failed to put up, and send it in at once, and unload your responsibility, and see how much better you will feel. There are yet over twenty thousand dollars due the office on old subscriptions. If each one will pay his or her part it will soon put the office in such shape that we will be able to further reduce the price of our publications and procure such machinery as will enable us to produce the papers and tracts at a much less cost than we are able to do at present, by reason of not having the means to purchase modern machinery, which we are badly in need of. Those therefore who have subscribed for the *Herald* at \$1.50 will be charged at the rate of \$2.00 if subscriptions are not paid by the end of the year.

HERALD OFFICE BRANCH AGENTS.

Book agents. The branches can help the office considerably by complying more generally with our former request, and appointing a good reliable party, either brother or sister, as agent for the branch, through whom they should order all church publications, both papers and books, also Sunday school supplies. It would lessen our labor here very much and the church would be at far less expense by reason of the many bills and statements we are compelled to send out. For instance, at one time this last year we sent out about two thousand bills and received returns on about fifty. The balance are yet to be heard from, and I am now engaged in sending out about fifty bills a day. And, this is quite an expense to the church, and in my judgment an unnecessary expense.

CHURCH AND NON-CHURCH PUBLICATIONS.

One other thing I find it necessary to mention: In some of our mission fields the Herald Publishing House is almost unknown and unheard of, and lately I received a letter from a brother who had been in the church for three years and did not know that he could buy a Book of Mormon, and did not know there was such a book as the Doctrine and Covenants, and the only way he found out was in his search for Sunday school supplies advertised by the Herald Office. He said in his letter that the missionaries there

were very zealous of Sunday school work (and we commend that) and they had looked all over their supposed church paper—the *Ensign*—that they had been taking for years, and could find no such papers nor books advertised, and they never heard of any other paper except *Zion's Ensign*, and supposed the *Ensign* was published by the Church. And some of our late missionaries that have gone out to represent this latter-day work find in some missions the *Ensign* in almost every home, and for weeks at a time cannot find a *Saints' Herald*, but do find saints almost ignorant in regard to the church books and papers. The *Saints' Herald* is published in the interests of the church and is the official publication of the church and as such should be read by all the membership of the church. *Zion's Ensign* is a private enterprise, the profits from which go into private hands. The *Ensign* does not and is not authorized to represent the church in any way. Now some one is responsible for this condition of neglect to push the interests of church publications, and must have neglected at least a part of his duty, and by reason of this the church suffers. If the word of the Lord is worth anything to us as a people, and we believe it is the all-important feature of this grand work, we should heed the admonition to return to the books even the new covenant and make them the word of our counsel, and the saints must have and read church books in order to do so.

Now we believe that this condition of things can be improved upon by a little work on the part of those that go out to represent this work, and that the people of the church should be rightly educated concerning these things. It can only be done by placing before them the books and papers published by the church, and they are issued at a price that comes within the reach of all, and this we are constantly laboring hard to do, and we ask the assistance of all to unitedly help the work along. We have now a little less than 5,000 subscribers to the *Herald* and the number should be from 9,000 to 10,000 paying subscribers besides those who get it free by reason of their laboring continually for the church. We believe that with a little effort on the part of each member the subscriptions could be raised to that number. We believe that almost every one now taking the *Herald* could with a little effort get one new subscriber before Christmas, who would take it and pay one dollar and fifty cents in advance, and by so doing help the church as well as help educate themselves to occupy higher ground and be better able to defend the work we have espoused.

TRACTS AND TRACT FUNDS.

Much has been said about tracts and the great work they are doing in the missionary field. This is testified to by all the laborers in the field. We quote you a statement in a letter from Bro. F. G. Pitt, missionary in England, which you will find published in the *Herald* of October 12 which all may profit by reading. The statement is as follows: "Of course we cannot say how many will join the church, but I do know that every night numbers bear testimony to the truth of what

is told them. Some have said it is just what they have been looking for for years. But, in this work we need lots of literature; we need tracts by the thousand. We gather up all the *Herolds* and *Ensigns* and tracts we can find, and then we do not have half enough. We even give them the children's paper, the *Hope*."

Now when we can find such zealous workers as this we should be very willing to throw in our part to supply them with the tracts they need. We have sent out upwards of three hundred thousand (300,000) tracts since last General Conference, and that is but a mite of what it ought to have been if a better and more united effort was made to do so. It costs considerable money to do all this, and some one has to put up the cash. Neither the church nor Herald Publishing House is able to do so without the aid of the members. About one year ago we appealed to the members through the *Herald* for the tract fund and received about eight dollars, returns not enough to pay postage for a couple of days. But the saints in Canada, by reason of that appeal, started a fund in each district, called a tract and missionary-supply fund, in which they took up a penny collection once a month, and out of that fund they supply their missionaries with Baptismal Certificate books, and tracts; and they are distributing more tracts to the square mile in their field than any other missionary field in the church, and that too from a fund that would not otherwise reach the church treasury.

AMOUNTS DUE US.

Now the office is in need of funds to meet its engagements, and we as a church should all be interested in keeping up the credit of our Church Publishing House. And we can do so by meeting our obligations to the office for books and papers, and as it is near the close of the year let each one see to it that his account is closed up by the first of the year. The year just closing has been prosperous in many respects, and we should see that we assist to make the work of the Lord prosperous as far as lies in our power to do. We as a people should understand that the Lord's business must be done on business principles, so we appeal to all the faithful to step forward and come to our relief and help us make a success of the publishing house.

Address all orders for books, tracts, and general publications, also all remittances to the undersigned.

Yours for success,

FRANK CRILEY,

Business Manager of Publishing Department, Reorganized Church of Latter Day Saints.

LAMONI, IOWA, October 15, 1898.

MARRIED.

PARKS—MILLS.—At the home of the bride's mother, Garden Grove, Orange County, California, October 9, 1898, Mr. Hyrum L. Parks and Sr. Mary A. Mills, daughter of the never forgotten veteran, Elder D. S. Mills; Elder A. Carmichael officiating. May peace ever abide with them.

ELVIN—EPPERLY.—At high noon, Octo-

ber 19, 1898, at the home of the bride's parents, Millersburg, Illinois, Bro. Reuben C. Elvin of the Herald Office force and Sr. Nellie N. Epperly were united in the holy bands of marriage, Elder R. M. Elvin officiating. There was present a happy company of relatives and friends, who did ample justice to the viands; not forgetting the young couple, in their testimonials, with many articles of usefulness. At their home at Lamoni, Iowa, at four p. m., Thursday, October 20, a reception and dinner was tendered the newly wedded couple.

MONROE—YARRINGTON.—At the home of Bro. and Sr. H. A. Stebbins, Lamoni, Iowa, on the evening of October 12, 1898, Bro. Isaac A. Monroe and Sr. Ida C. Yarrington were united in marriage, Bro. Stebbins officiating in the ceremony.

DIED.

CARTER.—Edward Carter was born in Lamberheadgreen, England, October 8, 1823; departed this life October 7, 1898, at Kewanee, Illinois. He came to Kewanee, October 10, 1864, where he has since resided; was baptized April 29, 1867, at Kewanee. Funeral at saints' church, sermon by Elder Alma Whitehouse to a large congregation.

THOMAS.—At Samaria, Idaho, September 11, 1898, Sr. Elizabeth, wife of Bro. Owen Thomas, at the ripe old age of 76 years. Born in Dolgellan, Wales, in 1822; baptized in the year 1851; emigrated to the States in 1865, and to Utah the following year, and soon thereafter settled in Idaho; united with the Reorganization in the year 1885. Morgan Jones officiated at the funeral in accordance with a request of the deceased while living.

WILKINS.—At the home of her son, William Pender, on Cherry Creek, Kansas, September 24, 1898, Sr. Isabella Wilkins; born December 25, 1812; baptized July 21, 1872, by F. C. Warnky, at Columbus. Funeral in charge of W. S. Taylor, assisted by T. S. Hayton; sermon by J. A. Davis, to a large gathering of friends, the speaker being blessed with good liberty. She was the grandmother of Elder William S. Pender.

JACKSON.—Virgie Irene, daughter and only child of Bro. Andrew L. Jackson and his wife Blanche. She was born June 24, 1897, bringing joy and gladness to parent hearts; when death came, September 16, 1898, it was a sad blow to many. She was blessed by Elders C. J. Hunt and John Hawley. Funeral services at Galland's Grove chapel by Elder J. F. Mintun.

ST. CLAIR.—At Roseville, California, August 26, 1898, Sr. Nellie St. Clair; baptized at Plano, Illinois, in 1869, by Elder A. M. Wilsey. Her husband and one son thirteen years of age survive her. Memorial sermon by Elder F. M. Sheehy at Sacramento, California, September 4, 1898.

SWEM.—Near Dean, Missouri, October 13, 1898, Sister Lucy Swem, aged 63 years, 6 months, 6 days. Born April 7, 1835, in Jefferson County, Ohio. Sister Swem died firm in the faith. According to her request funeral sermon was at her home by Priest Arthur Hailey. She leaves husband, one daughter, two sons.

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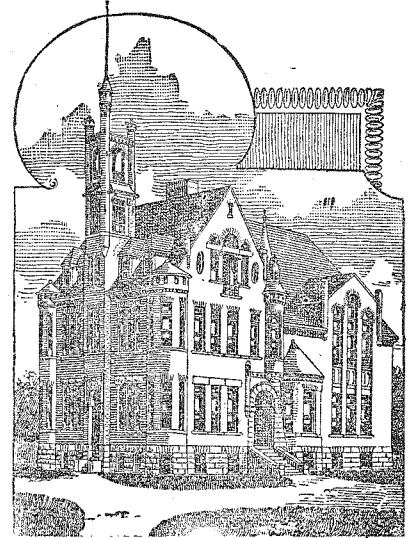
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 45.

Lamoni, Iowa, November 2, 1898.

No. 44.

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"PROMULGATING HERESIES."

THE following, a partial report of "the Rocky Mountain Baptist Association's" session, which was held in Capital Hill Baptist church, is taken from the *Rocky Mountain News*, of Denver, Colorado, issue for October 13, 1898. It shows something of the general drift of religious opinions:—

The afternoon session was opened with prayer and Bible reading by Rev. A. B. Carson. Dr. Vosburgh delivered an address and was followed by Rev. W. E. De Claybrook, the colored divine, whose discourse was scholarly. All this, and more, had moved along in the little church of Galilee without attracting especial note. Yet that something was in the wind which could not have failed detection from a blind man. Faces were flushed unusually so for men of God, whisperings were going on in all parts where champions of the expected battle had taken their stations of vantage. At 4:30 p. m. it came.

No sooner had smoke of the first gun died away than members were bobbing up from all parts of the house interposing objections or demanding the passage of a certain point. The speaker pounded away on the table with his clenched fist, but the preachers persisted in their entreaties to be

heard. One man said: "It is too good an opportunity to miss a scrap; let's have it out." Another said: "You would advocate doctrines that have been dropped by the common people for fifty years, and it is time they were being dropped by the churches." The following resolution signed by Rev. David Reddick, Rev. Joshua Gravett, Rev. T. L. Steele, committee on resolutions, had been offered and caused all the trouble:—

PROMULGATING HERESIES.

We beg to deplore the fact that some of our preachers are departing from the true faith and that they are maintaining doctrines and heresies as follows:

THAT THE DEATH OF CHRIST IS NOT ESSENTIAL TO SALVATION.

THAT THE WORK OF THE HOLY SPIRIT IN REGENERATION IS NOT ESSENTIAL TO SALVATION.

THAT REPENTANCE AFTER DEATH IS POSSIBLE AND THAT ALL MANKIND WILL BE SAVED.

We recommend to the support of the Lord the work of the Anti-saloon league, to which Rev. Mr. Heisler, the efficient state and city superintendent, is devoting his efforts.

No sooner had the resolution been read by Rev. David Reddick than motions for its adoption, its rejection, its tabling, came from all parts of the little sanctuary like a shower of Mauser bullets. It was difficult to tell just where individual members stood upon the report. A match would have set them all off like a flame and then their position might have been better defined. As it was each seemed determined to stand by his convictions to the bitter end if possible. Order was finally restored and a motion to refer the resolution back to the committee with instructions to be more specific in their charges of heresy as well as of those guilty of preaching it, prevailed.

Even then it was with difficulty that the gentlemen of the cloth were restrained from waging war upon the originators of the fossil ideas set forth in the document. Rev. Mr. Reddick thought the resolution should be adopted without any specific charges, and said something about

dissatisfaction coming only from those that were hit. No sooner had he uttered the words than the Rev. C. W. Williams sprang to his feet and gave utterance to the words quoted above.

The moderator then announced that he hoped the discussion would not "provoke" any personalities, and said he would cut the Gordian knot by deciding that the resolution had been sent back to the committee and that all discussion upon it was ended.

After adjournment the members assembled in little groups both in the building and outside, and discussed what attitude they would take when the resolution again comes up. Those opposed to its adoption were eager for the fray, and some lively times will be had when it is again presented.

The First Baptist church of Louisville, Colorado, was admitted into the conference and the right hand of fellowship extended its delegates by the moderator. Committee on enrollment reported 129 delegates.

The committee on state of religion reported, rejoicing in the progress made in church work during the past year, stating that such progress gives evidence of the fact "That there are many Christians whose hearts are wrapped up in the work: that there has been substantial growth in many individual hearts; that the Spirit of God is with our methods of work, that the report shows certain elements of weakness: selfishness in our appreciation of the motives of the church, and lagging finances."

BISHOPS LOSE POWER.

WORK OF EPISCOPAL COUNCIL.

WASHINGTON, D. C., Oct. 25.—The triennial convention of the Protestant Episcopal Church, which terminated this evening, has been notable in many respects and particularly for the development of a democratic sentiment and tendency in a denomination which has been patronized by the wealth and aristocracy of the country more than any other.

The high church, or ritualistic element, was not nearly so strong in

Washington as in the convention of 1895 in Milwaukee, and whatever changes have been made in the canons have been directed toward congregational government rather than extending the powers of the house of bishops. It is asserted that whenever a test was made the bishops always backed down in favor of the house of deputies.

The deputies developed a decided disposition to direct the affairs of the church as soon as the convention assembled, and while they have treated the bishops with proper respect and deference they have nevertheless asserted their rights with a determination that has never before been shown.

While the convention has been notable for what it has not done, it has taken action upon several important topics. The proposition to change the name to "the American church," which has been urged by the ritualistic element, was killed by ridicule and a good deal of humor directed against the exclusive and aristocratic element in the convention. The proposition to elect a primate was received with no greater favor, although it led to a modification of the constitution, so as to provide for an important change in the internal structure of the church by permitting the consolidation of several dioceses into a province under the head of a senior bishop. These provinces will correspond to the archdioceses of Great Britain, and the senior bishop of a province will occupy a position analogous to that of an archbishop in the Episcopal and Catholic Church.

The purpose of this provincial system is to promote the efficiency of church government by the establishment of a higher system of ecclesiastical courts. At present diocesan courts are supreme and are constantly rendering judgments that conflict in identical cases. The new amendment to the constitution proposes a provincial court with powers to review and a final court of appeals on questions of doctrine, faith, and worship. The new judicial system is very much like that of the United States.

The efforts of certain Anglomaniacs to promote closer relations with the Church of England were not treated seriously.

The convention made a new depart-

ture and a very important one in extending the protecting arm of the church over independent congregations, which, while not entirely orthodox, are willing to accept the spiritual oversight of an Episcopal bishop. This action was intended to meet several specific cases, but the amendment of the constitution was made broad enough to cover all religious congregations that are attracted to the creed and form of worship with the hope that they may gradually accept the tenets which they now respect and ultimately unite with the episcopal denomination. This is called "the church unity amendment," and some of its advocates are so sanguine as to consider it the first step toward the union of all protestant denominations.

Some years ago, after a long struggle, the episcopal church asserted its right to establish missions in Roman Catholic countries; a bishop for Brazil and another for Mexico were appointed, and now the work is to be extended in Cuba and Puerto Rico. In taking this action to convert Roman Catholics to Protestantism, the Episcopal Church separates itself entirely from the mother church and unites with other Protestant denominations.

The proposed canon on marriage and divorce, which has been so earnestly advocated, was loaded down with so many amendments as to defeat its purpose, and was recommended for report at the next convention. The bishops were disposed to accept the proposition as reported from the committee, which has been considering the subject for the last three years, but the laymen and many of the clergy in the house of deputies were not willing to deny the right of marriage to innocent parties who had secured divorces on scriptural grounds. —*Special Dispatch to Chicago Record.*

MANUAL TRAINING'S TEACHINGS.

"Manual training teaches no specific trades, but aims to give a knowledge of the principles underlying all trades," explains a writer in the November *Ladies' Home Journal*. "Literally, it means hand training. It teaches the young men the principles and practice of carpentry, pattern making, wood carving, blacksmithing, vise work, and machine construction, and it does it more thoroughly and in far less time than it is possible to do it in the manufactories themselves. The models are not finished articles, but are simply practice pieces intended to embody

general principles in both wood and metal working.

"I am led to believe that manual training, by enlarging a boy's interests and outlook, not only helps him more surely to find his right vocation, but also tends to make that vocation one of nobleness and worth. And not only are these young fellows occupied, but they are also successful. As students, teachers, journalists, architects, engineers, electricians, draughtsmen, physicians, and lawyers they are steadily making their way to the front, which is encouraging to those of us who believe in learning by doing."

RELIGIOUS DIVISIONS IN EUROPE.

There has been no religious census in France since 1872. All religions are equal before the law, and the Roman Catholics, Protestants, and Jews have allowances from the public treasury in proportion to their numbers as follows: Roman Catholics, 41,126,923, francs; Protestant, 1,495,100 francs; Jews, 206,530 francs. According to the latest census of Russia, the religious division in 1892 was as follows: Orthodox Greek Catholics, 73,000,000; United Church and Armenians, 55,000; Roman Catholics, 8,300,000; Protestants, 2,950,000; Jews, 3,000,000; Mohammedans, 2,600,000; Pagans, 26,000.

The leading features of the *American Monthly Review of Reviews* for November are: the editorial comment on the State and Congressional campaigns (illustrated); an illustrated account of the work of the "Y. M. C. A." in connection with the army and navy during the war with Spain, by Albert Shaw; an article on "The Newspaper Correspondents in the War," with numerous portraits; Mr. Creelman's own story of his Santiago adventures; "Ouida's" "Impeachment of Modern Italy," with Signor Vecchia's reply; "The Nicaragua Canal in the Light of Present Politics," by Prof. L. M. Keasbey; and "The Nicaragua Canal and Our Commercial Interests," by Dr. Emory R. Johnson.

If a child in Switzerland does not attend school on a particular day the parent gets a notice from the public authority that he is fined so many francs; the second day the fine is increased, and by the third day the amount becomes a serious one. In case of sickness the pupil is excused, but if there be any suspicion of shaming a doctor is sent. If the suspicion proves to be well founded the parent is required to pay the cost of the doctor's visit.—*Ex.*

The doctrine of eternal punishment is discussed in this week's *Congregationalist*, and the editor states that "the more logical method is that of deciding the question independently of Christ's teaching about it, and thus showing that if he was as well informed concerning the future world as intelligent men now are, he could not have taught that future punishment is eternal. This method appears to be growing in favor. We think it is the most convincing form of argument yet advanced against a doom which many Christians cannot bring themselves to believe has been or ever will be authoritatively pronounced against anyone."

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
HEMAN C. SMITH, } CORRESPONDING EDITORS.
JOSEPH LUFF, }

LAMONI, IOWA, NOV. 2, 1898.

POLYGAMY STILL PRACTICED IN UTAH.

WHEN in Utah we were convinced by certain indications that polygamy was being practiced. We could not determine that plural marriages were being performed. That would be a difficult thing to do if it were so, as all such rites are performed in the Temple, to which the public does not have access; but that some of those having plural wives when the manifesto was issued were still living with them as wives, was plainly apparent. However, this was vehemently denied, and we were severely censured for doubting their good faith. That they intended that the United States Government and the public should understand that they had entirely abandoned this practice is evident from the following sworn statements reproduced in the *Semi-Weekly Salt Lake Tribune* of October 14, 1898:—

WHAT THE CHURCH LEADERS PROMISED.

THEY STATE, UNDER OATH, THAT THE MANIFESTO WAS MEANT TO STOP UNLAWFUL COHABITATION AS WELL AS POLYGAMOUS MARRIAGES.

After the seizure by the United States Government of the real estate and personal property belonging to the Mormon church in 1891, Judge C. F. Loofbourov of this city was appointed Master in Chancery by the Supreme Court of the Territory to take testimony and report as to the most advantageous disposition of the money then in the hands of Receiver Henry W. Lawrence. At the hearing, which was held before Master Loofbourov on October 19 and 20, 1891, a number of prominent church officials testified with respect to the sources from which the fund had been derived, as well as the disposition which had theretofore been made of it. Among the witnesses who testified at this hearing were Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith, Apostles Lorenzo Snow and A. H. Lund and others. During the examination Presidents Woodruff, Cannon and Smith, and Apostles

Snow and Lund were subjected to a searching cross-examination by United States Attorney C. S. Varian, with respect to the exact meaning of President Woodruff's manifesto suspending polygamy, and particularly with respect to whether or not the manifesto referred to polygamous relations already formed, with the same force that it referred to and controlled the entering into of polygamous relations thereafter.

As the witnesses were all under oath, and the examination was a most thorough one, the following extracts from the testimony as given by the gentlemen at that time, upon the scope of the manifesto and its real meaning, will be read with interest. The manifesto was issued the year before.

The Government was represented upon the hearing by United States Attorney Varian and Joseph L. Rawlins; the Receiver by John A. Marshall and the church by Franklin S. Richards, W. H. Dickson, and Le Grand Young.

PRESIDENT WOODRUFF'S TESTIMONY.

By C. S. Varian—Q. Did you intend to confine this declaration (the manifesto) solely to the forming of new relations by entering into new marriages? A. I don't know that I understand the question.

Q. Did you intend to confine your declaration and advice to the church solely to the question of forming new marriages, without reference to those that were existing—plural marriages? A. The intention of the proclamation was to obey the law myself—all laws of the land, on that subject, and expecting the church would do the same.

Q. Let me read the language, and you will understand me perhaps better: "Inasmuch as laws have been enacted by Congress forbidding plural marriages, I hereby declare," etc.; did you intend by that general statement of intention to make the application to existing conditions where the plural marriages already existed? A. Yes, sir.

Q. As to living in the state of plural marriage? A. Yes, sir; that is, to the obeying of the law.

Q. In the concluding portion of your statement you say: "I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land." Do you understand that that language was to be expanded and to include the further statement of living or associating in plural marriage by those already in the status? A. Yes, sir; I intended the proclamation to cover the ground—to keep the laws—to obey the law myself and expected the people to obey the law.

(By Dickson, of Counsel for the Church)—

Q. Your attention was called to the fact that nothing was said in that manifesto about the dissolution of existing polygamous relations. I want to ask you, President Woodruff,

whether in your advice to the church officials, and the people of the church, you have advised them that your intention was, and that the requirement of the church was, that the polygamous relations already formed before that should not be continued; that is, there should be no association with plural wives; in other words, that unlawful cohabitation as it is named and spoken of should also stop, as well as future polygamous marriages? A. Yes, sir, that has been the intention.

Q. And that has been your views and explanation of it? A. Yes, sir, that has been my view.

APOSTLE (NOW PRESIDENT) LORENZO SNOW'S TESTIMONY.

Q. Do you believe that the association in plural marriage by those who are already in it is forbidden by this manifesto? A. Well, I cannot say what was in the mind of President Woodruff when he issued that manifesto touching that matter, but I believe from the general scope of the manifesto that it certainly embraced the plural marriage, because it is clearly an intention, as indicated in that manifesto of President Woodruff, that the law should be observed touching matters in relation to plural marriage.

Q. You mean now the law of the land? A. Yes, sir.

Q. Do you understand now that the manifesto conveys that prohibition—the prohibition against the association in plural marriage between those who have already entered into it at the time the manifesto was given as well as a prohibition against the contracting of future plural marriage relations? A. Well, I do; I thought I had explained that; perhaps I might be unhappy in my expression, but, as I said, the intention and scope of that manifesto was expressing President Woodruff's mind, in regard to himself and every member of the church, and that was, that the law should be observed in all matters concerning plural marriage, embracing the present condition of those that had previously entered into marriage. Is that a plain answer?

APOSTLE LUND'S EVIDENCE.

Q. How is it as to the people who have already formed those relations; is it right for them to continue to associate in plural marriage with their wives? A. The manifesto does not expressly state it, but the president of the church has said it was not.

Q. Was that the first time you understand that it was included? A. I understood his advice for the church from the presidency was to obey the law of the land.

PRESIDENT JOSEPH F. SMITH'S TESTIMONY.

Franklin S. Richards—Do you understand that the manifesto applies to cohabitation of men and women in plural marriage where it had already existed? A. I cannot say whether it does or not.

Q. It does not in terms say so, does it? A. No. I think, however, the effect of it is so; I don't see how the effect of it can be otherwise.

We thought then that the fruits of the practice would not permit them to conceal the true status of things always, and we were not deceived. Not only is it conceded, but the practice is now defended as we shall show.

The following extract from President Snow's statement as published in *HERALD* for September 21, current volume, plainly indicates that polygamous relations did continue after the manifesto was issued and accepted; and he brands anyone who expected them to cease as being unreasonable:—

It will not be expected by any reasonable persons that the plural family relations existing when polygamous marriages ceased by action of law and the inhibition of the church would be at once abolished.

Now comes the *Semi-Weekly Enquirer* of October 14, 1898, published at Provo, Utah, and owned and controlled by a company composed of members of the Utah Church, in which John Henry Smith, of the Twelve, is prominent, and says editorially:—

The old issues of Utah are again up for discussion this campaign, however much the majority of the citizens would like to see them left out of politics entirely. With their discussion, comes, of course, class alignment, to a great extent, as in the old days. This is very much to be regretted, but if the non-Mormons, through their churches and their leading organ, insist on bringing the old issues to the front, the Mormons will have to meet them on their own ground.

So far as polygamy is concerned, the pledge of the Latter Day Saints, in their manifesto and in the petition for amnesty, has been fully and faithfully kept. There has been an entire suspension of polygamous marriages. That was as far as the church could go, for it could not dissolve the marriages that had already been contracted, before it was believed that there was any civil law against the practice, and while the revelation on plural marriage was still in force. The advice of the church was and has always been for those who had entered polygamy to take care of their families. Should its advice have been otherwise, it could not have been heeded, for a greater power than the church tried for years in Utah to break up the family relationships that had been contracted contrary to law, and failed. Men were sent to the Penitentiary by the scores, some time and again, and yet they would not violate their sacred pledges to their plural wives.

After all that hardship, they are now to be put to the test in politics, it seems, and if they are living with their plural wives, and respecting them as wives, they are to be denounced as men unworthy of civil trust

through the suffrage of the people. They may be citizens of the highest type, outside of this peculiar offending, and be men whom the people respect, but if they are named for civil office, they must be denounced. To us it seems very unfair, and an agitation along lines of that kind will only result in much bitterness, and will not relieve the situation in the least.

There is not another of the social problems of this country that is solving itself so thoroughly and rapidly as the polygamy question of this State. When another generation shall have passed away, with the manifesto as completely observed as at present, the polygamy question will have solved itself. Could only as much be said of the negro question in the South, for instance, what a happy future would be before that section of our country. Another decade, and a child born in polygamy in Utah, by the parents who entered it with the sanction of their church, would be rare, indeed. Those who intend to make Utah their home would willingly abide what wrongs may come from the system so diffused in Utah than the wrongs of the old strife. But it may be that opponents of polygamy will persist in keeping the issue to the front, and thus make prominent to their own injury, as well as to the injury of the State, political questions that had better be dead.

When polygamists of Utah accepted amnesty at the hands of the government they should have accepted in good faith the provisions and conditions attached, and as they were not granted pardon except upon conditions of their keeping the law, they should cheerfully abide the conditions of disfranchisement they were in before the amnesty was granted until they fully comply with the conditions so specifically stated. It is unreasonable to expect to reap the full benefit of the pardon *now* if it takes a *decade* to comply.

At the risk of being thought too lengthy we will here insert the two Amnesty Proclamations, that our readers may see that they do not apply to those now living in polygamy, hence such are still unpardoned criminals, and subject to prosecution. We quote them as published in *Salt Lake Tribune*, of October 14, 1898:—

PRESIDENT HARRISON'S PROCLAMATION.

Washington, D. C., Jan. 4, 1893.

Whereas, Congress, by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereto, defined the crimes of bigamy, polygamy and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed penalty for such crimes, and whereas, on or about the 6th day of October, 1890, the Church of Latter-day Saints, commonly known as the

"Mormon Church," through its president, issued a manifesto proclaiming the purposes of said church no longer to sanction the practice of polygamous marriages and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject matter; and whereas, it is represented that since the date of said declaration the members and adherents of said church generally obeyed said laws and abstained from plural marriages and polygamous cohabitation; and whereas, by a petition dated December 19, 1891, the officials of said church, pledging the membership thereof to the faithful obedience of the laws against plural marriages and unlawful cohabitation, applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons, resident of Territories, also strongly urged, and whereas, the Utah Commissioners in their report bearing date of September 15, 1892, recommended that said petition be granted, and said amnesty proclaimed under the proper conditions as to the future observance of the law with a view to the encouragement of those now disposed to become law-abiding citizens; and whereas, during the past two years such amnesty has been granted individual applicants in a very large number of cases, conditioned upon THE FAITHFUL OBSERVANCE OF THE LAWS OF THE UNITED STATES AGAINST UNLAWFUL COHABITATION, and there are now pending many more such applications; now, therefore, I, Benjamin Harrison, President of the United States, by virtue of the powers in me vested, do hereby declare and grant full amnesty and pardon to all persons liable to the penalties of said act, by reason of unlawful cohabitation under the color of polygamous or plural marriage, who since November 1, 1890, HAVE ABSTAINED FROM SUCH UNLAWFUL COHABITATION, but upon the express condition that they shall in future faithfully obey the laws of the United States, hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted. BENJAMIN HARRISON.

By the President:

JOHN W. FOSTER, Secretary of State.

PRESIDENT CLEVELAND'S PROCLAMATION.

On September 25, 1894, President Cleveland issued the following proclamation:

Whereas, Congress, by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof, defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the the United States and prescribed the penalty for such crimes, and

Whereas, on or about the 6th day of October, 1890, the Church of the Latter-day Saints, commonly known as the Mormon Church, through its president, issued a manifesto proclaiming the purposes of said church no longer to sanction the practice of polygamous marriages, and calling upon all members and adherents of said church to

obey said laws of the United States in reference to said subject matter; and

Whereas, on the 4th day of January, A. D., 1893, Benjamin Harrison, then President of the United States, did declare and grant full pardon and amnesty to certain offenders under said acts upon condition of future obedience to their requirements, as is fully set forth in said proclamation of amnesty and pardon, and

Whereas, upon the evidence now furnished me I am satisfied the members and adherents of said church generally abstain from plural marriages and polygamous cohabitation and are now living in obedience to the laws, and the time has now arrived when the interests of public justice and morality will be promoted by the granting of amnesty and pardon to all such offenders as complied with the condition of said proclamation including such of said offenders as have been convicted under the provisions of said act;

Now, therefore, I, Grover Cleveland, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons who have in violation of said acts committed either of the offenses of polygamy, adultery, or unlawful cohabitation, under the color of polygamous or plural marriage, or who, having been convicted of violation of said act, are now suffering deprivation of civil rights, in consequence of the same, excepting such persons as have not complied with the conditions contained in said executive proclamation of January 4, 1893.

GROVER CLEVELAND.

By the President:

WALTER Q. GRESHAM,
Secretary of State.

It may be interesting in this connection to know that at the late conference in Salt Lake City, Ruder Clawson was chosen an apostle of the Quorum of Twelve to fill a vacancy occasioned by the promotion of Lorenzo Snow to the First Presidency. Mr. Clawson was the first person arrested and convicted of "polygamy and unlawful cohabitation" under the provisions of the Edmund's act. At the time of his selection as an apostle he is reported to have referred to that experience as follows: "I have been placed behind prison bars for the testimony of Jesus, and that was a very trying situation." (Salt Lake Tribune, Oct. 11, 1898.) It seems then that in the opinion of this new-made apostle polygamy and unlawful cohabitation are the testimony of Jesus. It begins to look like the Utah people were determined to carry out the sentiment of Elder F. D. Richards, editorially expressed in March, 1855, as follows:—

WHAT SHALL BE DONE WITH UTAH?—
Shall Polygamy be tolerated in Utah? This

question is daily assuming importance in the halls of the United States Congress. It being a matter with which its members have no right to interfere, the more they meddle with it, the more huge they will find its dimensions.—*Millennial Star*, Vol. 17, p. 169.

It remains to be seen whether the civil authorities will submit to such trifling, or whether they will execute the warning of President Harrison; viz.: "Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted."

ONE of the causes for a weakness in the receipts to the church treasury is to be discovered in the fact that quite a number of the churches or meeting-houses, have been in process of building during the past two years; and as a consequence saints in those places where they have been laboring and striving to build such houses of worship have used the moneys they could spare in that direction, which must have shortened to some considerable extent the amounts paid from there into the church fund.

The Bishop's reports show an accounting for all moneys received by him, and the auditing committees have certified that they found accounts to be correct.

A careful examination will show that no moneys were paid by the Bishop to the college fund, or the expenses incurred by the committee; hence the reports and the auditing committee's certificate corroborate the Bishop's statement made last spring at Independence that he had not used a dollar of the tithing fund for the college.

Those who have been thinking and suggesting that the Bishop has been so using the tithing ought to be willing to credit the honesty of the auditing committee and exonerate the Bishop from suspicion.

Please turn to the reports of 1897 and 1898 and examine them.

THAT POND.

IN the prosecution of building the Home at Lamoni, and the improvement of the farm lands attached to it, it was found needful to provide water for farm and stock purposes. To do this it was decided to make a pond. Several of the brethren donated labor with teams and scrapers,

and some others were hired. This help, with the labor of the teams belonging to the Home, made the pond at an outlay of some \$50.37, in money; which competent judges will say was by no means an extravagant outlay for the benefit gained. Those who may have been told that the said pond cost \$400 to \$500, please take notice.

The donated labor is estimated at \$25.00, which gives a total of \$75.37 as the cost of the pond. The money was paid from the Home fund, and not from the general tithing fund. See items in published report.

THE WORK AT MONDAMIN.

THE following extract from a letter from Elder A. M. Fyrando, president of Little Sioux district, to Elder J. R. Lambert, is very significant when we consider that Mondamin is the place of the late discussion between Elder T. W. Williams on our behalf, and Elder D. H. Bays:—

I thought to send you a word respecting Mondamin, as you might wish to know. Some time ago the saints purchased the school building, fitted it up nicely, costing in all with lot about five hundred dollars. They also have new organ all paid but about seventeen dollars, and that in sight. The Christians imported a fifteen dollar a week preacher for a month's meeting. After two weeks, he left, without a convert, and told the members they were "a funny lot," and like "bumps on a log," because he could not enthuse them in social service. All our preaching in the new church has been well attended. Last night church filled. Yesterday three adults were baptized; Samuel Johnson and wife and Sylvia Johnson, all highly-respected, old settlers. We believe God is aiding in Mondamin and elsewhere.

This is especially significant just at this juncture, as Elder Bays has been boasting of late that we dare not repeat the Mondamin debate elsewhere. If the philosophy is true that the same cause produces the same effect, we can afford to repeat surely.

THE *Literary Digest* for October 1, 1898, contains a description of "an ethical Sunday school" now in operation in St. Louis, from which we make an extract:—

A Sunday school that does not mention religion to the children until they are about to be graduated from the school, that defers its teaching of the idea of God until the children are fifteen or sixteen, and that introduces the subject then by a discussion of Santa Claus, Queen Mab, in "A Midsummer Night's

Dream," and other like characters, must have the attraction of novelty to most Sunday school workers. Such a school is in actual operation in St. Louis, in connection with the Ethical Society of that city. Mr. W. L. Sheldon, the lecturer of the society, outlines, in the September and October numbers of *Ethical Addresses*, the school's plan of work. The foundation of the school is a short "catechism" or responsive exercise. . . .

The "Life of Jesus" is introduced to the mind of the scholar when he reaches the age of eleven or twelve. The supernatural side of the life of Jesus is "left for the mature mind to grapple with." The "miracle side" is passed over or omitted. "We tell it," says Mr. Sheldon, "as a life, a beautiful and noble life."

We shall try to publish a fuller account of this ethical Sunday school, later. We venture to inquire, Would the teachings of the spiritual side lessen the force of the ethical teachings of Jesus? We note, also, that in this so-called ethical school the "Path of Virtue" of the Buddhists, the Koran of the Mohammedans, and a translation of the writings of Confucius, are introduced with the Bible. To what is "the world" drifting?

THE Chicago *Tribune*, late date, publishes the following:—

The Rev. Bruce Brown, pastor of West Side Christian Church, preached last night on "The Conflict of the Centuries." He said in part:—

"Contending for the mastery of the minds of men are three great forces. Romanism, Protestantism, and infidelity. It is not mine to say which is right and which is wrong. If infidelity is to win it must tell us how we can conquer sin. If Romanism is to be the victor it must be able to prove its teachings from the Scriptures. If Protestantism is to conquer it must return to the unity and simplicity of the apostolic church."

Will Protestantism return to the unity and simplicity of the apostolic church? Are there any indications whatever of such return?

EXTRACTS FROM LETTERS.

BRO. U. W. GREENE, missionary by appointment to the Sandwich Islands, writing from Boston, Massachusetts, October 25, says:—

I leave to-morrow at 9:30 a. m.; will reach San Francisco Monday morning. Will rest, then continue my journey. Since deciding to go on alone, I have received several remarkable manifestations of divine approval, and I am enjoying an unusual degree of the Holy Spirit. I feel like singing all the time, "Praise God from whom all blessings flow."

Bro. Chas. A. Parkin, writing from San Francisco, October 22, reports

that the work is moving onward in that city. He says:—

We are fighting to make the best showing possible, financially and spiritually. We have challenged the Brighamites to meet us in public debate through the San Francisco daily papers. Bro. Sheehy is "a whole team." I would like to spend all my time in the field, but cannot do so yet. But I am doing all I can.

EDITORIAL ITEMS.

A LETTER from Bro. M. D. Lewis, of Hiteman, Iowa, recounts an effort made against our faith at Hiteman by one Clark Braden, who presented the customary challenges and appeared in the usual role—that of assuming to represent the citizens in his attack. It is said that he was imported by local religionists.

Bro. M. H. Bond requests his correspondents to note his address, now No. 103 Chapin Avenue, Providence, Rhode Island. Being called westward for a short time he expects to be at Brooklyn, over Sunday, the 30th, at Kirtland Sunday, November 6, and at St. Louis, Sunday, the 13th.

What do the brethren think of the statements made by a minister, before the Rocky Mountain Baptist Association, "That the death of Christ is not essential to salvation;" "That the work of the Holy Spirit in regeneration is not essential to salvation"? Some two weeks ago the probability of so-called progressive religionists denying the mission and personality of Christ himself was stated, based upon observations of the growing tendency to drift from and to disregard the teachings of our Lord. We were hardly prepared for such an early example of the kind from a professed minister of Christianity. To what is the modern religious world drifting? Is society to depart from present foundations and moorings almost or altogether?

Sr. Anna Nielsen writes of a visit to the Nebraska City branch by two Brighamite missionaries sent there to establish a branch of the Brighamite Church. They were treated kindly by our people, and were given some facts to think about.

Sr. R. Y. McKee, Watsonville, California, desires the address of Bro. Walter Scott, of the Santa Cruz branch.

Mr. R. B. Neal, of Kentucky, has

been quite busy within the last year writing and lecturing against the Mormons, and including the Reorganized Church in the general term "Mormons." His efforts have resulted in turning some attention our way, as we are written to, making inquiry of our faith and our books; stating that they secured our office address from R. B. Neal's "anti-Mormon" tract. God will make the wrath of man to praise him. And we may so far thank Elder R. B. Neal, as aiding us to make converts.

Mothers' Home Column.

EDITED BY FRANCES.

"Run if you like, but try to keep your breath,
Work like a man, but don't be worked to death,
And with new notions, let me change the rule,
Don't strike the iron till it's slightly cool."

DEAR SISTERS:—Like many others I love to read the Home Column. Its editorials, selections, and letters must prove a benefit to any mother who will read with proper diligence and prayer, and endeavor to heed its wise counsels. What an experience meeting we might have through this column if we but availed ourselves of its advantages!*

For one, I feel to especially thank Sister Frances for the selections from "Childhood; Its Care and Culture." Many of the sisters, no doubt, would be glad to own the book, but like myself are unable to buy it at the present time, so we are glad indeed to have the opportunity of reading it in the Home Column. What an excellent article that was on "Behaving." Respect for parents and older people is a virtue too frequently wanting in the young people of to-day. Surely the children of the saints should be better taught; but with precept must also go example. I have somewhere read that a rude woman is a curse to her children unto the third and fourth generations, because her lack of consideration for the rights of others would be indelibly stamped upon them. How careful then both fathers and mothers should be of their manners at home before the children.

I was especially impressed by the reading of Bro. Hilliard's article on "Sanctification," in the *Herald* for August 10, and I hope that not the sisters only, but the brethren as well, will carefully and wisely read it again and set about heeding its instructions.

The Word of Wisdom, which applies to our food, is too often disregarded by the saints,

*We felt as we read this sentence the full force of Sr. Ida's words, and we said: The present is the time. Why wait to do this good work until the reaper shall have gathered her who so much needs this encouragement home, and, perhaps, in various ways have deprived you of the ability to gather up the strands of thought which now you might so successfully weave together for the benefit of yourself as well as others! "The mill will never grind" with the drops of thought which have been swept by the current of time into the ocean of eternity. Our Column is not what it might be—not what it ought to be—and we have sometimes wondered if the members of any other church were so remiss in sustaining their literary departments.—Ed.

and as a consequence parents injure themselves both physically and mentally, and their children suffer with them, not only in inheriting the weakness and diseases of the parents, but in aggravating these conditions by the very same unwise course which produced them first in the parent.

Sisters, cannot we be more faithful in this also? Are we *unwilling* to live "by every word?" Are not the blessings of health, wisdom, great knowledge—even hidden treasures, and the passing by of the destroying angel, sufficient to induce us to give up injurious habits? Think on these things. Are we mothers teaching our children by both precept and example what is proper to use and what should always be avoided, because God had so directed? Will our children grow up to be *doers* of the word or hearers only? In childhood is the time to teach them.

And then in regard to tithing. Do we faithfully pay our own and teach our children to do the same, or are they allowed to do as they choose? paying little or nothing to the Lord, and spending their money on trifles and the mere pleasures of the world. Is it not wiser to require them while they are still under age and consequently under our control, to pay their tithing as fast as they earn anything for themselves? Even very little children like to earn money for themselves, and can be easily taught to lay by the tenth and send it to the Bishop or his agent; and thus in the early years of their lives form the habit of that obedience which brings its *sure* reward. "When ye do what I say, then I am bound; but when ye do not what I say, you have no promise." Are we *diligently* teaching these things to our children, that they may become *established* in the faith once delivered to the saints? If we are not, whose fault is it if they remain ignorant of the requirements of the gospel or become indifferent and are numbered among those who have no oil in their lamps when our Savior shall come again?

And then what about gathering to Zion according to the commandments and revelations? I have always wondered why the saints had not more generally gone to the "regions round about," instead of remaining scattered. Has not the Lord commanded? Why do we not obey? No use to say the way is not open. The Lord says, "If they hearken to this counsel they may buy lands and gather together upon them, and in this way establish Zion." "Hearken to this counsel." Ah, that's it! We have *not* hearkened to this counsel; we have just gone in our own ways, and some of our children have never even joined the church, and others have dropped out by the way. Are we teaching our children to pray: "Lord, when it is thy will, let us go to Zion?" Do we pray that way ourselves? Mothers in latter-day Israel, let us "hearken to this counsel;" let us gather our little ones around us and tell them God's plans for us; let us teach them to pray for these things.

It seems to me that if the saints would heed Bro. Hilliard's call to duty as they ought, there would at once begin a movement

Zionward. The prayers of the saints and their little ones would arise as an incense before the Lord; wise men would soon be found to direct the affairs of each and every branch; property would soon be sold and land in the "regions round about" be purchased, and the saints settled thereon; isolated saints would soon find an opportunity to sell out what they have, and their faces would soon be Zionward. No use to say, "we can't sell out, we are tied here;" or "we might not be able to make a living there." "Hearken unto this counsel." The Lord never yet gave a command that he did not also provide a way in which it could be obeyed. Are we willing to "live by every word,"—by *this* word?

Sisters, I feel moved to say, Let us begin *now* in secret, and with our children to pray for this gathering. Brethren, presidents of branches, what are *you* doing to forward this movement? Let us one and all "heed this counsel," and the way will open soon for our obedience. "Not in haste, nor by flight; but let all things be prepared before you." What are *you* doing towards "*preparing*" these things?

SISTER IDA.

RIVERSIDE, Cal., Aug. 21.

Sister Frances:—I have thought for some time that I would write a few lines to the sisters. Perhaps I might encourage some poor souls to keep on praying for strength to be given to the poor, weak, decaying body. I can say I have been wonderfully blessed. I feel that the Prayer Union has been praying for me. I have been very ill for a good while; but I am much better the past month, thanks to the dear Father above, that he has heard prayers in my behalf. I feel to praise his holy name for his loving kindness to me. Although I feel that I am not always as faithful as I ought to be, but the Lord knows the hearts of all his children. I am striving to keep his words, but come short of it sometimes. The nearer we can come to keeping his laws the more we are blessed. Oh how many times I have been suffering. The poor body is weak. I would look to God for strength to help me to bear all things with patience. I have received such a peaceful frame of mind; the clouds were all removed, and sweet sleep would come so refreshing that I could rise from my bed and make myself a little useful. I do miss the sweet communion of the saints. It is not so that I can go to hear their sermons, but I can read them. Thanks to the dear brethren for those grand words that we can read. I do not know how I could get along without them. I heard indirectly that a brother called at my house, but I was not at home, also a certain elder. I have distributed the papers to different parties; I hope they will be the means of doing some good. There is a good deal of prejudice here, plenty of Christians, many churches, but few real saints. It is my heart's desire to do some good while I live—say some words that may help some poor sorrowing soul to have more faith in our heavenly Father. We are living in the day of perilous times. Death and destruction are in the world. Oh, that we might live by every word that has been given

us, then we have the promises that our Father will take care of us.

Dear Sisters, you have my prayers every day, that you may be blessed of God in your work, and that he will hear our petitions. How I would like to meet with you and hear your testimonies, but I must be content as it is. I need your prayers so much, that I may be kept in that straight way and have health to the poor decaying body.

Your sister,

H. B. GILBERT.

HERE is a beautiful truth, a soul-cheering thought for the meek of this earth, who suffer and grow strong in silence while the tendrils of their faith, loosened from many earthly supports, cling closer to God and his truth. "It is the lives, like the stars which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man nor woman of the humblest sort can really be strong, gentle, pure, and good without somebody being helped and comforted by the very existence of that goodness."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

MRS. WILLIAM KENNICUTT, Copeland, Missouri, asks you to pray God to bless her little grandson, that the disease be removed from his body.

PROGRAM FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, 196. Scripture reading, Psalms 22. Study, Select Reading in Home Column. Roll Call. Business. Closing hymn, 224. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

MISTAKES IN SUNDAY SCHOOL.

Read at Midway Park Reunion.

BEFORE taking up the subject of mistakes in Sunday school we will touch on one of the most important mistakes *outside* of the school, in regard to Sunday school work. This is lack of interest taken by those who should be its most earnest and staunch supporters.

CHILDREN NEGLECTED.

Does it not seem strange that those who in all other ways are so anxious for the advancement of the Master's cause, should fail in zeal and become careless and neglectful when it comes to sowing the gospel seed in the fruitful hearts and minds of God's little ones? We would beg all such to remember that Christ himself was not unmindful of the lambs of the fold, but he has said, "Suffer the little children to come unto me." How can they do so if they are not taught the way to come?

A PARENT'S MISTAKE.

It is a mistake for parents who belong to the church not to attend Sunday school themselves, or send their children, or if they do, allow them to be so irregular that it becomes a detriment to both pupil and school. And here let me mention another mistake often made by parents: Children are often made to attend too many services on Sunday. If you send them to Sunday school you cannot expect them to sit quietly through morning, afternoon, and evening services too. The child will get tired of it and you will soon have to drive him to church to get him to go at all.

TARDINESS.

It is a mistake of the superintendent not to take up the school promptly on time, even if no one is present but himself, as it gives the pupil a chance to say, "It does not matter if I am a little late. They never begin on time anyway."

HUMILITY.

It is a mistake for the superintendent not to go before the Lord in humble prayer for his school before he leaves home Sunday morning, and to pray for it through the week also.

STUDY.

Another mistake is not to study methods, give your school a variety, something new every other Sunday or as often as you can find something new and attractive. Enlist the assistance of your collaborator, the assistant superintendent. (By the way, too many assistants are mere figureheads, not supposed to be made use of, just ornamental, that's all.) Do not make this mistake. Enlist his or her services, that you may have the liberty to visit other schools, to study other superintendents' methods of conducting the lessons.

COUNSEL.

Do not always run your Sunday school regardless of anyone else's opinions. You can be mistaken in this also. Many a new thought, idea, and plan may be obtained from the teachers in your school. Ask their opinions on different questions or methods; give them a chance to grow and develop their talents too.

CHURCH LITERATURE.

Don't allow other church literature to supersede that of your own church. If you cannot have your own use the Bible, get help from other sources if you wish, but use the Bible and your own quarterlies—if possible—as the foundation.

COLLECTIONS.

It is a mistake not to take up a collection every Sunday. Some of our people get the idea in their heads that this gospel work should run along as smoothly as a sled down a toboggan slide without anything to "grease the track." This is a great mistake and the saints should be educated out of it.

SOCIALITY.

The superintendent should be sociable, especially with members of his own school, also with strangers and new pupils. Sometimes the superintendent and school are not sociable enough with new comers and they, thinking they are not welcome, do not return to your school again.

ORDER.

One grave mistake in Sunday school work is lack of order in the school. Though much good is often accomplished where the order of the school is not the best, yet there can be no doubt that much more is accomplished where the law of order reigns. Children should be taught that "the house of God is the house of order."

PARTIALITY.

Teachers, do not allow yourselves to make the mistake of being a little partial and paying the most attention to the best dressed or brightest child in the class. It is often the case that the humblest one in the class will do the most credit to your teaching in the years to come, and as a rule they will most appreciate your kindness now.

"As the teacher is, so is the school," and if the teachers take especial pains to make welcome the poor and humble class of children, the other pupils will not be so apt to make slighting remarks, wounding the feelings of those who have not as fine clothes as they. If all parents would do as did one good sister in the church, the teachers would have no difficulty in this line. Two sister saints with their little daughters were attending some gathering of the saints, conference or two-days' meeting, I have forgotten which it was. One of the sisters was more abundantly blessed with this world's goods than the other. On Sunday morning they dressed their little girls in white dresses, the more wealthy mother's child having a beautiful new sash. As she met the other little girl she said, proudly, "You have got no sash!" "Neither have you to-day," quietly replied her mother, and unfastening the pretty ribbon and taking it off, she put it away, and the child did not wear it during the meetings.

MINOR OR UNIMPORTANT TOPICS

should never be allowed a place in the Sunday school during the lesson hour. Neither should the Bible class take up so much time in trivial discussion as to tire out the smaller classes. This is so often—yes, too frequently—the case in nearly every school.

THE REVIEW

should be conducted so as to interest the little ones. If they get interested and give bright, intelligent answers, the older ones cannot help being interested also.

I visited one large Sunday school (not an L. D. S., I am glad to say) where the entire review was conducted by the pastor and not one word was addressed to the little ones of whom there were numerous classes. I felt so sorry for them and I felt that pastor made a great mistake in not doing his duty by the little folks and that he, at least, did not understand the mission of the Sunday school.

Although we make mistakes in our own schools we feel that other churches often make more than we do; and if we as saints should do, strive to live up to the best light given us, we ought to lead the world in Sunday school work.

Let us then strive to profit by the mistakes made by ourselves and others; taking Longfellow's words as though they were meant for us and say—

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

MINA PERKINS KEARNEY.

CHRISTMAS OFFERINGS.

It is hoped that the Sunday school workers and scholars will not overlook the importance of the Christmas Offerings. A growth in the Sunday school should also be seen in the amount of offerings sent in. Means are needed to aid the work, and we respectfully urge the claims of the Christmas Offering fund upon the attention of all schools.

Let us do better this year than ever before. Send all remittances with names to the Herald Office, as heretofore. The names with amounts of offerings will be published in the blue Hope.

Letter Department.

EDGEWOOD, Iowa, October 20.

Editors Herald:—I am at work and trying to keep things moving. Our conference at Clinton, September 24 and 25, was fairly well attended. The saints that came up from Rock Island and Davenport added greatly to our numbers and also the spirituality of the conference. Bro. W. A. Smith, our new missionary, was present and rendered valuable service. A very peaceable conference was held. If I remember right only one vote was carried in the negative, and that a vote to adjourn. The next conference is to meet at Arlington during the light of the moon in February, 1899. The first Saturday nearest before the full moon.

After conference I went to Viola and among other efforts I replied to the M. E. minister on baptism. Attended the two-days' meeting near Fairbanks and held a few meetings there. Rain prevented a large attendance. On Thursday, the 13th, by invitation I delivered a lecture in the opera hall in Arlington on the Sabbath question and arrived here in time for the two-days' meeting the 15th and 16th inst.

I hear that two Utah elders are at work around Waterloo and Cedar Falls. I will be headed that way in a day or two and then on to Powersville and Arlington.

J. W. PETERSON.

MANCHESTER, Eng., Oct. 9.

Editors Herald:—I have read in *Herald*, page 620, "T. W. C's" glorification of Bro. W. Kelley's "Old Glory" article, which I have also read in *Herald*, page 575, without being able to "testify to its inspiration." And I wish you to say for me, "Them's not my sentiments," and therefore "they are [not] pinned on my headboard."

By birth I am an Englishman, and a native of no mean city, but I trust that I am first of all a Latter Day Saint, and consequently believe that in the Church of Christ there ought not to be either Jew or Gentile, bond or free, male or female, Yankee or Britisher, Spaniard or Cuban, but we ought to be all

one in Christ Jesus our Lord, confessing like St. Paul's worthies that we with them are "strangers and pilgrims on the earth."

"For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city."—Heb. 11:14-16, R. V.

I bow in homage to the blood-stained banner of the cross, representative of a peculiar people, zealous of good works. But if I am *compelled* to march under any other banner, I prefer that it shall be the Union Jack of Old England. And in this matter I believe that I am truly representing the sentiments of hundreds of Latter Day Saints on this side of the great waters.

Yours in the one faith,
JOSEPH DEWSNUP, Sen.

WILBURTON, I. T., Oct. 18.

Editors Herald:—Our conference at Wilburton, passed off nicely. We had Brn. E. Short, E. A. Erwin, Russell, and J. W. Jackson with us. The saints have built a house unto the Lord to worship in, and quite a branch has been gathered here. I am continuing the preaching every night. Will go from here to Cove, Arkansas, to hold a meeting.

I have had fine meetings in Texas this year. The work is onward in this district. We were sorry to lose the labors of Dr. W. B. Toucy.

I was sorry to hear of Bro. Tucker's persecution in Alabama, but such things are good for us sometimes. All is for the best if we do right.
In bonds,
J. D. ERWIN.

RUNNELLS, Iowa, Oct. 22.

Editors Herald:—On Thursday, October 6, the saints at Clear Creek, Jasper County, Iowa, were convened by the president of the Des Moines district of the Reorganized Church, and C. Scott, missionary in charge, in said district, Bro. E. B. Morgan, of the missionary force, being present. The propriety of organizing a branch was considered. An expression of those present showed them to be favorable to the move. Bro. E. B. Morgan was chosen to preside. After due deliberation, High Priest W. C. Nirk was chosen to be president of the branch, which accorded with the views of Bro. Morgan and myself.

Brn. John Hidy and Walter Pitcher were chosen for teachers, W. W. Owens for priest, Bro. James Veach for deacon, and Sr. Lizzie Owens, Baxter, Jasper County, to be secretary; all by recommendation, motion, and vote, unanimous in almost every point.

The meeting was held at the house of Bro. James Veach, and was peaceful and harmonious throughout, and the Spirit of the Lord was present to enlighten, cheer, and guide. We did not forget to inform them about rec-

ords, statistical blank reports, books, tracts, and our church organ, the *Saints' Herald*, and supplies in general, to be had at the Herald Publishing House, at Lamoni, Iowa.

On Sunday, October 9, at 2:30 p. m., at a service held at the schoolhouse, District No. 3, in Independence Township, Jasper County, I, by request, presiding, the brethren above-named were ordained according to previous selection, under the hands of W. C. Nirk, E. B. Morgan, and the writer, Brn. W. W. Owens and James Veach being ordained by C. Scott, assisted by the brethren; Bro. Walter Pitcher, by Elder Morgan, assisted by Elders Nirk and Scott; and Bro. John Hidy, ordained by Elder W. C. Nirk, assisted by Elders E. B. Morgan and C. Scott. These brethren were then chosen to be officers of the branch, and the Clear Creek branch of the Reorganized Church of Jesus Christ of Latter Day Saints was declared organized. Bro. and Sr. Hickman, baptized the day previous, were confirmed, and the sacrament was administered.

I should not have forgotten to have mentioned in my previous letter to the *Herald*, when giving account of the organization of the Concord branch, that Bro. W. H. Kephart assisted in the ordination of Brn. R. W. Bare and Samuel Burgess. Nor must I forget now to note that the Clear Creek Sunday school exists, and has been progressing nicely for some months under the superintendency of Bro. W. W. Owens, whose post office address is Baxter, Jasper County, Iowa. Clear Creek branch will consist of some thirty-three to thirty-five members when the scattered remnants of the now disorganized Edenville branch become identified with it, as they expect to.

Rainy weather and mud have interfered with the work of the missionary in this part of the moral vineyard to a greater or lesser degree—generally greater—for the last two or three weeks; and it is very remarkable how *fearful and terrified* the people are when a few clouds appear or a few claps of thunder are heard, and the lightnings flash around! They will sometimes get hurriedly out of the meetings and rush for their homes, as though more safe there than elsewhere! Why is this? It was not so twenty-five years ago. They fulfill prophecy right in their own presence. (See Doctrine and Covenants, 85: 25.) But the divine testimony *must* ring forth. God has declared it.

The times seem rife with signs, and one of the growing signs is the unjust, unlawful concentration of power in the hands of the few, in both state and church. The leading churches, some of them, are liable to be rent asunder or to suffer great loss of numbers at any time. The Holiness movement is growing, is spreading among them. Some of the leaders in the denominations desire the Holiness Alliance to keep silence on the subject. But the Holiness refuse to submit to this much longer; and rather than be so closely bound, and not allowed to advocate their belief, and to shout, they propose to walk out from under the domination. This I learn from one of the liberty advocates who resides in Oskaloosa, Iowa. Also, the Epis-

copal clergy are engaged in an effort in Great Britain—more than a thousand of them—to subvert the foundation of the great sixteenth-century Reformation, and to lead their pastorates back under the bonds of rigorous Romanism. Is it possible that the "deadly wound" once inflicted upon one of the heads of John's beast is yet to be "healed"? And is this move by those clergy but a supplemental one to the effort of King William, of Germany, to restore the temporal power of Pius XIII.? And are all these moves together an effort by the powers combined to prop up the monarchical power that is getting ready to tumble because of intrinsic decay? That great masterly work done by the British people—laity and clergy—during the thirteenth and fourteenth centuries, in the interests of religious liberty, and culminating in the complete abrogation of Roman Catholic domination over the souls of so many, in 1534, A. D., and so splendidly maintained till the present;—is it all to be now reversed—admitted to have been wrong?

"Backward, turn backward, O Time, in your flight;"
Make us your slaves again, just for—it stops in our throat—the sight.

But, thank God, the results of that memorable movement will not attend the episcopacy in its wild return to Egypt! Perhaps when enchained in galling fetters again it will be an object lesson to other Protestant bodies who think a plunge into bondage again might be enjoyed (?) for a change!

Speaking of object lessons, that was one presented a few days ago in Utah, when, on the death of President Wilford Woodruff, of the Utah Brighamite Church, eleven of their Quorum of the Twelve met in private conclave, and, without consulting the body of the people concerned, by their eleven voices, aided by the voice of two other individuals only, and without any regard whatever to the law that should have been consulted in such cases, proceeded to place in office for the whole people a president. Having placed the incumbent in the office, in harmony with unlawful precedent, they proceeded to confirm the act and the incumbent; and later the duped followers will be required, per force of dread of living oracles of assumed power, to quietly, and without question or dissent, submit!

Alas for the personal liberty and responsibility of man, if the tide of the "sign" of the times does not change! Who will stand sponsor for him at the final decision? "O, our party leaders understand the questions involved; we need give ourselves no uneasiness; the leaders will have all things right." Yes, "The leaders of my people," says God, "cause them to err." "Common consent" by coercion may go to Utah, but not in Iowa; and until God revises his organic law of the church, confessing he was mistaken, and *tells* us, the First Presidency and the Twelve will have enlarged powers and do most of the work of the church, where the law now provides that others with them shall do such work, we shall ever be on our watchtower for infringements on the privileges of the people. And to our Utah religionists we can say that we have somewhat to glory in, on this behalf, in the Reorganized Church,

God and his law are supreme here, and the common consent is willingly given, when, and *after* the purpose for which it is sought, has been by the members considered. So let it continue.

For liberty and right,
C. SCOTT.

AUDUBON, Minn., Oct. 20.

Editors Herald:—On Saturday, the 17th of September I got a chance, as I thought, to go through to Bermidji, but failed, as the train only ran as far as Solway. Arrived there at 4:30 p. m., being then fifteen miles from Bermidji, the place I was going to; so I left my grips with a gentleman, and off I went for Bermidji, and Oh, such walking! I kept on the railroad track, and, it being new, you may judge what a walk I had. 'Tis a sandy country, covered with a dense forest of pine timber, without any settlers on the road. I was alone and saw no living being; could hear only the owls hooting in the darkness of the night, which made me feel very lonesome indeed. But on I went, tired and weary, arriving at Mr. Porter Nye's at nine o'clock at night.

Just before reaching Mr. Nye's place I called at a house to inquire how much farther I would have to go. The answer came back in the darkness from a lady, "I know you, Mr. Roberts, you can't fool me!" Well, I was somewhat surprised to think my voice was recognized, but I am thankful the surprise was a happy one, for it came from a friend who attended our reunion at Wadena last spring, the lady being the daughter-in-law of Mr. and Sr. Nye. She kindly led the way for a few hundred yards, and I was at the end of my journey. Tired, thirsty, and hungry, is only putting it mildly; but it was not long until my appetites was satisfied by eating a good supper of the different kinds of vegetables raised on Mr. Nye's farm.

On Sunday, the 18th, when I arose from bed I was so sore and had taken such a cold that I felt quite used up. At three p. m. I spoke to a fair crowd at the Carr schoolhouse, and continued the meetings on each night with increased interest, resulting in baptizing three. Others felt the need of doing likewise, but had not the courage to step out of the world and enter the ranks of the army of the Lord. On Monday, the 19th, I got horse and buggy and went after my grips. On arriving at Solway I ask some gentlemen if I could get some hay for my horse. A young-like man said yes, and called a man to put my horse out and care for it. I soon observed that I had struck a saloon, hence I made some excuse to walk around the new town, and soon learned that the place was about all saloons; so I went back and we were soon on the topic of religion. Well, to make a long story short, I never was treated more manly than there. I had a fine dinner and horse feed, all gratis, but he never once asked me into the saloon.

I will now go back a little; while laying over at Fosston I tried to secure a church to speak in, but soon found I could not get one, so the hotel man kindly gave me the use of the sitting room in the hotel. So I was able

to give them one good sermon of near two hours' duration. All seemed pleased with my effort. A traveling man asked me how I got my pay for preaching, and when I explained to him, he said, "Well, you are the kind of preacher I can help," and handed me a big dollar, which came in very good play, I being a little short of funds.

I found the saints at Bermidji all well and firm in the faith. I visited with them, and on the first Sunday in October administered the sacrament, after which we had a good prayer and testimony meeting. I would have stayed longer with them, but our conference was to convene on the 15th and 16th of October, so I had to leave them. My prayer is that God will bless them. The time will soon come when we can organize a branch there. I have just returned from our conference, and a good one it was. The Lord was with us in power, making every heart rejoice. Saturday morning's prayer meeting will long be remembered by all. Every member present took part. The preaching was good, and all went home praising God for his blessings. We are on a firmer basis up here than ever before. The saints, most of them, are trying hard to do their duty; of course there are a few who are out of line and seem to like the pleasures of this world more than God.

We are having a very wet time here now. I was going to begin a series of meetings in Detroit City this week, but the inclement weather is against me. So I will take a little rest and then off to the city of Minneapolis for awhile.

Ever, praying and laboring for the redemption of Zion, I am still in the faith.

More anon.

I. N. ROBERTS.

CLEVELAND, Ohio, Oct. 21.

Editors Herald:—Saturday evening, the 15th inst., found me at Gallien, Michigan. Senator E. A. Blakeslee met me at the train and I was soon at home with his mother and sister at the Blakeslee residence. Later we joined the meeting at the hall and listened to a very logical and convincing discourse by Bro. Adam Smith, of Clear Lake, Indiana. The meeting was called by the Southern Michigan and Northern Indiana district conference. Brn. E. C. Briggs and L. W. Scott were in direct charge, George F. Weston secretary, and Sr. White organist.

Judging from a casual view, the district was fairly represented. There were members from Coldwater, Clear Lake, Grand Rapids, Hartford, Marcellus, and other places nearer by at least. There were too many to enumerate by name. A splendid feeling breathed out from the conference assembly.

It had been many years since the writer had the pleasure of meeting with the saints of this district, yet there are none who knew him better. Their reception was most cordial, more like an ovation than a mere friendly greeting. It is "sweet like honey in the honey comb" to live in the esteem and confidence of devoted defenders of the faith. Precious to commune with zealous saints.

The very air seemed to bloom with heartfelt greeting and glad refrain as we talked and sang of the saints' hope. The meetings were orderly and spiritual; so Michigan, as in the past, is in the line of progress and duty, ready to maintain the right at any cost. May she grow stronger as the days go by.

WM. H. KELLEY.

MONTEREY, Cal., Oct. 17.

Editors Herald:—I am not idle, but find plenty to do. Last Sunday I was called to San Jose to preach the funeral sermon of Sr. Jennie Jackson, which was largely attended, for she was a brilliant woman, loved and respected by all that knew her, and was one of those who turned "many to righteousness," and shall be "as the stars forever and ever." (Dan. 12: 3.)

I came here by the way of Santa Cruz, stayed with the better half one day, then came here. I have spoken nearly every night, but mostly in private houses, one night in the K. of P. hall. Two noble souls were added to the fold yesterday, and more are near the kingdom. I met here Bro. Walter Scott, in whom I find a congenial collaborer, one who is ready and willing to make any sacrifice for the Master's cause. He is doing a great deal of house-to-house preaching, and the two baptized are the fruits of his labor. These make eight baptized here. More anon.

In bonds,

E. KEELER.

SHERBURNVILLE, Ill., Oct. 24.

Editors Herald:—Bro. A. J. Keck and I were called here the fore part of last week to administer to Bro. Calvin Dickey who was afflicted with consumption. He realized his condition, and desired to trust in the Lord; but it evidently was not the will of the Lord to heal him, for he passed peacefully away on the 20th inst. The funeral was conducted in the presence of a large assembly of relatives and friends, and we believe there was a good impression made on the minds of many who were present.

We begin meetings to-night in a private house, and hope to accomplish something, as there are some here who seem to be looking for more truth and greater light. We held an interesting series of meetings at the Hevener schoolhouse, near Piper City, where quite a few seem interested in the work. There are also a number of saints there, who seem to be a credit to the work; they seemed much encouraged and strengthened by our efforts.

We made a new opening at the Foreman schoolhouse, Livingston County, but had only held three meetings when we were called here. We will tarry till we see what can be done, and then perhaps may return to Ford and Livingston counties.

We are feeling encouraged in the work.

H. E. MOLER.

LONDON, Ont., Oct. 25.

Editors Herald:—According to promise I send you a few lines regarding the last three nights of the "Mason-Gregory debate." Elder Gregory affirmed "that the Church of

Christ, as described in the New Testament Scriptures, went into complete apostasy, and remained so until the present century, when the true order of church government, doctrine, gifts, and blessings, was restored by God through the instrumentality of Joseph Smith."

Elder Gregory presented a splendid argument for the affirmative. He showed: 1, the church described in the New Testament; 2, how that church went into apostasy; 3, the condition of the apostate church; 4, the restoration.

Our young brother was wonderfully blessed in presenting the truth of the angel's message. The Doctor admitted the apostasy and spent but little of his time on the affirmative argument; but from the first took up Ford, Beadle, Lee, and Dickinson, with a little of Law and Foster thrown in. I happened to have my written criticisms on all these works, on the platform, and our brother used them with effect. The Doctor's talk in the main was slander and tattle. He said that you said, that I said, that the other fellow said, that it had been reported by a stranger, whose story contradicts itself, that "Joe Smith" was awful. Why sir, that fellow, Joe Smith, was such a vile wretch that from "reliable" "first citizens" witnesses it is proven that he was guilty of marrying several women *after he was dead and buried*. Now then!

At times the Doctor's language was so coarse and disgusting that women hid their faces, while a few left the church. His moderator refused to serve for more than one night. By request of the Doctor I acted as chairman five of the six nights. Some thought I should have called the Doctor down for his vile talk, but I let him go it, and at

the close I referred to it in a way that did the truth or Elder Gregory no harm. The doctor took my hand after my little speech and said: "Well, Elder, my talk was a little dirty; but I could not help it." I replied as soothingly as possible by saying: "O no, Doctor; I presume you can't help it; its a way some folks have!" Elder Gregory won the respect of all, and we think great good will result from the debate.

Last Sunday I addressed a priesthood meeting, presided over prayer meeting, preached at eleven a. m., gave an address on Book of Mormon in Sunday school at 3:30 p. m., preached at 7:00 p. m., after which by request I baptized and confirmed one and assisted to ordain one teacher and one deacon. Thus closed my labors in Toronto.

Elder Gregory will leave Thursday, he going farther east; I west, to Blenheim.

There is a white field ready to harvest in that city. Methinks with wisdom and prudence, the gathering there will greatly increase.

Yours in haste,

R. C. EVANS.

DETROIT, Minn., Oct. 19.

Editors Herald:—On Thursday, the 13th, Bro. and Sr. McLeod drove up for the purpose of Bro. McLeod attending conference. After a pleasant visit Sr. M. went home, and taking my team, accompanied by my children, we drove over to Bro. Keith's, where we unloaded, sending horses home, and Bro. McLeod and myself staying with Bro. K's family over night. On Friday we were on the road; the air was cold, a white frost covered the ground; but we were comfortable, and with talk and song passed the time till noon, when we camped and fed both man and

beast. The journey was resumed after dinner and at four p. m. we reached the home of Bro. Martin, in the town of Maine, thirty-five miles from our starting point. Here we received a saint's welcome. Bro. and Sr. Martin and two older children are my children in the gospel, and they always have a warm corner for their father and the saints.

We went to bed early, but about four a. m. I heard a peculiar noise, and then Sr. Martin says: "Bro. Martin, come quick; Ed is dead!" I ran downstairs as quick as I could and found the brother in a fit, struggling for breath, his eyes fixed, and no power of speech or motion. The others soon came down and we worked over him, and I administered to him, and in about three-quarters of an hour he came to himself and we all rejoiced at his recovery.

At 10:30 we met for prayer meeting, which was much enjoyed, the Spirit of God being felt by all. The business of the conference passed off pleasantly; good advice was given by Bro. Roberts. The Bishop's agent's report showed that the saints were striving to keep the law of tithing. Some additions by baptism showed that the elders were still active. The preaching services were well attended and the speakers enjoyed good liberty—were helped by the Spirit.

Our thanks are due to Brn. Barnhard and Powers and their families for their efforts to make the meeting a success, and that visiting saints should be cared for. All the saints are noted for their hospitality, but the brethren mentioned live near the place of meeting and the burden fell on them. We drove home in a rainstorm, but suffered no inconvenience. The result of the conference we feel will be good.

Your brother,

T. J. MARTIN.

True Succession in Church Presidency.

CHAPTER 2.

MR. ROBERTS next introduces the work of William Smith, the brother of the prophet; and, true to the disposition manifested by him throughout his treatise, commences with a slanderous statement, for which he cites no proof. It is as follows:—

Following the attempt of Sidney Rigdon to become the "Guardian of the Church," we will consider the efforts of William Smith, brother to the prophet Joseph, to become its President. He was a member of the quorum of the Twelve at the death of the prophet, though for some time his conduct had been such as to bring him into disrepute among the Saints. He was of a turbulent, ungovernable disposition; a man of fierce passions and violent temper. When the saints were driven from Missouri, in 1838, and his brother Joseph cast into prison, such was his vindictiveness against the prophet that at a general conference of the church held near Quincy, Illinois, May 4th, 1839, he was suspended from fellowship; but was afterwards restored, mainly through the pleadings of that same brother against whom he railed with such bitterness of speech.—Roberts, p. 15.

He who seeks thus to prejudice a case against an opponent before the investigation begins, manifests an unbecoming spirit of bitterness or a conscious weakness; and when he afterwards assumes the role of a witness, as Mr. Roberts does in relating a personal interview with William Smith, we must consider and treat him as a prejudiced

witness. The minutes of the conference of May 4, 1839, have this entry:—

Resolved 9th: That Elders Orson Hyde and William Smith be allowed the privilege of appearing personally before the next General Conference of the church, to give an account of their conduct; and that in the meantime they both be suspended from exercising the functions of their office.—*Millennial Star*, Vol. 17, p. 204.

So when Mr. Roberts asserts that William Smith was suspended from *fellowship*, he misstates the case, and when he assumes to give the cause for this action he goes outside the record. By what authority these statements are made, we are left to conjecture.

In the History of Joseph Smith, under date of May 25, 1839, occurs the following:—

This day I met the Twelve in council. The case of Brother William Smith came up for investigation and was disposed of.—*Mill. Star*, Vol. 17, p. 232.

Not a word about Joseph Smith pleading for him; nor are we informed how the case was disposed of. He was no doubt either vindicated or forgiven, as we find in the October conference minutes of the same year, the following:—

Orson Hyde to stand in his former office, and William Smith to be continued in his standing.—*Times and Seasons*, Vol. 1, p. 30.

What a fruitful imagination Mr. Roberts has!

In the very next sentence after the one quoted above Mr. Roberts says:—

Shortly after the martyrdom of his brothers, Joseph and Hyrum, William was ordained to the office of patriarch to the church, to succeed Hyrum Smith, who held that office at the time of his death.

Rather an unfit man for Patriarch, if Mr. Roberts represents him fairly. But to add to this absurdity, Mr. Roberts, on page 18, returns to the attack, and says:—

William Smith, however, did not command much of a following in this first attempt to make himself a leader. His profligate life was too notorious in Nauvoo to make it possible for him to wield much influence even as a schismatic.

Is this the character of men that Mr. Young and his associates placed in responsible positions? It was they who ordained William Smith a patriarch. At or near the time of this ordination, when John Taylor, of the Twelve, was "Editor and Proprietor," the *Times and Seasons* had this to say editorially of William Smith:—

Father Smith, the first Patriarch, and Hyrum, his successor, conferred many blessings upon the saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William, the son and brother, succeeds them. How many, now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as priesthood and the patriarchal office from his father and brother, *legally*, and by *hereditary descent*.—*Times and Seasons*, Vol. 6, p. 905.

Is this the way that disreputable and profligate characters are recommended by the church which Mr. Roberts represents?

In assuming to trace the career of William Smith, Mr. Roberts claims that after becoming estranged from the Twelve he set up claims to the Presidency in his own right, then became associated with James J. Strang, and—

After his failure in Nauvoo, and in Wisconsin in connection with Mr. Strang, we next hear of William Smith in the winter and spring of 1850, visiting those who had been members of the church in Illinois and Kentucky, teaching "lineal priesthood as applied to the Presidency of the church." That is, he taught that his brother Joseph's eldest son had a right by virtue of lineage to succeed to the Presidency of the church; but also taught in connection with this that it was his right as the only surviving brother of the former President, uncle and natural guardian of the "seed" of Joseph the prophet, to stand, in the *interim*, as president *pro tem* of the church.—Roberts, p. 23.

The inference conveyed in this language is that William Smith did not teach "lineal priesthood as applied to the Presidency of the church" until the winter of 1850. But to make it clearer that Mr. Roberts does so affirm we quote a positive assertion found on page 65:—

Not until 1850 did he begin to proclaim the right of "young Joseph" to be the President of the church; and then not by any virtue of appointment from his father, but by right of lineage; and with this movement on his part originates the claims of Mr. Smith to the Presidency.

That this statement is false appears from the following extract from a letter written from St. Louis, Missouri, November 22, 1845, by James Kay, and published in the *Millennial Star* for May 1, 1846:—

Doubtless you will have heard of William Smith's apostasy. He is endeavoring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, bloodthirsty set of scoundrels. I suppose you have his pamphlet. I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head; that the Twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, etc. G. J. Adams is

William's right hand man, and comes out as little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon Throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party.—Vol. 7, p. 134.

Here then is William Smith preaching lineal priesthood and the right of "young Joseph" to the Presidency, as early at least as the next month after action was taken against him by that faction of the church remaining at Nauvoo.

It was on the 6th of October, 1845, that the conference failed to sustain William Smith as one of the Twelve, and as Patriarch (*Times and Seasons*, Vol. 6, pp. 1008, 1009), and he was soon after expelled from their fellowship. What then becomes of Mr. Roberts' statement just preceding the one last above quoted, which is as follows?

Had any idea prevailed at Nauvoo that "young Joseph" was to succeed to the Presidency of the church, this man, his uncle, would have known it; and would have strengthened his own claims at that time to the right of leadership, by proclaiming himself, as he did afterwards, in 1850, the natural guardian of the one who had been anointed and ordained to succeed to the office of President. But this he did not do. On the contrary, he claimed the place for himself by virtue of being the *brother* of the prophet. When he failed to secure the position of leadership for himself, he followed the leadership of James J. Strang instead of supporting the claims of "young Joseph."

Certainly he would have known it; he did know it, and immediately proclaimed it. Nothing but ignorance of history, or a willful desire to deceive, would lead a man to blunder as Mr. Roberts has blundered in the above. In either case, is he the proper man to "preserve from error those not acquainted with . . . the facts of church history"?

We do not appear as an apologist for Elder William Smith. We neither approve nor deny much that is said of him by Mr. Roberts and his associates; but enough has been said to show that neither he nor anyone else could consistently be condemned by the inaccurate evidence and false statements of Mr. Roberts.

In regard to Mr. Roberts' labored effort to convict Lucy Smith, the mother of the prophet, and others, of indorsing the claims of William Smith, we have but little to say. Mr. Roberts relies solely upon extracts from the private journal of John Taylor to sustain his allegation. We have not access to Mr. Taylor's journal, so cannot give this testimony a thorough examination; but after a careful examination of Mr. Roberts' work we cannot accept as conclusive his presentation of the evidence.

Again, it seems strange that if this is true no evidence is brought, except from this one private source. And again, if we admit it all to be true, what is there in it? Suppose that Lucy Smith et al. did indorse the claims of Elder William Smith, it does not prove that they had heard no other claims. Besides, as we have shown, William Smith's position then (June, 1845,) or soon after, was that of lineal priesthood. Mr. Roberts could have spared himself the mortification of "quoting" "this good and noble woman," for he has accomplished nothing by it.

CHAPTER 3.

In his third chapter Mr. Roberts introduces Lyman Wight and George Miller, as follows:—

It can scarcely be said that either Lyman Wight or Bishop George Miller sought to lead the church; but they were guilty of insubordination to the constituted authorities and lead [led] away parties with them, and illustrate the truth of President Young's prediction about the failure of such persons, hence we consider their course.—Roberts, p. 26.

Here Mr. Roberts makes his characteristic mistake of assuming the point at issue by concluding that the authorities whom Elder Wight and Bishop Miller opposed were properly in authority. With the same reckless assumption he continues:—

Lyman Wight was a strong, bold man; fixed in his friendship for the prophet Joseph, and true to him under many trying circumstances; but withal rather difficult to control, and after the death of Joseph soon manifested a disposition of insubordination to authority.—Ibid.

What caused this "strong, bold man," this man "difficult to control," to be fixed in his friendship and true to the prophet Joseph? Such characters are not controlled by fear or easily moved by influences. There is but one solution; viz.: Lyman Wight fully and sincerely indorsed the doctrine preached and the policy pursued by Joseph Smith. If then Mr. Roberts' estimate of the man is correct, it follows that if these so-called "constituted authorities" had been preaching the doctrine and following the policy which he had so ardently espoused, Lyman Wight would have been fixed in his friendship and true to them.

Mr. Roberts continues:—

As far back as February, 1844, he had expressed a desire to go to Texas, and after the death of the prophet seemed determined that the church should be removed there. For some time a number of persons had worked under his and Bishop George Miller's direction in the pineries of Wisconsin, getting out lumber for the Temple. In the latter part of August, 1844, President Young desired him to return to the pineries and continue his labors; but he refused and expressed a determination to carry out his own views, and be the controller of his own conduct regardless of the counsel of the presiding quorum. He therefore went to Texas instead of to Wisconsin, taking a small company of saints with him and settling in Texas, not far from the present site of Austin.—Roberts, p. 26.

So far as the issues between us are concerned, it does not make a particle of difference whether Lyman Wight went to Texas or to Wisconsin; but to show the utter unreliability of this champion of "the order of the priesthood of God and facts of church history," we will quote briefly from the journal of Lyman Wight, now before us. It is true that he and Bishop George Miller had been directing a company in getting out lumber in the pineries in Wisconsin, but he returned to Nauvoo about April 20, 1844, and at the time of the death of Joseph and Hyrum Smith he was with others of the Twelve in the Eastern States. He again returned to Nauvoo, arriving August 6, 1844. In his journal under date of March 17, 1845, is this entry:—

From the 6th day of August, 1844, until the 28th, I was making preparation to start on the mission appointed unto me previous to my going to the city of Washington. Accordingly, on the 28th of August, I left Nauvoo accompanied by one hundred and sixty-four persons on board the steamer General Brooke, and landed at Prairie La Cross [Wisconsin], up the Mississippi River four hundred and fifty miles above Nauvoo, on the first day of September, 1844. From that time until the present we have been engaged in cutting wood, laboring in the pinery, and at various kinds of business to procure a living.

So he did go to the pineries just when Mr. Roberts says he refused to go; not by request of Elder Young, but to fulfill a mission previously given him.

If Mr. Roberts disputes the above we are ready to furnish names of men who were in this expedition, some of whom are communicants of the church which Mr. Roberts represents.

Again, Mr. Roberts says:—

For his insubordination Lyman Wight was excommunicated from the church, the action being taken in Salt Lake City, 1848. The company of saints that followed him were soon scattered as sheep that have wandered from the fold and the care of the shepherd; but some few of them finally found their way back into the church. Lyman Wight lived in obscurity in Texas, unknown by the world, unhonored, without a following, and died outside the church of Christ, with which he had suf-

fered so much during the persecutions it passed through in Missouri.—Roberts, pp. 26, 27.

As we have said of others, so we say of Elder Wight, we do not appear as his apologist. That he erred in some things, is conceded. But to more fully get the measure of Mr. Roberts, let us compare a few facts with the above statement: Elder Wight retained a considerable following until his death. In the spring of 1858 he started to move with this body to the northern States, when death overtook him, on March 31, of that year, at San Antonio, Texas. After his death the company continued their journey, still maintaining an organization; and though their numbers were diminished from time to time, the organization was not entirely extinct until it was absorbed by the Reorganization; when the most of its members, true to the teachings of Elder Wight on lineal priesthood, accepted the presidency of Joseph Smith, the son of the prophet. Some few left Lyman Wight's following at different times and went to Utah, but a part of them have returned and are now members of the Reorganization. Two of the posterity of Lyman Wight now occupy positions in the Quorum of Twelve; two in the quorums of Seventy; several hold other offices; besides others of his followers hold responsible positions in the Reorganization.

At the time of Lyman Wight's death the Galveston News, then the leading paper in Texas, had this to say editorially of him and his following:—

We believe we have omitted to notice the death of Mr. Lyman Wight, who for some thirteen years past has been the leader of a small and independent Mormon settlement in Texas. As far as we have been able to learn, these Mormons have proved themselves to be most excellent citizens of our State, and we are no doubt greatly indebted to the deceased leader for the orderly conduct, sobriety, industry, and enterprise of his colony. Mr. Wight first came to Texas in November, 1845, and has been with his colony on our extreme frontier ever since, moving still farther west as settlements formed around him, thus always being the pioneer of advancing civilization, affording protection against the Indians. He has been the first to settle five new counties, and prepare the way for others. He has at different times built three extensive saw and grist mills, etc.

How is this for living in obscurity, unknown to the world and unhonored and without a following? So far as his dying outside the church is concerned, that is begging the question again. Was it the church that expelled him?

Where would this guardian of historic facts lead us if we were blind enough to follow?

Mr. Roberts' strictures on Bishop Miller are without material point, and the eloquent effusion with which he closes the chapter is only interesting on general principles. The application is farfetched.

It might be well, however, in this connection, to give Bishop Miller's version of why he separated from what Mr. Roberts is pleased to call the church. In June, 1849, Bishop Miller and Richard Hewett, then in Texas, each wrote a letter of inquiry to J. J. Strang, both writing on the same sheet of paper. (It is now before us.) Elder Hewett writes:—

Now I want to know what your mind is about men having the priesthood having more wives than one. The principle is taught amongst all that I have been with. Some have from 2 to 10 or 20, and some have none. If it is consistent I want you to let me know when you write to me, and I want you to write as soon as you get this so Brother Miller and myself will know what to do. You must excuse me for asking so much, but you must bear with me, as I confess I am ignorant. Bro. Miller says their whoring will send them all to hell. You can see Brother Hyrum's epistle to me on that subject in the *Times and Seasons*, 15th March, 1844, if I don't mistake. I don't find such things in the Book of Covenants, nor in the Book of Mormon, nor in the writings of the apostles, and I don't want to be deceived nor flattered any more.

Bishop Miller's statement, as given by Elder Hewett, is

not elegant but very expressive, and gives us an idea of why he left Mr. Roberts' so-called church. The strong presumption is that when he penned these words Mr. Hewitt had not heard of the so-called revelation on polygamy, and if not, Bishop Miller, who writes on the same paper with Mr. Hewitt, certainly had not. It is rather an honor than a disgrace to be expelled from *some churches*, and if Bishop Miller was right, this is one of them. For an extract from Bishop Miller's letter here referred to, see Church History, Vol. 2, pp. 793, 794.

CHAPTER 4.

WE make these chapters to correspond in number with those of Mr. Roberts' for the sake of more ready reference, hence some will be very short. In his fourth chapter he treats of the work of J. J. Strang; but there is nothing in it to demand especial attention from us. This much can be said for Elder Strang—that he possessed the courage of his convictions and was both willing and anxious to discuss the issues between members of the Twelve who indorsed Brigham Young, and himself. And as these were living issues of the time, and as Mr. Roberts admits "he succeeded in deceiving many," it occurs to us that they should have been willing to have canvassed these points and thus protected those who were being deceived. Instead of this they adopted that craven, cowardly policy which they have followed ever since, of refusing to meet their opponents in honorable controversy, while boasting loudly of their own pretensions and seeking to slander their competitors.

Mr. Strang wrote two of their number, respectfully inviting a public investigation. They penciled a reply upon the same sheet of paper and returned it. In that reply they scarcely maintained the dignity of gentlemen, to say nothing of apostles of Jesus Christ. That paper is now before us and reads as follows:—

PHILADELPHIA, August 30, 1846.

Messrs. J. Taylor and Orson Hyde:—

Knowing from your public proceedings, as well as otherwise, that you and others appointed with you, claim the right and are attempting to use the power of dictating all the affairs of the Church of Jesus Christ in all the world, not under the direction of the First Presidency thereof, but independently, I suggest to you the propriety of your publicly showing by what means you are authorized to act as leaders of said church, and offer to publicly discuss that question with you in this city or any other proper place that will suit your convenience. Your answer to this left at the house of Jacob Gibson, N. E. corner of Third and Dock St., near the Post Office, will receive immediate attention.

Most respectfully,

JAMES J. STRANG.

Sir:—After Lucifer was cut off and thrust down to hell, we have no knowledge that God condescended to investigate the subject or right of authority with him. Your case has been disposed of by the authorities of the church. Being satisfied with our own power and calling, we have no disposition to ask from whence yours came.

Respectfully,

ORSON HYDE.

JOHN TAYLOR.

With this we dismiss Mr. Roberts' work, so far as it relates to J. J. Strang, with merely the suggestion, that after Elders Hyde and Taylor had thus declined to meet him while living, it is unmanly for Mr. Roberts, while representing the same organization, to attack him when dead.

(To be continued.)

Original Articles.

THE WOMAN CLOTHED WITH THE SUN.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—Rev. 12: 1.

This woman was pained to be delivered of something. And there was another power there that sought the destruction of the woman and her child, and when the child was caught away to God and his throne, he sought the destruction of the woman.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.—Rev. 12: 6.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished . . . from the face of the serpent.—Rev. 1: 14.

And the dragon being defeated in destroying her, made war with the remnant of her seed.

I call especial attention to the *remnant*, for we shall see that the dragon was successful in deceiving a large portion of those that once had been her adherents, by innovations of doctrine of the true woman or church, not destroying at once the true wor-

ship, but by degrees introduced pagan worship, until the beautiful gospel that the first woman that was clothed with the sun brought to the earth was all thrown away, and they had another form of worship and church organization very different from the first; but this adverse power succeeded in deceiving the people, and we find in Revelation 17: 1-5 another woman that has no resemblance to the first one, but is arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead was a name written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." And this woman was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Now we come to the parting of the ways. Nearly all of the so-called Christian world say this is the same woman of Revelation 12 that flew into the wilderness, because this last one was found in *the wilderness*. The first was from heaven and the last from the earth, and is composed of many of the people that were once of the first

church, but had been deceived by false teachers, as spoken of by Paul, where he says:—

For I know this, after my departing shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20: 29, 30.

This was literally fulfilled in the woman found in the wilderness. Now if we will follow this woman on down the stream of time we will find her located on the seven hills of Rome, and still spreading her pernicious doctrines over the whole world. And is this the woman that God is going to bring out of the wilderness of sin, as some would have it? Is not this Mystery Babylon that Christ will destroy when he comes again (Revelation 18: 1-7), where she sits a queen, and says I am no widow and shall see no sorrow? Surely this is not the woman that fled into the wilderness with the wings of a great eagle, to a place prepared of God for her, but is truly the Mother of Harlots; and if a mother then she has daughters, and may have sons. If the woman represents the church, which it certainly does, then this mother's children must be churches, and would partake more or

less of the characteristics of their mother. And what do we find? a literal fulfillment of the prophecy of Revelation 17, and who can say that she will ever come out of the wilderness and become the bride, the Lamb's wife, after defiling herself with the kings of the earth, and bringing forth so many illegitimate children, and says that she is no widow, and shall never see sorrow.

Now let us turn on the searchlight of truth and look for the woman that fled into the wilderness, where she had a place prepared of God, where she should remain twelve hundred and sixty years in a literal wilderness, out from the habitation of man. To find when she will come out we will have to know when she went in, and our only way is to do as the Irishman did about the gopher hole, when asked what the gopher did with the dirt from the hole. He said that he began at the other end of the hole. We must either begin where history tells us the Papacy succeeded in overthrowing the last vestige of the true church, or where we find it coming out of the wilderness.

Mosheim tells us that the Papacy had full control of the whole world in 570 A. D.; then this added to 1,260 would bring us to 1830, when the woman, or church, should come out of the wilderness. And what is our evidence that she has come out? The Bible tells us she must remain in the wilderness a specific time, and when that time is fulfilled we must look for her appearance again. We will now turn to the latter revelations of God to his children, and we find in Doctrine and Covenants:—

And to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners.—D. C. 4:3.

Now we see that God is doing just what he said he would do, and in his own way, for his ways are not man's ways. If we will take notice, there was a remnant of the seed of the woman that went into the wilderness that the great whore or apostate church made war with. These are those that had the testimony of Jesus, and their seed were to continue on the earth until the church came out again, for we

find it cropping out all along the 1,260 years in the martyrs and Reformers. And when America was discovered, the seed of the heavenly woman came to this country to get away from the persecution of the old mother and her daughters, to a land where they could worship God according to their own consciences, in harmony with Revelation 12:6, where God had a place prepared for her. And in proof of this country being the place, we refer you to Doctrine and Covenants:—

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—D. C. 98:10.

And in further proof of this being the land where the church was to come out of the wilderness, we cite:—

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouth of all the holy prophets since the world began.—D. C. 84:3.

This with the testimony of living witnesses that the church has come out of the wilderness we see in the State of New York a church coming out of the literal wilderness by the hands of a young man that makes no pretensions to learning or having any of the qualifications of a church builder, but comes with a message from God delivered to him by the hand of an angel in fulfillment of Revelation 14:6, when John saw another angel flying through the midst of heaven having the everlasting gospel. This angel delivered to this young man authority and knowledge to bring forth out of the wilderness the church that had fled there 1,260 years before. Count back from this time it will take us to 570, when the woman flew into the wilderness. If the church of 1830 is not the true one, where is it, for the time is past for its appearance. The ancient church was clothed with the sun, typical of the glory of God; and the moon under her feet, typical of the law of Moses; and upon her head a crown of twelve stars, typical queen of the twelve apostles, and authority to administer in the church of God. Here we have the pattern of the woman that fled

into the wilderness, and if the church that the young man brings out of the wilderness is just like it in every particular, why not accept it as the one that was to come in God's appointed time?

We invite the world to compare the work brought forth by Joseph Smith with the word of God, and if it is in harmony with what has been spoken by the prophets of old, to accept it; and if they find any objections to it to let us hear from them, for we stand ready to defend it against all comers. As we have shown that a great calamity befell the ancient church, that it fell away, and there was only a remnant left that had the testimony of Jesus, will not history repeat itself in the latter church? We find that history, true to itself, has been repeated, for after the coming forth of the church out of the wilderness she flourished for about fourteen years, when her prophet was slain by wicked men, and internal strife ensued, and the question of who should be leader of the church; and while there were many who sought to be leaders, there was one more successful than any of the others in getting a following, and that was one Brigham Young. And here we want to show that this man fulfilled the prophecy of Paul in the second chapter of second Thessalonians where he sat in the temple of God declaring that he was God, and exalted himself above all that is called God. This falling away was to be just before the coming of Christ, for Paul admonished the saints not to be troubled, for as that the day of Christ was at hand, for there must come a falling away first. We ask the world, was this the falling away when the church first went into apostasy? We answer that it could not have been, for the man of sin spoken of is called the son of perdition, which the Pope of Rome could not have been, for to become a son of perdition he must have received the Holy Ghost and have sinned against it, or he could not become a son of perdition, and this we are not willing to admit; and that the Pope ever sat in the temple of God we deny, for God never recognized St. Peters at Rome as his temple any more than Christ recognized the Pharisees as his people; but in the case of Brigham Young,

he did sit in the temple of God, a temple that had been built by the command of God, and in that temple he fulfilled the prediction of Paul to the letter; and more than that, in it instituted the infamous endowment and plural wife system, for which God rejected it and them, and they fled into the valleys of the mountains, or the salt land of Jeremiah 17: 6, and as history continues to repeat itself, we find a remnant left as in the former church, that had the testimony of Jesus, that would not follow this brood to the mountains, but held fast to the rod of iron until the legal heir or proper seed should come, but remained faithful, and were blessed of God, and told by the Spirit to wait until he should come, which they did, continuing faithful in prayer until Joseph, the oldest son of the martyred prophet came forward by direct command of God and took his place at the head of the church; and we present to you the church that came out of the wilderness in direct fulfillment of the prophecies of the Bible, and say to you that God has set his hand again the second time to recover the remnant of his people. Look, ye ends of the world, for this is God's work and not man's.

In hope of eternal life,

E. KEELER.

THE 2,300 DAYS.

NOT intending to mix in with the brethren, but merely to draw the attention of Elder A. to his final summing up: If the 2,300 days or years did not commence until the first Universal Bishop or Pope of Rome was chosen, which, as I understand the brother, was the time when "the abomination that maketh desolate (was) set up," which transpired about or in the year 570 A. D., then if the 1,000 years' millennium and the little season do not commence until Zion shall be redeemed and Jesus come to reign, we have *now* left but 972 years to spread the 1,000 years and little season out upon.

Respectfully, your brother,

WILLIAM HAWKINS.

VORIS, Mo., Oct. 15, 1898.

About 750,000 Africans are in Protestant churches and 140,000 children in Protestant schools. It is stated that there is good reason to believe that Christianity will continue to spread in Africa at a much more rapid rate than ever before.

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference at Gallien, Michigan, October 15. Elder E. C. Briggs, chosen to preside, S. W. L. Scott to assist, G. F. Weston secretary pro tem., J. W. Kiefer assistant. Branch reports: Clear Lake 154; gain 1. Coldwater 123. Hartford 39; gain 2. Buchanan 37. Gallien 122; gain 1. Grand Rapids 90; gain 3. Coldwater, Grand Rapids, and Buchanan only had sent credentials, and after discussion the rules on delegate voting were suspended. Samuel Stroh, Bishop's agent, reported: Received \$489.27; on hand last report \$44.13; paid out \$343.49; on hand October 11, \$189.91. Audited and found correct. Ministry reports: Elders E. C. Briggs baptized 2, E. A. Blakeslee, S. W. L. Scott baptized 3, G. A. Smith, R. Alcott, H. A. Richardson, H. J. DeVries, J. Most. Priests: F. Granger, S. Stroh, J. Shook, J. W. Kiefer, S. Bruce, G. F. Weston. Deacon J. Shook. Sunday morning social meeting in charge of E. C. Briggs and E. A. Blakeslee. Former officers all continued. Memorial resolutions adopted. "Whereas in the providence of the allwise God, our brother, Hyrum Rathbun, Sen., has been called by the messenger of death to scenes beyond the mystic vale; Resolved that as an expression of condolence to the family and friends of the deceased, and as a tribute of respect to our worthy brother's memory and his work in the vineyard of the Master, that we regret the visitation of the messenger which called him from our midst, and afflicted so sorely the hearts of his family, yet feel resigned to the hope that as he occupied well, under trying and adverse circumstances, he has gone to that rest in the paradise of God, to await the glorious resurrection which shall restore him to the company and association of the faithful in Christ. Resolved that his patience and energy in the latter-day work, under the trying hours of his lingering sickness, emphasize his fidelity and sincerity to the cause for which he endured. Resolved that in his death we lose a bright mind, a faithful brother, and a willing worker in the cause of truth. Resolved that we condole with the bereaved in their loss and ours, deeply felt, and commend them to the care of him who doeth all things well." Delegates to General Conference were elected with power to cast entire vote of district in case a General Conference is called next spring. Clear Lake, Indiana, place for next conference. Bro. C. Green ordained to office of deacon. Preaching by Elders G. A. Smith, W. H. Kelley, and S. W. L. Scott.

NAUVOO.

Conference with Rock Creek branch, Illinois, October 1 and 2; F. M. Weld in the chair, assisted by J. R. Evans, R. Warnock secretary, H. S. Salisbury assistant. Elders reports: F. M. Weld, J. R. Evans, J. S. Snively, H. T. Pitt, D. Tripp, J. S. Roth, W. E. Williams, J. McKiernan, R. Warnock, W. T. Lambert, J. Brennan, J. H. Lambert.

Priests: G. P. Lambert, D. T. Williams, J. Jervis. Teacher D. T. Reese. Deacon C. E. Burk. G. P. Lambert, Bishop's agent, reported: On hand last report \$51.62; received since \$139.37; paid out \$91.11; on hand September 29, \$99.88. J. L. Wright, district treasurer, reported: On hand last report \$8.01; received since \$10.01; paid out \$15.46; on hand September 30, \$2.56. Auditing committee reported accounts correct. Branch reports: Rock Creek 69, Pilot Grove 45, Burlington 110, Keb 60, Montrose 93, New London 52, Vincennes 19, Farmington 73, Keokuk returned for correction, New Canton failed to report. The following was presented and adopted: Resolved that secretaries of branches be required to send their branch reports to the secretary of the district ten days previous to the convening of district conference, and that he compare said reports with previous reports, so that in case of discrepancy appearing the district secretary can return such report for correction and get it back in time to present it corrected to the district conference. Be it further resolved that the various branches of the district be requested to hold their business meetings so that secretaries can send their reports as above directed, and that delegates to conference be elected at the same time and credentials be sent to district secretary, in order that he make up a list of the delegates with the number of votes to which each branch is entitled, and to otherwise arrange so as to facilitate the work of the credential committee. President of district was instructed to provide for ordination of Lawrence Willey to office of elder as soon as possible. Conference ordered the ordination of G. P. Lambert to office of elder, and H. S. Salisbury to office of priest. These ordinations were accomplished at the Sunday morning prayer meeting. Preaching by J. R. Evans, M. T. Short, and J. McKiernan. Adjourned to Montrose, Iowa, the third Saturday in February, 1899, at 10:30 a. m.

BIRMINGHAM.

Annual conference at Stafford, May 27-29. C. H. Caton in charge, C. Walton secretary. Apostle H. C. Smith and High Priest F. G. Pitt were appointed vice presidents of conference, with full voice and vote. Birmingham Priestly Road 129; baptized 1. Birmingham Summerfield 28; baptized 2, died 1. Stafford 27; gain 1. Leicester 30; baptized 6, gain by letter 2. Resolved that the present reports be accepted, and that the secretaries of the several branches be instructed to furnish the district secretary with the items provided for in Book of Rules, section 174 (B) as soon as practicable, and hereafter we require reports to conference to contain these items. Reports of elders by letter, and of elders in person were then heard, also priests in person. Financial account showed a balance in hand of 16s. 2d. Spiritual reports of branches were heard and approved—two by letter and two in person, by president and delegate. Recommendations for ordination of W. Munslow, teacher; H. Smith, deacon; A. J. Norton, priest, to be provided for. Election of officers for the

ensuing year: C. H. Caton president, J. R. Greenwood vice president, C. Walton secretary, C. H. Caton treasurer. Adjourned to Summerfield branch, Birmingham, Whit Saturday, Sunday, and Monday, 1899. Preaching by Elders F. G. Pitt and Heman C. Smith. Testimony and prayer service in charge of Elder C. H. Caton, assisted by Elders J. R. Greenwood and J. E. Meredith.

EASTERN MICHIGAN.

Conference at Flint, October 1; Andrew Barr in the chair, assisted by J. J. Bailey, W. Davis clerk. Elders reporting: J. S. Keir, A. Barr baptized 1, W. Dowker baptized 1, E. H. Durand, W. Davis baptized 8, J. J. Bailey. Priests: O. J. Haun baptized 1, W. Fetting, J. L. Sweet, Thomas Rawson. Branch reports: Pigeon River 30, Forester 29, Buel Center 56, Huron Center 73, Black River 30, Bayport 95, East Fremont 39, Applegate 34, St. Johns 42, Cass River 49. Bishop's agent's report: Total receipts including amount on hand, \$418.17; total expenditures \$296.60; on hand October 1, \$121.57. Audited and found correct. St. Clair saints petitioned conference that they be organized into a branch; the district president was requested to confer with missionary in charge concerning the petition. Present district officers were sustained. A. Barr, J. L. Sweet, O. J. Haun, E. C. Briggs, Sophia Collins, W. Davis, J. S. Keir, E. H. Durand, were appointed delegates to the next General Conference. Preaching by J. S. Keir, A. Barr, E. J. Goodenough, J. J. Cornish, J. A. Grant. Adjourned to Black River branch, Saturday nearest the full moon in June, 1899.

MASSACHUSETTS.

Conference convened at Fall River, Massachusetts, October 8; Alex. Hale Smith and R. Bullard formed the presidency, M. C. Fisher clerk. Ministerial reports: M. H. Bond, G. W. Robley, J. Smith, R. Bullard, F. O. Coombs, J. B. Pierce, G. S. Yarrington, T. Whiting, W. Bradbury, C. A. Coombs, N. R. Nickerson, J. Gilbert, G. H. Gates, A. B. Pierce, C. L. Munro, H. F. Arnold. Statistical reports: Little Compton 14, New Bedford 22, Brockton 27, Cranston 35, Dennisport 54, Plainville 96, Fall River 127, Baston 159, Providence 229, North Plymouth 26. Recommendation from Plainville was presented, asking that John Marchington be ordained teacher; from Fall River that John Heap be ordained teacher; also from New Bedford that John P. Spinnett be ordained priest; all of which were referred to a committee of all the elders present, who reported later thus: that John P. Spinnett and John Marchington be ordained as asked; that the ordination of John Heap be referred to a committee composed of president of Fall River branch, president of district, and missionary in charge, they to confer with Bro. Heap, and the ordination to be attended to as wisdom directs. A petition was read from some of the Fall River saints, asking that a new branch be formed in North Tiverton, Rhode Island, which was referred to missionaries in charge. A petition was pre-

sented from J. L. Edwards, asking that a new hearing be granted in the case of "Edwards vs. McKenna," which was referred to a committee of elders, who afterwards reported unfavorable for a new hearing, and was accepted by the conference. In case of a General Conference in 1899 the district president was empowered to appoint delegates. District and general church authorities were sustained. District president was empowered to call or appoint two-day meetings between conferences. Preaching by A. H. Smith and M. H. Bond. Next conference at Providence, Rhode Island, last Saturday in April, 1899.

NORTHERN MICHIGAN.

Conference convened at Whittemore, October 15; Elder J. H. Peters chosen to preside, J. J. Cornish associate, C. B. Joice clerk. Branch reports: Mikado 19. Coleman 140; gain 4. Whittemore 36; loss 4. Boyne City 59; gain 1. Kingsley 49; gain 1. Brinton 20. Reed City 31; gain 1. Star 21. Freesoil 145; gain 7. Gilmore 89; gain 1. Alcona 22. Inland 56; loss 3. Valley 89; gain 1. Chase 50. South Boardman 95. Prescott 22. Central Lake 69; gain 25. Elders reports. R. W. Hugil, J. A. Carpenter baptized 4, D. Smith baptized 7, J. J. Cornish baptized 13, J. H. Peters, W. D. Ellis baptized 2, J. A. Grant, J. R. Beckley. Priests: F. S. Brackenbury 1, J. Davis 1, J. E. Hanson, Abram Burr 4, G. D. Washburn 4, John Pennells 4, I. P. Titus, G. Morris. Bishop's agent's report: On hand last report \$290.43; received since \$429.52; total disbursements \$507.81; on hand \$172.14. J. J. Cornish sustained as district president and Bishop's agent, C. B. Joice secretary. Voted that Amos Berve and John Schuer be ordained elders. E. H. Goodwin was ordained priest. Preaching by J. H. Peters, J. J. Cornish, J. A. Carpenter, J. A. Grant, J. R. Beckley, D. Smith, and J. Burch. Four were baptized. Adjourned to Freesoil, in June, 1899; day to be fixed by district president.

CHATHAM.

Conference with Zone branch, October 1; R. C. Evans, G. Green, and A. Leverton presidents, R. Coburn, and J. Shields secretaries. Branches reporting: Zone 58, Lindsley 51, Chatham 89, Wabash 41, Petrolea 59, Battlehill 23, Blenheim 48, Ridgetown 80, Wallaceburg 55, Buxton 19, Dentville 32, Tilbury 49. Elders reporting: G. Green, L. Annett, G. M. Shippy, B. Blackemore baptized 5, J. Shields baptized 4, J. A. Blackemore, A. Leverton baptized 3, B. St. John baptized 4, S. Brown, R. Coburn; Priests: W. H. Taylor baptized 2, R. H. Houston, B. Schrader. Bishop's agent, J. H. Tyrrell, reported: On hand last report \$208.68; received since \$252.70; paid out \$199.58; on hand September 30 \$261.79, of this amount \$67 are in notes. District treasurer, G. Hampshire, reported: Balance on hand last report 49 cents; paid out 45 cents, on hand 4 cents. Audited and found correct. Resolved that a collection be taken up at this conference, and one in each branch on the first Sunday in November for the benefit of the missionary force in the district; the proceeds

to be turned over to district secretary to purchase tracts for the missionaries. The district president to be paid his expenses of \$4.57; also district secretary of \$1.76. G. Green was sustained as president, A. Leverton vice president, G. Hampshire treasurer, J. H. Tyrrell Bishop's agent, and R. Coburn secretary. At Sunday morning prayer and social service the Spirit of the Lord was present to comfort and bless his people; five brethren were called and four ordained. Preaching by G. M. Shippy, S. Brown, R. C. Evans, and F. Gregory. Collection for the tract fund \$13.16; for district fund \$8.31. One baptized. Prayer and testimony meeting Monday morning. Letter of condolence tendered Sr. J. Bent, Sen., on the death of her husband. Adjourned to Lindsley branch the second Saturday in June, 1899.

PITTSBURG.

Conference October 22, in Saints' hall, Pittsburg; Bro. G. T. Griffiths presiding, assisted by W. H. Kelley and C. E. Miller, E. E. Omohundro and E. H. Thomas secretaries. Branch reports: Pittsburg 180; removals 9, expulsions 2. Wheeling 148; died 2. Fayette City 49; gain 19. Banning 22; gain 2. Bishop's agent's report: Total receipts \$480.77; expenditures \$415.28; on hand \$65.49. Ministry reporting: J. F. McDowell, L. R. Devore, C. E. Miller, G. W. Hull, L. D. Ullum, J. Maxon, W. E. Rush, T. Gaskill. L. R. Devore was elected president of district and James Craig vice president. L. D. Ullum was sustained as Bishop's agent. Vote of thanks was tendered Bro. C. E. Miller for past services as district president. Preaching by Elders W. H. Kelley and John T. Davis. The social service was a comforting one for the saints, the gifts being manifested, and each one seemed pleased that they had attended the conference. Adjourned to Wheeling, West Virginia, second Saturday and Sunday in March, 1899.

NORTHWEST KANSAS.

Conference convened August 20, at Blue Rapids; L. F. Johnson in charge, assisted by G. H. Hilliard, W. H. Mannering secretary pro tem. Elders reporting: W. S. Pender baptized 8, L. F. Johnson baptized 5, A. Kent baptized 1, J. F. McClure, J. S. Goble, V. F. Rogers, T. E. Thompson, S. V. Pratt, W. Landers, H. Hart; Priest W. H. Mannering baptized 8. Branches reporting: Blue Rapids 80, Solomon River 15, Elmira 55, Rural Dale 34, Scandia 17. On recommendation of district president Twin Creek branch was declared disorganized. L. F. Johnson was reelected president for ensuing year, Ella Landers secretary, V. F. Rogers assistant to district president. Bishop's agent, Arthur Smith, reported for quarter ending August 20: Cash on hand \$2.25; received \$56.30; paid out \$47; cash on hand \$11.55. Adjourned to Idylwild branch, November 19 and 20.

Duty seems to be a hard master; but when cheerfully obeyed the labors and sacrifices required become pleasurable employment and the fruits thereof sweet.

Sunday School Associations.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention at Galien, Michigan, October 14; called to order by Elder S. W. L. Scott, assistant superintendent, G. F. Weston secretary. Sr. J. H. Royce, superintendent, having arrived, was invited to the chair. School reports: Coldwater 62, Grand Rapids 41, Flint 50, Buchanan 30, Hartford 42, Alpine and Englishville 23, Knox 32, Galien 41, Clear Lake 74, Anderson 22. No reports from New Troy and South Scott schools. Bro. G. A. Smith and Sr. J. H. Royce reported on local institute work in the district. Sr. Mary Corless spoke on "The preparation of the lesson"—much interesting thought brought out by general discussion. Elder Scott spoke on "The Process of Teaching and its Objects." Bro. E. A. Blakeslee spoke on "Reviews." The following resolution was adopted: "Inasmuch as opportunity is offered for a Sunday school department to be opened through the *Glad Tidings*, Resolved that it is the sense of this convention that the Southern Michigan Association cooperate with and through the superintendent, Sr. Royce, and contribute such matter as will in that department represent the progress of said association." A collection of \$1.51 was taken, and on motion 50 cents paid for secretary's bill, and the balance deposited in district treasury. Treasurer reported \$1.13 received and on hand for district superintendent traveling fund. Received on former collection for credential blanks \$1 and paid out for same. An interesting entertainment was given in the evening in charge of Elder Scott. Committee on credentials presented 57 names for delegates to the next General Conference, should there be one in the spring. These were duly elected with power to cast the entire vote of the district. Adjourned to call of superintendent.

NORTHWEST KANSAS.

Convention of the above district met at Blue Rapids, August 24; assistant superintendent C. D. Carson in charge. Schools reporting: Blue Rapids, enrollment 34; Idylwild 37; Minneapolis 11; Beloit 31; Gaylord 30. L. F. Johnson was chosen superintendent, Ella Landers assistant superintendent and secretary. Nettie Joh treasurer. A lively interest was shown in discussion of topics on Sunday school work. Mr. Jones, a Baptist minister, commended remarks of others, wished the good work Godspeed.

Miscellaneous Department.

NOTICES.

I hereby certify and give notice to all whom it may concern, that at the triannual conference of the Des Moines district of the Reorganized Church held near Baxter, Iowa, October 1 and 2, 1898, Elder John W. Morgan, a regularly ordained minister of said church, and residing at Perry, Dallas County,

Iowa, was by unanimous vote of said conference appointed to labor in said district as a missionary.

C. SCOTT,

Sub-missionary in Charge in said Des Moines district.

FOURTH QUORUM OF ELDERS.

All members who have not sent me their address since making any change of same, please do so, as I want to issue a circular letter soon to each member. I have only addresses that I am sure are correct, and I want to send a complete list with the names and addresses to all members of the quorum.

J. W. GILBERT,
Villa Park, Colorado.

BORN.

BIRDELL.—To Bro. W. H. and Sr. V. E. Birdsell, a daughter; blessed September 18, 1898, by Elders E. Keeler and Walter Scott. Lloyd E. was blessed by Elders W. Scott and E. Keeler. Stanly R., born February 21, 1897, blessed by Elders E. Keeler and W. Scott.

STRILEY.—At Clinton, Iowa, June 24, 1898 to Emery and Sr. Amy Striley, a son, named Fredric Henry; blessed by Elders C. E. Hand and J. W. Peterson, September 25.

ROOSEN.—To Charles S. and Mary A. Roosen, April 29, 1898, a son, named Earl Francis; blessed October 9, by Elders George Harrington and R. May.

MARRIED.

WICKES—WICKES.—At Davis City, Iowa, on Sunday noon, October 23, 1898, Mr. Charles A. Wickes and Sister Minnie A. Wickes were united in marriage; ceremony by Elder H. A. Stebbins.

DIED.

DANCER.—David Dancer was born in Deerfield, Oneida County, New York, February 20, 1827, being the youngest of eleven children born to William and Phebe Dancer, four of whom died in childhood and seven came to maturity. Of the remaining five sons and two daughters all are now gone except the sister Esther, who resides with her niece, Sr. Jessie Smith, the daughter of George Dancer. Another niece, Sr. Alice Dancer, is matron of the Saints' Home. Bro. Dancer's parents removed from New York to Northern Illinois in 1837, when David was ten years old, and there he grew to manhood, laboring diligently and laying the foundation for the success that finally came to him in temporal affairs. On March 16, 1851, at the age of twenty-four years, he was united in marriage to Miss Rosalia H. Harvey, in the town of Wilton, Will County, Illinois. In 1852 and 1856 were born to them two daughters, but both died under three years of age. Also one son, Albert P., born in 1861, died in 1881, but two sons, Eugene H. and Walter H. survive their father. Sr. Rosalia died August 28, 1894, and on November 20, 1895, he married Sr. Anna, daughter of Bro. and Sr. A. K. Anderson. Two children born to them are left as comforts to the wife now so suddenly bereft. Bro. Dancer united with the church May 10, 1868, being baptized by Bro. David H. Smith. Of his own free will he at

once came forward and, in a time of much need, aided the cause by giving several thousand dollars to the work. Even before he became a member he advanced a large sum towards publishing the Holy Scriptures. His business sagacity attracted the attention of Bishop I. L. Rogers, who desired him to accept office as one of his counselors, but he did not wish to be prominent, and declined until April, 1873, when he was ordained as an Elder and Bishop's counselor. In this work he served until his resignation in 1882. He had previously been ordained a High Priest in 1879.

In 1870 he became a stockholder and director in the United Order of Enoch, and assisted in purchasing lands in Decatur County, Iowa, as a nucleus for the settling of saints who might wish to locate westward, in the regions round about. In 1872 he was chosen a member of the Board of Publication, and by virtue of this office, and as one of the Bishoprific, he became one of the committee provided for by the articles of incorporation to locate a business headquarters for the church, and said locating board, being directed by the conference of April, 1876, to proceed and select such central place of business, he faithfully acted therein until a place was purchased and the removal was made to Lamoni in 1881. He brought his family to Decatur County in March, 1877.

In 1890, at the reorganization of the High Council of the church, he was chosen as one of said body and acted when need required. As a man and an officer of the church he willingly and cheerfully performed whatever he believed to be his duty, and many of his deeds were such as only men of his influence, generous character, and means can do. And all that he did was without display, for he made no effort to do things to gain either favor or applause.

He was a man of active temperament, always moving and always doing, within seasonable hours, for he was very regular in his habits. And he was never absent from home at night or over night, either far or near, unless urgent business or church affairs made it very necessary. On Sunday night, October 2, 1898, he was taken with paralysis, which made him speechless and all the right side of his body helpless. From that time every effort to speak was in vain, and he continued to decline during the three weeks ending Sunday evening, October 23, when his spirit departed, he having about noon become unconscious of everything around him. His age was 71 years, 8 months, and 3 days.

The funeral sermon was preached by Pres. Joseph Smith, assisted by Elders A. S. Cochran and H. A. Stebbins, one offering the opening and the other the closing prayer. Elder William Anderson had charge of the services, which were held at the house according to Bro. Dancer's previously expressed wish, and he was laid to rest by the side of his wife, and son, and sister Elizabeth. Elders Heman C. Smith, E. L. Kelley, H. A. Stebbins, A. S. Cochran, R. M. Elvin, F. M. Weld, R. S. Salyards, and Frank Criley acted as bearers. Bishop E. L. Kelley pronounced the benediction at the grave.

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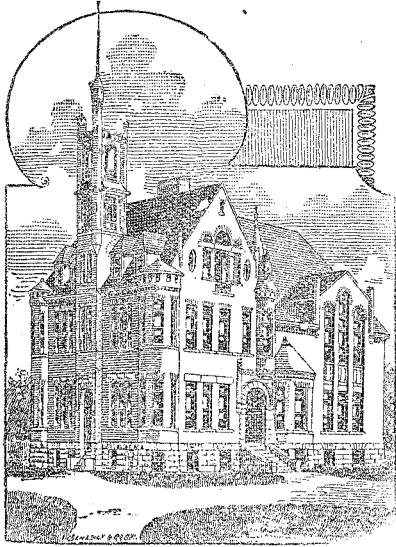
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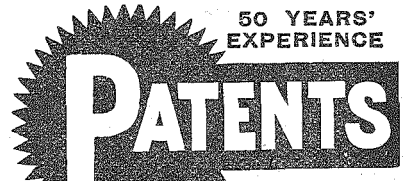
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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Lamoni, Iowa, November 9, 1898.

No. 45.

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CHICAGO'S FIGHT ON VICE.

SPEECHES OF REFORMERS.

WE, the undersigned, do volunteer our loyal support in the war declared against vice and crime in the city of Chicago and solemnly pledge our time, money, and, if necessary, life itself to defending our flag, protecting our homes, and to defend our imperial city from lawlessness and dens of infamy which do now curse it.—Crusade pledge of the Young People's Christian Temperance Union.

There is no question whatever that the authorities of the city of Chicago are hand in glove with the plug-uglies of crime. I would not dare to tell all that I know and that I believe to be true. This question is the question of the hour. I believe the most important thing on the face of the earth is the redemption of the city of Chicago. If we cannot save Chicago we cannot save the country. Can it be done? Yes.—The Rev. J. Q. A. Henry.

The anti-vice crusade, begun by the Young People's Christian Temperance Union, and headed by the Rev. J. Q. A. Henry, was given a new impetus in a mass-meeting held in Central Music Hall yesterday afternoon, when 3,000 persons heard an arraignment of city officials, and disclosures of the existence of local plague spots, and contributed nearly one thousand dollars to a fund to carry on the work of purification. Many also signed pledges of general support.

It is planned to hold another large meeting next Sunday, of which announcement will be made later, and to bring about a consolidation of forces among all the organizations of Christian young people, including the Young People's Society of Christian Endeavor, the Baptist Young People's Union, the Epworth League, and similar societies, to aid in carrying on the work of securing the enforcement of law in Chicago and ridding the city of vice, so far as possible.

The speakers at the Central Music Hall meeting were the Rev. Drs. Frank Crane, J. Q. A. Henry, and P. S. Henson, Jailor John Whitman, and Mrs. Charlton Edholm. The Rev. Dr. A. C. Hirst presided; Bishop Samuel Fallows offered the opening invocation.

The audience was made up largely of men, and though the movement is in the hands of the young people, the majority of those present were of middle age. Many grayhaired men and women were there. The occasion was marked by enthusiasm, the speakers being frequently interrupted by outbursts of applause, as they held out the hope that by united effort on the part of earnest men and women Chicago may be redeemed from its evils and made morally a cleaner and better city.

CITY OFFICIALS ARE BLAMED.

Dr. Frank Crane and the Rev. J. Q. A. Henry both declared the officials of Chicago are hand in glove with the forces of evil, saying the right-minded people of the city had neglected their political duties and allowed the thug element to elect the officials, and that the officials were compelled to administer affairs to the satisfaction of those who had elected them. No definite charges were made against any official in person, but Dr. Henry said evidence had been secured which he hoped would result in the indictment or prosecution of sixty saloonkeepers for keeping open all night, and that he had received complaints against many more saloons and other places of evil resort.

Dr. Hirst introduced Dr. Henry as the Roosevelt of the movement of moral Rough Riders in Chicago, who should lead his forces to victory under the banner, "Down with the Dives," with which, he said, the same leader had conducted a successful crusade against vice in San Francisco.

Dr. Henry, slight, wiry, nervous, and vigorous in his address, was listened to with close attention throughout, and was frequently applauded.

DR. HENRY'S ADDRESS.

"I am to speak to you," he said, "on the general topic of 'Down with the Dive' and by a dive I mean any immoral resort. It does not matter what may be the particular character of the crime or infamy that is carried on in any of these dens, they ought to be suppressed.

"It is worth while to remember that all these dens and criminal places in the city of Chicago are intimately, if not vitally and organically, connected with the 6,000 licensed dramshops. These are the centers of the scenes of violence and bloodshed and criminality which curse Chicago to-day.

"Something already has been done. The dives for the time being have ceased to be as bold and brazen and defiant as they were. The agitation through the press for the last ten days has been wholesome. But this is just the beginning of the crusade.

"It is difficult to deal with these prob-

lems of the dives, but we have secured evidence that we trust will result in the indictment or prosecution of sixty of these saloonkeepers who have been keeping their places open all night. We have had reported to us about forty houses and twenty-one hotels in the city of Chicago in the down-town district that are devoted absolutely and solely to improper purposes. We have found places in the city where criminal and impure literature is sold. We have found places where girls are being bought and sold, where purchases are being made of the souls of those boys and girls. We have information at hand to reach more than 100 saloons, known as dives in the localities where they are to be found, that have been reported to us."

WELL-TO-DO MEN INVOLVED.

"There is scarcely a resident street of Chicago that has not its gaming house or other place of crime. I tell you there is a fight all along the line, and any man who wants to do anything in the interest of virtue and does not do so is responsible for this condition of things. Evil and criminal and vicious elements have been back of this thing in the past and had determined to run things in the future. Let it run a little further and we will be resolved into original chaos and confusion. Only lawlessness and anarchy will remain.

"The authorities of the city of Chicago are hand and glove with the plug uglies of this phase of crime. I would not dare to tell all I know or that I believe to be true concerning the relation of these public officials with these dens of crime.

"We have a tab on some of the more respectable class of men, a good many of them well-to-do business men of the city of Chicago, and we purpose to brand every reputable man in the city of Chicago who has a wife and children at home and who is visiting places he should not. We want the community to know it.

"Out of these sixty men against whom we have secured evidence of keeping all-night saloons, three are Aldermen for the city of Chicago, men who have sworn to defend and enforce the law and to preserve the purity of the laws and keep order in the city or Chicago.

"I do not say that the Mayor or that any one man is responsible for it. I say the people who have the administration of public affairs, who are put there by these dive-keepers and scoundrels and thugs, are compelled to execute their will, and will continue to execute their will until the righteous wrath of this community will be so manifest that they know they dare not do it longer.

"The respectable people are largely responsible, the society people, the rich people, the good people; yes, and some of them, I am told, are church people. Let judgment begin at the altar. If the 600 or 700 pulpits in Chicago, without fear or favor, would support this crusade all hell would tremble. And if the minister in any of these pulpits has not the moral courage to do it, he ought to get out.

"What is the matter with the church in the city of Chicago? We are handicapped by reason of our association with sin, and a winking at crime and blinking at vice and sharing in the spoils, the profit of profligacy and bribery and bloodshed. I suppose there are some people who do not like that. That don't make a particle of difference to me. I am willing to die to tell the truth.

"Do you imagine, you respectable people who stay away from the polls, that rogues and criminals are going to give Chicago a clean government? You are badly deceived if you do. This question is a question of the hour, and I believe the most important thing on the face of the earth is the redemption of the city of Chicago. I don't believe that the redemption of London or of Paris or of New York from vice and crime can begin to compare with the importance of the redemption of Chicago. Chicago is in the heart of this great nation. God Almighty has planted it in the midst of that great Mississippi Valley upon which the future destiny of this country and the destiny of the world is dependent. Therefore we Chicago people ought to come together and clean house. It has been a good while since these stables were swept and the odor is terrible. If you don't believe it go down into these places. Do you think it is delightful work? It is most effective.

"Can we put down vice? Can we close these places? Can we better Chicago? The law provides that the saloons shall be closed at midnight and on Sunday; that no music shall be had in these halls; that there shall be no play, no exhibition, no performance, and no singing in these places; that no evil-doer shall be found hanging around these saloons, and that nobody shall make merchandise of womanhood and manhood and girlhood. I say, unless these laws can be enforced popular government is a fraud and a sham. If we cannot save the cities we cannot save the nation. If we cannot save Chicago we cannot save the country. Can it be done? Yes. We are not asking for the closing up of the 6,000 saloons. We do claim that there is reason for believing that this hydra-headed monster shall be driven back within the confines of reasonable and righteous law."

Dr. Henry then said the young people were ready and that there was enough consecration and enthusiasm. What was wanted was organization. He proposed making every young people's society, connected with any church, a nucleus for work. He then asked for all volunteers in the audience to sign the pledge card, but not unless they meant all it said.

The speaker said the work cost money and its continuance must depend on the support it received. His own time and what means he could spare, he said, were given, and he was aware spies were watching the crusaders and the work might prove dangerous. A collection was taken and nearly \$1,000 secured.

ADDRESS BY DR. FRANK CRANE.

Dr. Hirst, in announcing the purpose of the meeting, said there were already foregleams of the triumph of the crusade and he congratulated the workers on having as a leader Dr. Henry, with whom the speaker had been engaged in a like movement in San Francisco. He then introduced the Rev. Dr. Frank Crane to speak

on "Enforcement of Law." The speaker said in part:—

"We always have a tendency when we get together to degenerate into a mutual admiration society. This crusade may be successful. I have my doubts. You have tackled a nice job. [Laughter.] And before we get through with it there are a good many times when your souls will be tried—whether the gamblers are tried or not. [Laughter.]

"We have our churches open on Sunday. Those fellows in the other camp are running full blast every day in the week. They are organized constantly. They don't take summer vacations. We have a crusade once in a while and after the enthusiasm dies down we quit. They don't quit. They are organized in the constitution and framework of our municipal government.

"Our government is devised especially to give the criminal classes the control. They have it now; they always have had it, and as far as I can see they always will have it, and for these reasons: The first reason is the indifference of the large majority of the people. They are decent people and love law, order, and decency. They don't want the dives sending out their advocates through all the streets of the city ruining and debauching them, but the trouble is they are indifferent about it. They principally all want to get rich.

"Now, upon that indifference of the general public comes the next fact, which is that our city officials are elected by the national political party organizations. As long as that is the case they will be elected by the dives of the city. This criminal element makes its living out of the violation of law, consequently is compact, easily welded together, and perfectly under the control of its leaders, who can throw its vote either way. Therefore, it is the business of every national party organization in this city to keep hold of that easily controlled element. The Republican committee of Chicago and the Democratic committee of Chicago are banded together and are hand in glove with the gambling folks and the saloonkeepers and the divekeepers.

"And that is not because they are such bad men; simply because it is a matter of business. That element is easily swayed. While they are holding it they say to you: 'Good people, O, be loyal to your party. Never go back on the old party,' and if they can keep you from jumping the fence and then hold this rotten element compact they have the election.

"That is the element that has always elected the officials of the city of Chicago. Now, there is no more reason for the presence of these abominable districts which are springing up every day on the South Side than for burning down the town, and they could not be if we had officials that paid attention to the enforcement of the law.

"They send out their police officers, not to enforce the law but to supervise the violation of the law. That is what they want to do. We elect them to fight with crime. They compound with crime. We elect them to make war upon the criminal element; they are at peace with the criminal element.

"You never can abolish the bagnio and the saloon and the gambling hell. We don't expect to; and neither do we expect

to terrify one single heart by law. We expect men will break out in crime as long as their hearts are evil. We hire the police officials to fight that element, and they have gone to the bad with the enemy.

"But the enemy is in confusion, for God is helping us. In spite of the insolence, of the absolute 'cinch' that the enemy is supposed to have on you, if we can get the young people organized in this country we shall create a wave of public sentiment, and public sentiment alone has been able to overturn the institutions of corruption in this country. It is an opportunity for patriotism. If America is ever destroyed it is not to be by a foreign foe, but by the by the rottenness at home.

"There is a vast army of criminals here. Go out and meet them. You can only do it with loving hearts and consecrated hands. Here is a vast army of scarlet women that must be overcome. You must go out and bring them to Christ, upon whose feet rained the harlot's tears. You cannot do this with your swords and staves; you can only do it by purifying your own hearts and going out with the Holy Ghost in your hearts. That is the kind of patriotism you want."

Jailer John Whitman read a paper on "Juvenile Criminals," in which he took the ground more effort should be made to prevent crime by caring properly for children and preventing them from growing up to lives of crime through the influence of evil surroundings.

Mrs. Charlton Edholm said that in the crusade efforts should be made to rescue women from lives of shame.

"Since I have been in this work of rescue," she said, "I have talked with thousands of these precious girls; I have talked with hundreds of policemen. I have found out that these girls are not in the life of shame because there is an organized system of vice in America. It is because of the traffic in drinking. That is what makes the demand for girls."

Miss Eva M. Shontz said: "Chicago is going to lead the American public onward and upward to victory against the worst slavery that the world has ever seen. I thank God that the press of the city of Chicago is championing this movement royally and grandly. I believe that God is going to bless this crusade and lead us on and on in his righteous cause."

Dr. P. S. Henson was called on, but said it was so late he would wait and speak next Sunday afternoon. "I haven't a doubt of victory," said he. "I believe the day is not far distant when our city, redeemed, regenerated, and disenthralled, shall be the glory of the whole land."

Dr. Henry then asked for a showing of the hands of those who thought another meeting should be held next week. Nearly every one present raised his hand.

Bishop Fallows of St. Paul's Reformed Episcopal Church preached last evening on "The Crusade Against Vice." He said in part:—

"That vice is rampant in our city no one with his eyes open can deny. Evidence has accumulated to prove that both State and municipal laws are flagrantly disregarded in the conduct of saloons, in the menacing influences of disorderly houses, and the prevalence of various forms of gambling. Great numbers of young girls

(Continued on page three of Cover.)

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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No. 45.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 9, 1898.

TEMPLE LOT SUIT.

THERE have been some rather disparaging remarks made concerning the prosecution of the Temple Lot suit, the cost of such prosecution, and the failure to gain the end sought. It may be of interest to all, and a possible reproof to those who have been trying to fix the blame of disaster on somebody, to learn the few facts upon which the Bishop proceeded in prosecuting the suit, and help to find who, if anybody, was in fault.

It had been pretty generally believed that the Reorganized Church, as the successor of the church of 1830, 1833, and 1838, was justly entitled to the piece of land in Independence, Missouri, known as "The Temple Lot."

It was known that an investigation by Bishop G. A. Blakeslee had resulted in the discovery of the heirs of Oliver Cowdery and Edward Partridge, and the purchase of a piece of the Temple Lot lying west of that portion claimed and occupied by the Church of Christ (called commonly, Hedrickites).

It was also known that about 1882 the brethren of the Church of Christ had fenced the lot which they held, thereby assuming actual possession, and that if the Reorganized Church had any title the statute of limitations was running against such title, and that unless it was intended to abandon any and all claims entirely, suit for possession must be begun without further delay.

The subject was brought up at the conference of 1891, held at Kirtland, Ohio, on the fourth day of the session, and the foregoing information elicited. There was a general exchange of ideas on the subject and the following formulated and presented:—

Resolved, "That the Bishopric be author-

ized to take such steps to remove the cloud of title to real estate in Independence, Missouri, as may be deemed wise and proper by them."

Upon the authority thus granted and in pursuance of the duty thus imposed the Bishopric proceeded, instituted suit within the statutory time after the Church of Christ had taken actual possession of the lot by fencing it.

During the prosecution of the suit and pending the final action of the courts, at the April session of 1894, at Lamoni (the 17th), the following was introduced, adopted, and became the order of the conference:—

Whereas, in the prosecution of the Temple Lot suit, questions and settlement of title and property interests are likely to further arise requiring attention, therefore be it

Resolved, that the Bishopric be authorized and instructed to look after the same, if found necessary, and to take such steps as shall be deemed necessary for the good of the body and in justice to all parties concerned.

This was designed, evidently, to empower the Bishopric to attend to such matters involving the interests of the church by reason of the Temple Lot suit and see that the church secured its rights and that no one was injured in so doing.

The result of the suit is well known; the church failed to get the decree for possession of the lot, and has met the loss occasioned by the costs attending the suit.

The subject of the Temple Lot again came up on April 14, at the session for 1896, at Kirtland, when the following was adopted:—

Resolved, that the First Presidency and Bishop be appointed a committee to protect the interest of the church in the Independence Temple Lot property.

The Presidency was consulted by the Bishopric on all measures adopted and steps taken in regard to the Temple Lot, and the effort to secure the place, both before the death of Bishop G. A. Blakeslee and thereafter. The President was present at all the important consultations with attorneys, and at the trials both before the Missouri court, at Kansas City, and the court of appeals, at St. Louis; and is satisfied that all was done that could have

been done to secure a fair presentation to the courts of the claims of the church to the property in question. That we failed because the church did not begin soon enough, was not the fault of the Bishopric. Some blame may possibly attach to the Presidency for not urging procedure long before, but the Bishopric proceeded as soon as authorized to do so; and for the failure to succeed and the cost of that failure in money, the church as a whole is responsible, one as much as the other.

The church gained every point contended for but the possession of the land.

AN ELOQUENT PASSAGE.

THE following eloquent passages are from an address of the Primate of the Church of England, upon the occasion of a late visit to Canterbury Cathedral, sent us by some one in a slip from the *Yorkshire Post* for October 12, 1898. It will be found to be interesting from the subjects spoken upon, Invocation of Saints and Prayers for the Dead:—

Let it be granted that those who pray to the saints, if they be properly instructed, do not worship them but only ask for their aid, just as we may ask a living man to give us his prayers, yet the passage from asking an invisible being to help us is so dangerously near to putting such a being in a divine position that our church dare not and will not run the risk. There is nothing like such prayers in the Bible, and the Church of England will not permit them to her members; and for these reasons, and for other reasons like these, the Church of England has swept away all worship except the worship of God himself. No worship is allowed even to the Mother of our Lord, the Blessed Virgin; no worship is allowed to any apostles, no invocation to any saints, and in order to guard against all breaches and temptations to breaches of this rule even the appearance of such worship is forbidden. It is allowed to a man to adore Christ present in the sacrament if he believes him to be there present, but it is not allowed to anyone to use any other external mark of adoration except that of kneeling to receive the consecrated elements. The priest is not allowed to elevate the elements before the people lest perchance they should be tempted to worship those elements and not only Christ himself—a temptation of which the well-known case of Mr. Bennett

shows that man may easily be liable. The worship of the saints prevailed in the church for many centuries, but the church has a right to learn by experience, and experience has shown that the practice is dangerous, and that our church is therefore justified in returning to the usages of the apostles and of the apostolic ages, when such practices were unknown.

The one thing that can be said for such worship of those good and holy men who have passed away from this present life is that it seems to give reality to the belief in the communion of saints, living and departed. It seems to substitute a whole kingdom of living and loving fellow members of the church behind the veil for the darkness which now seems to stand before us while we think of those who have departed this life. The other world seems easier to believe in when it is not only peopled with those who have gone there from among us—with apostles, with martyrs, with leaders of the faith, with holy men and women who have exemplified in their lives on earth their faith in the reality of heaven—but also the thought that all these are able to hear us and know what is happening to us, and possibly may be able to help us, if by no other means, at any rate by their prayers. This seems to make that other world so much more real, and the doctrine of the communion of saints so much more living, that no man can wonder at the strong attraction which has made, and still makes, some Christians long to join in apparently so beautiful a form of Christian devotion. But the basis of all this, after all, is not knowledge, but imagination. God's revelation has made known to us that this other world exists, but it has not pleased God to reveal its secrets in the fullness that we long for. We know that our loved ones are there, and that they are there in the hands of a tender Father and loving Savior. But we are told no more, and we have no right to lift the veil which he has not lifted. All prayers to any but God himself in the three persons of the Trinity, and all invocations addressed to those who are passed away from this present life, are alike condemned by the Church of England, and are not allowed to her members.

But to pass on. There is, of course, a very great difference between praying to the departed and praying for them. They are in God's hands, but it is possible that he may allow our prayers to help them; and we cannot point out any evil that is likely to come from such prayers, provided only that we do not allow ourselves to be led into adopting dreams and fictions concerning their condition. We do not know, we cannot know, for God has not told us, what is happening to them in that other world, and we have no right to set up inventions of our own and adapt our worship to such inventions. What they may need in order to be fitted for the final entrance into perfect happiness we cannot tell. We are told that there will be at the last day some whose work will be burned, but who nevertheless will themselves be saved, and we see men die who seem to be forgiven, but nevertheless are so full of imperfections that

we can hardly believe them as yet fit for heaven. They are not sanctified, they have not that holiness without which no man can see the Lord. We have no right to invent accounts of the way by which they may be purified. We know that they will be changed when the Lord comes, but the nature, the manner, and the process of that change is not made known. To pray for the dead is not forbidden by the New Testament, and it is not forbidden by the Church of England, and our ecclesiastical courts accordingly have so decided it.

HERALD OFFICE NEEDS.

THE Bishop, who is ex officio, President of the Board of Publication, and Bro. Frank Criley, who is Business Manager, are anxious to have the present year close up with a long step forward in the finances of the office. They desire to make preparation for issuing the third volume of Church History by securing additional orders and sales for the second volume. Cheaper or more desirable and valuable literature is not available to the readers of the HERALD. Note the following, and other references to the third volume and you will see what is desired:—

THIRD VOLUME CHURCH HISTORY.

The General Conference ordered the publication of the third volume of Church History. But not that the Herald Office should run in debt to get it out when the second volume is not yet paid for. The third volume is needed badly. It will be specially interesting, but the office must get out of debt on the second volume first.

HERALD AND ENSIGN.

THE late apparent controversy in HERALD and *Ensign* about the official character of the one and the private enterprise of the other, was not a matter of the seeking of the HERALD editors. We have studiously endeavored to mind our own business in our own way, and leave the brethren of the *Ensign* to do theirs in their way.

The *Ensign* originated in a design to aid the work in the Missouri districts. No thought was entertained to make it the rival of the HERALD at the time it was started. Rivalry, however, resulted; possibly with no blame attaching to anybody; and in some places the *Ensign* displaced the HERALD.

We have, as editors, taken no part in this rivalry. We respected the right of the brethren to push their en-

terprise; believed that the intent was to do good work for the Master; and concede that many have been helped to the good way by the *Ensign*. We cheerfully concede this, without in any wise contrasting the claims of the two papers, overpraising the one or disparaging the other.

It will be seen by the notice given by Brn. E. L. Kelley and Frank Criley, of the Board of Publication, that they on behalf of the Board have carried the instruction of the conference into effect; and that it will remain for the conference to ratify their act, or leave the *Ensign* still a personal enterprise. We should dislike to see the usefulness of either journal broken; and trust that under the changed auspices good work may be done by both.

We cannot forbear suggesting, however, that the HERALD is the property of the church, has always been, and likely ever will be until its publication is abandoned, if that should ever be done, and being such property of the church, every member of the church should feel that he has a direct and personal interest in its success, and should aid it in every way he can. If anyone gets the notion that the HERALD and the office and plant belong to Brn. Joseph and Salyards, its editors, or the Bishop, or the Board of Publication, and for that reason he has no personal interest in the church paper, such person makes a mistake, and should correct himself at once.

BRO. RICHARD BULLARD, of Arlington Heights, Boston, has a two and a quarter columns presentation and defense of the faith in the *Brockton Times*, published at Brockton, Massachusetts, for October 29, present year. Bro. Bullard covers the ground of our belief and the difference between the Reorganized Church and the Utah Church pretty thoroughly, and in rather strong terms. Of Bro. Bullard's effort the "*Town Talk*," editorial column, has this:—

There is little distinction in the mind of the public generally between the Church of the Latter Day Saints and the Mormon Church. The article in to-day's issue of the *Times*, written by Elder Bullard, ought to prevent people confounding the two churches. They are radically different in their beliefs and practices.

THE CHURCH HISTORY.

THE Herald Office must have the money invested in the second volume of Church History before it can afford to publish the third volume. Look in your library; if you have not the second volume of the history you are delaying the third. Look at your neighbor's library. Has he the first volume? Has he the second? Urge him to help by securing these. The office cannot afford to run the church into debt to publish unless the people want the books.

EXTRACTS FROM LETTERS.

GOOD news from the South: Bro. J. G. Vickrey, of Garland, Alabama, writes us under date of November 1:—

Brn. Turpen and Tucker are here. We had a good conference; *nineteen* baptized on Sunday. The district is in better condition than ever before.

Bro. Amos M. Chase, writing to a brother in Lamoni, says:—

Our health is good. We are very busy, and consequently quite happy. My family is at Castle Rock, Washington, and the children are attending the winter term of school there. Baptized three at Roslyn last week.

Bro. C. R. Duncan, Lebeck, Missouri, October 31:—

Please note in *Herald* that my home address is now Neosho, Newton County, Missouri. I am gaining rapidly in health again and will be in my field for active duty in a few days.

Bro. I. M. Smith, writing from Hamburg, Iowa, the 3d inst., says:—

I am preaching every evening here at Hamburg, and expect to continue for the next ten days if all goes well.

EDITORIAL ITEMS.

SOMETIME last winter, Bro. John Avondet sent us a half gallon of pure olive oil; but it reached the office in our absence and the object of its being sent was overlooked. Bro. Avondet keeps the oil on sale, and he wished, after the oil was received and tested, if found satisfactory, that mention of its being received should be made in *HERALD*, and its receipt thus acknowledged. The oil was excellent. It was used by quite a number, and gave good satisfaction to all, and is hereby cordially indorsed. We regret that the word concerning it miscarried; but such is sometimes the fate of human affairs. Bro. John Avondet's address is, 1315 California Street, Omaha, Nebraska.

The immediate family and relatives of President Joseph Smith took occasion to celebrate his sixty-sixth birthday on Sunday, November 6, by providing a general surprise for him in the form of a family gathering and dinner. Wife, sons, daughters, sons-in-law, daughter-in-law, brother, sisters-in-law, grandsons, granddaughters, nieces, nephews, etc., the juvenile portion in goodly number, repaired to "Liberty Hall," the family residence and hearthstone, where all joined in the spirit of kinship and good cheer in a gathering that meant an expression of loving good will. We are sure that all the saints will join in the sentiment voiced by the children and other relatives of President Smith—that he may reach the *fourscore* and ten, with more added if God will, to crown his life of usefulness to the church and to his fellow-man world-wide.

Our cover article, relating the efforts of reformers to cleanse Chicago from vice and other evils is presented as an object lesson concerning some of the signs of the times. It is necessary to know of conditions as they are in order to comprehend the situation with a view to understanding what could and should be done religiously or morally for the general good. The reading may not please, as do some items; but will certainly instruct and help the student of moral and religious problems. We should be educated as well as pleased.

Pres. A. H. Smith returned from the Eastern mission during the past week, after an extended absence along the Atlantic coast, and in New England.

Bishop I. L. Rogers, accompanied by one of his sons-in-law, a Mr. Wallace, visited Lamoni, remaining over from the 31st to the 2d.

Bro. J. C. Foss reports labor done at Rich Hill, Missouri, where he opened up the work some ten years ago. Saints doing fairly well, with room for improvement, as at other points.

We have received from the Bible Institute Colportage Association a copy of "Moody's Anecdotes," a paper bound book of about one hundred pages. It illustrates quite fairly the methods employed by Mr. Moody in his efforts to do good.

Mothers' Home Column.

EDITED BY FRANCES.

TRIFLES.

"They are such little simple things to do:
To sweep a room, to bake a loaf of bread,
Kiss a hurt finger, tie a baby shoe,
To mend a crying school-boy's broken sled.

"Such little simple things; but they above
Who on our little world attendant wait,
And joyful wait, note only if through love
The deed be done, to count the work as great."

"DEEP" calleth unto deep," are sublime words of inspiration, which apply to the depths of the soul not less than to those unfathomed depths over which wash the mighty waves of the restless ocean. The words which have power to reach the heart when its depths are stirred, its fountains broken up, and over which the billows of sorrow are dashing, must come from the heart which has bled and suffered, and where the tempest of grief has swept as a mighty storm upon the ocean. But the storm and grief must have passed—the heart must be resting in the quiet of his "peace, be still," before the mind can concentrate its powers, and bring forth the stores of experience accumulated in suffering, to pour as balm into the bleeding heart of another.

RICH HILL, Mo.

Dear Mothers of the Home Column:—Having for some time been interested in the reading and instructions that I have received through your columns I have felt impressed with a desire to write. Although I realize that there are many who are more competent than I am, yet I feel that God lays a duty upon each one of us, whether young or old, and he expects us to do those duties, and he will always give us the needed grace and strength at the time when we feel the weakest. I am young in years, and have not the experience of older heads, but I feel that I am one of the mothers of Zion, and if I live faithful that I will ere long have to take the place of some older one, for I realize the time is at hand when the older soldiers of the cross are laying their burdens down and going to their reward, and that we younger ones must be preparing ourselves to fill the vacancies.

I feel that there are many good instructions in the Home Column to help us to so live and raise our families that we may be useful in the kingdom of our God. I have two precious little boys that God has intrusted to my care, and I am desirous of raising them up in a manner that will be pleasing to the Lord; but O, dear sisters, how very, very weak and unable I feel to do this. We cannot look around us in any direction but we see evil of every description, and without the aid of God's Holy Spirit we will not be able to raise our little ones aright; but my humble prayers are that God will grant his children the proper desires and love for this work to do only that which will be for the upbuilding of his cause here on the earth. I have the greatest desire to do

something, but I feel my inability so greatly at times that I don't feel able to do anything, and my hands seem to be tied with the responsibility of my family, and at present my health seems to be failing me, and I feel discouraged in trying to do anything outside of my daily duties as a wife and mother; but I am going to try to do all I can to help roll on this marvelous work, for I can say of a truth that I know it is of God, and I want to watch and pray lest I enter into temptation, and if I can just keep my thoughts from the perishing objects of earth and center them on heavenly things, I feel that God will bless me even in the little things that I may be able to accomplish by his help.

My husband is an elder and the president of this branch, and all my folks belong to the church, so I have no opposition on that line to contend with. The greatest fault that I find with myself is impatience. I have not the needed patience with my little ones. I try to have it, but I find many times I am not as patient with them as God is with me. I humbly ask the sisters' prayers in my behalf, that I may become more patient, as I am trying each day of my life to come up higher and live more faithful, for I am desirous of doing everything within my power to help roll on this work. I want to see it prosper, but I can see that the saints are becoming somewhat sleepy spiritually, and I long to see them awake from their slumbers and arise in the strength of the Lord. I know that God has many rich blessings in store for his people, and it lies with us whether we receive them or not. But there is one thing, we must heed his laws, commandments, and admonitions to "come up higher," if we expect his blessings.

Your sister in the gospel covenant,
MRS. NELLIE SHARROCK.

LAMONI.

Dear Sisters:—How often I have been prompted to write I could not tell, but the desire to add my views to the numbers already given, has been great. I have come to the conclusion that no matter who shall criticize, I at least have done my part. Only those of us who have young families can realize what a help these letters are in the Home Column. A cheering word now and then helps us along and gives us new energy to try again. I have four little ones to care for, and only God alone knows how I desire to train and teach them those things that will make noble men and women of them.

What a vast meaning that word "train" has; there is no end to it. I often think what an undertaking it is to feed and clothe both soul and body—one without the other makes the training incomplete. I heard a woman say once while in conversation with her, that as soon as her children could walk they were no more bother to her. How sorry I felt for that mother. Yes; just as soon as they could walk the street was their playground and their home. Sad indeed it is to see so many sweet little lambs brought into the world to share the same fate.

I believe when we have them we should take care of them and not allow them from

our sight unless we are sure they are in good company. I do not believe in allowing children to run around; but I *do* believe that home is their place, or about home, where Mother can see that all is well. I have always taught my boys to tell me what other boys have said to them, and when they have done so it has helped me to show them that the boys who would talk bad things were no company for them. I do not believe in keeping children in ignorance concerning things of a delicate nature. Who can tell them better than Mother can? I have seen mother's shocked because their children would say some things in their presence which they had heard from other children, and at once would be told to hush. I am willing to try the other way and talk to my boys and girls, and then when others speak to them of these things they can tell them that "Mother tells me those things and you don't need to."

I have been astonished at the small amount of interest taken in children by their parents, especially in religious matters. So long as they go to Sunday school it is all right. With me that is not satisfactory; I must see to that matter myself, and thus help the Sunday school teacher to make her work a success. And I believe, too, that until parents take more interest in their children's religious teaching that the Sunday school will not be what it otherwise would. Let us see that our boys and girls know their lessons before going to Sunday school, and when they are let them act as children should. Why should children be allowed to act up in Sunday school any more than in day school? I don't believe it is right, and when mine do not act as they should, I want to know it.

I think as a rule children are too leniently dealt with in these latter days, and a little of the old fashioned strictness would not go amiss; at least it would teach them not to think of walking out with a beau or a girl before they can speak plainly. To me it is too horrible to think about. Mothers, see to your girls and boys, and let them think they are children, and not men and women. Half your troubles would be at an end and you would have children to comfort you. I have noticed too the oft repeated expression, when alluding to children, of the "kids." Parents; did you ever stop to think when you used that word that you not only bring your child to the level of the animal, but yourself as well. I don't think I will single myself out as a goat yet, but will wait until the Master comes and let him do that. I have heard our Sunday school teachers use it also, and it has made me feel badly, for it did not sound the right thing. I could not use it, and will not allow my boys to. May God help us all to right the wrongs and come out conquerors in the end.

Your sister,
L. W.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. M. J. RYERSON requests that her daughter, Mrs. Charles Perkins, be remembered by the Prayer Union, that she be relieved of that dreadful disease, lung trouble.

I am requested by Sr. Alice Mitchel, of

Plymouth, England, to ask fasting and prayers of all saints, November 17, for her daughter, Charlotte Mitchel, if it shall please God to restore her to her right mind, and to her parents, she being their only child.

Your brother in bonds,
WILLIAM NEWTON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.
(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE third annual session of the Interstate Sunday School Institute will convene at Independence, Missouri, December 26, 1898, and continue four days. Zion's Religio-Literary Society will occupy with us again, and we earnestly urge all Sunday school and Religio workers to make it a point to attend.

These meetings are designed to meet a long felt want on the part of all workers. They discuss the practical problems that arise in the course of our work. And the experiences of the many workers there assembled, together with the advice of those of known experience in the many lines of Sunday school and Religio work, may help you to solve your problems and overcome your obstacles. And when we say *all* workers should attend, we mean it in the fullest sense of the word. The work will be made to reach the beginner, and at the same time strengthen those of more experience. These sessions of institute work are not simply a series of meetings for the reading of a few written essays, but rather for the working out of what may arise when the various subjects are introduced. It is a series of meetings in which the audience does as much of the work as the instructor. You have the opportunity to present your thoughts and to ask questions. To hear the thoughts of others and to comment on them. All under the direction of experienced leaders. In short, we try to get to the bottom on all questions and dispose of them if we can.

There will be work for the teacher—senior, primary, or intermediate. How to do your work in the class; how to overcome difficulties; and how to prepare for the work. There will be work especially for the Sunday school officer. How to manage the Sunday school; to build it up; to select and develop teachers; to increase its usefulness; in fact how to meet the many emergencies that are sure to arise. There will be work for the district officer. In this will be discussed the "how" of many phases of the work. There are schools to visit; others to organize; and still others to keep going after they are organized. And what about the convention, the institute, the circular letters, the general development of the work. The Religio will handle its work in detail in much the same way.

All these things and many others will be considered. Come. It will be to your interest, to the interest of your district and to your school. Is a duty you owe to yourself and to the work to equip yourself for the work that you are doing or ought, perhaps, to be doing. And from our experience with these

institutes we believe there is no better opportunity for fitting yourself for your work than in these meetings.

It is set at a time when the railroad companies grant reduced rates, and when public schools are closed, and when many lines of business are taking a holiday. This with the fact that the saints of Independence have invited us to come, and have very kindly offered to entertain us while there free. The expense of attending is thus reduced to a minimum.

Begin now to prepare to attend. Look for the program in two or three weeks.

INTERMEDIATE CLASS WORK.

By Sr. R. W. Briggs, for the Pottawattamie district convention.

THE first and highest qualification for teaching an intermediate class is to have a thoroughly equipped teacher. A teacher must be taught herself before any really good results can be reasonably hoped for. "Study to show thyself approved," is no less applicable to the Sunday school teacher than to the actual ministry; and here lies the most difficult problem in the whole scheme of Sunday school work.

PREPARATION.

How shall such preparation be secured? The increasing demands of social life, and the never-ending duties of domestic employment seem to leave absolutely no time for such preparation, and yet it cannot be safely neglected.

AGE OF IMPRESSIONS.

The age and mental condition of the intermediate student is such that faulty impressions are so easily formed, incorrect ideas so readily imbibed that the conscientious teacher feels oppressed with the weighty importance of sowing the good seed of truth, and making the first impressions not only lasting but truthful and valuable.

SPECIAL PREPARATION.

After making the best general preparation for class instruction, the teacher should carefully examine the particular lesson assigned for the Sunday. Nor should this examination be deferred till the preceding Saturday night. On meeting the class the teacher's first effort should be to secure the personal attention of each member of the class.

A VARIETY OF METHODS

must be employed for this purpose. Their attention may be called to something that occurred, or something that was said in connection with the previous lesson, or by some incidental inquiry respecting home interests; possibly the end may be best gained by referring to something quite outside the ordinary routine work of class recitation.

CONDITIONS.

Much depends on the condition of the class at the time of recitation. Some children are always ready, always attentive; while others are always nervous, restless, and continually thinking of something quite remote from the lesson leaves and Testament before them. The well-being of the class, and the harmony and good order of the entire school, requires the attention and earnest interest of each individual class.

NONE TO BE NEGLECTED.

While it is much pleasanter and far easier to teach the attentive and interested ones, others must not be neglected. The rough diamond, or hidden gem is as likely to be found in a village Sunday school as anywhere else in this strange world of ours. No matter how listless or apparently dull a student may be, there is some point in his mental make-up that can be reached by the faithful and patient teacher. Frequently it will be found necessary to shape the questions and present the topics wholly independent of the routine method laid down in the Quarterlies.

SIZE OF CLASSES.

Classes of this grade should be small, not over six or eight, if other conditions are favorable. Mischief and inattention is said to be contagious, and for this reason large classes should be avoided. What is true of the student is in a much larger degree true of the teacher. Her attention should be wholly undivided.

A BEAUTIFUL HAT,

or a stylish dress over in the other pew should be wholly unobserved by the teacher who expects to do acceptable work in the Sunday school.

REVIEWING.

In presenting the lesson for that particular day, it will be found profitable to give a brief review of the leading points in the lesson of the preceding Sunday, and then point out the connection between those facts and the lesson in hand. It will be found highly useful to draw illustrations from familiar subjects outside the regular lesson, to enforce and simplify the matter intended to be taught; first, what are the facts contained in the text? Second, what are the moral and intellectual truths intended to be conveyed by them? The child should be early

TAUGHT TO DISTINGUISH

between historical facts, and those revealed through inspiration. Moses gave the details of the wars and conflicts between the Israelites and the idolatrous nations around them; he also gave the spiritual law, as delivered on Mount Sinai, direct from heaven. Both are important and should be taught; but the degree of importance to be attached to each is immense. One deals with the cruelty and barbarity of men; the other with the loving kindness of God. The space between these two departments of Bible study cannot be too early, or too strongly urged upon the attention of the Sunday school student.

Letter Department.

RICHMOND, Mo., Oct. 13.

Editors Herald:—As it has been a long time since I wrote to the *Herald*, I will state that I am living in Richmond, the home of David Whitmer. I don't think the Whitmerites have a church here, at least I haven't heard of any. I hear the Whitmers well spoken of, and have had some dealings with nephews of David.

I have charge of Dr. M. C. Jacob's harness store, and also about eighteen or twenty

buildings he rents. This is a great coal mining county, and any of the saints who are miners can do well in this vicinity, as rents are reasonable and wages good. A man who can do all kinds of building work could do well here. I could give some one work enough in this line to pay house rent. But wouldn't want anyone unless honest and a model saint. I am trying to live honorably and uprightly, so my life won't be a reproach to the church.

This town has about as many allurements to ensnare the young as any place. If any of the saints live in this vicinity I would be glad to meet them. I miss church services very much. I expect to take the *Herald* after the 1st of the new year, as I want to pay for it in advance. I would rather not take it than be a delinquent subscriber, as I know it takes money to run a paper.

Wishing the *Herald* success, I remain,

Your brother in Christ,

WM. C. CUMMINGS.

PAPEETE, Tahiti, Sept. 8.

Editors Herald:—We are quite busy lately, getting out our Sabbath school book; using for our guide and assistant some of the 1894 *Gospel Quarterlies*; but we are not able to get our book out exactly after the pattern, as we are short of necessary printers' material to do so. But we have found out that whoever did the labor at first in getting together the material and arranging it in all those lessons in the *Gospel Quarterlies* did far more work than is generally supposed, for very valuable information is collected and presented in the very best manner possible for condensation, conciseness, and clearness.

They have aided us materially in getting out our book; in fact, I have largely copied from them, and hope that before long we will have sufficient printers' material to translate and print the *Quarterlies* as they are printed at home and used with you.

At present we follow the example of our patient, toiling, and worthy predecessors, and make our lessons largely questions and answers. Bro. T. W. Smith had in his Sunday school book printed here five hundred and fifty-four questions and answers. Bro. and Sr. Devore had over one thousand questions and answers in their books, which were not printed but written; and Sr. Case copied very many of these for use in the schools.

To copy about one hundred and seventy-five pages of questions and answers of large, letter-size paper was a very slow and tedious process; and now as we have the press of our own, the church wanted them, or others, printed. Quite a number wanted T. W. Smith's book reprinted, and possibly it may be done after a little revision. But the church generally wanted a book something after the *Quarterlies* at home; so we are busy at work upon them, and at present over half of the lessons are printed and will be bound in paper covers and distributed to every branch in the mission. We have the "golden text," the simultaneous reading of the lesson of the day by the school, superintendent reading one verse, the school another and so on to the end; also the "memory verse." It

is simply wonderful, the patience Sr. Devore must have exercised in her labor of love in arranging those lessons and getting them translated and written. And many a weary hour Sr. Case has passed copying those lessons into the books of the natives.

We still are of the opinion that a missionary or two should come and help us take care of and help the nearly two thousand church members scattered over many islands. To be a good singer or a teacher of singing, would be a good qualification in a missionary for this place. While visiting among the islands after conference, I was called upon to preach on Monday morning at eight o'clock. I had been conversing during the morning on gospel topics and felt very well as I stepped up before the branch and asked them to sing the opening hymn. They all stood up very reverently and sang their hymn to the tune of "Old Dan Tucker." By the time the brother who had been requested to open by prayer had said amen, I had regained my proper equilibrium, and therefore requested them to sing again, as is usual. This time they sang a hymn to an old sailor's chanting song. The first opportunity after this, I took myself to task for allowing myself to be the least bit ruffled by that singing. They worshiped as reverently and as solemnly in singing those hymns as I might have done in singing, "Broad is the road that leads to death," to old "Windom." And they never were sailor boys in a fore-castle singing to that abominable jingle (there I go again),

"Old Dan Tucker, he got drunk

And fell in the fire and burnt to a junk."

But they heard some boys singing it I suppose, liked it, learned it, and now sing it with all the reverence possible; and although I have to listen to it quite often in our meetings, I have never by wink or word disturbed their liking for their jingling, foolish tune to their song. And why jingling and foolish? I shall not enter into metaphysical reasoning to show a sufficient reason, even if I could. But it seems to me that there is an eternal fitness about things in God's kingdom between the spiritual and bodily things of man and his mind—his nature. But is there any fitness in music, in singing? Or does all or every kind tend to reverence in our houses of worship? I can only answer now for one, and therefore say, that of all powers and privileges of man on earth there are few if any of them which equals in fineness and in the exquisiteness of nicety the beauty of harmony, of accord, and of music, in accord with its surroundings which dwells within the bosom of him who is attaining unto an accord with the music of the heavenly spheres.

I do not understand music; I do not know the science of harmony and chords; but my perceptions were once quickened so that I heard heavenly music and singing that melted the soul within me in an adoration and reverence towards God and Jesus Christ which I never before knew, and it as far surpassed our singing here as the sun in his glory surpasses the dim star in the skies.

These people can be taught to be excellent singers, and they love to sing; and I think the Saints' Harmony is the book to teach

these people music or singing from. Those faithful brethren who compiled it drew from the world's storehouse and compiled and arranged the very best collection of hymns and tunes on earth. Bro. and Sr. Case taught the saints here a number of beautiful tunes, which they sing occasionally. And to my ear, the one that faithful Bro. Devore translated and taught them is the best one they sing: "E farerei ia'na." It is beautiful, and shows that if they had an instructor they could learn these holier and more exalting hymns as readily as the jingle-jangle of street-corner singing.

We are printing occasionally some of the nice hymns Bro. and Sr. Case translated and taught the natives, and the saints are much pleased when they get the *Te Orometua* to see one of Alite's hymns in it.

We get lonesome sometimes to see California and its faithful bands of saints. No better saints are on earth than are found in the mountains, hills, and valleys of bright California, and the band of faithful missionaries on the Pacific slope have been most wondrously blessed of God. So also will those be who now are the servants of that God who loves the faithful child; and who, after the toils of life are ended, will crown with eternal life and glory all his faithful ones.

May peace be with you and all the Israel of God.

JOSEPH F. BURTON.

APPLEDORE, Ont., Oct. 21.

Editors Herald.—We had the pleasure of attending the Sunday school convention and conference. The business part of the sessions passed off very peacefully; the preaching was good and well attended; the prayer and testimony meeting on Sabbath morning was a spiritual feast, five spoke and one sang in the gift of tongues and all interpretations were given. Valuable instructions and warnings were given under the Spirit's power. Those called by God and ordained are one elder, three priests, and two teachers. One marriage took place on Sunday during the conference at the home of the bride, the contracting parties being Bro. George Vickery, of Plano, Illinois, and Sr. Emma A. Blakely, of Zone, Elder R. C. Evans officiating. Three were baptized. Adjourned to meet with the Lindsley branch next June.

Your sister,

MARY M. GREEN.

TEMPLE, Ohio, Oct. 28.

Editors Herald.—The conference held at Pittsburg, Pennsylvania, last Saturday and Sunday was a success. Unity characterized the business transactions, and an excellent spirit prevailed throughout the session. The representative attendance was not large, but the hall was well filled with attentive listeners at the preaching and prayer services. The Sunday prayer service was spiritual and interesting, zealous devotion being manifest by the saints. Brn. John T. Davis and Gomer T. Griffiths, of the general ministry, were present. Brn. L. R. Devore and J. Frank McDowell, laborers in this field, were engaged at other points. The Fayette City branch, Geo. Hull president, and the Ban-

ning branch, Joseph Moxon president, were represented by a number, showing an increasing interest in that part of the district.

Bro. C. Ed Miller resigned the presidency of the district, being so closely confined to business that he could not attend to it. Brn. L. R. Devore and James Craig were chosen instead. Bro. Miller continues president of the Pittsburg branch and is stirring and capable. It would be a great help to the branch, however, was there some one resident there who could give more time to the recurring demands of the work. Bro. L. D. Ullom was sustained as Bishop's agent.

Pittsburg saints are aspiring to and are very anxious to secure a church building of their own. This is a very laudable ambition, and they are certainly entitled to sympathy and aid in this movement. It costs them three hundred dollars a year for the hall now in use, and since occupying it they have paid out over fifteen thousand dollars for rent. They seek a change. May they succeed. They should not lose interest in other important things, however, in order to reach it. When ready to begin, they should receive sympathy in the right way from all who can afford it.

Bro. James Craig, it is stated, has arranged his business so as to give his time to the ministry this winter—a good acquisition. Judging from what is in sight there is a promising future for the work in Western Pennsylvania. Hopefully,

WILLIAM H. KELLEY.

COUNCIL BLUFFS, Iowa, Oct. 22.

Editors Herald.—Reports from conference workers in Nebraska and the Dakotas from the adjournment of the conference of '98, ending September 30, are meager, attributable to inclement weather, extra busy time of farmers, interest evinced in the war, with the anticipation of getting off to the great exposition at Omaha. For these and other reasons, the injunction; viz., "Seek not the world, but seek first to build up the kingdom of God and to establish its righteousness," etc., is put to one side; and one is led to consider the moral condition as referred to in the inception of the latter-day dispensation, "They seek not the Lord to establish his righteousness, but every one walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

The prospects for ingathering in parts of Nebraska where I have labored, are not flattering. The brethren in the Dakotas are sanguine. May their anticipations be realized. They appear to be working zealously. As to the spiritual progress, it is not what it should be, which I believe to be attributable to the laxity in the advocacy and enforcement of given and accepted law. To halt in its administration because of probable or possible effects would, as I believe, be a miserable mistake, if not tantamount to a belief, that God saw the necessity for just such a method of adjudication as he has revealed; but as we know better as to the effects flow-

ing from its enforcement, than the Lord, we know when to enforce, and when not to enforce. Whither are we drifting?

It seems to me we have heard enough in the advocacy of leniency, mercy, going slow, etc., and that it is high time we began to practically demonstrate the fact of being godlike in the advocacy and enforcement of God-given and accepted law.

How could we have attained a citizenship in Christ's Church unless we had obeyed the method of adoption as God's word reflects? We could not. We accepted it in its entirety and praised God for its revelation. How then shall we retain our citizenship unless we evince the same faith and confidence in that which God has given for our government subsequent to our adoption? If God's law is perfect, how can we err in practically observing it? Will some one inform me? I am free to confess the anxiety and studiousness in order to carry out the injunction, "Ye [elders] shall see that my law is kept" is a sufficient strain upon my poor ability without halting to consider what the effect of a practical observance of his law may be. I think him abundantly able to take care of results attendant upon advocating and enforcing his law. If he does not, I am sure I can't.

Being approached as to the propriety of an elder believing and giving publicity to the belief that it was wrong to cut anyone off from the church, I have this to say, If anyone of the church so believes and so affirms, I would think him unfit to be a member, much less an official in the church. I believe if the advocacy and enforcement of Christ's law will set the church to tottering, the quicker she totters and falls the better. But I have no such fear. I had rather believe Christ's teachings which run thusly, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone [kingdom] shall be broken: but on whomsoever it shall fall, it will grind him to powder."

I cannot promise the church the same activity and close attention to duty in the future as I have sought to evince in the past; but as the thought of inactivity is distressing, I think I may say, I will do what my physical strength and limited mental power will permit. In gospel bonds,

JAMES CAFFALL.

REED CITY, Mich., Oct. 27.

Editors Herald:—Our fall conference is over. It was one grand, good one, especially so was the meeting on Monday morning. It was held at Whittemore, Iosco County, near where many were enabled to attend who never before had the privilege. We enjoyed ourselves well, and went away strengthened and built up in the faith. Many expressed a desire to do more in the work than hitherto, both financially and spiritually.

Bro. E. A. Goodwin was called and ordained to the office of priest, and Brn. John Schreur and Amos Berve, one a teacher, the other a priest, were previously called to the office of elder and voted at the conference that their

ordination be attended to; neither being present, as they reside in the opposite part of the district. These brethren are faithful men and capable of doing much good. Nine were baptized, and the same number were baptized at the last June conference. Nine were also baptized at the June conference in the Eastern Michigan district, besides others at other times.

This year has been a strange one in many ways; in some localities the people seemed unwilling to hear the true gospel, but seem willing to take with anything else no matter how shallow; while others in other places were willing to accept the truth. It has been a strange one for the farmers as well. In July we had a bad frost, which cut down corn and potatoes here and there all over the State, while others had in late potatoes just coming up, when the frost came; but we also had an early frost this fall which injured the crops badly; in some localities whole fields were entirely destroyed. And now for the last two or three weeks, when potatoes should be dug, we have had rains more or less nearly every day, which have hindered many from taking care of the potato crop; and yesterday there fell about six inches of snow; but we expect it to go off, and that we will have a few fine days yet. If we do, hundreds and thousands of bushels of potatoes will be dug; if not we will suffer loss. Still on the other hand we had good crops of grain, fruit, etc. In short, out of all, the saints are cheerful and hopeful. And we are in the faith in Michigan and striving to do our duty before God as his law directs.

Very truly yours,

J. J. CORNISH.

COVE, Ark., Oct. 26.

Editors Herald:—Eight years ago Bro. J. D. Erwin preached a few sermons near here, and since that time until last winter we know of no more work being done. Some time in February or March of the present year Bro. Short built us, at his own expense, a nice little churchhouse. It is nicely seated, he also giving the land on which the church stands. We have a bell, an organ, nice lights, a good stove; so are fixed for unpleasant weather.

Last winter Brn. E. Short, Earl Bailey, J. W. Jackson, and A. L. Newton did some preaching. We moved here on May 1. There were four members of the church, our family making eight in all. We tried to join the Union Sunday school held in the schoolhouse, but they would have none of us. While they were Union they didn't want Latter Day Saints in the Union. They didn't tell us quite plainly, but they had to do so much consulting, etc., that we finally took the hint. I then urged a school of our own, if only a few—a straight out and out Latter Day Saints' school with all our own literature, and we organized. After a few weeks some wanted us to turn our school over to the Union and meet at our building, but after we consulted we thought best to remain straight Latter Day Saints, then we could run our affairs as we thought best.

Bro. A. L. Newton was elected superintendent and we have been doing nicely. We

have averaged over thirty-eight attendants from the beginning. Since August there have been families of saints of four at a time, moving in, until the missionary in charge, Bro. Jackson, decided it wise to organize a branch. We have been holding preaching services all spring and summer, Bro. Ellis Short speaking to us two or three times a month, Bro. Jackson off and on all summer, Brn. Earl Bailey, J. D. Erwin, Babcock, formerly of Montrose, Iowa, A. Z. Rudd, Toney, and J. A. Robinson preaching for us at times.

While Bro. Robinson was here in the summer we had a sacrament meeting. About six weeks ago we organized a prayer meeting for every Wednesday evening, and last Sunday was the time appointed for the organization of the branch. It was agreed that the saints would fast and pray for a blessing and that inspired direction might be given to those in charge of the organization. To our surprise Bro. J. A. Robinson walked into our midst at the morning service. The afternoon service was appointed for the organization of the branch. Bro. J. A. Robinson was called to the chair, Bro. Arthur Gillen secretary. The chair calling upon the missionary in charge to nominate, if the Lord had shown him who should preside. Bro. Jackson had made the matter a subject of prayer, and stated that the one presented to him as the best leader for the work at the present time was Bro. A. Z. Rudd, formerly of Lee's Summit and Independence. Several testified to the choice of the nomination, there being three elders in the limits of the branch. Bro. Rudd was chosen; Bro. Hogue was the choice for priest; Bro. Joseph Bedwell was elected teacher; Jesse Hogue deacon; Bro. Gillen sustained as secretary; Bro. J. D. Bomer chorister; so the branch officers were all chosen unanimously. Perfect order and harmony prevailed.

The chair gave each instructions as to the work required of each and the officers who were not chosen were to assist those who were elected as though they had been pushed to the front; the members were urged to sustain those they had chosen, by their faith and prayers, and by their presence; and if all did this we would be abundantly blessed.

The branch starts out with a membership of forty-eight. The instruction received both from the missionary in charge and the chair was of a spiritual and instructive order, the chair outlining all the work in the branch, setting in order as provided in the law the finances of the branch.

We feel thankful for such a peaceful and instructive time. We start out with a branch whose instruction and work are in the front rank among the branches of the church.

On Sunday night Bro. J. A. Robinson spoke to us. There was a crowded house. He was blessed with the Spirit of God. Bro. E. Short spoke on Monday and Tuesday. Bro. Erwin will continue the meetings the rest of the week. We desire the prayers of the saints that we may live in harmony and do a work for the Lord in this place.

Yours in gospel bonds,

JENNIE H. NEWTON.

IRVING, Minn., Oct. 31.

Editors Herald:—I have just closed a series of meetings at Manannah, a small place about ten miles from here, and have never left a place with a better feeling towards our faith than there. I preached twelve times in two weeks, and as the people took me by the hand after the close of the services, some said, "O, I wish you could stay and preach to us all the time!" "Why can't you stay here?" "When will you come back again?" "Be sure to come and see us when you come again;" and many more such expressions. I could see them wiping their eyes while I was speaking, and that the truth was falling upon good ground. And it will surely bring forth fruit.

But while all this is true, Satan has not been idle by any means and has stirred up the minds of some against me, and I expect to meet violent opposition and that too from the hireling priest of the people. My meetings were held in a union church, built by the Methodist and Christian people; and the Christian-Campbellite went among his members and told them not to go and hear me, and did all he could to hinder my work. He told them to run me out; that the sooner they did it the better; and if they could not get me out any other way to "freeze" out. This may be good advice, but it did not work with the people. It calls to mind the cry of the priests in the days of the Master. It was then: "Crucify him! crucify him!" Now it is changed just a little and is, "Run him out!" "Run him out!" "and if you cannot get him out any other way freeze him out! Freeze him out!" Both come from the "hireling priest" and from the same source—from "beneath."

One of the elders of the Christian church said he would as soon go to hear the Devil as to hear me; and I am just as willing that he should, for everyone has a right to "shout for own candidate." So let him shout. Another one of the members, a warm friend of mine, said concerning their preacher and myself, that I was as much above him (the Campbellite) as heaven was above hell; a great difference, I admit; but that was the way she felt about it; this because of his actions. He would not come to hear me, but took that cowardly way to injure me and my work. I sent word to him that if he thought I should be run out, he had better come and do it himself; that if he would let me know when he was coming I would be on hand so he would have no trouble in finding me; but I have not heard from him, so do not know what he will do. But I know one thing; that I am too old to run, and shall stand by the gun as long as I have any powder left; and I have lots in store yet, and more on the way.

I believe I never felt better spiritually than now and for some time past. The work is onward here and is sure to prevail. This is still a busy time of the year, finishing up the fall work and preparing for winter; but am under promise to come back as soon as I can after winter sets in, and hold meetings again; and I feel assured that some will obey.

For the truth's sake,

E. ABBOTT STEDMAN.

MARLIN, Texas, Oct. 28.

Editors Herald:—I left home near Elkhart Texas, on the 20th inst. and rode horseback sixteen miles to Long Lake, where I left my horse in pasture and took the train in a flood of cold rain for Reagan, Falls County, Texas, near which is Grange hall, in which I met the brethren of Texas Central district assembled in conference, and had the most enjoyable time I ever experienced with the saints of God. The prayer meeting was a real feast.

The writer preached on Saturday evening; Bro. A. J. Moore on Sunday, on Daniel's interpretation of the king's dream, illustrated by chart. It was appreciated by all who saw and heard. Bro. S. R. Hay, Sunday afternoon, preached a stirring discourse on the divinity of the mission of Joseph Smith; and the evening sermon by I. P. Baggerly on the restoration was clear, forcible, logical, and irrefutable, and for three nights succeeding that subject was continued by our brother, proving from the word of truth, the necessity for this great restoration, this preparation to meet the Son of God at his coming.

This morning I parted with Bro. Baggerly, as he goes to meet a Christian preacher in debate, in Red River County; and myself to continue my labors in this county. Thus we have to part too soon, but the enjoyment of this conference will not soon be forgotten by those participating in it.

The outlook here is encouraging. The saints, faithful, and earnest, give hope of a bright future for this Philadelphia branch.

Your brother,

JAMES W. BRYAN.

BROOKLYN, N. Y., Nov. 2.

Editors Herald:—Since August 1 my ministerial work has been done within the limits of the Massachusetts district, coming to this place last Friday. Our conference at Fall River was a good deal of a success, Pres. Alexander Smith being present and giving us a fine exposition of the differences existing between us and the people in Utah. The attendance was large, and local ministerial representation first rate, and the unity of feeling, notwithstanding a little ruffling of the waters, was, as it seemed to us, and considering the experiences of the past, quite satisfactory. To be at peace with God and in fellowship and harmony with the Holy Spirit, from an individual standpoint, tends to good nature and to minimize troubles of a general character; and while not necessarily blinding as to the evil necessarily to be seen and dealt with, it nevertheless softens asperities, prevents exaggeration of our neighbor's fault, or the tendency to become oblivious to our own.

The Sunday following conference met with saints in Providence, preaching morning and evening. The Saturday following this went to Plainville, where I met Patriarch Alexander Smith, who was there upon the errand and duty which his office and calling imposes. Bro. Smith leaving for Providence in the morning, I spoke morning and evening in the saints' chapel with good liberty and fair audiences; a sadness and depression caused

by the death of the father of Bro. Charles Coombs on Saturday, the day of our arrival, however, and as a matter of course affecting us all. I was sorry to have missed a meeting with Bro. U. W. Greene, our missionary to the Sandwich Islands, and who was to have had charge of the funeral service; but the matter of a change of residence in Providence before leaving last week made our presence there a necessity. After a week of pleasantness in housecleaning and moving, Friday eve found our hand again upon the missionary grip and the spoken good-bye again to loved ones; we left for Stonington and New York via Sound Steamer, arriving at Bro. Squires' at eight a. m. Preached to the saints and strangers morning and evening, Sunday, and again last night.

The near approach of election day and the war being waged between the "ins" and the "outs" absorb public attention at the present time. In company with Bro. Ephraim Squire we went over to New York to attend a Republican mass meeting; were fortunate enough to get a good seat and place of hearing, by waiting an hour on the outside before the doors were open to the vast crowd that surged and jammed its way into the great building.

I should not have taken so much trouble or interest in the fight with Croker and Tammany Hall patriots or New York State politics as I did, but I was anxious to hear men whose names have become household words. We had the privilege, and I may say pleasure, of listening to Chauncy Depew, General Woodford, Col. Theodore Roosevelt, and other notables; but the most dignified, statesmanlike, and patriotic address of the evening was, to my mind, made by the able young Governor of New York, Frank S. Black. If I were able to judge the character of a man by a single speech, I should say that Mr. Black was not destined to permanent political retirement; and if not mistaken in this estimate I believe him to be better than any political party I now have any knowledge of; and why Colonel Roosevelt was substituted for his renomination, is not clear to my mind. Roosevelt, however, has a pretty good record for honesty and courage of conviction, and is, generally speaking, better than his political associates; and the sagacity if not the honor of his party, with the aid of the wretched history of Tammany and patriots of Croker's kind, will in all probability be vindicated in next Tuesday's election.

The interests of Utah Mormonism are being looked after all over the East by their missionary force, a house to house canvass being deemed the potent means of proselyting, rather more than by a public exposition of their doctrines; and as a matter of safety and precaution from curious questioners who may be anxious to know or have the people know the *whole* of their belief, history, and practice.

I am very glad the church is going to get after Elders Roberts and Penrose, in a pamphlet. Sometimes I am made to feel indignant at their subterfuges and cowardice, and at other times, am almost led to think, by results so far observable, that proselytes

are, according to value, a costly thing for them, and not seriously damaging to us; nevertheless, they are, without doubt, mischief-brewers; they preach good principles—doctrinal tracts that have to be accepted in the letter at least, by every soul who treads the way into the kingdom of God. How far they go, and at what point the beguiled soul is switched off and sidetracked into the greatest and most subtle apostasy known in history, is another, and altogether different thing.

It does seem though, after all, that they should be followed up,—made to draw the line and come out into the open, and defend in honorable way their rights to a most sacred title, which we believe and feel confident we are able to prove is an assumption, and only needs an exposition of their record, made in their own handwriting, to forever disannul in the honest and intelligent mind the idea of heavenly authority or indorsement of their history or their claims. A large force of their missionaries, some fifty or sixty, have sailed for Europe within the past two weeks.

We leave to-morrow morning for Ohio, expecting to remain in Kirtland over Sunday, and the Sunday following to be in St. Louis. Am feeling some better as to bodily health,

but still enough of disagreeable hints of failure and decay to make one the evidences which we have of being better "clothed upon"—a delightful study and a supreme satisfaction, prospectively speaking.

In bonds,

M. H. BOND.

DETROIT, Texas, Nov. 1.

Editors Herald.—I have just reached this place from Central Texas, where I have been laboring the most of the year. The interest throughout that region in our church is only moderate. There have been some gains by baptism so far this year. Prominent among the number I note the names of W. P. Franklin, who is known to many of the saints in Texas and to the ministry who have labored here. He lives in the city of Bryan; also Aaron Norcross, who has assisted the ministry for the last twenty years. Bro. H. C. Smith and others will remember both these men. They now have the privilege of extending their usefulness.

We just closed a conference near Marlin, Texas; had a fair representation of the ministry of the district. During the conference two of the brethren were ordained to the office of elder. Elder A. J. Moore, of Beaver, Texas, was with us and rendered valuable

aid. Bro. Renfro also attended. This brother is very zealous in the cause and is doing good service for Christ.

Bro. S. R. Hay, of Hearne, president of the Texas Central branch and pioneer of this part of the field, was in attendance and delivered a fine discourse on the divine calling of Joseph Smith. Bro. Moore also delivered a good discourse; indeed, the preaching of the entire session was good.

There is a sister in this branch (Philadelphia) that has recently been converted from the Baptist Church, named Sarah E. Standper, who received the gift of tongues. The brethren remembered some of the words and a Jew in Marlin said it was the Hebrew tongue. I took down the words and on the way to this place I stopped at the city of Waco, and inquired for the best Jewish scholar in the city. I was directed to Mr. Sam Sanger, who received me very courteously. I presently made known my business. He translated one sentence; said it was genuine Hebrew. I send you the sentence as he gave it to me, but kindly ask you to preserve for me. I have not time to write in full in regard to this wonderful transaction, but I felt so glad the Lord was remembering us in Texas.

I. P. BAGGERLY.

True Succession in Church Presidency.

CHAPTER 5.

MR. ROBERTS devotes this chapter to what he terms the history of the Reorganization. Though there are some inaccuracies in his statements we will not here pause to follow him minutely, as the facts of history will come out in the investigation of the issues. However, there are a few points which may demand a consideration as we pass along.

On page 42 of his work Mr. Roberts makes the following statement:—

This alleged revelation was given on the 20th of March, 1853, and at the April conference following an organization was effected on the above indicated plan. After a long discussion, about whose priesthood was the highest—in the course of which a great deal of ill-feeling was manifested—finally the controversy ended in favor of Mr. Briggs, and he was called to preside at the conference.

The above is misleading in this: it indicates that the decision was that Elder Briggs held the highest priesthood. The facts were as follows: They were commanded to choose seven to form a majority of the Quorum of Twelve, and the instruction provided that the senior of the seven should preside, or stand as the representative, not by virtue of the priesthood which he had formerly held, but by virtue of his apostleship then conferred. He did not hold a higher priesthood than the other six, but by virtue of being chosen he was the senior among them.

There was doubtless much misunderstanding and some confusion and feeling manifested, but the final conclusion was in harmony with the law; for as the Twelve were the highest in authority present, it was proper that their senior or president should preside or stand as the chief representative until higher authority came.

Some may inquire, Why do you then object to the Twelve presiding at Nauvoo after the death of Joseph

Smith? The cases were different. In the one under consideration none of the First Presidency were present; at Nauvoo there was one of that quorum among them. Again, we do not object to the Twelve presiding at Nauvoo, or elsewhere, under proper circumstances; but when they do so preside it should be in their *own calling*, and not by assuming, as they did at Nauvoo, to be the First Presidency. In saying this we do not wish to be understood as advocating the right of Sidney Rigdon to preside at Nauvoo. The truth is that neither Rigdon nor the majority of the Twelve were content to preside in his or their calling, but each aspired to honors and position not guaranteed by the law.

On page 44 Mr. Roberts makes the following sarcastic, but characteristically contemptible statement:—

Meantime Joseph Smith who, according to his own autobiography, had failed as storekeeper, railroad contractor, in the study of law, in farming, and while keeping soul and body together by labor and from his fees as justice of the peace, was confronted with the question of his connection with his "father's work;" and in the winter of 1859, resolved to put himself in communication with the "reorganized church."

For confirmation of this statement he refers us to the autobiography of Joseph Smith in the "Life of Joseph the Prophet," by Tullidge, pp. 743-773. While it is true that Joseph Smith was not very successful in some of these enterprises, anyone who will take the trouble to read the reference will see that Mr. Roberts has overdrawn the picture for the evident purpose of casting a slur.

In consideration of this effort to reflect upon Joseph Smith we will here quote a statement from the Utah people regarding Joseph Smith and the Smith family, from one of their own works published a few years before the time referred to by Mr. Roberts. The following is from the "Illustrated Route from Liverpool to Salt Lake Valley."

Frederick Piercy, by arrangement with S. W. Richards, made a trip from Liverpool to Salt Lake in 1853-54 to make sketches for this work. It was edited by James Linforth and published at Liverpool, by F. D. Richards, in 1855. Mr. Piercy visited Nauvoo enroute, and among other things says:—

While in Nauvoo I lodged at the Nauvoo Mansion, formerly the residence of Joseph Smith, and now occupied by his mother, his widow, and her family. I could not fail to regard the old lady with great interest. Considering her age and afflictions, she, at that time, retained her faculties to a remarkable degree. She spoke very freely of her sons, and, with tears in her eyes, and every other symptom of earnestness, vindicated their reputations for virtue and truth. During my two visits I was able to take her portrait, and the portraits of two of her grandsons also. That of Joseph, the eldest son, was done on his 21st birth-day. He was born about 2 o'clock in the morning of the 6th of November, 1832, at Kirtland, Ohio. He is a young man of a most excellent disposition and considerable intelligence. One prominent trait in his character is his affection for his mother. I particularly noticed that his conduct towards her was always most respectful and attentive. The other portrait is of David, the youngest son, who was born five months after the assassination of his father. He was born about 9 o'clock in the morning of the 17th of November, 1844. He is of a mild, studious disposition, and is passionately fond of drawing, seeming to be never so happy as when he has a pencil and paper in his hand. The other two boys whom I saw, were very fine, strong, healthy fellows, and as it may be interesting to many, I will say, that during some conversations which I had with persons in the neighborhood, I found that the whole family had obtained a most excellent reputation for integrity and industry.—Pages 63-66.

Considering the amount of prejudice at Nauvoo against the Smith family and the church, this is a good showing. But Mr. Roberts must sneer. It is a manifestation of his nature or education.

On pages 46 and 47 Mr. Roberts quotes some detached extracts from President Smith's speech of acceptance of April 6, 1860, and especially criticises these words, as extracted therefrom:—

I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals.

Mr. Roberts' criticism is based upon the thought that a prophet should not be governed except by revelation to himself, and should not be bound by the voice of the body. He evidently has overlooked the fact that God himself does not force upon the church an edict without consent of the church. In the revelation of 1841 he names the men who should fill the leading offices in the church, and then adds:—

And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them, at my general conference, etc.—D. C. 107:46.

According to this, God himself would not force upon the church that which it did not approve; but Mr. Roberts' ideal prophet would have no regard to church approval. He has perhaps overlooked the further fact that according to Orson Hyde, Joseph the Seer had established a rule that revelations were to be approved by the quorums ere they were promulgated.

Mr. Hyde says:—

There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here.—*Times and Seasons*, Vol. 5, pp. 649, 650.

Mr. Roberts also fails to notice the positive assertion of President Smith as follows:—

I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

This indicates that he would not submit to any power other than the one that sent him, though he, as President of the church, would not *promulgate* any doctrine until approved.

Mr. Roberts should not overlook the further fact that Mr. Smith when he made the pledge complained of was acquainted with the views of those with whom he was to associate, as appears from these words found in his speech:—

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least with those of them with whom I have conversed.

Again, it is evident from the following words connected with the statement complained of, "or the code of good morals," that he had in his mind the fact that many of this people had been deceived by leaders who had stealthily introduced polygamy and other immoral practices; and he wished to assure them that they had nothing of this nature to fear from him. He has been true to that assurance.

Further, the son of the Prophet knew that after the death of his father several of those who had assumed the self-imposed task of leading the church had taught doctrines and practices which the code of good morals condemned; and he, feeling the necessity of putting a moral safeguard into the pledge which he felt called upon to make in accepting the position offered to him at Amboy, deliberately stated his determination not to teach, promulgate, or attempt to fasten upon the tenets of the church, dogmas, teaching, or practices which would not be approved by a righteous people, or could not be approved upon the application to them of the requirements of the "code of good morals."

When it is understood that the Bible, the Book of Mormon, and the revelations in the Book of Doctrine and Covenants, were the acknowledged basis of the faith of the church in the martyred Joseph's time, and the accepted source from which the code of good morals for the church, including the church in Utah and the Reorganization is derived, the statement made by the son of the Martyr on that April day in 1860 to the people to whom he was sent by the voice of the Spirit, was a strong, not a weak pledge; was a safe, and not a compromising statement; one which reflected honor and not disgrace upon the name of his father; and a statement and pledge which all good, all decent-minded citizens of the world, and all Latter Day Saints of every shade of belief ought to accept in good faith and give "young Joseph" credit for being strong enough to make it.

Mr. Roberts then seeks to draw a contrast between this position of President Smith's and that assigned to his father in the following:—

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.—*Doctrine and Covenants* 19: 2.

The reader will observe that the church was to receive his words as he received them from God, "*walking in all holiness*" before him; but according to the rule quoted above, the church was guaranteed the right to be satisfied that he had so received them, and they were not to be promulgated until approved.

Brigham Young's words, quoted in this connection, by Mr. Roberts, only reveal the boastful spirit of the man.

Mr. Roberts closes this chapter with the following peculiar paragraph:—

We have now followed the history of the "Reorganized church" as far as it is necessary. It only remains to remark that it is a stream formed by the confluence of two other streams; one of which, represented by Mr. Gurley and his following, flows from Strangism; and the other, represented by Mr. Briggs and his following, flows from the church organized by William Smith. We leave it for Josephites to inform us on what principle of philosophy two corrupt, apostate streams by uniting, make a pure one!

This conclusion is evidently based upon the supposition that when parties come out of one organization to affiliate with another, the one they leave becomes a part of the one to which they adhere.

How profound! According to this philosophy the church organized by Joseph Smith and others from 1830 to 1835, was a stream formed by the confluence of several other streams issuing from the several sectarian churches.

It may be said that the parties composing the former organization renounced their allegiance to other churches; but so did the parties composing the Reorganization. Emphatic as were the memorable words of the personage who addressed Joseph Smith, when he was told that he "must join none of them, for they were all wrong, and . . . their creeds were an abomination," they are no more emphatic than the words of revelation to Zenas H. Gurley:—

Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.

The following resolution, adopted June 13, 1852, has no uncertain sound:—

Resolved, That this Conference regard the pretensions of Brigham Young, James J. Strang, James Collen Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God; and consequently we disclaim all connection and fellowship with them.—*The Messenger*, Vol. 2, p. 9.

What a wonderful acquisition this man Roberts will make to the United States Congress, if he succeeds in getting there. He can inform his illustrious colleagues that this government is a stream formed by the confluence of several corrupt streams which flow from all the despotic and priest-ridden monarchies of Europe. And we are called upon to reply to such profound philosophy. Lest such heights make us dizzy, we will just come down and simply inform Mr. Roberts that neither now nor at any time in the past has the Reorganization been composed of Strangites and William Smithites. Though some who were once associated with them have united with us, this is also true as regards members coming from the Brighamites and from every other society in the country, while many have come to us from the world.

CHAPTER 6.

MR. ROBERTS begins his criticism in this chapter by quoting the testimony of Lyman Wight as published in some publications of the Reorganized Church, as follows:—

In the private journal of Lyman Wight, . . . this is found: "Sunday, December 8th, 1850, bore testimony that Joseph Smith appointed those of his own posterity to be his successor."

And in a letter he wrote in July, 1855, from Medina river, Texas, to the *Northern Islander*, a Strangite paper, Brother Wight said: Now Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail, [Liberty jail, Missouri.—Ed.] to lay hands with him on the head of a youth, and heard him cry aloud, "you are my successor when I depart," and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led [into following Strang] by blind fanaticism, or a zeal without knowledge.—Roberts, p. 50.

Upon this Mr. Roberts comments as follows:—

Of this testimony it is to be said, first on the entry in Mr. Wight's journal, that it is too general in its character to be of much service in supporting the claims of "young Joseph." We are not certain that he refers to him at all. Then if Lyman Wight knew in 1850 that Joseph the prophet had blessed his son Joseph to be his successor, as prophet and president of the church, Mr. Wight knew it in 1844; and is it not strange that he did not speak of it and advocate it when the question of a successor was warmly discussed in Nauvoo, during the autumn of 1844? Why is it that we have nothing from him on the subject earlier than 1850? And this silence on the part of Mr. Wight is the more significant when it is remembered that he was a bold, fearless man. It cannot be said in truth, that Brigham Young's influence was so masterly as to awe him into silence. As a matter of fact he violently opposed Brigham Young in some of his measures, and at last rebelled against him; but nothing is said by him until 1850, about the appointment of any of the prophet's posterity to succeed to the presidency of the church.—*Ibid.* pp. 50, 51.

It would be difficult for anyone to make more blunders in the same space than Mr. Roberts has made in the above comment. If he is so obtuse after all that has been published as to fail to understand who is referred to in Elder Wight's journal, he might read the following from a manuscript of Elder Wight's now in our possession, dated December, 1851, and published in Church History, Vol. 2, p. 791:—

The fifties assembled should have called on all the authorities of the church down to the lay-members from all the face of the earth, as much as was convenient, and after having taken sweet counsel together, in prayer and supplication before God, acknowledged our sins and transgressions which had caused our head to be taken from our midst; and then have called on young Joseph, and held him up before the congregation of Israel to take his father's place in the flesh.

Elder Wight was not at Nauvoo in 1844, as we have seen, after the death of Joseph Smith, except from August 6 to August 28. Certainly Elder Wight knew as much of this blessing in 1844 as he did in 1850; and if, as Mr. Roberts asserts, he "violently opposed Brigham Young in some of his measures," may not this have been one of the points of disagreement? If not, what did they disagree about?

But Mr. Roberts says, and repeats it, that Lyman Wight said nothing on the subject of Joseph's posterity succeeding him *until 1850*. Again Mr. Roberts is wrong. In the *Gospel Herald*, Strang's organ, published at Voree, Wisconsin, in its issue for August 31, 1848, is the following comment:—

Lyman Wight seems to cherish the idea that is ignorantly held out by some others, that Joseph, the prophet's son, will yet come up and take his father's original place in the church as the prophet to the church; whereas there is not one single word in all the book of Doctrine and Covenants to warrant the idea.—*Prophetic Controversy*, No. 2, p. 17.

Mr. Roberts has a theory that the claims of Joseph Smith to the Presidency originated with the movement of William Smith in 1850 (see p. 18), and seems determined to make everything bend to the support of that theory; hence he asserts in positive terms, both of William Smith and Lyman Wight, that they did not teach lineal priesthood as applied to the Presidency until 1850. We have exploded this theory by showing that William Smith is on record on that subject as early as November, 1845; and we have now shown that Lyman Wight was criticised as early as August, 1848, for teaching that Joseph Smith's posterity would succeed him; and he must have been teaching this theory some time prior to this date, for news did not travel rapidly in those days from the frontiers of Texas to Wisconsin.

We present the fact that these two members of the Quorum of the Twelve preached this so soon after their difference with the quorum, as strong presumptive evidence

that this was one of the points upon which the difference arose. It must be remembered that neither William Smith nor Lyman Wight at that time had control of a press by which to preserve on record their views, and we are dependent upon statements of their opponents. The *Times and Seasons*, controlled by the Twelve and published in Nauvoo, Illinois, carefully avoids stating what the issues were.

It leaks out, however, through the *Millennial Star*, published in England, in the case of William Smith, and through the *Gospel Herald*, published in Wisconsin, in the case of Lyman Wight, that at least one of their contentions was that the posterity of Joseph Smith should succeed to the Presidency. Here then are two of the Quorum of the Twelve opposing the usurpations of their quorum from the beginning.

Nor were they alone in this. The above quotation states:—

Lyman Wight seems to cherish the idea that is ignorantly held out by *some others*, etc.

We are not told who those some others were nor how many there were of them, but it is evident that the feeling that "young Joseph" was appointed to some special position was quite strong, even among Elder Strang's followers, notwithstanding the adverse comment above quoted; for at their General Conference held in Voree, Wisconsin, April, 1849, the following resolution was presented and passed unanimously:—

That we give our prayers daily for Joseph, the son of Joseph, that he may be raised up of God to fill the station to which he has been called by prophecy.—*Gospel Herald*, Vol. 4, p. 16.

These evidences leave Mr. Roberts in a very unenviable position as an exponent of "the facts of church history;" and his theory that "the claims of Mr. Smith to the Presidency" originated with the movement of 1850 is pitifully at fault. Will Mr. Roberts, like an honest man, abandon that theory, and confess his error?

He next seeks to impeach the testimony of Lyman Wight by referring to a statement that Lyman Wight was said to have taught that "young Joseph" was blessed by his father while in Liberty jail, Missouri, and comparing

that with the statement quoted above that he blessed him shortly after he came out of jail. This he claims is a discrepancy in time and place. It is only necessary in this connection to say that the evidence shows that Joseph Smith, the Prophet, blessed his son Joseph both *in* Liberty jail and *after he came out*, and Lyman Wight was with him both in jail and after his escape and arrival in Illinois; hence both statements may have been correct.

As evidence that two blessings were given, or rather the same blessing pronounced at two different *times* and *places*, corresponding with the statements of Elder Wight, read the following from the pen of President Smith, published in October, 1868:—

In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.—*True Latter Day Saints' Herald*, Vol. 14, p. 105.

In the light of these facts these quibbles of Mr. Roberts amount to contemptible pettifoggery. After making another unsupported, slanderous statement, Mr. Roberts seeks to throw discredit upon the testimony published in the *Northern Islander*, in 1855, by affirming that this is not corroborated by Caleb Baldwin and Alexander McRae who were in the jail at the time, and who have left nothing on record regarding the occurrence. In answer we ask, If the statement published in 1855 was untrue, why did not Alexander McRae (who we believe was then living) contradict it? His silence was a tacit acknowledgement of its correctness.

(To be continued.)

Original Articles.

THE GATES OF HELL.

UPON this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16: 18.

These are the words our Savior once addressed to Peter; but what he really meant by the statement seems to be differently understood by religious teachers now, and is applied by some in a way which is far from right.

If the claims of the Roman Catholic Church are correct, then all other churches are wrong. But if our interpretation of the text is the true one, then we are right, and the restoration of the gospel in 1830 was a necessity, and all the religious world is in error.

We will present the teachings of the Catholic Church, as set forth by

James Cardinal Gibbons, Archbishop of Baltimore, in a work entitled, "The Faith of our Fathers." He says:—

We have positive evidence from the scriptures that the church cannot err in her teachings. Our blessed Lord, in constituting St. Peter Prince of his Apostles, says to him: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." *Christ, makes here a solemn prediction that no error shall ever invade his church; and if she ever fell into error, the gates of hell have certainly prevailed against her.* The Reformers of the sixteenth century affirm that the church did fall into error; that the gates of hell did prevail against her; that from the sixth to the sixteenth century she was a sink of iniquity. The Book of Homilies of the Church of England says that the church "lay buried in damnable idolatry for eight hundred years or more." The personal veracity of our Savior and of the Reformers is here at issue, for our Lord makes a statement which they contradict. Who is to be believed, Jesus or the Reformers? If the prediction of our Savior about the *preser-*

vation of his church from error be false, then Jesus Christ is not God, since God cannot lie. He is not even a prophet since he predicted falsehood. Nay, he is an impostor, and all Christianity is a miserable failure and a huge deception, since it rests on a false prophet. But if Jesus predicted the truth when he declared that the gates of hell should not prevail against this church—and who dare deny it?—then *the church never has and never could have fallen from the truth*; then the Catholic Church is infallible.—Pages 86, 87.

We have placed certain words in italics, to call the special attention of the reader to the false rendering of the words of Jesus, and the misapplying of the text. In the quotation our Savior does not make "a solemn prediction that no error shall ever invade his church;" neither does he predict "the preservation of his church from error;" he simply says, "the gates of hell shall not prevail against it;" and we propose in this article to show

what he really meant. But before proceeding we will give one more quotation from the Archbishop, to set forth more fully his claims, and the false position of the Catholic Church.

"Thou art Peter; and on this rock I will build my church, and the gates of hell shall not prevail against it." "I, the supreme architect of the universe," says our Savior, "*will establish a church which is to last till the end of time.* I will lay the foundation of this church so deep and strong on the rock of truth that the winds and storms of *error shall never prevail against it.* Thou, O Peter, shalt be the foundation of this church. *It shall never fall;* because thou shalt never be shaken; because thou shalt rest on me, the rock of truth." The church of which Peter is the foundation, is declared to be impregnable, that is, proof against error.—The Faith of our Fathers, pp. 150, 151.

Again, the italics are ours, to call attention to the false claims of Catholicism. Christ did not say that the church would last till the end of time. He did not say that *error* should never prevail against it. He did not say it should never fall! He simply said, "*the gates of hell shall not prevail against it,*" and we are ready to prove that they did not. We are also ready to prove that the *world* and *sin* did prevail against it, and that Jesus and the prophets knew they would.

The gospel of Jesus Christ was to be preached to every creature, living and dead. His commission was not only "to preach the gospel to the poor," but also "to preach deliverance to the captives," and "to set at liberty them that are bruised" (Luke 4: 18). When Jesus had nearly finished his work on earth, he said to his disciples:—

Verily, verily, I say unto you, The hour is coming, and now is, when *the dead* shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are *in the graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 25-29.

From the above it is clear that the mission of Christ was to extend to "all men," and that the time had arrived when he must go and preach the gospel to the dead—those who were *in their graves*; whose spirits were in paradise; and also to those whose spirits were held captive by Satan in the infernal regions. And Jesus here declares that they all shall come forth.

Peter throws more light on the subject, saying:—

Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being *put to death* in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison [the spirits of dead men held as captives in hell]; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved.—1 Peter 3: 18-20.

According to this statement, Christ, after he was put to death, went and preached the gospel to "the spirits in prison," who had been disobedient to the gospel in the days of Noah, who had preached to them while they were alive on the earth, during the time he was building the ark. But as they had rejected the gospel, while they were in the flesh, and had died sinners, Satan took their spirits and locked them up in the prison—even in hell, and there they remained until the death of Christ.

It is pretty generally accepted by Christians that Christ went to the prison. "The apostles' creed," accepted by nearly all, says, "He descended into hell." Heaven has gates, the New Jerusalem has gates, and hell has gates; and in the gospel work of Jesus Christ, and his mission to the dead, even the *gates* of hell were not to prevail against or hinder it. He was to carry it beyond them, and into the dark corners and center of hell, that all confined there might hear his voice and come forth.

If we could accept the Book of Nicodemus, in the Apocryphal New Testament, we would find quite a pretty story of the conquest of Christ in hell. As Satan and his angels knew him, they feared his coming, realizing what his approach must mean, the prince of hell commanded:—

Shut the brass gates of cruelty, and make them fast with iron bars, and fight courageously, lest we be taken captives.

They fortified themselves as best they could to prevent his entrance, but it was useless.

When Christ approached those gates a voice was heard, saying:—

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting

doors; and the King of glory *shall come in.* Who is this King of glory? The Lord of hosts, he is the King of glory.—Psalm 24: 7-10.

And then at his command the gates flew open and Christ entered in and performed his work; and afterward, "when he ascended upon high, he led captivity captive," or as the margin reads, "a multitude of captives" (Eph. 4: 8). Who were those captives? The spirits in prison, confined in hell. And the gates of hell were opened, never again to be closed against the ministers of Christ, who go clothed with his authority, because he holds "the *keys of hell and death*" (Rev. 2: 18). He had taken them from the enemy. He had conquered all. He had carried the doctrines of the church into the confines of hell, and the gates of hell had *not* prevailed against it. Christ's statement had proven true. But in that statement he never meant that the world would not prevail against the church; for, alas, he knew it would. He knew that a time of darkness was coming on the earth! He knew the gospel would be taken away! He knew the priesthood would be lost to men! He knew the church would be destroyed! He knew his "Spirit would not always strive with men"! but that they would be left alone in darkness, ignorance, and superstition.

He had said through his prophet, Isaiah, that he would make the earth empty; and make it waste; "and it shall be as with the people, so with the priest." They would all be in the same condition. "The land shall be utterly emptied, and utterly spoiled." Emptied of the gospel and spoiled for hearing it.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, *broken the everlasting covenant.* Therefore hath the curse devoured the earth, and they that dwell therein are desolate.—Isa. 24: 5, 6.

This was accomplished since the "everlasting covenant" was made during Christ's life in the flesh. God had said through his prophet, Amos:—

I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing *the words of the Lord;* and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and *shall not find it.*—Amos 8: 11, 12.

They would seek it everywhere, but it would not be found, because it

would not be on the earth. This was accomplished during and since the Dark Ages—since Christ was on the earth.

Jesus sent his angel to tell John many things concerning the church. In Revelation, chapters 12 and 13, he tells of an evil power that was to arise.

And it was given unto him to make war with the saints, and overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him.—Rev. 13: 7, 8.

This Satanic power was to overcome the saints and compel everybody to serve him or be slain. This was done since the days of Christ, and he knew it would be. This evil power controlled all; "small and great, rich and poor, free and bond."—Verse 16. And after all this, John declares:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. 14: 6.

After all people had departed from God; after the gospel had been lost; after the priesthood had been taken away; after the church had disappeared—John saw an angel bringing the gospel back, to preach to every soul on the earth.

The world and Satan had prevailed against the church, and it was necessary now for God to restore it again.

All this has taken place since our Savior died; and he knew it would, and sent his angel to show it unto John.

I Jesus have sent mine angel to testify unto you these things.—Rev. 22: 16.

All these arguments are in harmony with the statements of Christ, but out of harmony with the Archbishop. Which are we to believe, James Cardinal Gibbons, or Jesus Christ and the prophets?

What did Jesus mean when he said, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force"?—Matt. 11: 12.

The kingdom of heaven was the church, and Jesus here says, "The violent take it by force." Then he could not have meant that it was to continue till the end of time. It suffered violence in his day, from Satanic influences—and he here predicts that that violence would continue until the violent would take possession of it—

by force, by overpowering it; which meant that God would withdraw his power from it and leave it subject to the powers of evil, and they would overcome it. The violent did not take it in the days of our Savior. It had not been taken at the day of Pentecost. It had not yet been taken in the year 96, when the messages of Revelation were given to the different branches of the church. So, as our Savior's words must be fulfilled, we must look for their fulfillment after that; and when we see the terrible condition of things in the Dark Ages, we realize that the sad change had come. How it had been taken by force, the blood of the saints and martyrs may sometime tell. These statements of Christ have been fulfilled.

It seems strange that so eminent a man as the Archbishop should understand the words of our Savior so differently from us. When we think we can see what we believe to be the truth so clearly, it surprises us that such learned men as he should interpret God's words in such a different way. May the time soon come when all the honest in heart may see and understand the truth.

GEO. S. LINCOLN.

Conference Minutes.

EASTERN WALES.

Conference at Cardiff, October 15; F. G. Pitt president, T. Jones and L. Bishop secretaries. Minutes of last conference read, and amended so as to include report of Cardiff branch. Reports of district president and missionary in charge read. Branch reports: Nantymoel 12, Penygraig 31, Lydney 31, Nantyglo 10, Aberaman 31, Cardiff 6. Elders reported: L. Bishop, J. Roper, T. Jones, J. Jones, E. Morgan, J. G. Jenkins, J. O. Evans, T. Gould, H. Ellis. Priests: J. Salathiel, E. Lewis, F. Bevan. Teachers: J. Mann, C. Kelsey. District treasurer has on hand £1. 3s. 9½d.; this with the Bishop's agent's report was referred to an auditing committee and reported correct. Report of committee appointed by last conference to investigate certain wrongs in the recent Penygraig branch, they were vested with power to act on resolution, in regard to the disorganization of said branch; their report was adopted and all that it pertains, by motion: the above branch remains disorganized: this preamble and resolution was adopted. *Whereas*, some members of Penygraig branch deny the statement contained in district president's report concerning a protest sent to Bro. H. C. Smith respecting Bro. A. N. Bishop's appointment as missionary to Wales; *Resolved*, that president of district inquire into the matter

and report to next conference. A preamble and resolution was adopted thus: that we hereby express our desire that the branches known as Nantymoel and Aberaman, be connected with Western Wales district, and we hereby petition the missionary to bring about the changes herein stated at his earliest convenience. Bro. D. Morris made confession and asked forgiveness; *granted*. This conference disapproves of action of brethren of Penygraig branch who were instrumental in causing a portion of said branch to undermine the whole district, and ignoring the officials thereof, by protesting against the return of Bro. A. N. Bishop as a missionary, and causing their protest to be sent to General Conference, after our district conference voting in favor of his return, March 5, 1898. Motion prevailed. The following resolution prevailed: That this district does not sustain Bro. J. D. Jenkins as a missionary in the district. Former district officials reelected: T. S. Griffiths president, T. Gould vice president, T. Jones secretary, H. Ellis treasurer; F. G. Pitt, missionary in charge, was sustained. Sunday meeting in charge of Elder Pitt, time occupied in ten minute speeches by Elders Griffiths, Roper, Priest Fry, Elders T. Jones, J. Jones, F. G. Pitt. Social service in the afternoon. Bro. Alfred Trenchard was confirmed. Bro. J. Salathiel made a confession and desired to be forgiven, which was granted; but his license was retained. Vote of thanks was tendered Brn. Griffiths and Gould for traveling the district on their own expense. Evening preaching by Elder Pitt. One member of the recent Penygraig branch gave notice that he would appeal from decision of this conference in disorganization of said branch. Adjourned to Nantyglo, subject to call of president.

NORTHEASTERN TEXAS AND CHOCKTAW.

Conference October 15, at Wilburton, Indian Territory; Ellis Short in the chair, E. A. Erwin secretary. Branch reports: Manchester 49; baptized 2. Shawnee 61, baptized 10. Wilburton 16; received 2. Coalgate and Standley, not reported. Ministry reports: J. D. Erwin, J. W. Jackson, Ellis Short, J. W. Kent, E. A. Erwin, Peter Adamson, H. L. Dalbey, A. L. Newton, B. F. Pollard. Ellis Short, Bishop's agent, reported: On hand \$27.40; received \$1,819.25; paid out \$1,638.45; balance on hand \$208.20. The south boundary line of Northeastern Texas and Chocktaw district was extended to the north boundary line of Central district, so as to include all territory not included by the two districts heretofore. E. D. Bailey president for next year, P. Adamson assistant, E. A. Erwin secretary. Preaching by J. W. Jackson, J. D. Erwin, and Ellis Short. Adjourned to Cove, Arkansas, at call of president, sometime in February, 1899.

Summer is gone on swallows' wings,
And earth has buried all her flowers;
No more the lark, the linnet sings,
But Silence sits in faded bowers.
There is a shadow on the plain,
Of Winter, ere he comes again.—Hood.

Sunday School Associations.

GALLAND'S GROVE.

Association at Galland's Grove, October 28 and 29; assistant superintendent R. Wight in chair, F. B. Shumate secretary. Good talks on "Aim of the Convention" were given by R. Wight and J. F. Mintun. School reports: Dow City, Galland's Grove, Harlan, Benan, and Deloit, showing good attendance. Salem school reported no sessions held, because of building being repaired. Officers reporting: R. Wight, J. O. Booth, W. D. Bullard. Discussion on review work and use of blackboard by F. B. Shumate, J. F. Mintun, W. D. Bullard, C. E. Butterworth, C. J. Hunt, and Dora Young. "Duties of Officers" discussed by W. D. Bullard, J. F. Mintun, J. Pearsall, and Dora Young. Primary class drill, Dora Young teacher; Intermediate class drill, Sr. F. R. Schaffer teacher. A Sunday school newspaper was read by Dora and Cora Young. Bill of \$1.25, expense of publishing program bills, was ordered paid; also \$1.10, traveling expenses of J. F. Mintun; but as Galland's Grove school had not remitted its assessment, \$2 was paid instead. Resolution, that program committee consisting of district presidency and three selected by them, make out their report and place it in the hands of district secretary at least four weeks previous to the time of convention, and that the secretary be authorized to have 100 to 150 programs published and distributed among the schools through the local secretaries, was adopted. Dora Young was elected district librarian to fill vacancy. Adjourned to Dow City day previous to conference.

CHATHAM.

The convention of above district met at Zone, on Friday, September 30. Bro. G. M. Shippy, superintendent of district, and Elder R. C. Evans were chosen as presiding officers. Mary M. Green secretary. Reports from the superintendents of Wabash, Zone, and Lindsley Sabbath schools was read with interest. Reports from the following schools were also read: Petrolea, Wabash, Blenheim, Lindsley, Prince Albert, Pine Grove, Chatham, and Buxton. Two school reports did not reach the secretary in time to be read. The reports show an improvement during the past term. The evening session was devoted to short speeches interspersed with music and readings, the following taking part: Brn. R. C. Evans, J. Shields, F. Gregory, Sr. Jessie A. Hackett, Bro. Coburn, Sr. E. A. Blakely, Bro. G. M. Shippy, Sr. M. M. Green, Brn. S. Brown, A. Leverton, A. Kleinstiver, D. Campbell. Some thoughts which were presented were very edifying. The following officers were sustained and elected: Elder G. Shippy, Cedar Springs, Ontario, superintendent; Sr. Jessie Hackett, Buxton, Ontario, assistant superintendent; Bro. G. A. McFadden, Fletcher, Ontario, treasurer; Sr. Mary M. Green, Appledore, Ontario, secretary. Your officers will be pleased to hear from the different schools at any time. The convention adjourned to meet with Lindsley branch the Friday prior to the June conference, 1899.

CONVENTION NOTICES.

Northwestern Kansas association will convene November 18, at 7:30 p. m., at Idylwild (Goshen), Kansas. A report from each school is desired. Please send them to L. F. Johnson, Idylwild, Clay County, Kansas.

L. F. JOHNSON, Supt.
ELLA M. LANDERS, Sec.

Miscellaneous Department.

ANNOUNCEMENT.

To the Patrons and Friends of the *Ensign*, and all Saints:—

On November 7, 1898, the entire plant of *Zion's Ensign*, at Independence, Missouri, including building and business, was transferred by deed to the undersigned, and is now held for the use and sole ownership of the Reorganized Church of Jesus Christ of Latter Day Saints; subject to the sanction and ratification of the remaining members of the committee appointed by the General Conference to take under advisement the purchase of the property, and finally the action of the body, the church.

To the patrons of the *Ensign* especially, we will state that in the event of the committee as a whole, or the church, adjudging the transfer to the church at the present time inadvisable, then the undersigned will continue the ownership of the property and publication of the paper, sparing no pains or time, which may be in their power to give to it, to make the *Ensign* a power for good in publishing the gladsome message of the gospel, preparing the way of Zion and the Messiah's glorious reign.

The committee appointed by the General Conference of the church has had a general agreed understanding as to the action it would take in the matter for some time, but until the present the way has not been open to effect the transfer without involving the church further financially, which it deemed unwise to do.

At the present time, by the death of Elder David Dancer, the committee has lost one of its members; another, Elder Joseph Luff, is in his official work in Nova Scotia; and the other, Elder Frederick B. Blair, likewise engaged in California. This necessitated action by the undersigned in an individual capacity, which we took, leaving our associates perfect freedom of action and expression in the arrangement, and without compromising in any way the church in its action.

We congratulate the church in that it has obtained a place in its work where it may, without embarrassment, at least have an opportunity of sending forth its paper missionaries as the ordained eldership, under its immediate supervision, and prosecute so fully as it may judge wise, the work committed to it of carrying the gospel proclamation to every "nation, and kindred, and tongue, and people."

Under the oversight of the body the church papers may circulate and each fill its sphere of good with as perfect harmony as may be possible between the chief missionaries sent out, and there will be found for each, more

room than they can properly fill, so long as its columns are freighted with the "bread of life," dispensed in the spirit of forbearance and love to the stranger as well as the church.

The *Saints' Herald* at Lamoni, Iowa, does not by this move lose in any regard its place as the official organ of the church, nor is it possible for the *Ensign* to fill the *Herald's* place in an instructive capacity to the saints and the great thinkers of the age. The *Ensign* will fill its own place; and we shall be truly glad to see both journals made so important by their laden pages of the Christ life that no family of saints or friends can afford to deny itself of either.

Elder William H. Garrett is continued as editor of the *Ensign*, and we bespeak for him in his work the aid and coöperation of the eldership and saints everywhere.

Articles in the *Ensign* will not necessarily reflect the views of the church, but the views of the several writers; and where by reason of the many contributions the editor is compelled to make a selection for use, it may not be that always the finest and best shall be chosen, but rather, such as shall contain the food, or truth, in the judgment of those in charge, most essential at the time to the reader.

Without selfish or personal interest in any sense whatever, but in the love of the truth and promotion of harmony and legitimate competition and earnest labor in the kingdom of Christ, we submit our action, and remain,

Very respectfully,

E. L. KELLEY.

FRANK CRILEY.

LAMONI, IOWA, Nov. 7, 1898.

APPOINTMENT OF BISHOP'S AGENTS.

DECATUR DISTRICT, IOWA.

To the Saints of the Decatur District of the Reorganized Church of Jesus Christ of Latter Day Saints:—

It becomes my duty to call attention to the great loss to the district of our greatly esteemed and worthy brother, David Dancer, Bishop's agent in and for said district, he having passed quietly over on the other side Sunday evening, October 23. Although Bro. Dancer lived and died in full hope of a goodly reward, yet for his constant labors here the loss is more readily brought home to us, and we mourn the loss. The past ten years he has served in the work of Bishop's agent for the Decatur district, in addition to his general church work, filling the position wisely and well. May we all imitate his life of industry and sacrifice for the truth.

By the advice of the missionaries in charge, Elders Joseph R. Lambert and Heman C. Smith, I have appointed Elder Frank M. Weld, of Lamoni, Iowa, Bishop's agent in and for the Decatur district of said church, and duly authorized him to act for the bishopric in and for the said district in all matters pertaining to said agency.

Bro. Weld will give his entire time and attention to financial and ministerial work in the district, and visit all parts of the district in the interest of the church in temporal matters. He should have the faithful and hearty coöperation of every member in the

district, and each should make an effort to fulfill the entire law including that touching temporalities in the church, that he may be blessed and rewarded by the Master for faithful service.

There should be no member of the church in the Decatur district (except those absolutely dependent) who does not have his or her name upon the Bishop's agent's book, or in the general church account, kept by the Bishop. It is impossible for us to be accepted as children of our heavenly Father when we fail to comply with his law. The law in this, so far as the record stands, is as certain and needful as any other part of the gospel, and if we believe the teaching of the Savior, it is equal to any other part, so far as bringing perfection in life to the individual. Certainly Jesus, without equivocation, enjoined this as a duty in his instruction, and his words were never idle.

For the church to receive the blessings promised under the law it must (comparatively at least as a whole) keep the law. Let us all move forward earnestly in the performance of this part as any other, that it may be possible for us to receive the special providences God has provided for such as serve him in perfectness.

We trust that Decatur district, in which is at present located the seat of the First Presidency of the church, may be first in diligence before the Master in good works. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—Paul (Titus 3:8.)

Please remember address of Frank M. Weld is Lamoni, Iowa.

DISTRICT OF SOUTHERN CALIFORNIA OF THE REORGANIZED CHURCH.

Upon notice and resolutions of the Southern California district, recommending Bro. Albert Carmichael, president of the said district, as Bishop's agent in and for said district, this is to give notice that Bro. A. Carmichael is appointed Bishop's agent of the Southern California district. Bro. Charles Baly, former agent, by reason of his pressing duties in business in Los Angeles has been unable to travel over said district, and hence the action of the conference in the matter.

Bro. Baly has been, during his term in office, an efficient and active agent in the work as far as his circumstances would permit, and the Bishopric feel obligated to him for his valuable and faithful services, and we trust that in his present situation he may be of great use and benefit to the cause of the Master.

We are glad also to be able to recommend Bro. Albert Carmichael as a worthy workman, and one who should have the active aid and cooperation of each and every member in his work. We trust that all saints may move forward in courageous labor in the Southern California district, remembering that difficulties and discouraging circumstances must be overcome, not yielded to, if we attain success in gospel work as well as any other. Let those who have a disposition to murmur,

as did the children of Israel in the wilderness, be left without encouragement to return to the "flesh pots of Egypt," or "Babylon" for that matter, and may it be truly said of every one, "He has performed his full duty."

Address Albert Carmichael, Garden Grove, California.

In behalf of the Bishopric,
E. L. KELLEY,
Presiding Bishop.

LAMONI, IOWA, NOV. 7, 1898.

BISHOP'S AGENT'S NOTICE.

To the Saints of Eastern Michigan district:—After the 10th of November instant, please address me at Applegate, Sanilac County, Michigan, remitting all moneys by express money orders, or post office money orders, and oblige,
Yours very truly,

ANDREW BARR, Bishop's Agent.

To the Saints in Utah:—A word with you financially. I am required by the Bishop to pay out \$16.50 per month for family allowance, balance to go to him direct. We are behind on the allowance. Elders are going home to work to keep the wolf from the door, and it looks as though others will need to! Can you afford it? But fifty cents or one dollar from you in tithing will help us, and be accepted of the Lord. Shall the elders and their families make all the sacrifice? To be plain with you, the very last crust in the house has had the blessing of God asked upon it! What a spectacle of faith! And to be still plainer, such is not an individual case! I speak thus plainly that you may know the actual state of affairs. We have kept four missionaries in Utah this year, so that the church at large is paying much more than you in the support of families.

Address me Fairfield, Utah, and it will be forwarded me. Elder D. W. Wight is authorized to receive tithing—address him at Provo, Utah. I hope to be in Utah by first of year.

J. W. WIGHT, Bishop's Agent.

CHURCH HISTORY, VOL. 3.

We want a list of subscribers in every branch of the church for the Church History, and will arrange with a good live brother or sister in each branch to get such list, if they will write for terms and give us their names, and state that they want to work. Let us hear from you at once. Address,

F. CRILEY,
Business Mgr., Lamoni, Iowa.

CHANGE OF FIELD.

In consequence of a special emergency, by virtue of which Bishop E. L. Kelley has appointed Elder F. M. Weld his agent for Decatur district, we hereby give notice that Elder Weld's field of labor has, by us, been changed from Nauvoo district to Decatur district. Bro. Weld will, however, retain the supervision of missionary labor in the Nauvoo district until other arrangements are made.

Elder J. S. Roth has also, by us, been instructed to labor in Nauvoo district until further direction.

Trusting that God's blessing may be upon the labors of these, as well all others of the brethren who labor for Zion's weal, we are their brethren in Christ,

J. R. LAMBERT.
HEMAN C. SMITH.

LAMONI, IOWA, NOV. 4.

CONFERENCE NOTICES.

Pottawattamie conference convenes at Carson, Iowa, November 25, at 10:30 o'clock. Please send all reports, as well as credentials for delegates, as early as November 21, to J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.

Conference of Eastern Maine district will convene at Jonesport, December 3, at ten o'clock. Come all who can. Remember the hour as well as the day.

T. C. KELLEY, Pres.

Western Maine conference will convene at the saints' chapel, Stonington, Saturday, November 26, at two o'clock. A cordial invitation is extended to all.

S. G. CUNNINGHAM, Pres.

DIED.

GREEN.—At Jeffersonville, Illinois, October 15, 1898, at eight o'clock, passed away one of the oldest and best known citizens of the country, Bro. T. P. Green, aged 87 years, 1 month, and 6 days. He was born in Tennessee; was married to Miss Sarah Rosson, January 6, 1831; to them were born twelve children, ten with his aged companion are left to mourn. He joined the Latter Day Saints in the days of the martyred prophet, about the year 1840; was ordained an elder about the same time. He stood firm all through the dark and cloudy days of the church. All the factions, such as Young, Strang, Rigdon, and others, sent their delegates to him, but he would show them their error as he saw it. When he received some of the *Saints' Herald*s, he said the truth has come at last. The writer was present and heard him bear testimony to the Reorganization before he had read a single word. It was always a pleasure for him to talk of his religion, as long as he knew anything. His home was the home of the elders. So has gone one of the oldest saints, to await the resurrection of the just.

RIGGINS.—Toy Asbery Riggins, son of Sr. Mary Vanderbur, died October 8, 1898, in Springfield, Missouri. He would have been 21 years old January 1, 1899. Funeral sermon by Elder J. C. Chrestensen.

ALLDREDGE.—At Owego, Iowa, September 14, 1898, Maggie L., daughter of Bro. and Sr. B. D. and S. E. Alldredge, aged 5 years and 2 days. She was buried from the Christian church at Sloan, Elder Clemmer, of the Christian faith delivering the discourse.

HOLDSWORTH.—At St. Louis, Missouri, September 21, 1898, Sr. Hannah Holdsworth; born at Bristol, England, October 14, 1830; united with the church in 1864. The large attendance at the funeral bespoke the high esteem in which she was held by those who knew her. Services by J. C. Hitchcock.

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(Continued from page two of Cover.)

and women are to be found in places where liquors are sold, and in other questionable haunts, to allure men to dissipation. These open dens of vice ought to be closed in the interests of common decency. The crusade must be waged against every defiant keeper of a saloon. It must be waged against unlawful gambling. There must be a union of the adherents of all religious faiths and political beliefs and of all lovers of good government. With this it will succeed."

"Should the church interfere with personal liberty?" was the topic of the evening sermon preached at Memorial Baptist church by the Rev. L. A. Crandall, who said in part:—

"A notorious violator of law is reported to have declared that he belongs to a church which does not interfere with his personal liberty. If this is true, then so much the worse for the church. It is a shame and a disgrace for any church to allow known enemies of society to remain unrebuked in its membership.

"What conception do these men have of liberty? Evidently that it is freedom to carry out their desires without regard to the effect upon society. The thief would have liberty to steal, the gambler to debauch manhood, the boodler to defraud the municipality, the saloonkeeper to turn men into beasts and take the bread out of the mouths of little children. The only liberty which the State gives must be found within its laws.

"The will of God is the law of the church. The indifference of a church to the sins of its members brings it into deserved reproach. It is the business of the church to interfere with the personal liberty of wrongdoers, both within and without ecclesiastical bodies. The church is here to build the kingdom of God on earth and can never accomplish its mission without antagonizing those who use liberty as a cloak for license."—*Chicago Tribune, Oct. 3.*

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

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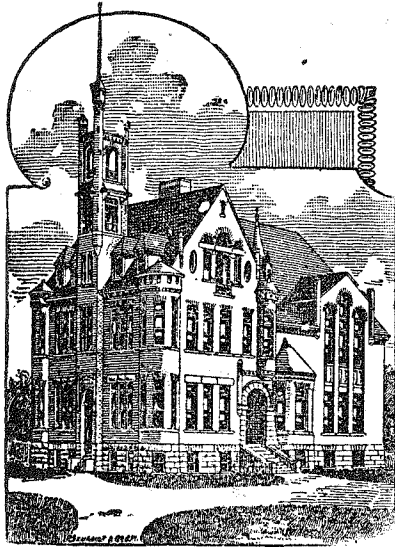
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SUCCESS WHEN UNITED. WHAT WILL YOU DO?

TO THE SAINTS AND FRIENDS OF THE CAUSE OF TRUTH;
GREETING:—

In the fact of our having been appointed a Finance Committee by the Trustees of Graceland College; and the further facts set forth herein, is to be found our apology for again appearing before you as we do at this time. That the church has an Institution of learning is plainly evident from information set forth in the *Herald* for October 26, 1898, furnished in response to a number of inquiries for the same. That this institution of ours is in need of substantial support and encouragement as indicated in the several appeals appearing in the late issues of the *Herald* is also true. These needs more specifically stated and in part repeated are the following:—

First. It needs the undivided moral support of every member of the church. While the College cannot be run on sympathy and good wishes, it is nevertheless true that it must merit and obtain these before it can receive of the more material support. In this connection this suggestion is offered: Let everyone who has not felt fully satisfied with reference to the College movement, either as to its being right or wrong, premature or otherwise, make it a matter of study and prayer. First investigate its claims, object, promises, etc.; then see if such a work is not in perfect *harmony* with the word of God, though not *commanded*, remembering that if *not out* of harmony it is justified; then honestly ask God to direct you in the course you shall pursue in relation to it; carry out honestly your convictions, praying God you may do no wrong, and God will bless you in your effort. This is certainly no more than every true saint should do, as, doubtless, many have already done.

Second. It needs students. The principal reason why so many calls have been made for financial support is because the enrollment of students is small. Many children of saints go away to colleges, farther away and more expensive than Graceland; some because they want to attend a school which has prestige and reputation. Of course that is something; but if all who could do so would come to Graceland, she would soon possess reputation and prestige to be envied by our foremost colleges of the land. Loyalty to our own institution will give it a place among colleges to be proud of, and at the same time relieve the present financial embarrassment to a large degree.

Third. It needs immediate financial aid to enable it to tide over the critical season and place it upon a firm footing. The present debt, if it had to be paid by one or two, is large; but if all who could would help, it would soon be lifted, and thus put the church in a better condition to meet a wicked and frowning world with a firmer and bolder front than at any time in her history.

Fourth. The college needs apparatus, laboratories, a better library, a collection of relics and curios, etc.

Some of the brethren when traveling about, by making the needs of the college known in this regard, especially as regards books and relics, could gather many such as would be of great value to the work.

We have a college site, as regards beauty and healthfulness of surroundings, surpassed by but few; and as regards morality and sobriety of association, equaled by none; and if the immediate needs referred to above, and perhaps others, could be supplied, in a few years or decades we could challenge the admiration of the world in the excellence of our institution.

Referring to the object of the College we wish to say that it is not to educate for the ministry, as some have supposed, but to educate for life; while it is hoped that our ministry may be educated as a result of our college effort. Does anyone doubt but that an educated man is more competent than he would have been uneducated? or that even those of our missionaries who are unlearned and have made phenomenal success would have been even more successful if educated, other characteristics remaining as they are? It is only fitting and right that our young men and young women should be qualified to compete with the most learned of our time in the various callings and professions. We need learned school teachers, learned mechanics, learned bankers, learned merchants, learned farmers, learned mothers of future generations, quite as much as learned preachers; and preachers will never be more than a small minority of the people.

Who then can be educated at Graceland? Every young man and woman who desires it. What! Yes, missionaries' children and all; if all will unite and labor as we can. "To be learned is good, if they hearken unto the counsels of God." (2 Nephi 6: 12.) They should not only be educated then, but under proper influences so that they may be led to "hearken unto the counsels of God." Does anyone doubt that the missionaries' children should be educated? Why should they not be? Would anything short of this be fair? The Lord said in 1887, "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." (D. C. 119: 8.)

Those who toil "in the affairs of the men of business and of work" are to aid in maintaining an institution so that the children of the missionaries may be educated, without money, under wholesome, moral influences, so that they may not forget to "hearken to the counsels of God," and thus all be placed upon an equality in this regard. And this can be, ought to be, and will be done. Are we willing each to do our part? is the question.

Of course the best way to contribute to the support of the College is to send us students. There are doubtless more than enough children of the saints attending college somewhere every year to maintain Graceland, if they could but be enrolled here. But the following plans and propositions are submitted by which it is

hoped present necessities may be met, and the institution permanently established.

Estimating the average number of paying students at fifty, which is quite conservative, paying \$30 per year tuition, the income would be \$1,500. The lowest estimate of running expenses, with faculty on a reasonable ministerial allowance, of which more will be said later, is \$2,500. This leaves a deficit of \$1,000 in running expenses each year. If fifty subscribers can be secured who will guarantee \$25.00 per year for five years, this deficit will be met and leave a small balance as an emergency fund. Those subscribing to this fund are privileged to send a scholar for five years at any future time, tuition paid by said subscription. Nearly forty per cent of these subscribers have been secured already from citizens of Lamoni.

Another plan is to sell scholarships for a full collegiate course, four years, for \$90 cash, \$22.50 per year. There are probably some who having money in hand would prefer the payment of such an amount at once rather than be troubled with five years' subscription; while again some not having so much ready money, but having a regular income, would prefer the former.

There are about four hundred branches in the church. Suppose each branch should by some special effort raise ten dollars, some would do more, and some less, but this is a low average; this would give us the neat little income of \$4,000, which if repeated once a year, would leave in a short time but a small portion of the debt remaining, with what sales of lots could be made. And every branch could do this and no one individual feel the burden to any appreciable extent.

For instance, the \$25 (£5 5s.) yearly subscription, in branches or societies consisting of fifty members, would be 50c (2s. 1d.) per year for each member, or less than 5c (2½d.) per month, less than 1½c (¾d.) per week, 1 4-5 mills (¼d.) per day. Or the individual subscriptions of \$25 amounts to \$2.08½ (8s. 9d.) per month, 52 1-12c (2s. 2½d.) per week, 7 5-12c (3¾d.) per day.

Branch Presidents, District Presidents, Sunday School Superintendents, Presidents of Religios, Mite Societies, Aid Sisters, and Missionaries are urged to call the attention of their respective societies to this matter and set it before them in the proper light and spirit. It is in reality only a little thing when distributed, while it appears quite large in the aggregate.

One Religio Society and one Mite Society took a five-year subscription, and many others might do so. Then there are Daughters of Zion, Mite Societies, Aid Societies, and Sunday Schools, which could do likewise. And again in some communities, two or more individuals could join in taking subscriptions, where one did not feel able to raise the whole amount—form clubs.

In order that the matter may not be delayed, and that a beginning may be made, and uniform action result, the above mentioned societies and branches are requested to make an especial effort on Christmas this year, by giving a dinner, supper, social, entertainment, or something of the kind, proceeds to be devoted to the running expenses of the College, and forward same by January 10, 1899, to Frank Criley, Lamoni, Iowa.

Brethren and sisters as officials above mentioned, please do not allow this appeal to pass unnoticed. If you cannot give this matter your individual attention, will you not appoint some active brother or sister to take the lead in getting it started?

Another matter we wish to mention is, that any who are not able to subscribe to the \$25 subscription, but

feel that they can aid in smaller yearly amounts, can have the privilege of doing so by writing the committee, stating how much you can promise to pay each year. Then there are many who can give various amounts, now, or at some stated time, who could not promise yearly amounts. To these we say, send in your offering, whatever it may be, and you will receive credit for same.

The names of all who aid by \$25 subscriptions, individuals or societies, by subscriptions of lesser yearly amounts, or by donations of proceeds of dinners, entertainments, etc., or smaller individual contributions, will be published in the *Herald*, unless requested not to do so. And remember all this money is to be used to meet the running expenses by paying tuition of worthy young people who are not able to pay their way. Each individual or society taking a \$25 subscription has the right upon payment of said amount, to send one student five years at any time when the same is paid; and those taking a four year scholarship may send the one student four years. The authorities of the college will select those who are to receive the benefit of the smaller contributions. If any society shall give amounting to \$30 they may send a student for one year.

Another plan for aiding the College is to purchase one or more of the beautiful lots in Graceland Addition, and thus secure a nice home for yourself, or for your son or daughter. Prices have been reduced and they are reasonable.

Did some one say or think, we are asking too much? Suppose we got more than running expenses, let us see what would be done with the surplus. Of course the payment of our debt and stopping of interest would be the most sensible thing to do first. But what then? Well, we would pay the board and buy the books for the son or daughter of some of our worthy missionaries; or it might be of some worthy poor. Would anyone object to that? Certainly not. And then as has already been said we need better facilities, in the way of library and apparatus. Our beautiful building would be even more beautiful if the painting were finished, and more comfortable if shades could be supplied for the windows to screen teachers and students from the direct rays of the sun. We must advertise too, if we expect to secure any considerable patronage. All this costs money. So there need be no alarm sounded about "too much."

In conclusion, what we promised to say more about "ministerial basis" is this. Most of the members of the faculty have consented to work on this basis, esteeming themselves no more worthy than their brethren of the missionary force: And it is the intention of the management to put the entire faculty upon the same basis so soon and as rapidly as possible. This we feel sure is a feature which must commend itself to the approval of everyone, inasmuch as every department of the Lord's work can be successfully carried only by the principle of sacrifice; and it is not right that a few should do most of the sacrificing and many do nothing at all, or else how shall the rewards be distributed, for it must be in proportion to "works."

Dear Saints, we recommend to you a good and noble cause, and commend you to God, "who giveth to all men liberally and upbraideth not."

Address all correspondence and send all remittances to Frank Criley, Business Manager Herald Publishing House, Lamoni, Iowa.

BY ORDER OF COMMITTEE.

THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, November 16, 1898.

No. 46.

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EMPEROR WILLIAM'S JERUSALEM TRIP.

BEYROOT, Syria, Nov. 8—Emperor William is much displeased over several jarring incidents of his trip to Jerusalem.

The reply of the Vatican to his notification of rights acquired by him at Mount Zion is considered extremely curt, while on all important occasions the French Consul General attended in order to assert France's guardianship of holy places.

Moreover, it appears that the Sultan practically took forceful possession of the land he presented to Emperor William, the owner objecting to sell ecclesiastical property.

The authorities here tried to clear the harbor of all shipping yesterday in view of the arrival of the German Majesties, but the steamers of the Messageries Maritimos, the French steamship company, refused to leave.

PALESTINE PUTS ON PAINT FOR WILHELM.

The Sultan has ordered a thorough renovation and cleaning up of every town and village in Palestine which will be visited by the Emperor William, and the indiscriminate zeal of the Turkish officials has led to curious results. Entirely new roads have been laid down all the way from Jaffa

to Jerusalem, and from Jerusalem to the Dead Sea. This is all well, but historical buildings have been not only cleaned, but also improved and decorated up to date in a manner which will make pilgrims cry aloud, for even the "holy places" have not been spared, the mot d'ordre being to modernize everything. The historical house of Simon the Tanner, where St. Peter lived, has been painted bright blue throughout, and the floors have been laid with colored tiles, while the building is now inclosed in a gaudy paling. The superb iron screen over the Dome of the Rock, which dates from the days of the Crusaders, has been covered all over with yellow paint. This sort of thing has been going on everywhere, and people who visited Jerusalem a year ago will scarcely recognize the place if they go there again.—*London Truth.*

KAISER AS A COMMERCIAL TRAVELER.

According to rumor the Kaiser has assured the Sultan of his protection, and guaranteed the integrity of the Turkish Empire. This guaranty apparently does not cover Crete, whence the Turkish garrison is being bundled without ceremony in British warships, nor does it operate against Germany, which is to obtain the cession of the Port of Haifa, in Palestine, and other territory on the Syrian coast, besides the Island of Rhodes. Furthermore, Germany is to obtain the right to plant colonies in Tripoli, while exceptional industrial and commercial privileges are to be granted to Germans throughout the Turkish dominions, and the German railway from Broussa, in Anatolia, is to be extended through Asia Minor and Mesopotamia to the Persian Gulf.

If the rumor of the Kaiser's deal with the Sultan should prove true, Wilhelm's journey would have been marvelous in its results, and his imperial Majesty would be entitled to be regarded not merely as the most illustrious of modern pilgrims, but as the greatest of commercial travelers.—*Philadelphia Record.*

TURKISH HOSTILITY TO THE ZIONIST MOVEMENT.

It is said that the Turkish authorities in Palestine have received strict orders from Constantinople to see to it that no real estate in Palestine shall pass into the hands of Jews, even if they are Turkish subjects, and that in consequence of this order all transactions in landed property in the name of the colonies projected by Barons Rothschild and Hirsch and the Israelite alliance have been stopped. This harsh measure is connected with the Zionist movement and the resolutions of the two congresses at Basle, at which it was proclaimed that the Jews would once again constitute a nation and a state, and make Palestine their future home. As the establishment of a Jewish bank, with a large capital, was announced at the same time, the Sultan regards his Province of Palestine as a better asset now than it has ever been. Not only is the selling of land in Palestine to Jews prohibited, but impediments are placed in the way of Jews of different nationalities who may wish to visit Palestine as travelers. This touches the treaty rights of Jewish subjects of various Christian countries. It is, for instance, forbidden to Jews to proceed from Jaffa to Jerusalem, or to other places in Palestine, unless a non-Jewish resident of Jaffa guarantees that the visitors in question will leave Palestine again within thirty days of their arrival. Such guarantees must be paid for and will in many cases open a way to corruption and blackmailing. The European powers of course will protest in behalf of their respective subjects, but the Sultan cares little for protests unless they are backed by force.—*New York Post.*

JERUSALEM TO BE A GREAT RAILROAD JUNCTION.

Within three years a man will be able to get into the train at Ostend and travel straight through to Port Arthur. In five years a person will be able to travel in a railway carriage from the Cape to Alexandria. There is yet a third great world line from

Constantinople via Palestine, Persia, India, and Burmah to Hongkong. The importance of these three great lines of communication cannot be sufficiently dwelt upon; it can certainly not be exaggerated. With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted—they both of them meet in Palestine. Palestine is the great center, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea.—*Fortnightly Review*.

REUNION OF METHODIST CHURCHES.

THE invitation of the Rock River Conference to Bishop Galloway of the Methodist Episcopal Church South to address the conference is an event of much importance as well as interest. Bishops of the Southern Methodist Church have been invited on a few occasions to address conferences of the Methodist Episcopal Church in the North as an act of courtesy when the Bishop happened to be in the city where the conference was in session, but the action of the Rock River Conference is the first formal invitation of the kind extended by a conference of the Methodist Episcopal Church to a bishop of the Methodist Episcopal Church South. This is an act of fraternity that by many may be construed as a prophecy of the organic reunion of the two churches. Its influence may be increased rather than diminished by the inability of the bishop to be present, after having accepted the invitation, because of the presence of yellow fever in the city where he has his home.

The Methodist Episcopal Church South was organized in 1846. It separated from the Methodist Episcopal Church on the question of slavery. At the General Conference of the Methodist Episcopal Church held in 1844 Bishop Andrew, whose wife held a number of slaves, which under the law of Georgia, where she lived, she could not set free, was requested to refrain from exercising the duties of his episcopal office until he had ceased to be constructively a slaveholder by his wife disposing of her slaves. This request raised a tremendous storm. The ministers from the South claimed that the General Conference had no right to take

such action, it being contrary to the rights inhering in the bishopric as an order; that no limitation could be placed upon a bishop except after the presentation of charges affecting his moral character or episcopal conduct. In this view they were supported by a few ministers of the North. The opponents of slavery took the position that the bishopric in the Methodist Episcopal Church was an office, not an order, as in the Roman Catholic and Episcopal Churches, and that therefore a bishop could be dealt with as any other officeholder might be. This view prevailed and the career of Bishop Andrew as a bishop in the Methodist Episcopal Church practically closed. Two years later the Methodist Episcopal Church South was organized and Bishop Andrew became one of its first bishops.

The action of the General Conference of 1844 in declaring the bishopric an office instead of an order is considered by many to have been an epoch-marking event in preventing a dangerous centralization of ecclesiastical power in the Methodist Episcopal Church. The Methodist Episcopal Church South, on the contrary, recognized the bishopric as an order, and now that the animosities growing out of the war have subsided its position becomes the chief obstacle to a reunion of the churches. It is a common remark in Methodist circles that there must be a few funerals before there can be union. That is in a measure true, but there must be something more than funerals, and that something is not so certain to take place as are funerals. Either the Methodist Episcopal Church or the Methodist Episcopal Church South must change its view as to the character of the bishopric. The North favors reunion; the South favors fraternity. But the North is not so strongly in favor of reunion as to surrender its position in regard to the bishopric, and spokesmen for the Southern Church declare that they never will accept the Northern view. It is evident, therefore, that some years must pass and a new generation come into power in the South before reunion can take place. Then some event may pave the way for it, as the simple request made to Bishop Andrew brought about the separation.—*Chicago Tribune*.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

VIVAT GRACELAND! Graceland's Column makes an inaugural bow to its readers. Graceland? For the benefit of the uninitiated we may state that Graceland is a college; no, *the* college, which bears upon its portals the proud inscription of "Reorganized Church of Jesus Christ of Latter Day Saints." Ah! I know now. It is that Lamoni college over in Iowa. No, sir! Graceland is no more a Lamoni college, because it is located in that town, than General Conference, convened at the same place, is a conference of Lamoni. Well, what is it? The CHURCH COLLEGE, to be sure—the property of every branch, of every member, in the church. The church college! Why, I thought it was a non-religious institution. You labor under a great mistake, my friend, for Graceland is pre-eminently RELIGIOUS. Its students are persuaded to cultivate habits of integrity, morality, and righteousness, based upon an acquaintance with the precepts and practices of the Meek and Lowly One. Yes, but you do not teach the church doctrine there, for it is proclaimed to be *non-sectarian*. That is correct, sir. Well, then, why should I send my boy or girl to Graceland, hundreds of miles away, rather than to — college which is located in the next county? You should send your son or daughter because the moral and religious atmosphere of Graceland is purer, more conducive to the development of minds infused with the spirit and sense of the divine, as manifested in personal conduct and in nature. In it your offspring will be shielded from those corrupting and pernicious influences to which they are necessarily exposed in any other college, even though the latter be located within half a mile of your home. That is good, certainly, but since the college is a Latter Day Saint institution, why do you not teach *doctrine*? For this reason: The specific inculcation of doctrine is not requisite; our students ranging in age from sixteen years to thirty, have already been grounded in the principles of our religion, so far, as least, as these students are church members,—and, as the Latter Day Saints Church is the *popular* church here, there is no temptation to deviate from pre-established ways. The regular services of the church are extended by such attractive aids as the Religio, teachers' meetings (Sunday school), choir practice, Daughters of Zion, and many other occasional aids, held on weekdays. The college endeavors to instill the desirability and moral necessity of church attendance, combined with purity and holiness of conduct. In its unique environments, that is the *unum necessarium*. Graceland numbers members of the ministry among both its faculty and students, but it does not profess to be a theological school.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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No. 46.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 16, 1898.

THE EVANELIA.

THE fund for the building, or purchase of a Gospel Boat, did not originate with the Bishopric; but was an effort made by some of the sisters and other workers through the Home Column. The fund when raised was put into the Bishop's hands, and he directed to visit San Francisco, California, and purchase or have built a boat suitable for the use of the missionaries. The Bishop sought counsel among our seagoing brethren and by their introduction had the privilege of consulting other seafaring men in regard to the sort of boat best calculated for the service in the Islands.

From the counsels with these men the Bishop set about his task, and the Evanelia was the result.

Shipbuilding is expensive, only the best of material being used, and skilled workers employed; nevertheless the Evanelia cost no more than was proper for the sort of boat she was.

The story of Bro. Joseph F. Burton's cruise in the little Gospel Boat has been told; so, alas, has the story of her loss. With these, however, it is necessary that it be told now, that the Bishop was from the first opposed to the turning of the little craft into an Island trading or trafficking boat. He refused his consent to such measure, and the President of the church knows that the Bishop wrote specifically to the brethren not to put the Evanelia into trade, and suggested that if it was so done there would be danger of her loss.

Whether this instruction reached the Islands before the decision to make a trader of the boat, or after the mistake was made, does not affect the case, so far as the Bishop is con-

cerned; though it is probable that his letter was received after the thing was done.

The Bishop did not "squander" the money "raised by the mites" of the sisters and other "workers," nor misuse the trust. He acted upon the request of those interested, after the fund had grown large enough as it was supposed, and upon advice such as he was justified in asking for and taking.

Had the policy of the Bishop been pursued it is probable that the little Gospel ship would now be poking her nose into the different harbors among the Islands, carrying as cargo, "glad tidings of great joy," instead of lying on the sandy bottom of the Pacific Sea, a victim of mistaken faith as we believe.

As a boat devoted to the carrying of the gospel news, we all had a right to ask the Lord of earth and ocean to spare the Evanelia from the waves, the tornadoes, and the various accidents to which seagoing vessels are subject, and expect him to give her years of service in her destined calling. But when we turned her into the channels of traffic and trade, to fetch and carry to and from commercial marts the things that men barter and sell, we put her also at the mercy of wind and wave, subject to all the accidents of vessels engaged in such business, and had not the right to ask, or to expect the Lord to keep her from such fates as happen to vessels so employed.

This is written without impugning the motives of anyone, or a desire to cast censure or blame on any; and, while it is not intended to cast blame on the brethren of the church at the Islands; we think it to be quite unkind and against facts for some of the friends of the Master round about us to be casting implied blame upon the Bishop, because of the expense incurred in the building of the Evanelia and her subsequent loss. The Bishop is not justly blamable for the cost of the boat, nor in anywise responsible for its loss.

GOOD WORDS FROM THE SOUTH-LAND.

WE have received the Sunday *Gazette*, published at Denison, Texas, for October 23, from which we clip the following editorial pithy defense of our work. Under the head of "An Ignorant Critic," the editor says:—

A man named D. F. Fuller has taken it into his head to enlighten the readers of the *Garland News* regarding "Mormonism," but he is sadly deficient as to the facts. He has evidently drawn his inspiration from back number encyclopedias. He resurrects the old fake about Joe Smith stealing Solomon Spalding's fiction, known as The Manuscript Found, and palming it off on his credulous followers as an inspired translation of an ancient record now known as The Book of Mormon. Mr. Fuller says:—

"Solomon Spalding was wedded to the marvelous, whether it were history, romance, or else. In 1812 he wrote this book and while arranging for its publication 'the manuscript was lost in a printing office in Pittsburg, while under the hands of the printer's devil, Sidney Rigdon.' Rigdon became Joseph Smith's associate in 1829, and beyond a doubt this was proven the real origin and history of the book. It pretends to give a history of America up to the fifth century of our era, to account for the lost tribes of Israel, the American Indians, etc., and that Christ came to this continent and preached the gospel. It also contains very clumsy references to Calvinism, Methodism, Universalism, and Millenarianism."

The Spalding manuscript was not lost in 1812, and it was in the Spalding family until some time after the publication of the Book of Mormon.

In 1885 the Solomon Spalding manuscript was recovered, and it bears no resemblance whatever to the Book of Mormon. The original is now in the library in Oberlin College, Ohio, where anyone can inspect it. Its authenticity is beyond question, and the better informed no longer claim it as the source of Smith's "inspiration." Rigdon did not meet Smith until after the Book of Mormon was published. Fuller also charges that Smith introduced the doctrine of polygamy in the church, having received a revelation to that effect. This has never been proven, and his wife says he never published such a revelation and never countenanced the practice. It was Brigham Young who claimed to receive the revelation, and it was after the Mormons went to Utah. There has been a good deal of lying done regarding the Mormons. Joe Smith was the undoubted author of the Book of Mormon and he dictated the whole of it without a manuscript or written notes of any kind; of this there is ample proof.

"OLD GLORY."

THERE has been quite enough of laudation of the *flag*, and counter protest in the HERALD, and we shall call a halt and mark it as "an episode closed," using a trite political saying of the day.

There are some answers to Bro. W. H. Kelley's question asked at the close of his article on the flag, which may hold the boards for insertion for awhile; but these are not in essence relative to the flag-flying incident at last spring conference. "Let us have peace."

QUESTIONS AND ANSWERS.

Do you think it lawful to administer the sacrament to children ten to twelve years of age who have never been baptized?

Paul was of the opinion that there were some things which were "lawful" but not "expedient." The sacrament, the bread and the wine, are for baptized believers, those who are capable of discerning the Lord's body. No others are contemplated in the instructions in either the New Testament, or the Doctrine and Covenants. We have no authority for the giving of the emblems to children who have not yet reached the age to obey, or unbaptized persons, either children or adults, who have reached such age.

If therefore, the statements in the law which make it lawful to administer the sacrament to specified persons, or those specifically named, make it unlawful to permit others not so named to partake; it is unlawful.

We are of the opinion that the administration to such persons as those described in the question is not provided for, and for that reason, it ought not to be done.

We have, however, seen the bread and wine given to children under the age of obedience, and have not been aware of any harm resulting. It is not, however, the custom of the church, the nature of the ordinance being such as calls for the exercise of faith, and an intelligent belief in Christ, to make it effective to the object designed in its institution.

AUTOBIOGRAPHY OF ELDER JOSEPH LUFF.

INTERESTING, entertaining, instructive. A life-history of special interest to young men. Reduced from \$1.00 to 75 cts. Address orders to Frank Criley, Lamoni, Iowa.

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ARTICLES FOR HERALD.

ARTICLES written for the HERALD and sent to the editors cannot always be inserted on receipt. When some special topic is being discussed and has awakened a general interest, it is necessary to give place to the various views presented by writers, that a comprehensive statement of different phases of questions may be had, upon which to base conclusions. At such times other matter—and possibly of equal or greater merit—is held for the time being, but is inserted in due time. Good articles upon subjects not requiring pressing attention will keep until an opportune time. It is no discredit to such an article to await its proper time. The editors seek to exercise the best wisdom they have, making use of such matter as is suitable and available, and from a general discretionary survey of the field. Give us good carefully written articles and we will do the best we possibly can with them. We are also free to state that we have some matter on hand that lacks sufficient merit to secure insertion, hence the "survival of the fittest"—of the good—is a result. The presentation of good matter is invited.

PATTIE; OR LEAVES FROM A LIFE.

A STORY from real life; for young people; reduced from \$1.15 to 75 cts.

THE Methodist Episcopal Church bishops ask for and propose to raise \$20,000,000 before January 1, 1901, as a Twentieth-Century Thank-offering.

We hope they may succeed. We would be pleased to raise the hundredth part of that sum as a college relief fund.

Are the children of this world wiser than the children of the kingdom? It appears that they were in the time of Jesus; have they lost the prestige for the time that now is?

There was a fine gathering at the Saints' Home on the evening of Friday, November 4, under the auspices of the Religio. The object in view was the furnishing a parlor room in the Home. Twenty-four dollars resulted to the band of workers, to aid them in their work.

Sr. Bettie Haws, of Ogden, Utah, sent to President Joseph Smith last week, a Wells, Fargo Express check

for twenty-five dollars to be devoted to the furnishing a room in the Saints' Home. It was placed in the Bishop's hands to be used for the purpose indicated.

A number of the lots in Graceland have been sold, and negotiations are pending for the sale of others.

MORE HEAT THAN LIGHT.

ONLY the love of truth can make a dispute profitable. The man who enters into an argument solely to get the better of his opponent is in no condition either to profit or to be profited. He is neither a teacher nor a pupil, but an artilleryman bombarding his neighbor's castle just to see him run up the white flag. No man is fit to enter into a debate who would not rather get at the truth than win a victory.—*Trumbull.*

HOLIDAY GIFT BOOKS.

THE Herald Office presents, on the fourth page of the HERALD cover, a list of publications suitable for holiday presents, for the consideration of patrons who would remember relatives or friends with useful and substantial tokens of regard. A gift of any of the publications advertised would be appropriate to almost anyone, and such as would prove useful in and worthy of constant use. The list includes the best of our publications, all, or most all of them at least. The reader is referred to the catalogue for others that may be desired.

Those who desire orders filled promptly,—especially where special orders in bindings are desired, with names engrossed, etc., etc.,—would do well to order in time to insure prompt forwarding to destinations.

Branch book agents and others acting in cooperation with church publishing interests are requested to call especial attention to our holiday list.

EXTRACTS FROM LETTERS.

BY advices from Bro. Morgan D. Lewis, November 6, we learn that the attack of Rev. Clark Braden, upon the faith and the saints at Hitman, Iowa, did not affect the branch. On the contrary, if any harm was done by Braden's effort it was the Baptist church, which employed him, that suffered. Bro. Lewis closes his letter thus:—

This is my first experience in hearing "Mormonism exposed," as "I, Clark Braden" terms it. And if his remarks can have any bearing on any unprejudiced mind I fail to

see it. There is no Christian act in him to try and brighten the intellect of anyone; nor yet any effort to show any of that Christlike spirit to lift up the fallen one. May God be merciful to him, is the prayer and well wishes of your humble servant.

Bro. W. H. Smart, of Fairland, Indian Territory, writes the Bishop in a late letter:—

Baptized two Lamanites and four Campbellites.

Bro. C. Scott, Des Moines, Iowa, November 7:—

I go to Madison County to-morrow, having closed a series of eleven meetings here last night with full house.

Bro. T. J. Sheldon wrote from Friend, Nebraska, November 8:—

I baptize one to day. Am now at Friend; I expect to start home after dinner.

His home is at McCool Junction, Nebraska.

We are in receipt of an excellent private letter from Bro. William Roberts, of Leeds, England, giving a detailed and interesting account of a visit to Sheffield, Clay Cross, Leicester, and Stafford, and of some ministerial work at these places. Bro. Roberts is one of our promising young men, of which there are several in England. We are always glad to hear of their success, and we pray for their spiritual development. The letter breathes an excellent spirit throughout. Among other good things he writes:—

I enjoyed the conference [mission conference at Birmingham] very much, and I derived great spiritual benefit from it which I still enjoy, and I am happier in the work to-day than ever. I realize day by day as I grow older and my knowledge of things increases, that the most important aim and purpose in my life is to effect my salvation; and as my spiritual knowledge and strength increases temporal things have less interest for me, and the blessed hope I have in the gospel stands out clearer and brighter, and my whole life seems to become more and more enveloped in it.

Those who have felt the leadings of the Holy Spirit will not fail to discover the effects of its operation on the mind of this young man.

As cold waters to a thirsty soul, so is good news from a far country.

EDITORIAL ITEMS.

BRO. J. C. HITCHCOCK, of St. Louis, secured insertion of an article in the *Student Life*, a publication issued by students of Washington University, St. Louis, in which the faith of the Reorganized Church is stated, and errors in a former article corrected.

Bro. Hitchcock wrote in good spirit and in good form throughout. We are indebted to Bro. S. V. Bailey for an opportunity to read both articles.

A clipping from the Springfield, Missouri, *Tribune*, recent date, an article from Bro. Henry Sparling, shows clearly that our interests in Southern and Central Missouri are being cared for when opportunity offers.

Bro. J. R. Evans, of the Nauvoo district called at Lamoni during the past week, in consultation concerning general work.

Bro. William Crick, of the *Ensign*, was at Lamoni and made us a call during the week of the 4th, of which we failed to make mention in our last issue.

A letter from Bro. Edward Miller, of Cleveland, informs us that Kirtland has taken another step forward, that Providence seems to favor her rejuvenation. Some time ago an electric street railway from Cleveland was run to Willoughby, two miles west, and which was to reach Kirtland and go on to Painesville and other towns. Now comes the word from Bro. Miller that natural gas has been found and is now piped into the residences of our people and others there; a good well having been bored which gives out a pressure of sixty-eight pounds. We trust other forces for good will be directed toward the revival and rebuilding of the old town. We do not believe in "booms," but simply wish it with other places worthy of it, a steady, reliable growth. Success to all that truly concerns the good of the old city and its people.

Olive oil should be kept in a cool and dark place, to keep it fresh and sweet. Wrap the bottle with blue or dark paper if exposed to light. Keep in a cellar or other cool place, and it will not become rancid.

Our Business Manager desires us to state that he has received a number of requests for bundles of HERALDS to be used for distribution with a view to extending the circulation of the paper. He desires that all who can aid in the circulation of the HERALD and of general church literature will do what lies in their power in that line. Orders for the Book of Mormon have increased of late to a degree that is gratifying.

Mothers' Home Column.

EDITED BY FRANCES.

"Still we love the evil cause,
And of the just effect complain;
We tread upon life's broken laws,
And murmur at our self-inflicted pain."

CORSET WEARING.

Dear Sisters:—I would like to present a few thoughts with the hope of arousing some careless, thoughtless ones among the saints to a sense of the dangers attendant with the habit of corset wearing. I am often reminded of Israel of old when I look around and see some of the sisters imitating the fashions of the people of the world, just as though they had no higher rule to live by than the worldlings desire to be like other people, forgetting that God's people were always a peculiar people and governed by better laws than the people of the world.

We may read any authority on hygiene and find that corsets are not healthy to wear; and God in his divine wisdom has given to his people a law, which if heeded will cause them to leave off corsets. He says, "Thou shalt not be proud in thine heart; let all thy garments be plain."

Some say that corsets do not injure one if not worn so as to be too tight, but who is to be the judge of this matter? yourself or some disinterested person? Of course it supplies one thing which is necessary; but then look at the evils attending the habit, and reflect awhile. Can you afford it? A corset, though it may be ever so loose, hinders more or less the free motions of the lungs, thus cutting short the supply of fresh air which is necessary to keep the blood pure; it also hinders to some extent the circulation of the blood. Now, "the blood is the life of the flesh," and it is necessary that it be perfectly pure in order that the body may be healthy. Health is necessary to enable us to do all the work for God that we can. The blood in its circulation is carried to the lungs, where impurities are cast off, and it is built up by plenty of oxygen and other elements which the air contains. Don't you see that anything which hinders its free circulation, and the free movement of the lungs, will have a tendency to prevent this purification, and if persisted in will bring about various forms of disease caused by impure blood? And you are sinning against God in this, as you are decreasing your capacity for work, and shortening your days; when you might by observing hygiene live to a ripe old age and do a vast amount of good in the world, and earn an exceeding great reward.

Tight lacing causes displacement of the internal organs and various forms of female complaints. The liver and stomach are forced downward, and given about half enough room for their work, and then we wonder why we have dyspepsia and liver complaint. We bring all these diseases on ourselves and displease God—for what? To tickle our vanity and gratify pride, and to look as well as or a little better than some one else. Does it pay? Sister, when you are a hopeless invalid and

your usefulness destroyed, what profit will it be to you to remember that you once had a form like a doll? Will these thoughts comfort you in death and save your soul from punishment? Does it not look a little like selling your birthright for a few messes of pottage? Health and usefulness are our birthright given to us by the all-wise Creator: along comes Satan and promises a fair form and beauty if we will only give him our health and usefulness. Now we have the power to accept or reject as we choose. Shall we choose wisdom's path and secure vigorous health, long life, and usefulness, in both physical and mental work, and the reward of eternal life in the celestial kingdom? or shall we let vanity and the other works of the flesh prevail over our better nature and receive as a reward a few years of—shall I say happiness? Nay, it is not lasting happiness which will cause no development, either physically or mentally, and will cause the remaining years of life to be spent in misery, and cause us as a reward that spiritual death that is promised to all who yield to the desires of the flesh. The choice is yours; which will you take? It is really alarming to witness the extent of this habit; it is doing as much evil as alcohol and tobacco.

Children, both male and female, are made to wear corsets in some of our cities at the young and tender age of six years; and in the country as soon as a girl is ten or eleven years old she is crowded into corsets, and that often against her will, by the very person who should be most eager for her daughter's physical and mental health to be perfect. Thus the little body is deprived of that perfect development that is so necessary to health. As a result we have a generation of weak-minded and feeble women; and these women are to be the mothers of the next generation, and they will have all the infirmities inherited from a puny, sickly mother to contend against, in addition to all the allurements offered by Satan to sin. And these mothers will crowd their daughters, and sons too, perhaps, into corsets, thus adding imperfect development to the inherited weakness of the mother; and in a few generations the human species will have vanished from the earth and Satan and his angels will look up and rejoice to see the destruction they have wrought by pandering to female vanity.

Do not say Christ will come before that time and put a stop to the evil, for Christ will never come until there is a people prepared to meet him. And just suppose that he *did* come, would you dare to look him in the face and call him your Lord, when you had sinned against him by destroying your usefulness?

You young ladies, pause and think before you consent to thus destroy your health and happiness. On you depends a great work. You have need of health to enable you to do that work. You are young; your life is all before you; you may do a grander and nobler work than has ever been accomplished by human strength yet. Can you afford to miss your chance of earning a great reward? You mothers, can you run the risk of giving birth to a lot of puny, weak-minded children; or if

your children are all healthy, can you risk their health and happiness by making them wear corsets and stunting the development of their bodies? Remember the tiny, helpless infant that came to you as pure as one of God's angels, and it is your duty to care for it in such a manner as to secure for it a sound physical and moral development, that it may be enabled to combat successfully with the evils of the world. *That* trusting little heart depends on mother for everything; it is as wax in your hands. You can make of it a useful citizen, or a helpless invalid, or a being as evil as one of Satan's imps. Can you risk all these things for the sake of a little pride and vanity?

One of the main causes of trouble is this desire of parents to push their children ahead; try to make grown people of them when they are really children. As soon as a girl gets up a little size she is put in corsets to "get her in some shape" as they say, forgetting that when she is old enough she will have the shape of a woman anyway. I say let our girls be taught to consider themselves as children, and let their clothing be loose and comfortable until they are eighteen or twenty years old, then let them dress as young ladies; but do *not* allow them to wear corsets. The corset waist is an excellent substitute for a corset, as it makes the dress fit smoothly without changing the natural shape. But if girls are allowed to purchase these waists themselves they will get them too small, and thus do themselves great injury. Teach your daughters to have confidence in Mother and be governed by Mother's advice, and see to it that Mother is worthy of this confidence too. When she gets old enough to dress as a young lady take her measure and buy a waist to fit her comfortably, and see that she wears it just as you buy it, and much of the evil will be done away. Teach her from childhood to value her health above all earthly things. Teach her that the mind and body are so intimately connected that any injury to the body is sure to be followed by an injury to the mind. That it is a sign of mental weakness to desire a small, pinched, doll-like waist; and above all things teach her to rely on God in moments of doubt and perplexity, and you will have little to fear for her safety and happiness. It would be well for you as a mother to leave off these dangerous corsets and wear the corset waist as a substitute; they are more healthful, and cheaper, and one looks just as neat with them. Or perhaps some one else can give us some *better* ideas on the subject of dress reform. I am not very well posted on this subject, and would like to receive information from anyone whose knowledge of it is greater than mine. That something must be done to remove this evil is certain; and where is a better place to begin than at home? We as a people are trying to live above the vanities of the world; and I for one would be glad to see the time when the sisters will come bravely out and lay off every injurious habit, regardless of what the world says. We would not lose influence by it; but people would have greater respect for our claims. Even if they did not,

we would have the satisfaction of knowing that we had done our duty. Ever praying for the advancement of humanity, I am,
SISTER MARY.

Letter Department.

FT. BIDWELL, Cal., Nov. 1.

Editors Herald:—On July 27 Bro. Barmore and I left Adin for this place, expecting to return there in about thirty days. We first stopped at Canby, and after preaching six sermons Bro. Barmore led Stewart Losey and his aged mother into the waters of baptism. The Spirit was present in power, both at the water and in the confirmation meeting.

We next preached four times at Alturas, but the conditions forbade an extended effort. However, some became interested and we left a Book of Mormon with a lady there who was anxious to read it. If we had twenty-five copies of the Book of Mormon we could find employment for all of them, as the people in this section will read; but the lack of means hinders us from furnishing them the literature that we can see they need. Bro. Joehnk, of Sacramento, sent us a large supply of tracts, and I am sure that they did great good. We need a tract fund in the Northern California district, as the people generally are ignorant of our faith but willing to learn.

We held a few meetings at Lake City, at which place the writer was relieved of his satchel of books. It was a serious loss, but *convinced* me that God could enable a man to preach as well out of a *borrowed* Bible as out of his own. We have been here for over two months, but during that time have preached considerably in adjacent territory. We have baptized fifteen and there are many more very near obedience.

The Baptists have been considerably worried over the people going astray(?) and one of their preachers, when cornered in an argument by Bro. Barmore, threatened to assault him with his fists, but was prevented by other parties. Next Monday Bro. Barmore begins a debate with the Baptists to continue eight nights; in which they affirm that their church was established by Christ and has never lost its succession nor identity, while Bro. Barmore affirms that the church established by Joseph Smith is the church of Jesus Christ. We *pray* for good results, realizing our own weakness, but that the work is indeed the Lord's and that he is abundantly able to care for it.

A part of our experience here has been such as to give us great encouragement and added testimony that the work is of God. The most bitter opposer we had here, a former Baptist preacher, is now a warm friend. He has a daughter living at Nauvoo and wrote her inquiring about our people. She answered him that some of the best people in that vicinity were members of the Reorganized Church and as far as their lives were concerned were certainly true Christians. He made a public apology, reciting these facts, and the next day four were baptized. Words cannot express our joy and

satisfaction, and it was hours after retiring before sleep came to us. Who would have thought that the influence of saints in Illinois would be felt here in California, thousands of miles away. How plainly and eloquently it teaches us the lesson that each day of our lives should be a sermon, and that our light should shine so brightly that those on the outside of the fold, seeing its radiance, would be attracted to make a covenant with God in his own appointed way. This gospel is the grandest thing ever intrusted to man, but we must live it to ever be benefited by our acceptance of it. There are sacrifices connected with it 'tis true, but how insignificant our trials are when compared with the saints of the days of Christ and the early apostles, or even of those who established this latter-day work. Let each one ask himself, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" and then make a new resolution to serve God better than in the past. May God help us one and all to heed the admonition to come up higher, and I am sure that we will have the satisfaction of seeing the work advance with rapid strides.

Yours in bonds,

FRED B. BLAIR.

PORCUPINE, Wis., Nov. 4.

Editors Herald:—After the summer's campaign in tent work and the reunion near Janesville was over, I started for Grant County; spent about two weeks there, which seemed to be both profitable and enjoyable. There are about sixty-eight saints in Grant County scattered from one end of it to the other. It is therefore very difficult to get them together to hold a union meeting. There are many good kind saints among them who are still holding to what they heard and received several years ago; but as there is little opportunity for them to attend prayer meetings or even preaching service, their growth in the preparation for eternal life is very slow.

I visited several homes of the saints and held a very pleasant visit with each. While talking with them one could seem to see the little spark of hope and faith that had been smouldering within them for months grow into a blaze. Oh the need of good faithful men for branch and district workers! No wonder the Savior gave the command three times, "Feed my sheep," "Feed my lambs," and that Peter should earnestly exhort "the elders which are among you," in meekness, kindness, and with a love for God's children, "Feed the flock of God which is among you . . . not by constraint, but willingly; not for filthy lucre [praise of men], but of a ready mind. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:1-4. What use is it for men to go into the world and preach the gospel, convert men and women, and then leave them to perish for want of the bread of life? I for one hope the day may soon dawn when there shall be as many noble devoted men in the ranks of local workers as in the field; for I see the need of them on every hand. Why is it we see, week after week, such encouraging reports through the

Ensign and Herald, from Chicago, St. Joseph, Lamoni, Independence, and other places? I do not say those places have gained the degree of progress it is possible for them to do; but suppose every branch in the church had devoted, prayerful men in it who were fulfilling the law of the Lord, how soon the command "come up higher" would be fulfilled. Greater power of the Spirit would be felt throughout the church and the ranks of the missionary force would be filled at twice the rate they are now being filled, and not only filled, but sustained.

In the mind of the writer there is not any more important nor honorable place in the church than that of a local worker. Let the saints encourage and honor them, be they whomsoever they may be. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." I came to Northern Wisconsin about three weeks ago; found a very pleasant lot of saints here in Porcupine. Bro. A. V. Closson will soon have his new house completed and also one for his father. Bro. V. White, from Lamoni, has been engaged during the summer doing the carpenter work, assisted by Bro. A. V. They have done a good job. Sr. White has also been here and is doing a fine work in the Sunday school and aiding in the music and singing for meetings.

I have been preaching at Hay Creek the past week; had good attendance most of the time. A few seemed interested. Have also visited Ono, Wisconsin.

Your brother in bonds,

LEONARD HOUGHTON.

SPRINGFIELD, Mo., Nov. 8.

Editors Herald:—We are not dead yet, though we do not often write. Our district conference just closed and most of the saints have returned home. We had a very enjoyable time. There were not many branches represented, owing to the close time; but if a person would listen to these politicians they would make him believe that prosperity struck us two years ago; but judging from the tone of some of the letters in *Herald*, not many of the elders have felt it yet.

Inclosed you will find a clipping taken from the Springfield *Tribune* written by the writer in answer to a footnote to an article on "Utah Mormonism." The writer of the note tried to leave the impression that we and Utah were the same, and that it was only a matter of time when the two churches would be one. I visited the editor, whom I found to be quite frank and willing to give me an answer. The office of Carlin's Baptist Missionary is the same as the *Tribune*, and Rev. Carlin and we talked upon our debate which was to take place at Plew, Lawrence County, but I failed entirely to get him to promise to meet me.

He claims that when we signed propositions we agreed upon the rules to govern us, but he knows better; for when I asked him to now agree on rules he said there was no room on his paper. He had some rules there which his Baptist church and he had fixed up, which I would not agree to, and he afterward sent me four more rules to sign, and

two of them were to the effect that we only discuss six days, which did not suit me at all; so I rewrote what we had already agreed upon with a little addition to make matters more plain.

The first read "agreement first," as we have agreed to be governed by "Hedge's Rules of Logic," it is our understanding in Rule 1 that each proposition or part thereof shall be discussed in the order as they appear and the time allotted, and any departure from such will not be permissible. The sixth agreement read, "In the discussion of these questions the Bible shall be the standard of evidence, but all standard histories, church books, and other writings which would be accepted as evidence in the courts of any land may be used for what they are worth."

He said the latter part of that was unfair, that the other was all right; so I offered to drop the latter clause of the sixth if he would meet me. But he says, "Read them again," and when I did he objected to the first, although I have his letter, which says that Hedge's rules cover that part. He said if I meant by that that when we were discussing one proposition he could not bring in the other, it would not suit him. I told him I meant all my words implied. I agreed to meet him on the three propositions simply because he would not do any better. I promised I would take lots of time; I told him I would give him all the chances on Smith he wanted in the first proposition, and all he wanted on the second, on the Book of Mormon; but he would not take it. In fact, he dare not take a fair proposition and fair rules and meet us; and for my part I think such a man should be beneath our notice. And I will say for those having any trouble with such, Don't sign anything they ask, but insist upon fair rules, and a man that is not willing to meet you on fair propositions and fair rules should be ignored.

The work here is growing despite the fact of Carlin's article on "Mormonism," which he prints every week in this town. Our hall was crowded Sunday night with many standing. Bro. Spurlock will remain with us a few nights and hold meetings. I trust we shall have interest.

I wish the saints not to forget that the Bishop's agent's book is balanced up for the present year on the last of December. Don't forget.

In bonds,

HENRY SPARLING.

VALLEY JUNCTION, Wis., Nov. 4.

Editors Herald:—Elder J. B. Wildermuth and myself arrived here a day or two ago and concluded to remain over Sunday, so have noticed through the local paper that we will preach in the saints' chapel Saturday evening and twice on Sunday. I tell the saints I am proud of their nice little church, and that they too may well be proud of it. It is through the untiring labors and push of Elder A. L. Whiteaker and his helpers, who have stood faithfully by him, that this work has been brought almost to completion, and when it is done it will add largely to the appearance of the pleasant little village. Those not members of our church have con-

tributed quite considerably, which shows that prejudice does not run so high here as in some other places.

I am sure that quite a good deal of the prejudice we meet in the world is owing largely to the misconduct of those who profess to be saints but who do not live up to the law of Christ. I feel proud of the name of "saints" and it grieves me to find those who bring reproach upon that fair name. The Master said, "Blessed are the pure in heart, for they shall see God." Then, dear saints, we must all be pure in heart, otherwise we cannot inherit the kingdom of heaven or dwell among the righteous in Zion—the pure in heart.

We expect to push on to the Northern part of the State the first of next week and will probably remain there the greater part of the winter. I am still striving with all my might to spread the gospel of Christ among the people. May the Lord bless and prosper his people.

In gospel bonds,
ELI M. WILDERMUTH.

LADD, Ill., Nov. 7.

Editors Herald:—On yesterday I had the honor of baptizing Bro. John Fitchpatrick, who was born in Ireland in 1812. This brother helped to guard Joseph Smith and his brother Hyrum from Nauvoo to Carthage, Illinois, where they met with death as the result of their testifying to the truth of the latter-day dispensation.

Bro. F. heard Joseph and others preach back in those times in which it took courage to stand for the right, and during all the years intervening from that time to this the impressions received at time touching the truth have stuck to him and have finally ripened into obedience.

On October 23 last I baptized two brethren and one sister in the Mississippi River near Cordova, Illinois. They live in Clinton, Iowa, and will be members of the Clinton branch.

Closed a series of meetings here on last evening with a fair turnout. The branch is small, but in it are some good workers. Hoping for the best I remain as ever,

In the one faith,
J. C. CRABB.

SHERBURNVILLE, Ill., Nov. 7.

Editors Herald:—We had just commenced meetings here when Bro. Moler was called home by the serious illness of his little girl. I continued alone until his return last Thursday. His child is fairly on the way to recovery, but now my eldest is reported quite sick and news from home is anxiously awaited. Such is the missionary's life.

We are continuing services in Bro. Dickey's house with quite a good hearing. Since coming here we have rescued one who was "drifting" and turned him into the fold. We think the undercurrent of divine providence is bringing others our way. A little back-alley opposition is manifested, a few *mild* lies are being told of us and the faith. We expect to continue over next Sunday.

Hopefully, your brother,
ADAM J. KECK.

LOWBANKS, Ont., Nov. 3.

Editors Herald:—After over two years' absence in the Chatham district I am returned to the London district and have labored about two weeks in this part. Our first effort to preach here again was greeted with a full house, but it is a busy time with farmers—this being a country place—storing fruit, plowing, etc. The continued attendance has been quite good on Sundays and fair to small week evenings.

On Sunday evening last I baptized a fine young man and expect to baptize two or three others before leaving this part. On Monday, October 31, Bro. Hiram McDonald and I were at Port Maitland and secured the use of a schoolhouse that was closed against me after holding three meetings there four years ago. Our first meeting will be there to-night. Port Maitland is about eight miles from Lowbanks branch and four miles from Bro. Hiram McDonald's home.

To any of the saints wishing my post office address I would say that if addressed to me in care of Elder M. F. Derby, Selkirk, Ontario, it will be forwarded to where I may be.

Your brother,
JOHN SHIELDS.

TORONTO, Ont., Nov. 4.

Editors Herald:—We had a debate here in our church last week, which lasted six nights, between Elder F. Gregory, and Dr. Wallace Mason, of the Christadelphian religion, on the immortality of the soul; for the last three nights on the prophetic mission of Joseph Smith. Our good-sized hall was packed full, and I am happy to say that though the doctor did his best to turn the Bible and our gospel inside out; he was ably defeated by Elder Gregory. I have never heard such a grand subject discussed before. The doctor boasted that he has debated for thirty-five years and never had been spoken to like it before. One night he used harsh expressions and I must strongly say, many untruths, to try and convince the people that we were Utah Mormons. It was not very elevating for us to sit and listen to such speeches, but nearly all his big pompous statements concerning our people he quoted from J. D. Lee and Beadle's works. He also took the trouble to write to the United States to learn more of our people so that he could expose us when the time came, but if some of the saints and the people in general were to read the "Church History" or the "Life of Lucy Smith" they would find that Governor Ford, whom he professed to quote, was an enemy to the saints, or he would not have left the martyrs, Joseph and Hyrum, to the small mercies of the mob at Carthage jail while he drove away.

Never shall I and others forget the able manner in which Elder Gregory defended the truth, which shone out the more it was polished. He was assisted by Elder R. C. Evans. I with others thought Dr. Mason was unfair in debate because he would not give chapter, book, and verse of his false statements till he was made to do so by our able chairman, R. C. Evans.

I think that by the way he was defeated he

will think twice before he debates with Latter Day Saint elders again. Results are one was baptized and we hope more to follow.

Elder Gregory gave us a fine discourse on the difference between Utah Mormonism and our own Reorganization, to show the people that we have no connection with the former whatever. I love this glorious work; so does my wife. To try by our small efforts to put the gospel before the people is all we live for.

Your brother,
PHILIP J. WELLS.

A SCRAP FROM ELDER I. N. WHITE'S DIARY.

"Wednesday, March 2, 1898: At home; wrote letters; went to prayer meeting at night. Our meeting was dry, yet instructive. I spoke, lecturing the saints for their carelessness, and for their grumbling, and for not heeding the revelations given to the church—the Word of Wisdom, etc. I felt cut over my own remarks, but certainly they were sent of God. They were smarting on many of the saints. When dismissed a number spoke to me and acknowledged the truthfulness of the remarks and seemed to be glad to meet me. Bro. Harrington wanted me to preach Sunday at eleven a. m. All night at home.

"Thursday, March 3. Up at six. Last night I dreamed and awoke, slept and dreamed again, of telling my dream to an elder and that he would scarcely heed it. My dream was: I stood by an aged M. E. minister, who was of note among his people; considered a 'good man' by them. He seemed to be eighty-five years old and was breathing his last. I said, 'Well I will go with him to the spirit land;' and I did go. There was more of an interval between the time of leaving the body and getting to the spirit land than I expected. However, I got there and saw lots of people of different churches, that I knew. Saw many of the saints and knew them. This M. E. preacher was wonderfully disappointed. He had thought that when dying and going to heaven he would have nothing but enjoyment—playing upon the golden harps, etc. But, alas! it was not happiness to him—as he died so was he there. He had not obeyed the gospel in this life and could not enjoy its equivalent in the other life. He grumbled and complained so much over his disappointments that I took him to task for it. I told him there was some pleasure at least to him in the change—he did not have to die again; he could go on to a greater degree of perfection and *earn* his reward, as he had never done that while in earth life. God had to be honest and just with him and could only give to him according to his works. I saw many—yes many—of the saints there who had not been valiant in their testimony, and they had lost the reward they might have gotten; but all received a reward according to their works. It was wonderful indeed. I saw many wonderful things and then went back to earth again. I awoke and marveled and said in my heart, 'Is this not a warning to God's people?' Surely it is."

I. N. WHITE.

INDEPENDENCE, Mo., Nov. 11, 1898.

MUSCATINE, Iowa, Nov. 10.

Editors Herald:—I was at home and attended Woodbine reunion, and felt blessed there; but had to go to my field of labor before it closed. I started on the evening of September 23, accompanied to the train by my loving companion and children and a number of saints, going to Clinton, Iowa, to attend quarterly conference of Eastern Iowa district arriving there in the morning. As I stepped from the car there was our beloved brother Palsgrove, to meet me, and we accompanied him to his home, where Sr. Palsgrove had the morning meal prepared. And, lo and behold, we found our old friends, Bro. and Sr. C. G. Dykes from Muscatine, Iowa, formerly from Persia, Iowa, there. And then I felt at home indeed. After a few words we made ready for the meetings, and went to the hall. There we met Bro. J. W. Peterson, our district president, and Bro. J. N. Sutton assistant president, and many others from different parts of the district. A united feeling pervaded the entire session; not a harsh word during the meeting. We were permitted to speak to them in the afternoon and Sunday evening; felt blessed.

On Monday morning took the early boat for Muscatine, accompanied by Bro. and Sr. C. G. Dykes and Mrs. Johnston and Jennie Leland from Rock Island, and Sr. Hatton from Davenport. And that boat ride put me in mind of my Eastern mission two years ago. We changed boats at Davenport, and went with Sr. Hatton to her home, where she prepared dinner, and we enjoyed the same. Had a short visit; took the four p. m. boat. On to Muscatine in company with Bro. and Sr. Dykes; arrived there about eight p. m., when Bro. Dykes' hired man met us, and took us six miles north of the city to his home, where all the elders have a welcome home that come that way.

I have been holding meetings in this neighborhood for several weeks, but not much interest, because of busy times.

At present I am holding meetings in this city, in the church owned by the people called the Church of God. I was holding meetings north of the city a short time ago, and one of the leading members of the "Church of God" attended twice, and he told me that he thought that I could get their church to preach in. So last Sunday Bro. Dykes and I attended their morning meeting to lay the matter before the people. When we arrived they had received a postal from their minister, that he could not be with them that day, so they invited me to talk for them. With pleasure I accepted the invitation, and was blessed in so doing. At the close of the sermon I made my wants known in regard to getting their church to hold a series of meetings in, and they said that they would talk the matter over before they could give me an answer. They invited me to preach in the evening, and then they would let me know. I thanked them for the invitation, and one of the leading men invited me to go home and take dinner with him; after dinner two of the leading men would meet us at his place and they would try me, or examine our faith.

According to previous arrangements the other two judges came. But, dear brethren and sisters, I did not forget to invite our loving Father to be with me in Spirit. Then I was brought before this council, and was permitted to speak for myself, or for the work of God. And I felt happy for the privilege to defend the gospel of the meek and lowly Christ. I told them the simple story, or the message that the angel brought to earth, and what the Book of Mormon is and what it claims to be. Our loving Father was with me by his Spirit, and I was blessed in defending this work. They sat as though they were confounded, and at one time when I looked upon all their faces there were tears in their eyes, and my heart was full of joy, and I could tell them the simple story by the aid of the Spirit.

At the close of the evening meeting they stated to the audience that I could have the church for this week anyway, and then I announced meetings. I believe these people are good, honest souls, and if I am permitted to continue here I think that we can convince them of the truth. Remember me to our heavenly Father, that I may not be left alone.

Last night at the close of the meeting a lady came up to me and shook me by the hand, and said "Bro. Smith, I am glad I am here, for I never heard of that doctrine before."

So let us be valiant soldiers in the army of the Lord and endure to the end; we will meet by and by, where we will part no more.

W. A. SMITH.

SPRINGFIELD, Mo., Nov. 10.

Editors Herald:—Our district conference convened here last Saturday and Sunday and was one of peace and love from first to last. We were disappointed, however, in not seeing Elder John A. Davis, our good old standby and district president, present; and, in fact, not a soul from the southeastern part of the district. No wonder there has been some talk of dividing the district. Bruner branch furnished us a good representation, and among them Bro. C. H. Merrett, a priest whom I had not met for over twenty years, he having made his home with us one or two years near where Lamoni now stands. He is still firm in the faith and looks but a very little older, which may be accounted for, however, as he has since taken unto himself a most noble companion.

Elder C. J. Spurlock was in attendance and is now holding a series of meetings in our hall, where good attention is paid to his sound gospel sermons. Elder Sparling is holding the fort here against much questionable opposition. It is hoped that our elders will not condescend or stoop so low as to abuse other denominations directly or indirectly, from the pulpit or otherwise, as some abuse us.

The work in Springfield is moving slowly, but we hope surely. Two were added by baptism on the 8th, and others have given their names for next Sunday. There are some rumors to the effect that Elder W. R.

Pickering and family will move away from Springfield in the near future. This would almost prove to be a death blow to our branch, as he has been its stay and staff as well as president for years, and we hope they may change their minds and remain with us, as they have a very high standing in society as well as in the church proper. As for us, we like this city quite well; considerable improvement is going on this year, and more so since our new railroad outlet direct to Kansas City is completed.

In gospel bonds,

J. C. CHRESTENSEN.

SAN ANTONIO, Texas, Nov. 6.

Editors Herald:—I arrived in San Antonio October 24, and to my surprise I learned that Bro. H. P. Curtis had passed on to his reward. Kind hands had borne him to the cemetery on the 20th. I visited the cemetery with his wife and mother-in-law, and while there I breathed a silent prayer to the good Lord that the work he had done in this district might bring forth many honest souls in the kingdom of God.

I find many honest saints in this city. They have passed through many trials, and some of them have been "tried as by fire," and I believe in time they will shine in the kingdom of God.

We need help in the Southwestern mission. Bro. Toney, for reasons best known to himself, stopped traveling and preaching the 1st of July. Bro. Curtis is with us no more on earth. Bro. Duncan is in very poor health, yet he is still traveling and preaching, and doing all the good he can, while all the rest of the brethren are doing gospel work and doing well; yet we need more laborers.

The district conference in Texas Central district was well attended and a peaceful spirit prevailed. We are now looking forward to the 25th, when the Southwest district conference will be held at Medina church. We trust the saints will take notice and come with a cheerful heart and that our prayers may be heard of our heavenly Father, that we may rejoice in his love.

Your brother,

A. J. MOORE.

BOZEMAN, Mont., Nov. 5.

Editors Herald:—Our district conference is past, and was one of the best held in the district for several years. Bro. Wight is with us and is cheering the saints by his earnest preaching.

There were six of the Utah elders in attendance at our conference. Bro. Wight discoursed on the successor. Of course they thought him unkind and unfair, but really, I think he was very fair and kind to them. They utterly refused to discuss the proposition, stating that they were forbidden to discuss with us, but said that next Sunday night they would state their position. They seem to look upon our attacks on their position as persecution.

I don't understand how they expect to explain their way out of the mists. They say they have taken an oath not to preach polygamy, and still say they believe it is of

God. But Mr. Penrose did admit recently, in the presence of Brn. Wight, Davies, and myself, that there was a possibility that it was not of God; that it was an open question.

I believe Montana a far better field for gospel work than Utah.

In bonds,

GOMER REESE.

GRAND VALLEY, Pa., Nov. 8.

Editors Herald:—With the constantly reported condition of crowded columns it is easy for some of us to refrain from writing. If we desist we may be adjudged remiss in that, and perhaps as to other labor.

Since leaving my home on May 21 I have been steadily at work; first in Ottawa County, Ohio, where, through the instrumentality of Bro. Peter Peterson, from Canada, the work was first planted and by the efforts of several since eighteen saints anxiously await the day and condition for organization. F. C. Smith has labored there effectively; is held in high esteem.

Next it fell to my lot to second the excellent efforts of George W. Robley and I. M. Smith in Warren County, Pennsylvania, which I did from June 25 to August 4, speaking at five different points and baptizing five, who were ready before my arrival. From this inviting field I was called to attendance at the temple, Kirtland, Ohio, showing visitors through and telling them the gospel story as opportunity afforded. Here let me say, that having reported receipts there at seven dollars and fifteen cents on one Sunday, the whole time I was there averaged about one dollar per day; earlier than what is called the "outing season" and later as well receipts would be less.

A week at Akron with the struggling band there as well as the conference was enjoyed. At the conference, and Conneautville reunion Brn. Davis and McDowell's labors were valuable and appreciated by all. With Bro. McDowell I must say I do not remember attending any series of services where so uni-

formly in all sessions the Spirit and its peace so constantly attended. As the one reunion held in the Ohio district, at Limerick, was similar, would it be too much to assume that the Lord was pleased with such efforts. Shall they be repeated?

On September 28 I resumed again where Robley and Smith still hold the record as preachers and men of first class reputation. Lesser preacher though I be, I am always glad to follow men of clean lives and proper example. The baptism of two more at Goss-ville on last Sunday, one the direct result of R. and S's labors makes the sum total hereabouts twenty-one. Having reported the names of the first five at the time, Brn. R. and S. may be pleased to know the last two are Brn. Iva Thomas and John Vanguilder. Bro. Thomas' wife, an excellent lady, is among earnest investigators considering the matter.

I had the good fortune to deliver twenty-one discourses in the Whiteoak Methodist church, south of Excelsior Union, and hold the Record against Robley and Smith; but as they had not been there, the situation may be reversed some day. I was entertained at more than twenty family circles, and the friends of the cause still on the increase; but James Kelley, Joseph Reed, and others persist in being *dry-land* saints.

At Grand Valley no place available at present without expense. McGraw and Fagundus I have yet to revisit. The saints and friends there anxiously await more preaching.

Whether Cuba, Old Glory, or what was done at General Conference was responsible for it or not, two of the brethren got to telegraphing that there was or might be giants in the land up in New York. I tried to respond, put in three weeks of suspense, three dollars and sixty-six cents of expense, and about one hundred miles of travel, about half of it on foot through mud and dashing rains, to keep in touch by wire and mail. How happy I would have been had the giants said first off they would not appear. Not craving

debate I dislike to do so much to get ready and then get so disappointed. Send for that brother brandishing his sword recently in Missouri, brethren, please, or send the giants there.

At Middletown, Ohio, Rev. Kuhlman, a Lutheran minister, assailed Dowieism and faith cure, but in his effort relegated all divine healing to the past. The *Signal*, of Middletown, with laudatory headlines published the effort. "A Christian-Scientist" replied. Sr. Edith Wren, a young lady, thought, and rightly too, the reverend gentleman should be corrected and instructed. She pitched the issue on such a plane and in such manner as to win the admiration of any fair-minded thinker. She made splendid arguments of her own, turned those advanced by the gentleman on him, spiked his gun with the Greek he got off, and in the fifth issue was last on the field of controversy and monarch of all there was to survey. May many others equip themselves and do battle when needful.

I hope with Bro. J. C. Clapp in his late excellent article, that the "time" "speculation" will some day be relegated to the past. Chronology is somewhat elastic; the unintelligible of some parts of Daniel and Revelation more so. While all scripture may be profitable for doctrine, reproof, correction, instruction, etc., it may be a *later* time when some of it will be so. The Savior once said, "It is not for you to know the times or the seasons." The angel who appeared to the Seer while referring to coming fulfillment of scripture left those out. The revelations through the seer and his successor also do not deal with them. The present President has advised leaving the "hoofs and horns" "alone" lest some one get "hooked." Why not just teach what can be made clear with undisputable evidence? The time question, *t-i-m-e* will surely work out and bring all events with it in *their* time. At work hopefully.

In bonds,

R. ETZENHOUSER.

True Succession in Church Presidency.

CHAPTER 6.—Continued.

Mr. Roberts' next attack is in the following language:—

(2) *Mr. Smith further claims that he was called to be President of the church through his father by revelation in 1841.*

The revelation referred to was given the 19th of January, 1841. The passage in it supposed to sustain the claim of appointment of "young Joseph" to be the President of the church is the following:

And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph, and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and for ever, saith the Lord.

This is not difficult to comprehend as it stands thus in the Doctrine and Covenants unmarred. It is simply this: a commandment was given to build the Nauvoo House, a tavern, for the boarding and lodging of strangers. Joseph Smith and his

family were also to have a home therein; for he was commanded to put stock in the house, and as a matter of fact did put considerable stock into it; and his family after him, from generation to generation, was to have that inheritance in the house. It was to be theirs because the prophet Joseph had purchased the stock which secured to him, and his posterity after him, the right of a home within it. The passage does not in any manner refer to succession in the Presidency of the church. What it does refer to is clearly seen in the commencement of the paragraph—"And now I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, etc." That is the subject of the passage, not the priesthood, nor the succession of the prophet Joseph's son to his father's position as President of the church. How absurd the argument that because a man's posterity are to inherit his stock in a hotel, or succeed to the right of living in it as a return for having paid a large sum towards the construction of it, that therefore we must conclude that it means, too, that a man's posterity or at least the "head" of it—the eldest son—must also inherit the father's priesthood and calling as President of the church!—Roberts, pp. 53, 54.

Suppose we admit that the subject of this passage is the Nauvoo House, and that a special provision was made

that Joseph Smith and his family were to have place therein from generation to generation; then the inquiry is pertinent, Why was this provision made? If we understand Mr. Roberts, his position is that it was because Joseph Smith held stock in the house and the Lord was providing that his posterity should succeed to his property rights. This was provided for by the laws of the land, and why should the Lord interfere in such a matter? The law of the land would also protect the property rights of the heirs of every other stockholder in that institution. If this is all he intended to do, why did he make a specialty of the family of Joseph Smith? Were their property rights more in jeopardy than the rights of hundreds of others? There must have been some *special* reason why his family should have a place in that house. That reason will become clear by quoting the remainder of the paragraph from which Mr. Roberts quotes but a part. Mr. Roberts' quotation ends at a comma. Commencing at the beginning of the sentence which he breaks and continuing it reads:—

Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.—D. C. 107: 18.

Here we have the purpose of the house described as being a resting place for the "weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls." This being the purpose of the house, does it not follow that those whom God decreed should remain in the house, notwithstanding their property rights were no better than others, were "set to be as plants of renown and as watchmen" upon the walls of Zion? Some one may ask, Could they not "be as plants of renown, and as watchmen" without being in the Presidency? In a general sense they might be; but this indicates that their counsel was to be in a *special* manner sought by the investigator. Why should they be thus specially pointed out and located where their counsel could be had unless their position was to be a special one? Had Nauvoo been built up according to the command of God this provision would doubtless now be in force.

Let us now return to that part of the quotation furnished us by Mr. Roberts: "Let my servant Joseph, and his house have place therein, from generation to generation." Why? Because they have property rights? Their rights in this respect are just as good, but no better than others. Let the Lord tell us why: "for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him." Then to remain in the house was not the blessing, but they were to remain in the house because of the conditions attaching to the blessing. What blessing were the posterity to have? *Joseph's blessing*. What was his blessing? The Lord gave a commandment on the very day the church was organized, April 6, 1830, and gave instruction that a record should be kept and that Joseph in that record should "be called a seer, a translator, a prophet, and an apostle of Jesus Christ," etc. (D. C. 19: 1.)

Again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—D. C. 104: 42.

Here then is the blessing given to Joseph to occupy in this position, and to discharge these duties and responsibilities. But some one objects that this is not called a "blessing;" but is it not a blessing? However, to silence this caviling we refer the reader to the blessing of Joseph Smith as pronounced by his father on the occasion of the ordination of the High Council, February 19, 1834. Joseph in his history says:—

"My father Joseph then laid his hands upon my head and said, 'Joseph, I lay my hands upon thy head and pronounce the *blessings* of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord; amen.'"—Church History, Vol. 1, p. 433; *Times and Seasons*, Vol. 6, pp. 994, 995.

Here the doctrine of lineal descent is recognized for the right to "hold the keys of the mysteries of the kingdom of heaven" belonged to Joseph's progenitors, and descended to him. Now mark you, "*his blessing shall also be put upon the head of his posterity after him.*" So we have it clearly defined that the blessing of Joseph's progenitors was conferred on Joseph that he might "hold the keys of the mysteries of the kingdom of heaven;" and this blessing was to descend unto his posterity. Now what position in the church does this blessing guarantee? Hear what the Lord said to Frederick G. Williams in March, 1832:—

Hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; etc.—D. C. 80: 1.

The question as to whether this special blessing always comes to the *eldest* son is not an issue between us and the people of Utah, hence it is idle to discuss it here. We agree that it was bestowed upon Joseph Smith the Martyr, and the above shows clearly that it should be in his posterity.

Summarizing the points in the paragraph under examination we get the following:—

1. The boarding house is the subject under consideration.
2. Joseph Smith's family was to have place in that house from generation to generation, forever and ever.
3. The reason for this is that they were to inherit their father's blessing.
4. That blessing entitles them to hold the keys of the mysteries of the kingdom of heaven.
5. These keys belong always unto the presidency of the high priesthood.
6. Hence the presidency should be in Joseph's posterity.

We grant that all these hereditary rights are contingent upon efficiency and worthiness, and a man or family may be removed from his or their place for transgression or unfaithfulness. But these disabilities must be proved, not assumed, in order to deprive one of his rights under the law.

Again, when it is considered that this revelation compares the blessing of Joseph Smith with that of Abraham, and affirms that in Joseph Smith and his seed "shall the kindred of the earth be blessed," how poor and mean appears the idea of Mr. Roberts and his echo, C. W. Penrose, that

it has not the remotest application to Priesthood, or Presidency, or succession in anything, but the right of Joseph the Prophet and his posterity to have place in that house.—Priesthood and Presidency, by Penrose, p. 15.

Mr. Roberts resumes, as follows:—

(3) *Mr. Smith claims that he was called through his father to be President of the church by a formal anointing in a council at Nauvoo, in 1844.*

In support of this claim Josephites quote only the testimony of Mr. James Whitehead, who resides at Lamoni, Iowa, and who is said to have been one of the secretaries of Joseph the prophet. It is said of him rather than by him, that for the past twenty and more years he has

Testified publicly that he personally knew that Joseph the seer, in the presence of a number of the ministry, in Nauvoo, anointed and set apart his son Joseph to be his successor in the prophetic office and Presidency of the church, and that soon after the seer announced publicly from the stand, on a Sunday, that his son Joseph would be his successor.—Roberts, p. 55.

When Mr. Roberts penned the words, "Josephites quote only the testimony of Mr. James Whitehead," etc., he evidently had forgotten that which he quotes on next page from the pen of Joseph Smith, as follows:—

Of this alleged anointing in 1844, when Mr. Smith was a lad twelve years of age, he himself can only say:

Before the death of my father and uncle Hyrum, I was blessed by the first, in the presence of quite a number of then prominent Elders in the Church, this blessing being confirmed just prior to the tragedy at Carthage.

Upon this statement Mr. Roberts comments as follows:—

This is the only personal statement of his that I have ever seen in all the writings of the Josephites in regard to his ordination and blessing by his father, and it appears that he has no recollection of the nature of this "blessing;" if he was anointed and blessed to be the future prophet and President of the church, he evidently has no recollection of it, etc.

This is not the fault of "the writings of the Josephites," but the fault of Mr. Roberts' information. We have already quoted in these pages another and fuller statement from the pen of President Smith published as early as 1868, (see p. 40). If we are to be held responsible for what Mr. Roberts has not seen, our case is indeed a hopeless one. In regard to the testimony of James Whitehead and Emma Smith, Mr. Roberts states:—

I would have more respect for this evidence if, instead of being the alleged statements of these several parties, it had been the very statements themselves—the statements of Mr. Whitehead and of Emma Smith, instead of a report of what they said by some Josephite writer. So far as Mr. George J. Adams is concerned he must very soon have forgotten his elation at finding out who the true successor of the prophet was; for he afterwards became a follower of Mr. Strang, and the very man who crowned him "king" at Beaver Island.—Roberts, p. 56.

These statements were published during the lifetime and with the knowledge of James Whitehead and Emma Smith, and received their tacit approval by not being corrected by them. However, we will here present the following direct statement of Elder Whitehead, given under oath in the Temple Lot suit:—

I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five I suppose at the meeting. At that meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph his father blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held. I cannot tell all the persons that were present, there was a good many there. John Taylor and Willard Richards, they were two of the "Twelve," Ebenezer Robinson was present, and George J. Adams, Alpheus Cutler, and Reynolds Cahoon. I cannot tell them all; I was there too.—Plaintiff's Abstract, p. 28.

Shall we now have more respect from Mr. Roberts? George J. Adams may have lost confidence in this appointment afterward; we do not know. But he did not forget "his elation at finding out who the true successor of the prophet was" so readily as Mr. Roberts would have us believe; for, according to the letter of James Kay, from which we have quoted (see p. 18), he was with William

Smith at St. Louis, in November, 1845, advocating the right of young Joseph to the presidency. Emma Smith and James Whitehead agree that G. J. Adams was present at this anointing. We present the fact that Mr. Adams advocated the right of succession in young Joseph immediately after, as a strong corroborative circumstance.

In confirmation of the testimony of James Whitehead and in refutation of Mr. Roberts' statement that "Josephites quote *only* the testimony of Mr. James Whitehead," we cite the testimony of John H. Carter, of near Provo, Utah, taken in the Temple Lot suit, at Salt Lake, Utah, March 14, 1892. After relating that this took place when he was present, at a Sunday service held in the Bowery near the Temple, at Nauvoo, not long before Joseph was killed, he says:—

Joseph Smith came on the stand leading his son, young Joseph, and they sat him down on a bench at the prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" And he turned around and said, pointing to his son, "There is the successor," and he went on and said "My work is pretty nearly done," and that is about all he said in regard to his son. He said in answer to a question that was asked as to who should be his successor in case he should be killed or die, and he pointed to his son, young Joseph, who was sitting there at his side, and said he; "There is your leader."—Plaintiff's Abstract, pp. 180, 181.

Upon this point the testimony of Mr. Whitehead and Mr. Carter agrees; and they corroborate the statement of President Smith published in 1868. (See p. 40.) Is it stupidity or dishonesty that causes Mr. Roberts to flounder so?

Mr. Roberts seeks to throw discredit upon the testimony of Charles Derry, D. S. Mills, Lucy Smith (mother of the prophet), George Miller, Louis Gaulter, Harriet E. Gaulter, Arthur Milliken, and A. B. Moore; but as in neither case does he introduce evidence in rebuttal or to impeach, we shall not follow him in his immaterial struggle. The testimony of the witnesses must stand until it is proved false or they are impeached. These witnesses are known by reputation, and some of them personally to many of our readers. They need no certificate of character.

We will however briefly notice the comment of Mr. Roberts on Bishop Miller's testimony. He says:—

If Bishop Miller had any testimony of any weight that Mr. Smith, the son of the prophet, had been appointed to succeed to the position of prophet and President of the church, will those who rely on his statements explain how it is that with such testimony in his possession he ran off after other leaders? First following Mr. Lyman Wight to Texas, and after quarrelling with him joining Mr. Strang in Michigan. Bishop Miller, like Lyman Wight, lost his honor, he was neither true to the church of Christ led by the Twelve after the martyrdom of the prophet Joseph, nor true to Mr. Wight, nor "young Joseph." He became a restless man after his apostasy, unstable as water. There is nothing either in the nature of his testimony or the character of the man after his apostasy which gives any influence to his statement.—Roberts, p. 61.

To say that the above insinuations are mean and despicable is to put the case mildly. Not one word of testimony that he and Mr. Wight quarrelled; that either of them lost their honor; that the church which he rejected was the Church of Christ; that he became untrue to Mr. Wight or young Joseph; that he became a restless man; that he apostatized; that he was unstable as water. All this is flaunted before us without proof with a recklessness that betrays that its author is conscious that his success depends on his blinding the eyes of the people to the real issue. In contrast with this, let us quote what the Lord said of George Miller in 1841:—

Let no man despise my servant George, for he shall honor me.—D. C. 107: 8.

The issue then is between the Lord and Roberts. We let it rest there.

As for the explanation asked for by Mr. Roberts, Bishop Miller probably went to Lyman Wight because Lyman Wight taught lineal priesthood, and afterwards to J. J. Strang because of the resolution passed by the Strangite conference in 1849. (See p. 39.)

Elder Roberts in his work page 66 quotes Brigham Young as stating (see *Times and Seasons*, Vol. 5, p. 683) that Joseph Smith ordained his brother Hyrum to succeed him. This claim made in October, 1844, by Elder Brigham Young, would, if true, destroy the prophetic character of Joseph Smith; for, as Elder Young informs us, Hyrum fell a martyr before Joseph did; hence if he was so ordained, it was a failure, and certainly God did not prompt it. We cannot accept this upon the unsupported statement of Elder Young.

The words quoted by Mr. Roberts from Tullidge do not convey the idea that Joseph *ordained* Hyrum to be his successor.

Mr. Roberts presents another division of the subject in these words:—

Having disposed of Mr. Smith's claim to the right of the Presidency of the church so far as it is based upon an appointment through his father, let us now take up his second claim, viz:

The position is his by lineage—his birth-right.

There are two offices and only two, in the church which descend by lineage from father to son: the office of patriarch and that of bishop.—Roberts, pp. 66, 67.

We do not object to the application of the law of lineage to the offices of Patriarch and Bishop. We believe, as a general rule, that what belongs to the father belongs to his posterity if competent, available, and worthy. Recognizing, however, that the son's right to his father's position is contingent upon these conditions, and that God alone is a competent judge of ability and worthiness, we hold that no man should be ordained to any office without a call from God. We believe, however, that, under favorable conditions, all other things being equal, God recognizes this principle in his selections. What we object to in Mr. Roberts' theory is the limiting of the application of this law to the two offices he mentions. This we believe to be erroneous.

We have already shown that Joseph Smith, the Martyr, held the keys of the kingdom by virtue of his having received the blessings of his progenitors, and that this blessing was to descend to his posterity after him. We now proceed to show that this law has a general application.

A revelation was received through Joseph Smith the prophet on December 6, 1832, which is addressed to the Priesthood without distinction as follows:—

Verily thus saith the Lord unto you, my servants, etc.—D. C. 84: 1.

In this revelation is found the following paragraph:—

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—D. C. 84: 3.

Here the law of lineage is specifically and clearly taught as applied to those holding the priesthood, and it is expressly declared that those who held the priesthood in 1832 did so in harmony with the rights of lineage. It is natural for some men in the heat of argument to inadvertently strain a point for the sake of a specific applica-

tion, and if overzealous individuals have made this mistake with this passage we decline to be bound by such argument. We concede, and believe, that this passage does not have an exclusive application to Joseph Smith and his posterity, but that it is general in its application. We contend, however, that while Joseph Smith and his posterity are not the only ones referred to, they should not be excluded from the application of this general rule.

It is asserted, however, that this language treats only of the priesthood, and not to offices in the priesthood. It would be difficult for Mr. Roberts and his fellows to establish his exception in the case of the Patriarch upon this reasoning. However, we have shown clearly that Joseph, the Martyr, held his *position* in the priesthood by virtue of his having obtained the blessings of his progenitors, and that that blessing was to descend to his posterity. We believe that other families are subject to the same rule, contingent upon the same conditions and restrictions. Science has proclaimed a reason for this provision, not considered in former years, which demonstrates its beauty and consistency. The theory of prenatal influences, which provides that the child before birth is influenced in disposition and traits of character by its parentage, is now adopted by the best minds of the age. It follows then that if a man is thoroughly imbued with the spirit of his calling, and earnestly and zealously engaged in the execution of the duties of that office, the child born to him under these conditions is likely to possess pre-eminently the qualities necessary to succeed in the position filled by the father; more especially is this true when the mother is also thoroughly in sympathy with the father's work; hence the wisdom of removing the family from their place when the father fails to occupy properly, as declared in the following warning:—

And now verily I say unto Joseph Smith, Jr., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.—D. C. 90: 8, 9.

According to this, not only the Smith family and the Whitney family had a *place* in the church, but *all* were in the same condition, their *place* depending upon their *faithfulness*.

The effect of prenatal influences will naturally be more marked and positive where the parent's work is of an inspired spiritual character, than where it is merely of a physical or unaided mental character.

It is conceded that God can use any man, who is willing, for the accomplishment of his purposes; but we urge that in providing a law or rule of succession he would evidently choose that law or rule most likely to produce the best results.

For some cause the church in Utah has found it advisable to practically follow this rule in many of the leading offices in their organization. As a result they have in the Presidency, Joseph F. Smith to succeed his father, Hyrum; as presiding Patriarch, John Smith, to succeed his father; in the Quorum of the Twelve, Brigham, the son of Brigham Young; John Henry, the son of George A. Smith; Heber J., the son of Jediah Grant; Francis M., the son of Amasa Lyman; John W., the son of John Taylor; and A. O. Woodruff, son of Wilford Woodruff. The late

Abram Cannon, of the same quorum, was, we believe, the son of George Q. Cannon. What then but the ambition of Brigham Young and his successors, real and prospective, has prompted this people to contend so strenuously against the application of the law of lineage to the Presidency of the church?

Mr. Roberts concludes his argument under this head as follows:—

As a conclusion to my argument against the claim of Mr. Smith, that the position of President of the church is his by right of lineage, I quote the words of his illustrious father. In a discourse delivered on the 27th of August, 1843, having for his text the seventh chapter of Hebrews, and explaining the phrase in the third verse—"without father, without mother, without descent," etc., he said:

The Melchisedek priesthood holds the right from the eternal God, *and not by descent from father and mother*; and that priesthood is eternal as God himself, having neither beginning of days nor end of life.

In the face of this how can Mr. Smith claim any right, by virtue of lineage, to the Melchisedek priesthood, much less to the highest office in that priesthood? His claim is denied by that very father from whom he claims to have received it by inheritance. It occurs to me here to ask a question: If the office of President of the church does descend by lineage from the fathers, through the line of the eldest sons, how is it that the "law" did not operate on the other side of the prophet Joseph as well as on this side of him? If that "law" had operated so—and there is no good reason why it should not so operate, if indeed it be the "law" of the priesthood—it would have left out not only the present Mr. Smith but even the prophet Joseph himself. For in that event it would have come first to Joseph Smith, the father of the prophet, who was a noble, righteous man; and then after his death to his eldest living son, Hyrum Smith, than whom there has been no more righteous man among all the sons of God who have lived in this generation; and from him it would have passed on to his eldest son, thus leaving out the prophet Joseph altogether, as well as Mr. Smith.—Roberts, pp. 71, 72.

For this purported quotation from Joseph Smith, upon which Mr. Roberts bases his argument, he cites us to the History of Joseph Smith, *Millennial Star*, Vol. 22, p. 55. This was published about the year 1860, twenty-six years after the death of Joseph Smith, and when we consider that the genuineness of some publications issued by the Utah Church in those times is doubted, we can attach but little importance to such testimony. As an instance of this unreliability we cite the resolution of August 8, 1844, as quoted by Mr. Roberts from *Millennial Star*, Vol. 25, compared with the resolution published in the *Times and Seasons*. (See p. 13.)

Besides this Mr. Roberts places a strained construction

on the words of Joseph Smith as quoted. Without lengthy comment we simply submit that the views of Joseph Smith on this passage were doubtless in harmony with the rendering by himself found in the Inspired Translation, as follows:—

For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.—Hebrews 7:3.

This makes the *order of the priesthood* without father, or mother, or descent, and has no reference to rights of succession to offices in that order. So if Joseph Smith did use the language attributed to him by Mr. Roberts, he evidently intended to take the position that the *order originated* with God, and not by descent, etc. Any other construction would place him in opposition to his own rendering of the passage.

As for the question which it occurred to Mr. Roberts to ask, all we have to say is this: We have explained and maintained that, though God honors the principle of lineal descent both in priesthood and presidency, yet as God is the sole judge of fitness and availability, none should be elevated to office except by revelation from God. Just why the Lord did not restore this family to the position to which they were entitled because of the blessings of their progenitors a generation or more sooner than he did, is not to our knowledge revealed. The same is true regarding the Lord's reason for passing by Hyrum Smith. It is, however, idle to discuss these questions, for Mr. Roberts and his indorsers concede that the Lord did choose *Joseph Smith*; and the issue is: What provision did the Lord make for succession after him?

That Joseph understood that his posterity was to succeed him in his work is evident from the following extract from a letter written to John C. Calhoun, January 2, 1844:—

While I have powers of body and mind; while water runs and grass grows, while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—"where the worm dieth not and the fire is not quenched."—*Times and Seasons*, Vol. 5, p. 395.

(To be continued.)

Original Articles.

OLD GLORY.

It appears to me that Bro. William H. Kelley has ventured pretty close to a hornet's nest with no friendly hand stretched out to assist him. The question propounded by Bro. Kelley appears to have been the point of irritation:—

Are you quite sure that the Church of Latter Day Saints *separately considered* is that "stone kingdom"?

I have emphasized the words "separately considered," as they appear not to have been considered by those who have thus far written. Perhaps that question might have been put at not quite so acute an angle; but as it

stands when properly considered it will be found not nearly so dangerous as it appears.

Those who have written appear to me to have taken a very radical view in opposition. I have learned to believe that in God there is no change; that in him there is no variableness, neither shadow of turning, and that his course is one eternal round. This being his recorded character, both ancient and modern, and having full confidence in its truth, I believe that the same mode in which he has conducted his business in the past will also be his in the preparation for and carrying out of his purposes, with such additions as he has foretold by his prophets and fitted to the attend-

ing circumstances in this the eleventh-hour dispensation.

It is true, as has been quoted,

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

This has been his mode in the ages past among his people Israel. And before their time there was a line of prophets, or men in whom the priesthood dwelt that may be traced from Adam down to Abraham. Through those lines the Lord did his work in the past ages, so far as warning the nations of punishment to come and of their final destruction, and calling them to repentance. In some instances punishments and destructions have been meted out exclusively by the power of God through the exer-

cise of the elements of fire and flood and other means known to himself, others partly by elementary power and partly by the use of other nations. And sometimes by the military power of other nations favored by him specially for that purpose.

For one thousand two hundred and sixty years at least the line was broken entirely, until the Lord again united that line by raising up Joseph Smith as a prophet, seer, and revelator of the latter-day dispensation, for the purpose of raising up a people fitted to receive his Son; and also to invite mankind to become citizens of his kingdom and to prepare themselves for the time when his Son shall come to reign as King; and also to warn the nations of impending danger. The Lord, however, knowing before-time the conditions which would exist during the Dark Ages, made known to some of Israel's prophets some of his purposes in regard to this land, that should transpire prior to and preparatory for this uniting process.

Among the chief things foretold nearly two thousand five hundred years ago in regard to this preparation is the following in reference to this land of ours:—

And . . . the angel spake unto me again, saying, Look! . . . And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. [This was fulfilled by Columbus in 1492.] And . . . I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.—1 Nephi 3.

This was fulfilled by the Pilgrim Fathers; and both these classes were wrought upon by the Spirit of God, inspired, if you please, to move and act as they did; but neither class recognized themselves as prophets; nevertheless, I have no doubt that in their communications under the Spirit's influence they uttered many strange and, to their hearers, new truths; especially so with Columbus during the years of trials he endured before the accomplishment of his hopes.

And the following has been fulfilling by the coming of those peoples from the lands across the many waters ever since,

And . . . I beheld many multitudes of the Gentiles upon the land of promise. . . . And . . . I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was *with them*; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God, out of the hands of all other nations: And I beheld the Spirit of the Lord, that it was upon the Gentiles; and they did prosper, and obtain the land for their inheritance.—1 Nephi 3.

These prophetic utterances bring us down from the days of Columbus to the close of the American Revolution and show that for three hundred years the Spirit of God had been exercising his power in their behalf and had brought them through their trial with George Washington as their leader; and although he made no prophetic claim, the Spirit of God had moved upon his spirit, inspiring him with a conquering power for the right, and that too by the use of sword and gun. They were now in a condition to organize and establish a government for themselves, based upon the principles of liberty for which they fought.

We will now see what the Lord has said of those intrusted with the power of organization:—

I established the Constitution of this land, by the hands of wise men *whom I raised up unto this very purpose*, and redeemed the land by the shedding of blood.—D. C. 98:10.

It appears from the above that the Lord made use for swords and guns in the time of the Revolution and caused them to be used with good effect. And the purpose the Lord had for the choice of these wise men was that

the laws and Constitution of the people which I have suffered to be established, and *should be maintained* for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another.—D. C. 98:10.

The above reasons ought to be considered sound socialism, and it was the Lord's doing. If men have gone wrong, they have done so under the

moral agency which God gave them, and each will be held accountable for his own sin in the day of judgment.

All, then, that was done up to and embracing the organization of this government was done under the inspiring influence of the Spirit of God moving upon men. Many men did and have done wrong, both before and since the organization, but the purposes of God have not and cannot be set aside, and the Constitution of this land was of divine origin and based upon true principle.

Do these brethren think that in the migrations to this land and the establishment of this government the Lord had no other object in view than a child has in setting up his tentpins and when he gets tired knocks them down just for the fun of seeing them fall? Anyone reading the articles published might easily conjecture that that was all.

I understand the matter differently. My mind, from all that I have learned from the word written in the books given for our instruction and learning, leads me to believe that there has been a grand design in all the operations of the Spirit of God upon men, from the days of Columbus to the present; and which will continue in the future until Jesus the Christ shall come, and outside of, but preparatory for the establishment of and future building up of Christ's kingdom under the gospel; and has all been done and will be done to prepare the way for the progress and final triumph of the work we as a church are now engaged in. As we have seen, *all was done* under the operations of the Spirit, and they did prosper and obtain this land for their inheritance, which was not fully accomplished until after the war of 1812. And during the progress of this work of the Spirit I am inclined to believe that the Spirit also operated upon the minds of those who produced our national ensign, "Old Glory;" which is now bowed to and respected by all the nations of earth.

There are now a few questions I would like the brethren to ponder in their minds:—

1. As the Spirit of God has, so far as we have progressed, been the moving power, do you not feel that his power also moved upon those who agitated the question of slavery, and

that he also lent his aid unto its utter overthrow by the use of gatling guns and other war material, thus removing from the land one of the worst enemies to the principles of true liberty as embodied in the gospel?

2. Do not your hearts go out to the thought that the Spirit of God moved upon the spirits of the leading minds of France and England and gave assistance in the use of the sword and gun to the breaking down of the cannibal propensities of the South Sea Islanders preparatory for and in its time bringing about under the influence of the restored gospel such scenes as we read of in Sr. Burton's letters, which preparation also may be applied to the progress of the truth in Australia?

3. Is there not in the war with Spain the evidence that the same power has been at work and assisting our armies and navies in breaking off and bursting the shackles of Jesuitism from the shoulders of ten million or more slaves from the oppressions of that body of so-called Christians, and making it possible to implant among them by this government the principles of liberty, opening up their minds to a future reception of the glorious light of truth—the sword and gun having been the weapons used?

4. And also are not the signs of the times and moving events, coupled with the presence of warships and big guns, pointing to the time when the ignorance and superstitious blindness of the hundreds of millions of China, Turkey, and India shall be broken up, and the time soon come when it shall be possible to carry the truth to the ends of the earth preparing those peoples for the time when the great and eternal Father shall present to his glorified Son the heathen for his inheritance?

Among the chief instruments that will be used to bring about the opening steps for their exaltation will be, in my opinion, the swords and gatling guns of what is known as civilized peoples, the United States doing her full part. It is also true that God will also use, as he has in the past, and as is specially foretold shall be used in the day of preparation, all the powers of the elements, from the lightning's flash to the desolating scourge, for the purpose of cleaning

up the earth that it may be put in proper condition for the reception of the lost tribes of Israel, when they shall come to Zion upon a visit, while on their way from the North Country to their own land, which was given to their fathers for an everlasting possession; and also for the time when Enoch's city, or its inhabitants, shall come to Zion and the greetings promised between them shall transpire:—

And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made, and for the space of a thousand years shall the earth rest.—Gen. 7:72, f. T.

We will now turn back a little and find out what the chances are for the people of this nation:—

Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the *power of God* above all the nations upon the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father, that his seed should have, for the land of their inheritance, will not utterly destroy the mixture of thy seed, which are among thy brethren; neither will he suffer that the Gentiles shall destroy the seed of thy brethren. . . .

Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak, is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles [with sword and gun]; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb. . . . And blessed are they who shall seek to bring forth my Zion at that day, *for they shall have the gift and the power of the Holy Ghost*. . . .

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, *in very deed*, unto the taking away of their stumbling-blocks, and harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land *forever*; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.—1 Nephi 3.

But if the Gentiles will repent and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.—Book of Nephi 8:2.

But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God. . . . For I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, that hear my words. *Wherefore, for this cause, that my covenants may be fulfilled*, which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs *destroy* the secret works of darkness, and of murders, and of abominations; wherefore, he that fighteth against Zion both Jew and Gentile, both bond and free, both male and female, shall perish: for they are they who are the whore of all the earth: for they who are not for me, are against me, saith our God. . . . Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles, nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel. Wherefore, I will consecrate this land unto thy seed, and they who shall be numbered among thy seed, *forever*, for the land of their inheritance.—2 Nephi 7:2.

From the foregoing quotations it appears to me the chances are good for us who are designated Gentiles upon this land. Of course there are conditions which must be lived by those who shall be found worthy of an inheritance here *forever*, for the Lord, as we have seen above, reserves the right and must needs destroy the secret works of darkness and of murders and of abominations, and of course all those who persist in following such works and will not repent must perish.

And now please do not get scared at what may follow. From the foregoing I conclude that the time of preparation for the spiritual or gospel portion of the latter-day dispensation commenced tangible work with Columbus. That when the proper time had arrived for the setting up of the government of the United States, God established the Constitution of this land based upon the eternal principles of the second great commandment, "Thou shalt love thy neighbor as thyself." And again, when the set time had come the 6th day of April, in the year of our Lord 1830, the Church of Jesus Christ of Latter Day Saints was organized upon this goodly land under the protecting wing of the first, having as *its* constitutional principle,

"Thou shalt love the Lord thy God with all thy heart, might, mind, and strength;" and combining with it the constitutional principle of the first organization; thus becoming one as the body and the spirit united are one, just as Jesus said the second commandment was like unto the first.

The Spirit of God is the indwelling life principle of the second organization while that same Spirit moves upon the first organization, and that organization having now arrived to National stature, has commenced its work of breaking down in the world the fungus growth of the past ages, preparing for the cleansing and uplifting work of the second, and thus united in their labors are as one body, and in this sense the constitutional principle of both having been brought into force upon this land, by the power of God, to my mind it is clear that the question asked by Bro. Kelley is a very pertinent one. Notwithstanding there are many in both the nation and the church who are not filling the demand of the royal commands embodied in the two leading principles upon which both are based, each individual is using the moral agency which God has given him, and will be held accountable each for his own sins before the bar of God.

Under these considerations I can then with a good will reiterate the thought expressed by Bro. Kelley, "Go on Dewey, go on Schley, go on Sampson, go on Miles, go on Shafter; go on thou great God-ordained American Republic; 'smite the image,' if image it is; break the yokes of tyrants, and let the people go free." And make it possible to elevate them by the heaven-given perfect law of liberty to a citizenship in the kingdom of God, that they may be entitled to an inheritance upon the land blessed above all other lands forever. God will attend to the outcome. I am,

Your brother for the uplifting of humanity into the light of God.

WILLIAM HAWKINS.

VORIS, Mo., Oct. 29, 1898.

Deacon Pewser—"Don't see you at church of late, Mr. Noddle." Noddle—"No; the fact is it costs me so much for tickets to socials and entertainments that I've made up my mind I'll have to save my soul in some other way if I want to keep my body alive a few years longer."—*Boston Transcript*.

Conference Minutes.

GALLAND'S GROVE.

Conference at Galland's Grove, Iowa, October 28; Presidents C. E. Butterworth and J. M. Baker presiding, J. F. Mintun secretary pro tem. Branches reporting: Salem 66. Dow City 105; loss 1. Harlan 71. Benan 48; gain 2. Deloit 165; gain 4. Union 76; gain 14. Auburn 60; gain 7. Galland's Grove 300; gain 1. Elders reporting: W. A. Carroll, C. E. Butterworth, H. M. Daniel, J. M. Baker, J. Pett, G. Montague, C. J. Hunt, R. Wight, B. Salisbury, W. D. Bullard, D. Brewster, C. Derry, A. Jackson; Priests F. B. Shumate, A. H. Rudd; Teachers: T. F. Jones, L. Butterworth. Bishop's agent, C. J. Hunt, Deloit, Iowa, reported: On hand last report \$645.19; received \$676.97; paid out \$1,212.10; balance on hand \$110.06. On hand and received for tent expense fund 46 cents. Elder H. M. Daniel was appointed to act as missionary in the district, beginning December 1, 1898. Preaching by C. J. Hunt, J. F. Mintun, G. Montague, H. M. Daniel. Adjourned to Dow City, Iowa, February 25, 1899, at ten a. m.

NORTHERN MINNESOTA.

Conference at Maine, October 15. Called to order by President T. J. Martin, H. Way, secretary pro tem. Branch reports: Oak Lake 64; Union 100; Audubon 52. Elders reports: I. N. Roberts, C. J. Hunt, H. Way, A. Whiting, T. J. Martin, W. Barnhard. Priests: W. W. McLeod, R. Powers, C. Pierce, F. Y. Barnes; Teacher F. B. Shorman. Bishop's agent, W. W. McLeod, reported: On hand January 1, \$37.08; received \$262.45; paid out \$250.50; on hand \$49.03. Bills receivable \$155. Remarks on duties of officers and members by Elders Martin, Roberts, and Way. Preaching by Elders I. N. Roberts, T. J. Martin, and A. Whiting. Prayer meeting in charge of Elder W. Barnhard and Priest W. W. McLeod. Adjourned to Detroit, Minnesota, the first Saturday and Sunday of the reunion meeting; date to be fixed by reunion committee.

NORTHEASTERN KANSAS.

Conference at Fanning, October 29; I. N. White chosen to preside, J. W. Burns clerk. Ministry reporting: I. N. White, W. S. Pender, J. A. Davis, P. Cadwell, J. B. Jarvis, A. L. Gurwell, C. E. Guinand, W. Hopkins, H. Parker, W. Gurwell, J. Baillie, H. Green, J. McDougal, J. D. Price, L. G. Gurwell, G. Gaither, H. Thomas, N. S. Dunnington, N. Johnston, S. Davis, H. Boston, J. W. Burns, W. C. Blunt. Reports from Centralia, Fanning, and Scranton branches. Tent fund soliciting committee discharged. All resolutions and motions pertaining to raising means for carrying on tent work rescinded. Report of district treasurer: Balance last report \$11.89; received 85 cents; paid out \$12.17; liabilities \$5.76. Bishop's agent, John Cairns, reported: Balance last report \$35.70; received \$70.15; paid out \$107.90; balance due agent \$2.05. Audited and found correct.

Request from Centralia branch that Frank J. Pierce be ordained a priest was granted, and conference to arrange for ordination. The clerk of district to raise the sum due from this district to Northwest Kansas district of this year's reunion, less freight on tent from Blue Rapids to Topeka, in the same manner he raised expenses on last year's reunion. That we bear the expenses of district president from branch to branch, provided he will travel through the district at least once a year, preaching and building up the work. F. Lofty chosen president, J. W. Burns clerk. Preaching by W. S. Pender and I. N. White. Frank J. Pierce was ordained a priest and Isaac E. McGalliard a deacon. Adjourned to Netawaka, Saturday nearest the full moon in February, 1899.

Sunday School Associations.

FREMONT.

Association met at Thurman, Iowa, October 27; J. Roberts superintendent. Thursday evening the time was devoted to a model Sunday school; the lesson for October 16 being used. Friday morning; reports of schools and superintendents were read. Following this was a discussion of teachers' reports, which was very instructive. Next an impromptu discussion, led by Emma Hougas, "Previewing the work." Institute work by J. Roberts was interesting and profitable. Officers: (1) Who they should be; (2) Duties and work; (3) Relation to each other, discussed. Discussion, "Why a district librarian," which led to the election of Blanche Andrews as district librarian. Classification and promotion, Emma Hougas instructor. By motion the librarian was authorized to confer with the superintendent, and if advisable to collect church literature and send to England. Evening program, consisting of recitations and a lecture on temperance, interspersed with vocal and orchestral music.

CONVENTION NOTICES.

Clinton, Missouri, district association will convene at Veve chapel, November 25. Routine business and election of officers. An instructive program, with a concert recitation of golden texts from November 2 to 20 inclusive. The school reporting the largest number learning all, according to average attendance, will occupy first place on "Roll of Honor." Sunday school prayer meeting at nine a. m. All are invited.

ELLA MILLER, Supt.

MINA PERKINS KEARNEY, Asst.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

I wish to remind the saints of Minnesota that my post office address is now and has been for some time, lock box 7, Cormorant, Becker County, Minnesota. I know as a rule the saints are poor; I also know a small amount from each one is only complying with

the law as it is written in the books. We cannot afford to let our names pass along as a blank, and have nothing to our credit on record. The Lord approved of the widow's offering; he will also approve of our offering the same as he did hers.

Now, dear saints, let us contribute as the Lord has blessed us, much or little. The same is needed to pay expenses of the elders' families, that the work may not be hindered. We cannot afford to be drones these times; we want to be coworkers in bringing honest souls to the knowledge of the truth. The report to the Bishop of our stewardship is drawing near, December 31. The saints did nobly last year, which was proof that a sacrifice on their part was made which is all on the books. Remember we are to be judged out of books. To branches I cannot visit, an opportunity will be given for small amounts to be handed in to the presidents of branches, taking name and amount given by each member, that all may be properly recorded. Please call attention to members not taking the *Herald*, and you will also become coworkers in this.

As ever for the truth,
W. W. MCLEOD, Bishop's Agent.

PASTORAL.

To the Saints in South Missouri District, Greeting; Dear Brethren and Collaborers in the one Faith of our Lord Jesus Christ:—Having enlisted in the glorious cause of truth, let us bear in mind that there is a wonderful responsibility resting upon us as ministers of Christ. And in view of the fearful array of opposing forces, both seen and unseen in this world and from beneath, it stands us in hand to watch as well as pray; and as the flesh is weak and the opposing interests strong, we are in need of great wisdom and inspiration from on high that we may yield the peaceful fruits of righteousness, and ever be willing to labor and to make all needful sacrifice for the advancement of truth and the salvation of souls. Every officer and head of a family in the district should study all good books, and by all means the Bible, Book of Mormon, and Doctrine and Covenants, thereby becoming steadfast and immovable as well as strong defenders of the truth; proof against Brighamism, Hedrickism, or any other ism, having the books and church papers—*Herald*, *Autumn Leaves*, and *Ensign*—in your homes, you will be able to keep pace with the work, and ever be able to give a reason of your hope. If not able to secure all the books at once, buy one at a time; if not able to take the papers by the year, take them six or three months, as they are all reasonable in price now.

Let the presiding elders of branches look after these matters, and see that the laws are kept. Let the priests visit the house of each member once a month if possible, instructing them to pray vocally and in secret, and to keep within the bounds of the law. Let the teachers see that there is no iniquity in the church, in which duties the deacon can assist, and attend to such other duties as the law directs.

And if circumstances permit and the Lord wills, I will try to do my duty, and if possible visit each branch in the district one or more times before our next quarterly conference; and any assistance that I can render the presidents of the several branches will be cheerfully given, if you will but write me and make your wants known. And if so be that I cannot come or go myself, I will (by his consent) send my worthy assistant, Elder C. J. Spurlock, who is well known, and needs no recommendation.

And now I make a request, namely, that every elder or priest in the district, that can and will give their time to the ministry, outside of branches in the district, that they report to me at once, stating what you will and can do to advance the progress of the South Missouri district, that she may be brought up on higher ground. And may the Lord prompt you to act at once is the prayer of your humble servant. Address me at 911 East Dale Street, Springfield, Missouri.

J. C. CHRESTENSEN,
District President.

REUNION AND CONFERENCE BAPTISMS.

Owing to the fact that at nearly all the reunions, grove or camp meetings, conferences, etc., some persons are baptized who do not soon unite with any branch, and some never do; therefore the secretaries of all such general meetings should make a complete record of such baptisms, or by agreement with them, it may be done by the ministry who officiate in baptizing and confirming such members. Then a copy should be sent to the General Church Recorder for entry on the general books of the church, and that such names and complete items may be known when sought for entry upon some branch record.

I mention here that no copy of names and items of those baptized at Woodbine reunions of 1897 and 1898 have been received. Am informed that in 1898 Brn. J. W. Wight, C. E. Butterworth, W. A. Smith, and D. R. Chambers did the baptizing, and I hope they will send me complete accounts.

Also only partial accounts have been received of those baptized at the Fremont, Montrose, and other reunions, and it would be of interest to the cause if the ministry who officiated would send in a copy of the stubs of their baptism certificate books.

At district conferences baptisms also occur that are not reported from any branch; and the attention of all presidents, secretaries, and the ministry officiating, is again called to the need of the desired record being made at all reunions, grove meetings, tent meetings, conferences, etc.

In the past I have urged the local and traveling ministry to report all baptisms that they know will not be placed upon some branch record, and I have offered to send blanks for this use. Some have applied and faithfully reported, but many have not done so. There is no need of their reporting baptisms in a branch, for in that way some members are placed twice on record, having to be removed from the record of scattering members to that of some branch. Therefore

report only those not likely to be enrolled in any branch. Please do all that you can, in order that all names may be upon the General Record, and that when names and items are called for they can be found, otherwise there is trouble and delay, perhaps not even the year of baptism to be found, nor who officiated.

Your brother for order and completeness,
H. A. STEBBINS,
General Church Recorder.
LAMONI, Iowa, November 11.

NOTICES.

To the Saints in the Eastern Mission:—By reason of some added responsibility, I will not be able to reach points intended in the mission as early and promptly as outlined, and notice served; but will do so as soon as practicable. The sooner the more satisfactory.

WM. H. KELLEY.
TEMPLE, Ohio, Nov. 8.

DR. DOWIE.

Dr. John Alexander Dowie began faith healing in Australia years ago; thence, he came to California and various parts of North America, finally locating in Chicago, where he is building a church in many respects simulating the Church of Jesus Christ. From those saints who have conversed with him at any time I desire some accurate written information as follows:—

1. When and where did you talk with him?
2. Who heard the conversation (give name and present address of one or two witnesses).
3. What points of doctrine, organization, and practice were canvassed; and about what was said on each side? If you cannot give all these details, give such information as you can. We wish to place Dr. Dowie's work in its true light.

ADAM J. KECK,
Plano, Illinois.

PRAYER UNION SUBJECTS.

MEMORY VERSES FOR NOVEMBER.

Thursday, Nov. 3.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Deut. 8.

Thursday, Nov. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Deut. 6: 5-25.

Thursday, Nov. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Matt. 6: 1-4.

Thursday, Nov. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Ether 6: 1-10, 1. ed.

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WHAT ROYALTY COSTS EUROPE.

THOSE who rail against royalty as a useless and costly luxury will find food for reflection in the fact that the rulers of Europe are a burden on their subjects to the extent of from four and two-thirds cents to 52½ cents a head, an impost at which even the most thrifty can scarcely grumble.

The thrones of Europe require every year for their maintenance a sum of \$30,000,000, or three times the annual income of the richest man in the world. Even this stupendous sum, says *Tit-Bits*, could be comfortably packed in three large trunks; although the constituent sovereigns would form a pathway of gold nearly a yard wide, on which the Kings and Queens of Europe could walk in stately procession from Charing Cross to St. Paul's.

In view of this display of gold, it certainly seems scarcely credible that it only represents a yearly contribution of 7½ cents for each subject throughout Europe.

As might, perhaps, be expected, the Sultan is the costliest of monarchs, but even in his case a contribution of 52½ cents from every subject would furnish his annual exchequer.

The Kings of Belgium and Greece rank next to the Sultan in costliness, but at a great interval. Ten cents a year is all the claim they make on each subject's loyal generosity.

Austria ranks next, with a contribu-

tion of 9½ cents each towards maintaining its imperial throne; Italy is fifth on the list, with 9 cents; Sweden sixth, with 8; then come Russia, with a modest 7 cents for the "Great White Czar;" Germany, with 6½ cents for its almighty Emperor; and the United Kingdom, with an individual 4½ cents.

Between the cheapest of sovereigns and the dearest of Presidents there is a great gulf. Two cents from each Frenchman would meet the yearly cost of three Presidents, and each Swiss with the same modest coin could secure the services of twenty Presidents.

Victoria is thus the cheapest of all European sovereigns if a tax were levied on the United Kingdom alone; if, however, it be distributed over the whole of her empire the tax would amount to half a cent for each of her subjects.

As Victoria is the least costly of monarchs she is also among the poorest. Her total income available for private use is not much more than \$1,000,000 a year, or \$115 an hour—a revenue less than some of her subjects enjoy.

Her entire private fortune is, roughly, \$10,000,000—a capital which, converted into sovereigns, might be stowed away in a trunk six feet long and three feet in height and width.

Compared with these modest sums the Czar's income and fortune are alike stupendous. His private fortune, including his mines, forests, and his 1,000,000 acres, may safely be estimated at \$150,000,000, and his total yearly revenue at \$12,500,000, or about \$24 a minute.

The Emperor of Austria is "passing rich" on \$7,500,000 a year. His daily allowance is \$20,550, or a pile of sovereigns three and a half times as high as himself.

William, the German Emperor, has \$2,500,000 a year less than his imperial brother of Austria, but even this limited allowance admits of an expenditure every two days of as many sovereigns as a strong man could carry to his palace at Potsdam.

All these incomes, however, look

foolish and small when compared with the \$30,000,000 a year which the Sultan is credited with spending. This sum, by the way, is more than ten times as much as his official income; a fact from which some idea may be gleaned of the vastness of his private fortune. This monarch contrives to spend twice his own weight in sovereigns every day. For pocket money he allows himself three hundred-weight of sovereigns a week, and the same amount for delicacies for his acres of tables. Four and a half hundred-weight of sovereigns vanish every week in presents, and the same weight of gold is required to clothe the many beauties of his harem. Compared with this lavish expenditure, it is really wonderful how the poor man contrives to clothe himself on a paltry \$7,500 a week, to which he rigidly limits his tailors.—*New York Herald*.

CHICAGO SERMONS.

"THE Church's Future" was the theme on which Dr. P. S. Henson preached at the First Baptist Church in the morning. He said:—

"The early church, guided with God-given power, shook Jerusalem like an earthquake, and swept through the world like a cyclone. After a little while, making an incestuous alliance with the state, it fell into a degeneracy, and there closed about it the pall of the dark ages.

"Awakened by the trumpet blast of the Reformation, it sprang forward on a new career of prosperity and power, and all the glories of our modern Christian civilization tell of its triumphs in the later centuries. But that it has come to a crisis in its history is only too painfully palpable.

"It is constantly proclaimed that the church is losing its grip on the masses by reason of its lack of a spirit of humanitarian helpfulness, and on the classes by reason of its obstinate adherence to medieval dogmatics. And the churches, to rid themselves of reproach, are frantically rushing into institutional methods, establishing soup kitchens,

kindergartens, cooking schools, gymnasium, and even dancing classes, to meet the manifold needs of the masses, while others, to propitiate the classes who hate dogmatics, are hewing away at the creeds, and are even taking down the sides of the house, to make their sanctuary as broad as all outdoors, hoping thus to save the church from utter wreck and ruin.

"When the disciples of old, who had been baffled in the case of a devil possessed, had asked our Lord why they could not cast the demon out, he replied that 'this kind cometh not forth but by prayer and fasting.' And so to-day, when the church is baffled by the distempers of a devil-possessed world, what is needed is not so much new methods, or a new kind of gospel, but a consecrated church that lets go of the world and lays hold upon God."

At the Union Christian Church in the evening the Rev. J. H. O. Smith's prelude to his sermon was as follows:—

"The time has come when the whole creed question must be opened up, not for the theological gymnastic exercise, but to find a practical basis upon which Christians can unite to evangelize the world. This is made imperative not because of protest by those calling themselves liberal, but by the rising tide of faith within the church. It is life protesting against arrested development.

"Opinion is mental conviction of the truth of some statement founded on a low degree of probable evidence. The creeds of Christendom are the concensus of opinion of their authors. Faith is the belief of reliable testimony. There may be evidence without faith, but no faith without evidence. The resurrection of Christ is a question of fact. He either rose from the dead or he did not. What he did between his death and resurrection is a matter of opinion. What Christ was, what he taught, and commanded are questions of fact and not opinion. It will not meet the demands of the time for a church to claim liberality because its members are not required to subscribe to the creed. That is an admission that the creed is not essential at a vital point, but if

not essential, then why necessary at all?

"One million three hundred thousand members of the Christian Church in America have given assent to the creed, 'I believe with all my heart that Jesus is the Christ, the son of the living God, and accept him as my Savior,' but they must show by consecrated lives the sincerity of their confession of faith. In the contest between faith and infidelity the struggle is greatest around the claims of Christ to be divine. In the discussion between denominations the authority of Christ is the final appeal. Around him we can rally and reunite."

The Rev. Bruce Brown at the West Side Christian Church preached in the evening on "The Making and Makers of Creeds." He said:—

"When one of the great political parties makes an issue of any question the other feels duty bound to take the other side. If either party makes a declaration in its platform the other will oppose it. This has ever been the history of the church and has been the cause of innumerable divisions and strife. Truth that ought always to unite its adherents has been broken into fragments and mixed with error, and good people have been divided into warring factions. Every creed contains much truth, but no creed, made by man, embraces all the truth of his relation to God and to his fellow men. The church of the living God ought to be big enough for men to think in it. To anchor the church to a man who has been dead three hundred years is like an attempt to go riding with a horse tied to a post. The grandest men that have ever lived have been the makers of creeds, but not one has been able to bridge the centuries and build a theological system that meets the changing conflicts of the passing years. With love for all let us meet on the common ground of accepted truth, forgetting the controversies of the past, and labor for the betterment of man."—*Chicago Tribune, Nov. 14.*

INDIA'S GREAT VARIETY OF PLANTS.

India has perhaps a greater variety of plants than any other country in the world, having 15,000 native species, while the flora of the entire continent of Europe embraces only about 10,000.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

WE trust that our readers gave careful attention to the appeal, "Success when United," in the last issue. The movement originated with the Faculty of the College, and afterwards received the fervent approval of the Boards of Directors and Trustees. The latter Board appointed a representative committee to take the matter in hand, and place it officially before the saints and those interested. In their deliberations, the committee felt the approving influence of the Holy Spirit, and hence have confidence in bringing the appeal before every saint in the church. The constitution of this committee is as follows:—

- Frank Criley, Chairman.
(Board of Trustees.)
- William Anderson.
(Boards of Directors and Trustees.)
- Sr. Ruth L. Smith. }
Sr. Viola Blair. } (College Faculty.)
J. A. Gunsolley. }
- E. R. Dewsnup. (President of College.)

The Committee wish the College to be placed in such a position that it may be able to educate the rising generation within the church, and throw open welcome portals to those that could advantage by higher education but are at present prevented by financial hindrances.

Is there a single one of our readers that can do anything but heartily approve of the aims of Graceland? Can you refuse to follow the example of sacrifice so cheerfully set by several of College Faculty? Even if you have no children, think of the benefit you may confer upon the children of our faithful missionaries and others by answering this appeal generously.

Let every church member, every officer, local or general, help forward these noble aims! If you cannot pay down your year's subscription at once, send in your name and forward the money as soon as you are able. If it suits your convenience to pay your subscription in installments, do so. Let us have a long list of subscribers' names in the *Herald*, by January 10. Now do not forget, communicate with Bro. Criley right away. If you require further information, the committee will gladly furnish the same.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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No. 47.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 23, 1898.

LET THE LIGHT SHINE, OF COURSE.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Isa. 8:20.

In the foregoing text there is a specific instruction referring to what might possibly result from an appeal to familiar spirits, wizards, or those that peep and that mutter. The instruction is evidently this; if the thing spoken, directed, or advised by revelation obtained from an appeal to such sources is not in accord with the law and the testimony, such revelation should not be followed, or be observed.

The terms "if they speak not according to this word," show that the law and the testimony are both included to make one, the word by which the test is to be made. It shows further that the law and the testimony will agree.

The testimony obtained under and by observance of law, will in no wise contradict or contravene and take the place of the law.

There should be a clear distinction between the law and the teachers of the law, the teacher and the thing taught. The teacher is not the law, nor indeed can be made the law. In like manner, and for similar reasons, a distinction should be made between the testimony and the witness who bears the testimony.

John, in his fifteenth chapter relates the teaching of Jesus like this:—

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.—John 15:26, 27.

The first definition of the word testimony is:—

A solemn declaration or affirmation made

for the purpose of establishing or proving some fact.

The fourth is:—

Witness; evidence; proof of some fact.

The definition of the word Witness, noun:—

1. Attestation of a fact or event; testimony.
2. That which furnishes evidence or proof.
4. One who testifies in a cause.

Of the verb transitive:—

1. To see or know by personal presence; to have direct cognizance of.
2. To give testimony to; to testify of something; to attest.

Of the verb intransitive:—

1. To bear testimony; to give evidence; to testify.

We have been thus careful to give the meaning of the words testimony and witness; because that in the two verses quoted above from John, the words "testify" and "bear witness" are used, as meaning much the same thing: in the one case, the Spirit should testify; in the other, the disciples were to bear witness.

In the controversy between Jesus and the Pharisees, recited in the eighth chapter of John; Jesus makes declaration: "It is also written in your law, that the testimony of two men is true. I am *one* that bear witness of myself, and the *Father* that sent me beareth witness of me.—Vs. 17, 18.

We italicize the words "one" and "Father." Jesus himself was one witness, the Father was another; so he had cited the law of those who were contending against him which provided that the testimony of two men, agreeing one with the other, was true. He had furnished the two witnesses; but neither of the two witnesses was the testimony; that which the two testified, bore witness of, was the testimony. In the case in point and upon which the contest occurred was the affirmation, the attestation made by Jesus in the twelfth verse:—

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Upon this the Pharisees sought to confound him by saying:—

Thou bearest record of thyself; thy record is not true.

Jesus met this by stating that he

was not alone, that the Father was with him; that their law provided for two witnesses whose testimony should be taken as true. He had appealed to the law and the testimony; the law providing for the witnesses, the testimony given by himself that he was "the light of the world," and the testimony of the Father agreeing with his own. In this case neither the Father nor Jesus is called the testimony, or the law.

In Acts 2:40 there occurs this saying:—

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

That which Peter had so far testified to those referred to in the verse quoted is found by reading from the 14th verse to the 39th inclusive; and may very properly be called the Testimony of St. Peter, on Pentecost Day.

Peter was with the others of the disciples when the Holy Spirit was given, and was thus a competent witness to what took place, and could safely testify. And he boldly called the attention to what he proposed to bear witness to, thus:—

Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words.—Acts 2:14.

Then follows his discourse, supposed by some to be the first gospel sermon ever preached. This discourse is his, Peter's testimony, his affirmation, his attestation in regard to what the Lord had done, the prophecies of the past, the message of Jesus, the work of the Spirit, the promise of salvation, and the command authorized by the Spirit, "Be baptized . . . and ye shall receive the gift of the Holy Ghost." (See Acts 2:38, 39.)

Here we have a series of things testified to by the apostle, of which he was witness, he bears witness, gives testimony; but neither himself nor the Spirit by which he spoke was the testimony. When we seek for the law on baptism we go to the words of the Savior, as for instance, Matthew 28:19, 20; Mark 16:16, 18; and other places where Jesus by word and ex-

ample enjoined baptism; but when we seek for the testimony we go to such passages of scripture as this one from Acts 2, and Acts 8, and Acts 19, John 3, and such others as show the apostles at their work, and the record that they made.

In the story told in Exodus occurs the command to make an ark; and in verse 16 the following direction is given:—

And thou shalt put into the ark the testimony which I shall give thee.

And in chapter 34, verse 29, we learn what that testimony was:—

And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

In chapter 40, verse 20, it is stated that the testimony (the two tables) was put into the ark; and in verse 21 that the ark was taken into the tabernacle and covered.

Here we have the establishing of a covenant, or the giving of commands and it is called by the Lord the testimony, but the witness of the transaction and who records it was not the testimony, neither was the Spirit by which the face of Moses was made to shine, nor the Lord who gave the commands. The testimony was put into the ark, but not the witnesses, nor the Spirit.

If for any reason we should seek to discover what might have been the law of which so much has been spoken and written, called the Ten Commandments, we should not ask information of Moses, or the Spirit as being the law, but we would search the testimony given by Moses through the Spirit, and would then be in a condition to know, having kept the direction and gone to the law and the testimony.

A clear distinction between the witness who testified and the subject matter of the testimony given, is seen in 1 John 5:5:—

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.—1 John 5:5, 6.

Here it is the Spirit that testifies; the subject matter testified of, or borne witness to, is that he that believeth that Jesus is the Son of God,

overcometh the world, and that Jesus came by water and blood and was Jesus Christ, the Spirit bearing witness to the fact.

John further testifies that

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

In support of this testimony of 1 John 5:5-9, citation is made in the margin to Matthew 3:17. In this passage it is stated that when Jesus was baptized the Spirit of God attended the rite, and in confirmation of the act, a voice testified, saying,

This is my beloved Son in whom I am well pleased.

Here the voice is the testifier; the testimony was that Jesus baptized by John was the Son of God, and that God was pleased with him as his Son.

No one would think to call the voice the testimony, nor yet the dove; it was an evidence to the sight, but the words spoken was the thing testified.

In the relation by Matthew of the occurrence when Jesus desiring to test the nature of the testimony which his disciples had received, asked them concerning the opinions held by the men around them as to who he was, thus:—

Whom do men say that I, the Son of man, am?

To this various answers were given showing that men did not recognize who he was. But in reply to the question put directly to the disciples themselves, "whom say ye that I am?" Peter, answering for himself and the others of the Twelve, said:—

Thou art the Christ, the Son of the living God.

Jesus, knowing whence the evidence came by which Peter was able to make so direct and so positive an affirmation, made this characteristic reply to Peter's statement:—

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

In this occurrence the Father is given as the testimony-bearing one; and the testimony was, that "Jesus" was "the Christ, the Son of the living God."

The Father was not the testimony, neither was Jesus. Both were actors

in the scene; the one an active minister about the Father's business; the other the great source of light bearing witness to the other, his character, identity, and work.

This is in direct harmony with what Jesus himself stated as found in John 7:17:—

If any man will do his will, he shall know of the doctrine.

And it is also in accord with what Jesus said as recorded by Matthew, in 11:27:—

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Further than this, Jesus discoursing regarding himself and his mission, has this to say:—

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. . . . But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me.—John 5:31, 32, 36.

In all these passages the word "witness" is used in the sense of testimony, but the thing testified of was that Jesus had been sent by the Father.

From these, and many other passages in the Testament which might be cited, we conclude that it was intended by divine authority that the Father, the Son, and the Holy Spirit, were to be witnesses who should at times and under conditions determined by divine wisdom, bear witness and give to the disciple, the believer, the obedient saint and inquirer after salvation, testimony which should fully establish him in the faith, having received such convincing evidences that he knows whereof he affirms.

But, from none of these do we gather that the Father, Jesus the Son, or the Spirit is *the testimony* referred to in the command "To the law and to the testimony."

In these last days there are many who are seeking "unto them that have familiar spirits, and unto wizards [and witches] that peep and that mutter;" to learn of things unseen and unknown, both of the past and of the future. If any such as these are to be found among the saints; then the warning given by Isaiah may be ap-

plicable. For saints should seek unto the Lord for knowledge of those things needful for them to know, and in the conduct of their affairs should seek to become acquainted with the law, which according to the revelation of God to us, has been given, and in which there is a fullness; and by obedience to the commands of the gospel receive the testimonies which God, the Father, Jesus Christ, the Son, and the Holy Ghost have been authorized to be the witness bearing messengers of; and find in these their safety here and final salvation and reception into glory hereafter.

SOME MODERN RELIGIOUS METHODS.

Is it religious indifference upon the part of the masses and for which they are solely to blame, or is it a lack of spiritual truth and power in the modern churches that obliges or compels resort to use of special attractions to draw congregations? The student of modern theological methods and tendencies will note that something is peculiar in the general situation, as he gives thought to the varied evolutions now being performed, not only in creed making, but also in the general weekly social and religious programs of popular churches.

We present the following for the information and benefit of all interested. What does it mean? Is it incorrect to conclude that men and women can be saved only by love of and adherence to truth—"the truth" as revealed in Jesus Christ, and that "whatsoever is more or less" than the truth cometh of evil and vanity and is but human experiment? We think so. But the reader will draw his own conclusions from these lessons in modern religious movements:—

The Rev. John L. Scudder, pastor of the Tabernacle and First Congregational Church in Jersey City, who has started a dancing class in connection with his church work, has done so not only as a means of keeping the young people away from other worldly amusements, but because he believes dancing under certain conditions, is perfectly proper. Mr. Scudder when seen to-day regarding the dancing class, said:—

"We have biblical authority for dancing. Dancing is all right within certain limitations. In the crowded section of the city, where the young people are cooped up in tenements, the desire to dance is as great as among the wealthy, who can entertain their friends and hold receptions in their own homes.

"There is no place for the poor to go to dance but to the public halls. What harm can there be in their dancing beneath the eyes of their pastor and the deacons of the church? While I believe that dancing is perfectly proper in its place, there are three limitations I would place upon it.

"The first limitation relates to time. Young people should observe proper hours. There is a time to dance, and in my judgment it is not later than eleven o'clock at night.

"The second limitation concerns the manner of dancing. A man should hold his partner at a respectful distance, using his arms to steady and guide her, and the woman should see that these instructions are adhered to by the man. When dancing degenerates into peripatetic hugging it becomes disgraceful.

"The third limitation is to be careful where and with whom you dance. Confine amusement as much as possible to the home circle and personal acquaintances."—*N. Y. Cor. Tribune, Oct. 6.*

The clergymen of Jersey City are divided upon the question of church dancing classes as a means of furthering Christian work. The subject was discussed in four churches yesterday.

In St. John's Episcopal Church and in the Tabernacle which is a Congregational church, the dancing class was upheld and invitations were given to the members of the congregations to join the classes. The Rev. Elmer Forbes, curate of St. John's, announced that the St. John's dancing class would begin its fall work in November. The Rev. J. L. Scudder in the Tabernacle said:—

"We shall have dancing at the parish reception to-morrow. Those who approve of dancing may attend: those who are opposed to it are at liberty to stay away if they so desire."

The other side of the question was taken up by the Rev. Walter Thompson at the Westminster Presbyterian Church and by the Rev. Walter J. Swaffield at the Summit Avenue Baptist Church yesterday. Mr. Swaffield said:—

"The 'church dancing class,' the title used is sufficient to preclude any reference to it as a factor in Christian practice. I look upon the modern church dancing school as one of the Devil's missions of amusement and the gilded saloon as another."—*N. Y. Cor. Tribune, Oct. 17.*

Grace Methodist Episcopal Church, Locust and La Salle avenue, inaugurated last night the wide-open church policy, which is to be the leading feature of its activities this winter, by giving the first of a series of semi-monthly free popular concerts. More than eight hundred persons present listened to a program of Irish national airs and Irish folk songs and ballads, interspersed with choruses from Beethoven, Liszt, and Schubert. The church choir was supplemented by pupils from the North Chicago College of Music. W. Bentley Hilton was director and organist. The program for the next entertainment,

to be held on December 1, will be made up of German airs and melodies. It is the purpose of the church management to make the series of concerts as national as possible, so that each concert will be advertised ahead as Scandinavian, Slav, French, etc., according to the arrangements which are to be published shortly.—*Chicago Tribune, Nov. 18.*

If we are to judge from local newspaper notice, the Peak-Anderson debate at Brownville, Nebraska, was a peculiar affair.

Bro. A. L. Lightfoot, sends us from Auburn, Nebraska, clippings from the *Granger* for November 4 and 11, and from the *Herald*, for November 11, copied from Brownville *Sun*; the latter of which we insert; with thanks to Bro. Lightfoot for all:—

The debate between Elders Peak and Anderson is said to have been the most thrilling thing of the kind that has happened in Brownville since Robert Lindsey and William Davies held a large audience spellbound with their matchless eloquence as they discussed the momentous question, "Resolved, that old bachelors should be taxed to support old maids," before the Brownville literary society, back in '94.

The religious debate closed Thursday evening, a large crowd listening to the closing arguments by Elders Peak and Anderson. The debate has been quite interesting, each gentleman holding up his side of the argument to the best of his ability, but unprejudiced observers are inclined to think Brother Anderson bit off a little more than he could conveniently chew when he tackled Brother Peak. This is not saying Brother Peak had the best side to talk on, at all. But after all, what good was accomplished? Did either brother make any converts to the cause he represented? Were any souls drawn nearer to Christ? Did anyone resolve to lead a better life as a result of the debate? On the contrary, hasn't there been considerable bitterness and ill feeling engendered between members of the rival denominations? On the whole, isn't a preacher in mighty poor business when he engages in a "religious" debate? If we were the Devil, we'd encourage them. At the close of the debate, Elder Peak challenged any minister of the Christian Church to a debate on the same proposition, anywhere in Southeastern Nebraska any time between now and April 1, 1900, and Elder Anderson accepted the challenge.

RECENT events indicate an increased interest in our work and a wider dissemination of gospel principles in Hawaii, judging from passing events. For instance the *Honolulu Diocesan Magazine* for October, 1898, contained an article written by "a Hawaiian member" of the Episcopal Church, in which attention was called to the

peculiar creed of that church on the question of the Godhead, the writer stating that certain inconsistencies had been pointed out by a member of the Reorganized Church. To that the Bishop replied, in learned but drastic language. Bro. Edward Ingham, of Honolulu, replied to the Bishop—Bishop Willis—at length and with excellent effect, in the Honolulu *Independent*, of October 31. Bro. Ingham succeeded in putting the Bishop to rout and also stated the contrasts between the Reorganized Church and the Utah organization. We would be pleased to publish both articles entire, did space permit. Bro. Ingham, in his argument, presented the following (Articles Nos. 1 and 4 respectively) of the Articles of Religion of the Church of England, in contrast to one another.

Article 1. There is but one living and true God, everlasting, without body, parts, or passions; . . . and in the unity of this Godhead there be three Persons, of *one substance*, power, and eternity; the Father, the Son, and the Holy Ghost.

Article 4. Christ did truly rise again from death, and took again *his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into Heaven*, and there sitteth, until he return to judge all men at the last day.

The Honolulu *Bulletin* of the 29th ult., contains an account of a party of eight Brighamite missionaries who left Vancouver for Hawaii in charge of J. D. Young, a descendant of Brigham Young, with a view to proselyting in Hawaii. Active opposition tends to bring truth to light. We have no fears as to results. Brn. Waller, Greene, and Ingham with others of the brethren will doubtless render a good account for the church. "Truth endureth and is always strong."

EXTRACTS FROM LETTERS.

BRO. U. W. GREENE wrote from the "steamer City of Rio de Janeiro," San Francisco, November 10, as follows:—

I leave at one o'clock for Honolulu. Am well and happy; never felt more of the Spirit's presence in my life. Shall earnestly labor that my efforts may be approved of God and man.

We are glad to know that Bro. Greene enters upon the work assigned him in his new field with such manifest evidence of approval concerning his appointment; such is encouraging, both to him and for the

cause. We trust his labors with the work of others who have labored or yet labor in Hawaii may result in more permanently planting the work in the islands, from whence its influence may be felt in other lands for good. Much is being said by the churches about new mission fields in our newly-acquired territories. We have occupied in the Hawaiian Islands for some years and will doubtless be able to reach other possessions in due time. The Catholic and Protestant missionaries if first on the ground may aid in preparing the way. Certainly much has been done by those people as civilizing and moral forces in educational and religious work. Hawaii is a way station between the United States, Japan, China, and other portions of the Orient. May the planting of the truth there prove helpful to the extension of the work to other lands—"to give light to them who sit in darkness and in the shadow of death, to guide" their "feet into the way of peace."

EDITORIAL ITEMS.

BISHOP E. L. KELLEY returned from Chicago on the 17th inst., after an absence of several days in the interest of church work.

P. P. Kelley, Esq., of Glenwood, Iowa, was at Lamoni for a few days during the past week in connection with legal business and attendance at a session of the College Board of Directors.

A clear statement of the position of the Reorganization, with an indication of willingness to defend it, appears in the Denver *Evening Post* of the 8th inst., from the pen of Bro. J. B. Roush, and sent us by him. The article was called out by public efforts of the Utah elders making claims to be the Church of Latter Day Saints. Our Denver folks are making their status and ours known to the general public. Lines of just and necessary distinction are being drawn and noted the world over, for the cause of truth.

News from the Sandwich Isles, via Bro. G. J. Waller, of Honolulu, is good. Bro. Waller was getting anxious to see Bro. U. W. Greene, in the island, but at the date of his writing, November 2, Bro. Greene had not arrived. Note from Bro. Greene, how-

ever, indicates that he is probably with Bro. Waller at present writing. Bro. Waller has been very prosperous this past year, and feels somewhat encouraged over the situation.

Mothers' Home Column.

EDITED BY FRANCES.

"Who writes in verse that should have writ in prose,
Is like a traveler walking on his toes!
Happy the rhymster who in time has found
The heels he lifts were made to touch the ground."

SELECT READING FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

DOMESTIC ECONOMY.

DOMESTIC economy, both in its broader and in its more restricted sense, is a fitting household study. The word economy in its very derivation points to the home as its center, coming as it does from Greek words meaning the managing of a household. A vital truth is here indicated, that all true economy, in business or in government, must have its center in the home. Unless there be wise management here, training in correct principles and methods, there will be mismanagement everywhere. Webster's first definition of economy is, "The management of domestic affairs; the regulation and government of household matters, especially as they concern expense and disbursement."

The first lesson to be learned in managing American homes is, that true economy is honorable. Many people seem to be ashamed to be thought economical; it is because they confound the two things, economy and parsimony. Economy avoids all waste and extravagance, applying money to the best possible advantage, and thus becomes what Dean Swift aptly terms it, "Parent to liberty and ease." Parsimony involves meanness of spirit and a sordid mode of living, and is a vice. Between the two stands frugality, leaning to one or the other, according to its actuating motive. Home life should train children to a wise economy, as far removed from niggardliness as from extravagance.

Have method in economy; aimless, spasmodic saving is no good, either in itself or in its results. Some people's idea of economy never goes beyond saving a few cents here and there, without any regard to how it is saved, or what principles are involved or sacrificed in the saving. This is a penny wise, pound foolish policy, and "the penny soul never comes to twopence." Never sacrifice the more precious things—time, health, temper, strength—in attempting to save the less precious, money. For money can be replaced, but these once gone are lost forever. It is very poor economy to save money by doing work beyond your strength which you can afford to hire done; in some cases such saving degenerates into extravagance and selfishness. I know two sisters similarly situated in life, but getting different degrees of good out of it because of their dif-

ferent convictions upon this point. The younger sister's economy leads her to do everything she can possibly do herself, thus saving money which would otherwise be paid out for help. She also economizes on books and papers, borrowing them of her neighbors on the plea that she cannot afford to buy or subscribe for them. Here her economy ends. Her house is more elaborately furnished, and she and her children much more expensively dressed than their neighbors on whom she depends for reading matter. But to have them so she works early and late, far beyond her strength. Being overworked, she is chronically nervous and fretful; is often sick enough to require the doctor's care, and is growing old before her time. As she never has time to read or study, her children are growing away from her and turning to strangers for congenial companionship. But—she saves a hundred dollars a year in servants' wages, and boasts of her economy, never dreaming it is extravagant parsimony, as you and I know it to be.

Her sister has altogether different views of life. Her income is not as large as the other's but she hires more work done, justifying this course by the twofold argument that her time is of more value to her family when spent in doing things which no one but a mother can do; that those she hires need the money more than she does, and the kindest thing is to let them earn it. Her sister considers all money spent in hiring labor, wasted; and that spent in making a show, clear gain; but she reverses this opinion. Her children are always neatly dressed, but so plainly that their cousins quite look down upon them; but this they do not mind, for they know that their home, plainly furnished as it is, is much happier and brighter than the more elegant residence of their cousins; and, best of all, their mother is not a fretful invalid, but their companion and friend.

Economy of time and strength is more important than economy of money. To secure this, work must be systematized, and children trained to do it in the very best way and with the least expenditure of force. This is no easy lesson to learn; many wise men have failed to learn it, and because of this failure have sacrificed a higher good to a lower. Albert Barnes thought he was economizing time by writing most of his "Notes" before breakfast, but the last years of his life were spent in blindness, resulting from thus using his eyes in insufficient light.

Perhaps no one thing more seriously antagonizes true domestic economy than the struggle in many families to keep up appearances. "I must live and dress as well as my neighbors," is the bane of many households. It leads to ignoble striving to appear richer than we are, and results in scrimping and saving to make a great show. It is peculiarly an American vice, and one that free-born Americans should be ashamed of. It leads to all sorts of shoddy and sham, eats all genuineness out of family life, and undermines the very foundations of noble character. It is hardly possible for children brought up in such homes to grow into sturdy honesty and integrity, for the family life is but an acted

lie. False estimates of value become ingrained in their natures; to seem, grows to be more important than to be. Truth and honesty are second, in their estimation, to keeping up an appearance. Never be ashamed or afraid to say, "I cannot afford it," and to live within your income. As Spurgeon says, "Living within your income is the essence of honesty." Accustom your children from their earliest years to this honesty; to feel that there is no disgrace in being poor, but much in being in debt; that the "borrower is servant to the lender." Never allow them nor yourself to consider debt as only an inconvenience; it is a calamity, and such you should train them to consider it. There is an old motto, "Better to go supperless to bed than to rise in debt." We are not sure it is not a good one for our bedchambers. "A man who earns a dollar and spends ninety-nine cents is rich, while he who earns a dollar and spends one hundred and one cent is poor." That is, the one is on the road to wealth, the other, to poverty. Hence, living within one's income is an important lesson to be taught in domestic economy. This lesson is not one of mere dollars and cents, it reaches deeper and develops power to resist present gratification for the sake of future gain. Those who learn this lesson can always afford to be generous, for they always have a fund in store to draw upon. It also develops an independent spirit, for there is no true independence until we can say, "I owe no man anything but love." This independence in spirit leads to independence in purse. If we spend less than we earn we are accumulating, however slowly, and making provision for future need. Any class of persons living from hand to mouth must be a dependent, hence, an inferior class. Under such circumstances it is very hard to prevent the development of a servile spirit.

A familiar story illustrates how the possession of money tends to an independent spirit. A Scotch pastor living on a very insufficient salary, was accustomed each Saturday night to borrow a five-pound note of a wealthy parishioner, and return it Monday morning. Noting the fact that the identical note borrowed was always returned, the gentleman's curiosity was aroused, and he asked an explanation. "Ah, mon," replied his pastor, "dinna ye ken I can hit harder knocks at your rich folk's sins when I have money in my wallet; and ha'in noon o' my own, I maun borrow some." If borrowed money has such an effect, money earned and saved, safely invested where it adds to the comfort of the household, must exert a beneficent influence upon development of character. To a working man a store of savings is not only a barricade against want, enabling him, when work fails, to live without suffering till better times; it also gives him a standing among men and a self-respect that helps to tide him over all shoals and quicksands. The very endeavor to gain a firmer position in the world has an innate dignity in it which tends to make a man stronger and better. All this reacts upon household life, and helps the children grow into stronger men and women. —*Childhood; Its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER SNIDER, of Baker, Kansas, requests your faith and prayers in her behalf, that her hearing may be restored if it be the Lord's will.

Sr. M. A. Christy, Akron, Iowa, desires your earnest prayers that if it be God's will to restore her to health she may be able to do the work that he said by his Spirit she should do when coming from the South to the North, as she has done, which fulfill that part of the prophecy.

Letter Department.

INDEPENDENCE, Mo., Nov. 15.

Editors Herald:—The debate I now have going on with Rev. C. W. Sewell, in the *Gospel Advocate*, printed at Nashville, Tennessee, is creating no little stir among that class of Disciples. Our second proposition commenced in that paper June 16, but for some reason the debate ended all on a sudden. I waited about six weeks for it to reappear, but waited in vain. At length I wrote Mr. Sewell to ascertain the reasons why, and he forwarded my letter to the editor of the *Advocate*, and he wrote Mr. Sewell, saying: "You can inform Mr. White we are not trying to crowd him out, but that we felt all along that we had better material to put in the *Gospel Advocate* than his articles. His articles are so full of error and sophistry that our readers take little interest in them." I had asked them in my inquiry if they intended to crowd me out till they had more fully paved the way for my articles by prejudicing the minds of the readers of the *Advocate* against what they pleased to call Mormonism, as I see they have introduced a series of articles on "Mormonism," written by Rev. R. B. Neal, right away after discontinuing the debate. There was scarcely an issue of the *Advocate* but what contained an article on "Mormonism" by some one of their writers from the time they dropped the debate to the time it commenced again. This, no doubt, was done to help Mr. Sewell out by prejudicing the minds of the readers against my rejoinders. I cannot see it in any other light.

I took the liberty to remind the editor through Mr. Sewell, that the cause I had the honor of defending needed no such unfair measures by my editors to sustain and bolster it up; but that, on the other hand, my editor had spoken in high and eulogizing terms of both disputants and of the tact and ability that accompanied both of their articles, which was the very opposite to that which was indulged in by the editor of the *Gospel Advocate*. Last week's issue (November 10) contains my second on the third proposition; to-wit: "In order to a New Testament church, like that organized by Christ and his apostles, there must be, necessarily, living apostles in it." The next column following my article is an article from the editor's pen on, "What are we to believe?" In this the editor says: "The man who accepts Joe Smith as a

true prophet from God is a Mormon in heart; if he is true to the teachings of Smith and practices in harmony therewith, because Smith so authorizes, he is a Mormon in life and practice." Mr. Smith taught explicit faith in God and Christ; he taught faith, repentance, and baptism for the remission of sins (Acts 2: 36-38); taught the laying on of hands for the gift of the Holy Spirit (Acts 8: 12-17; 19: 1-6); taught that man should "have but one wife: and concubines he shall have none." (Book of Mormon, p. 116.) He taught that in order to have a church like that organized by Christ and his apostles it must have living apostles, prophets, and teachers in it, and should enjoy the gifts of the Spirit, etc. (1 Cor. 12: 28.) Therefore, if a man is true to the foregoing teachings it will make him a Mormon, if this editor's logic is worth anything. Therefore, Christ, Peter, and Paul were all Mormons.

Now, I ask what would a man be, if he taught the very opposite of what I have shown that Mr. Smith, Christ, and Paul and Peter taught? Mr. Campbell "authorized" the elders of his so-called Church of Christ to preach against the laying on of hands for the reception of the Holy Spirit; to preach against apostles and prophets and gifts of the Spirit being in the Church of Christ. Therefore, if a man is "true to the teachings of Campbell and practices in harmony therewith because Campbell so authorized, [as no such authorization ever came from Christ, Paul, or Peter,] he is a Campbellite in life and practice." No amount of logic will enable the editor of the *Gospel Advocate* to escape this conclusion. I would rather be called a Mormon and be in harmony with the teachings of Jesus Christ than be called a Campbellite and be an opposer to what Christ taught.

The editor was still unwilling to let my article go to the public without further airing Mormonism, hence another article follows his in which this last writer advertises a coming tract: "The Stick of Ephraim vs. the Bible of the Western Continent; or The Manuscript Found vs. the Book of Mormon." He says: "This is what may be called 'mighty interesting reading.' The writer, like Dewey at Manila, 'smothers the guns' of the enemy. . . . Such plain statements of the truth as the tract bears about Mormonism should be circulated everywhere. The people should have light. A diligent use of such rapid-fire guns as this tract will accomplish what all the great twelve-inch and thirteen-inch breech-loading rifles *have failed to do.*" (Italics mine.) "The author will soon be able to say to civilization, in the immortal words of Bill Anthony: 'I have to report that the ship is blown up and is sinking.'" So you see, brethren, it is either "sink or swim," as the campaign is on with this disciple of Campbell with his "rapid-fire gun" to do what the "twelve" and "thirteen-inch breech-loading" Alexander Campbell, Clark Braden, D. H. Bays, et al., "*have failed to do!*" How the mighty have fallen! We say to "our boys" to "keep in the ditch"—"steady boys"—keep your powder dry, and this "rapid-fire gun's" basswood bullets will fall at your

feet as harmless as the barking of a little poodle dog.

It is good to know we have the truth—happy thought!

There is still a third article in this same issue of the *Gospel Advocate*. Somebody signing his name "X," is puzzled over this "Mormon debate," and asks the editor, "Is there any more difference between Mormon apostles and those of the New Testament than between your elders and those of the New Testament?" The editor answers: "The only elders I advocate are New Testament elders, are ordained and approved in the New Testament. They differ nothing whatever from New Testament elders." Does this editor expect to always be able to blindfold his questioners while an open Bible lies before them? Paul called together the elders of the church, and said unto them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God," etc.—Acts 20: 17, 28. Doesn't this editor know that he has not an elder in all his church that was called by the Holy Ghost? The Bible speaks in definite terms as to how the Holy Ghost calls elders. It says: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2. Paul speaking in 1 Corinthians 7: 17: "But every man hath his proper gift of God, one after this manner, and another after that. . . . But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." As to church work, this meets every emergency in life; everything is done "decently and in order." If men "having then gifts differing" (Rom. 12: 4-8), they are called of God by the Holy Ghost to that special work and ordained (if called to be an elder) by imposition of hands, and sent forth by the Holy Spirit to do the work of an elder, etc. (Acts 13: 3, 4.)

The *Christian Evangelist* for May 28, 1896, lies before me, and in the question column it has this to say on calling to office: (1) "What is the scriptural way of appointing elders and deacons of a congregation of disciples?" Ans. "They should be selected by the church at a special meeting called for that purpose, in any way that will secure a fair expression of the choice of the members. It is usual to appoint a committee of discreet brethren a week or two before the election to present names for the different offices," etc. I could have but little objection to the work of these "discreet brethren" in making a "choice," were they governed by the "spirit of revelation;" but this they wholly ignore, hence their choice for elders is wholly human, not recognizing God as the source of all calls and that by the Holy Ghost, as seen in above scriptural precedents. Therefore, the editor's answer is unscriptural and an attempt to mislead his questioner.

He answers in regard to the "Mormon apostles": "The Mormon apostles differ as much from the New Testament apostles as false pretenders differ from divinely-inspired apostles of the Lord Jesus Christ." Let the

editor apply this answer to the elders of his church, and he has answered his questioner on that part of his question truthfully. Mr. "X" wants to know why James 5: 14, 15, cannot apply now, and have the "prayer of faith" "save the sick." This seems to perplex this editor and he closes his answer to Mr. "X," thus: "The asking such questions shows a man does not understand what the New Testament apostle or elder was."

I am glad to know that my debate with Mr. Sewell upon some of these vital points is reaching into many nooks and corners where we cannot expect to reach by our traveling elders. Before entering into this debate I had a written contract (by letter) from the editors of the *Gospel Advocate*, that the debate would be printed in the *Advocate*, and then put into book—pamphlet form. I am now glad to say that work is now under way and two thousand pamphlets will be out by January 1. I have one thousand to my share and will be able to sell them for fifteen cents, or eight for one dollar.

Hoping and praying that God will give me health and ability to push this work forward, both by pen and voice, I am,

Yours, believing in the triumph of this gospel truth,
I. N. WHITE.

LEXINGTON, Tenn., Nov. 14.

Editors Herald:—I have just had a little experience that calls the mind back to the days of the inquisition; but I am still alive, and have got the banner of Christ flapping in the breeze. I had an appointment at a certain schoolhouse, and when Bro. Miles Little (who by the way is one of the trustees of the house) and I arrived at the house we were met by ten or a dozen armed men, led by one Mr. George Gurley, who by the way is a son of a Presbyterian preacher, and told that we could not go in the house. They told me if I undertook to enter they would kill me; and for me to leave the country "as soon as God would let me." I told them I would not go into the house, but as for leaving the country I would go *just when I got ready, and not a day sooner.* They said I should not preach in any house in the county, and warned me again to leave immediately. I again told them that I would preach as long as I could stand up; that I was not afraid of them, I was there in the discharge of my duty, and was going to stay with it.

These brave (?) men were angry on account of several of the people having been baptized a week or two ago, and at that time they posted a notice for us to leave the country; but on this occasion they had posted a notice at the schoolhouse and fastened it to a tree with cartridge shells, and then came themselves, I suppose, to see the effect it would have. I am expecting every time I step out to hear the report of a gun or pistol; so I wish to say to all, if I am shot in the back, don't take it as an evidence of cowardice, for that is the side these gentlemen (?) generally attack.

Bro. Sam Mayo predicted many years ago that I would have to suffer martyrdom for this work, so if this is the time and place for the fulfillment of the prophecy, I say let it

come. One of the braves had a big hardwood club in his hand and a pistol in his pocket, another drew out a knife and flourished it; but I don't know that he intended to do anything worse than cut his tobacco with it. I got the epitome of our faith before them, and showed them what they were fighting against; and as they were all Christians (?) it may do them some good; but still they did not revoke the command for me to leave the country. I don't want anyone to think that I am seeking the glory of martyrdom; but I am going to stay *right here* and preach longer and louder than ever.

J. C. CLAPP.

SPRING VALLEY, Minn., Nov. 15.

Editors Herald:—Bro. Eli Hayer arrived in Spring Valley, October 4; brought with him the graces of the gospel of the saints. That evening we had music, song, prayer, and fire-side preaching, and all seemed to enjoy his visit here. Next morning we visited the pancake preachers of Spring Valley, to get the use of their churches at times, but were quietly informed that they had plenty of preachers for all the yellow legged chickens in the city. Distributed some tracts and talking enough to let the people know that an elder was among us. October 8 took train for Rushford, distributing tracts by the way; hall rent too high. From there to Newburg; had the privilege of the town hall, preached four times, had a tilt with a Lutheran preacher. May have knocked off some of the stars and bars of Lutherism by the argument that God and not Luther is our guide. Came home after an absence of several weeks, looking as if he had not been fooling away his time.

A letter from his wife stated that she was building sidewalk, little at a time, in front of their residence. With this news from home the elder turned his face northward, in the direction of Chatfield, Fillmore, Root River Valley, where Bro. W. H. Kelley in years gone by voiced the love of peace in conjunction with Father E. C. Briggs in my boyhood days. Elder Hayer has a home most anywhere in Fillmore County. When he came he did not know that he could stay over night.

Fraternally yours,

C. H. CROSBY.

IRVING COLLEGE, Tenn., Nov. 12.

Editors Herald:—I am still trying to advance the good cause in this section, though we have lots of opposition to meet; every one most is bound by a creed of some kind; no matter how wicked they are. Yet there are none among them who seem to be interested in the truth as it is in the gospel. The Brighamites have been in this section for about four years; have been at nearly every house and left some of their tracts. They never leave anything upon the marriage subject until they get the people to join them, and then they wait for some time before they leave anything upon that subject. I visited one family that had belonged to them for nearly four years before they left any book or tract upon the subject of polygamy; and when said family found out that they be-

lieved in the doctrine of polygamy they went back on them, and are very bitter toward them. Many people seem to believe that Utah Mormons and the Reorganized Church are the same, because we are called Latter Day Saints.

By the grace of God I am determined to continue until the battle is over. I am blessed very much in these days; I know God is in this work; I feel stronger than ever in life. I have preached at fifteen places since I came to Tennessee, to good turnouts and had good attention. There are many places open for preaching in this section. I have not made application for a single place that I have been refused. I mean to go to South Pittsburg soon; there is a branch there; it will be a treat to us, wife and I, to meet with a branch of the church in meeting, as we have not had such a privilege since we left Texas. We have met but two members in the state of Tennessee.

I must tell you that we have in this section an organization called the Ku Klux; they have whipped three persons of late near where we are, two men and a negress. They claimed that these persons were not doing right, in that they were not making a livelihood by their industry. A number of men have been hung by these mobs at night. This beats Texas, for there as a rule the men hung by mobs are negroes, and such as insult white ladies; but here all that I have heard of being hung are white men. The Devil is still raging in the hearts of the people.

Yours in bonds,

E. W. NUNLEY.

LENOX, Mich., Nov. 10.

Editors Herald:—I have been reading some of the letters from isolated members of our good and true church, and I find that there are others like us, seemingly alone amidst those who look in scorn upon the few who dare to do right in the face of many obstacles. I am proud to be able to help hold up the banner of truth, though the battle rages fiercely around us, and the shells are falling thick and fast. I term them shells, for they present the appearance of being filled with something, but when probed are found to contain nothing but wind, proving to me that they are shells indeed.

For many years there were but two in our town who had heard and accepted the gospel in its fulness, Bro. and Sr. Howison. There are now four of us; my wife and I were added to the number on December 12, last. Since we have been added it seems to be a hard matter to get enough preaching to go around. I sometimes wonder how it would seem if I could be where I could hear a sermon or two each Sunday, and have a chance to attend a weekly prayer meeting. I hear from some of the saints who are so situated, that the weekly prayer meeting generally proves to be a *weakly* prayer meeting indeed.

Why is it? Why do those who have the privilege of attending meetings regularly become so careless or indifferent? Who but themselves are the losers? With the argus eyes of the world upon them, is it any wonder that we as a church do not draw oth-

ers within the fold more numerously? Can we expect to awaken an interest in the work while we are asleep ourselves? Will our work show to the world its beauty and truthfulness as long as we permit it to drag so slowly on?

Some of us may hide behind the fact of the scarcity of workers (elders) in the field, when if we look around for the reason, we may well blush with shame. With purse strings tied in hard knots, and crowded down so tightly into the pocket, how can it be otherwise? We who are isolated would be very glad to hear the gospel more frequently, but under existing circumstances, we cannot.

Remove the blocks from beneath the wheels and the chariot will roll smoothly along, and isolation will cease; branches will spring up and grow, and the world will see that the church is alive, for it will move; its influence will be felt, and souls will be brought into the kingdom. May God awaken his people, is the prayer of your humble brother,

S. D. SPORE.

PACIFIC GROVE, Cal., Nov. 8.

Editors Herald:—You have been bringing us tidings from afar, of how the gospel wins its way. Now we can say it is winning some to its way here. We have been made glad this summer by having more elders come to this first capital of the golden State, Monterey, and preach the word. Elder Daly came and preached and baptized five, and left others believing. Then came Elder Scott, and soon Elder Keeler, and they are preaching all around this side of the bay at old and new Monterey and Pacific Grove. Have just returned from a meeting where Bro. Keeler held forth grandly; he has baptized one and left Bro. Scott five, so we feel encouraged indeed. We rejoice that there are others investigating, and we hope soon to see the fulfillment of the promise of many more obeying. We were four members here, one new one went away; some others talk of going, but we hope for more to come in, and have a branch here, near where the famous Juniperro first planted the Catholic faith, if not in the old town. The winter rains have begun, and nature is wakening with joy, putting on her green robes. So do we rejoice in the gospel.

In the faith,

HULDA BLACKLEACH.

CLEAR LAKE, Ind., Oct. 30.

Editors Herald:—On July 23 I left home for Grand Rapids, Michigan; to attend grove meeting at Englishville. Were made to feel at home on meeting Bro. Bronson and some sisters whom we knew. Meeting at ten a. m., Bro. Bronson in the stand; at two p. m. Bro. Briggs occupied with encouragement; at seven p. m., Bro. Baggerly in the stand. On the 24th, at ten a. m., Bro. Briggs again; at two p. m., your writer tried to talk. In the evening Bro. Leonard Scott cheered us with one of his eloquent sermons. On Monday we moved back to the city, after spending two days very pleasantly. In the evening Bro. Bronson occupied in the hall in the city. Tuesday eve your writer made another attempt to talk to the saints. Thursday found

us on our way to Chester, where Bro. I. M. Smith and others had labored. We occupied three times in the Congregational church. On Tuesday on our way to Lansing, where we were entertained by Bro. and Sr. Kelley. On Wednesday we visited the Statehouse and Industrial school. Next we attend the Hall's Corners meeting; then Jamestown, Indiana; then Flint, all in company with Bro. Scott. Next comes South Scott, Indiana. When we got there we found Bro. Scott had been called to Coldwater to preach funeral. Bro. Briggs came in time for evening meeting, and did some excellent preaching; old time ring to it.

At Clear Lake had one of the best meetings in all the two day's series thus far attended. September 28, started for Coldwater to meet Bro. F. Granger; on Thursday to go to Hartford, and on Friday, in company with Bro. Granger started for Hartford, arriving there on the afternoon of October 1. Two o'clock found Bro. Granger in the stand (in a nice little hall situated on a beautiful lot, all paid for and given to the Lord) talking to the saints of Hartford. Seven p. m. your writer occupied. The morning of the 2d found Brn. Briggs and Scott in the stand conducting dedicatory services. Two were baptized by Bro. Scott.

Tuesday found us on our way for Hoppertown, where one of my brothers has lived for twenty-eight years. We visited and did some fireside preaching. Had the promise of a church to commence meeting on the Monday following, when the pastor concluded we could not have the church. While there we found one old-time elder, his name is Lewis Muetze; his license is dated in 1840; signed by Joseph Smith and Willard Richards. He requests the saints to send him papers, *Heralds*, and tracts; his address is Hoppertown, Allegan County, Michigan.

Now we start for conference at Gallien. Stayed one night near Bangor; next night at Hartford, then on to conference by way of Benton Harbor. It was raining and we were in an open buggy, and I think fourteen miles from Dr. Royce's; but we moved on along the bank of Lake Michigan, on the east shore, the wind blowing from northwest very hard. After some chilling we found the doctor's home, and a welcome such only as Latter Day Saints can give.

Next morning Dr. Royce was immersed by Bro. Granger in a little lake near his home; his son was baptized with him. The services seemed unusually impressive—so grand. His companion was filled with joy at the confirmation of husband and son.

The conference was good; we were entertained by Brn. White and Clark. Arrived at Coldwater, October 19, and home the 20th. On the 26th baptized the husband of the sick sister, John S. Allshouse.

We are not discouraged with the outlook in this district. The conference was excellent, and we believe good resolutions were made. After awhile the mists will clear away, and all rejoice in the truth. Our faith is strong, and we believe better times are near at hand. Yours for the truth,

G. A. SMITH.

SULPHUR CITY, Ark., Nov. 10.

Editors Herald:—By request of brethren and friends near this place, I am here to counteract if possible the misrepresentations of Utah Mormon elders now canvassing this country. They have refused to meet me in public debate. I have delivered a lecture showing the difference between the apostasy of Brigham Young and the true church of Jesus Christ of Latter Day Saints. They deny that any children have been born to plural wives since the manifesto was passed, and offer \$50 per head for all proven to be such. Here is a chance brethren to make a stake. They also circulate the report that Bro. W. B. Toney of Indian Territory, has joined them. Their style is to make a bold appearance, but when confronted by us they puppy down, till it looks like it is a shame to say any more to them. We have a good interest here. I wish I had some tracts on their crookedness to distribute among the people. I will remain here for some time, preaching at nights.

T. J. SHEPPARD.

NEBRASKA CITY, Neb., Nov. 10.

Editors Herald:—Last Sabbath was a beautiful day, and at the close of morning service nearly all the audience went to the river to witness the baptism of seven persons, Elder J. W. Waldsmith baptizing them all. They were confirmed at the sacrament meeting by Elders J. W. Waldsmith, Mark H. Forscutt, and W. M. Self. One girl of ten years and a man past fifty years got up after confirmation and spoke showing the Spirit of the Lord had attended the baptism of water, so they could bear testimony at once to the work of God. In the evening Elder Forscutt preached to a good sized audience in our church.

October 23, we had a visit at our Sabbath school and preaching services by two Brighamite missionaries, who had arrived the 18th, to establish that church in this city, if they could get a place to preach in.

Elder G. H. Hilliard preached here two evenings; Thursday evening he had among his fair sized audience the two Utah missionaries and our Congregational minister of this city. The sermon was more than ordinary; in power and plainness it could not be changed by any; the Spirit surely accompanied the words expressed by Elder Hilliard.

The Utah preachers must have left, as we have not seen them around here any more. Got to the wrong place, I suppose.

Elder James Caffal preached in our church three sermons, full of light and instructions; but there were hardly any out to hear him. The highest number present was 25, the lowest 22, and yet the weather was nice and moonlight. I felt somewhat sad to see the few, and was wondering when was the most opportune time to reach the people with the gospel message, as there was always something going on to keep them away on week nights, so they would not come to hear, no matter who preached. My desire has ever been to use my time, talents, and means for the support of this work, and let theaters, dancing halls, and all worldly amusements take care of themselves; for such places I have

not a cent, nor a desire to go. It is a mystery to me how the so-called saints can attend such places, and spend their means, and make a lavish display of style and neglect the services of God, and never show up five cents for its support. What reward will they get in the day of account? I am afraid their lot will be disappointment, as they will then see that having their names on the church books did not give them any inheritance or eternal life. Because they did not do any work that should merit any glorious prize hereafter, as they had patronized tobacco and cigar shops, all kinds of worldly amusements, and let the church go, and paid no heed to God's servants' warnings to keep away from such places, but fit and prepare themselves daily for the coming of the Lord, who shall reward every one according to his works. Whatsoever we sow, that shall we also reap. So it behooves me to see what I sow, that I may not reap the whirlwind when I had the chance to reap eternal life and glory, and be with Jesus and his saints eternally.

My desire is that I may be able to keep my gospel covenant faithful to the end of my life.

ANNA NIELSEN.

WILLIAMSDALE, N. S., Nov. 9.

Editors Herald:—It is but natural that the minds of some may be turned to our part of the "harvest field" just now, for several reasons; and to those who may be wondering how the work is prospering, would say that so far as work is concerned, there is no trouble about that; favorable results are the scarcity that bother us.

On arriving home from Rhode Island and Massachusetts about the 20th of September I found matters progressing favorably under the efforts of Elder S. O. Foss, who returned to Maine about the 20th of October. As I travel over the points occupied by him while here I find a good record, and it is gratifying to note that a good work has been done; and many friends, both in and out of the church, attest to the appreciation of his labor and will welcome him back again in the spring. At Digby on my way home I was joined by Bro. Luff, who accompanied me home, where we held one meeting then proceeded to Hants County, where we held our conference in South Rawdon, which was a very enjoyable occasion; Elder Luff doing the preaching, which was very highly appreciated.

After the following Sunday we returned to Lockhartville, and at my house continued a week, holding meetings and endeavoring to awaken in our neighbors an interest in this work. The indications though were not of the flattering kind, although we are not without hope as to good results.

The next point of operation was Delhaven and Blomidon—the Sumpter of Nova Scotia. Here it was that Elder Burton fired the first shot for the Reorganization in this country. Here is where the most severe opposition has been manifest, to which F. M. Sheehy and others can testify. We cannot say what the result will be, but Elders Luff and Foss had fair audiences and good interest. About two weeks of meetings were held there; then

Bro. Foss left for Maine and Bro. Luff and myself crossed the bay to Cumberland County, where we have been at work some three weeks, in Williamsdale and River Philip Center, where we are now, performing the carpenter act by day and "Carpenter's Son" act in the evenings, and on Sunday. Bro. Ripley, at whose home we are staying, is building a new house upon which is an opportunity for physical exercise. Elder Luff's health has not been very good, nevertheless he has succeeded in doing about all the preaching. I'm afraid my preaching record for the past month will show "whitewash;" but I presume there are times when silence is golden and a man will get rewarded for

holding his tongue. It is so voted by the people, and this time I am with the majority.

We are glad to report an increased earnestness all along the lines among the saints, notably among the younger ones. May the kind Father bless and strengthen those who are making efforts in the right direction and help others to do likewise.

One word with regard to the "Old Glory" matter: I have not replied; neither shall I reply to Elder Kelley, as I see no necessity for it. With all deference to the worthy brother I freely confess that I have not seen one scintillation of evidence why any national flag should be hoisted to wave over the

Church of Jesus Christ, but the feelings and sentiments aroused as heard along the line is good evidence why it should not. I do not wish to be misunderstood in this matter, as some are inclined that way. I would protest just as energetically were it the Union Jack or British Ensign, instead of "Old Glory." Believe me, I have great regard and veneration for the stars and stripes, and God forbid that I should seek to diminish aught from its rightful luster. No, indeed! In her proper and legitimate place, "long may she wave."

Hoping and praying for the welfare of Zion I am,

Your brother,

H. J. DAVISON.

True Succession in Church Presidency.

CHAPTER 6.—Concluded.

Mr. Roberts proceeds as follows:—

The third claim made in behalf of Mr. Smith is:

He was called to the position of President of the church by "revelation" to himself.

Of this it is not necessary to say very much. It could only be important if sustained by the other two claims, viz: that he was appointed by his father to succeed to the office of President of the church; and secondly, that the office is his by lineage. Since these two claims have been disproven, it renders his third claim of no effect.—Roberts, pp. 72, 73.

Certainly Mr. Roberts is getting reckless! Does he intend to concede that an appointment from Joseph the Seer and the claim of lineage are of such vital importance that where they are wanting a revelation would be insufficient? It seems incredible that Mr. Roberts would give his case away by such a concession; *yet this is just what he says*: The claim that he was called by revelation "*could only be important if sustained by the other two.*"

Mr. Roberts concedes more than we claim. We hold that if he had never been appointed by his father, and if there had been no such doctrine announced as lineal priesthood, a call from God by revelation would have been important. The first prophet and President of the church was called by revelation through himself, and that too when the doctrine of lineal descent was unknown, and when he had no immediate predecessor to appoint him, as the following will show:—

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.—D. C. 19: 1.

However, we may have misunderstood Mr. Roberts. He may mean that unless Mr. Smith was appointed by his father, or that it was his right by lineage, his claim to be a revelator would not be valid, and hence his revelations would be of "no effect." If he concedes so much, we thank him. We shall have need for this concession when considering the claims of Brigham Young.

He then refers to the manifestations received by President Smith, and adds:—

These are all the "revelations" spoken of by Mr. Smith in his autobiography, or quoted by his supporters, hence these must be the "revelations" to himself by which he was called to be President of the church! Just where the "call" can be found in them is the thing which the writer of these pages cannot see: and he challenges anybody else to point it out.—Roberts, p. 74.

We accept this challenge and in evidence produce a revelation to President Smith quoted by Mr. Roberts from Joseph Smith's autobiography as follows:—

The Saints reorganizing at Zarahemla and other places, is the only organized portion of the Church accepted by me. I have given them my spirit, and will continue to do so while they remain humble and faithful.—Roberts, pp. 73, 74.

Here is a definite and specific acknowledgement of the Reorganization forming at Zarahemla and elsewhere. Now it only remains to show what was the position on this point of the people thus strongly indorsed, and Mr. Roberts' challenge is met. It will be remembered that this manifestation to President Smith came in 1859.

Elder Jason Briggs claimed that as early as November 18, 1851, he received a revelation containing this statement:—

In mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church, etc.—*The Messenger*, Vol. 2, p. 1.

Elder Z. H. Gurley, Sen., claims that in 1852 a manifestation came to him as follows:—

The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith, the prophet; it is his right by lineage, saith the Lord your God.—*Ibid.*, p. 9.

Upon this and like information these men and others proceeded to renounce all other leaders and to teach that the right of presidency was vested in Joseph Smith, the son of the prophet. If Mr. Roberts cannot see that the indorsement of the Reorganization received by President Smith in 1859 carried with it the position occupied by the Reorganization on the subject of Presidency, the reader can.

Again, the indorsement of this position was not confined to these two men, for in June, 1852, the body adopted, among other resolutions, the following:—

Resolved, that the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec priesthood, must of necessity be of the seed of Joseph Smith, Junior, in fulfillment of the law and promises of God.—*The Messenger*, Vol. 2, p. 9.

Mr. Roberts' next statement is as follows:—

It should be observed here, perhaps, that "revelations" to a man personally, that he is called to be President of the church, even when clear and definite, do not constitute him the President. Something else is necessary. As observed elsewhere, not only must a man be called of God, but he must be accepted by the church—"chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church."—Roberts, p. 74.

To this we agree, and shall insist in all our controversy that we cannot accept as President of the church any man not filling these requirements. Of course, Mr. Roberts

denies in this connection that President Smith was accepted and chosen by the true church; and that he was appointed and ordained by proper authority. But his denial is scarcely worth the space required to notice it.

However, is it consistent for Mr. Roberts to insist upon these requirements in the case of Mr. Smith while he defends the claims of Messrs. Young, Taylor, Woodruff, and Snow to the Presidency, none of whom was ever ordained by anyone to the office of President of the church? Or, if they were, we have seen no record of it; nor have we been able to get any information on this point from the authorities of the Utah Church. Some time ago we made an effort to obtain data upon this and other points, but the result was very unsatisfactory.

That the reader may know just what our effort was, and how treated, we here give the correspondence.

The following letter which explains its own purpose, was addressed to Elder F. D. Richards, their Church Recorder and Historian:—

LAMONI, Iowa, October 2, 1896.

F. D. RICHARDS,

Dear Sir:—I believe you are Church Recorder, and so write you for historical information. Will you favor me by stating what the approximate or exact numerical strength of the church was at the time of the death of Joseph and Hyrum Smith.

I desire this simply to get at correct historical data.

Respectfully,

HEMAN C. SMITH.

To this we received the following reply:—

SALT LAKE CITY, Utah, Oct. 12, 1896.

MR. HEMAN C. SMITH, Lamoni, Iowa.

Dear Sir:—In reply to yours of the 2d inst. as to the numerical strength of the church at the time of the death of Joseph and Hyrum Smith.

The nearest we can approximate the number was about 26,000 to 27,000 souls.

Respectfully,

F. D. RICHARDS.

To this we replied as follows:—

LAMONI, Iowa, Oct. 17, 1896.

F. D. RICHARDS,

Dear Sir:—Yours of October 12, 1896, is at hand, stating the approximate numerical strength of the church at the death of Joseph and Hyrum Smith to have been "about 26,000 to 27,000 souls."

I am surprised at the number being given so small by you. How do you explain the statements of Joseph Smith on this point? In a historical sketch written by him and published by I. Daniel Rupp in 1844 he writes: "There are no correct data by which the exact number of members composing this now extensive, and still extending, Church of Jesus Christ of Latter Day Saints can be known. Should it be supposed at 150,000 it might still be short of the truth."—*History of Religious Denominations*, p. 409.

In his reply to Henry Clay, May 13, 1844, he writes: "Why, Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly two thousand miles, would cost more than *four millions!*"—*Times and Seasons*, Vol. 5, p. 547.

These two statements would closely agree if we include in the latter statement dependents who were not members, but there is a very wide difference between your estimate and his.

I do not quote these statements by way of argument against your figures, but to get your explanation of the difference. Upon what basis did you make your estimate? Have you the record of names kept at the time? I want to get at the truth of the matter for the sake of historical accuracy.

I would like to ask another favor of you; namely: to inform me *when, where, and by whom* were Brigham Young, John Taylor, and Wilford Woodruff ordained Presidents of the High Priesthood, or Presidents of the church, if so ordained?

Or if it is the position of your people that they needed no other ordination than that to the Apostleship, will you please so state.

I am engaged in writing history and do not wish to misrepresent you.

Respectfully,

HEMAN C. SMITH.

Awaiting until November 19, and receiving no reply to our inquiries, we wrote Mr. Richards as follows:—

LAMONI, Iowa, Nov. 19, 1896.

F. D. RICHARDS,

Dear Sir:—On October 17, I wrote you in reply to yours of October 12. I am very anxious to receive answer to inquiries made. If you have not received it please let me know and I will send you a copy.

I am, respectfully,

HEMAN C. SMITH.

Still receiving no reply, we awaited until December 16, when we mailed him a copy of our letter of October 17, together with the following note, registering them:—

LAMONI, Iowa, Dec. 16, 1896.

F. D. RICHARDS,

Dear Sir:—On October 17 I wrote you in answer to yours of October 12, and made some further inquiries. Waiting until November 19, and receiving no reply I wrote inquiring if you received it. Still I have no reply.

I now inclose a copy of my letter of October 17, as you may not have received the original. Will you please give it your early attention, as I am anxious to get the information sought.

I inclose stamp for reply.

In bonds,

HEMAN C. SMITH.

In due course of mail we received the "Registry Return Receipt," signed "F. D. Richards, per John Jaques;" but up to date, November 15, 1898, no answer has been received.

When two of their own representatives, J. H. Stout and U. G. Miller, made the same inquiry they were just as unsuccessful, as the following will show:—

"Will you please answer the following through the *News*: Who ordained President Brigham Young to the office of President of the Church, and also the date of the organization? The Reorganized ministers are making the statement that he never was ordained, and that the people never made the claim that he was. No doubt it will be of use to others of the elders as well as ourselves."

"For the information of those who send the inquiry, we will state that the event referred to is carefully recorded in church history, and has been published frequently. President Brigham Young was installed as the President of the Church, in the quorum of the First Presidency, by the Council of the Apostles, on December 5, 1847. Not a ceremony necessary to the performance of that solemn duty was omitted—everything was done in perfect order, and by the united voice of the Twelve. President Young had been President of the Church in his position as President of the presiding quorum, the Twelve Apostles, for more than three years previous to the date given, or ever since the martyrdom of the Prophet Joseph. When, on the date mentioned, President Young had been duly installed as the chief in the First Presidency, he selected Heber C. Kimball and Willard Richards as first and second counselors respectively, and they were also duly set apart, being sustained by the unanimous vote of the Twelve. In their case, as with President Young, no ceremony was omitted."—*Daily Deseret News*, October 5, 1896.

Comment is useless; but we still insist upon answers to these inquiries, and until they are received we shall maintain that the gentlemen named, to whom we now add the name of Mr. Snow, were not at any time ordained to the office of President of the church; and hence according to Mr. Roberts' position stated above, were not properly constituted Presidents of the church.

Again, Brigham Young admits by the strongest kind of inference that he was not ordained to the office of President of the church. He says:—

Who ordained me to be First President of this Church on earth? I answer, it is the choice of this people, and that is sufficient.—*Millennial Star*, Vol. 16, p. 442.

But Mr. Roberts says it is not sufficient, but that he should be *ordained*. In this Mr. Roberts is right; but how can he sustain Mr. Young who is wrong?

With President Smith the case was different. He was ordained by what he considered proper authority; a record of that ordination has been made and published, and is open for investigation. We are prepared to defend the authority by which the ordination was performed, when legitimately questioned, but in this connection we pass it by for the reason that Mr. Roberts' objection to the apos-

tolic authority exercised upon that occasion is based upon his own affirmation. Hear him:—

Now, I affirm that among all those seven men who were "called" to form the majority of the quorum of the twelve, in the "Reorganization" not one of them held the apostleship; that they could not give what they did not possess; that therefore neither the seven men called to be apostles, in April, 1853, received the apostleship, nor any whom they subsequently ordained.—Roberts, p. 77.

The only answer that this deserves is a counter affirmation; but we may consider the question of authority more fully in another part of our investigation.

Mr. Roberts makes a labored effort to show that whatever authority may have been possessed by Zenos H. Gurley and William Marks prior to the death of Joseph Smith, they lost by indorsing the claims of J. J. Strang and others. But this is only an assumption. We have the same right to assume that all who followed Brigham Young thereby lost their authority.

Proceeding upon the basis of his affirmation that those claiming apostolic authority in the Reorganization did not possess it, Mr. Roberts seeks to show a contrast between this organization and the one effected in 1830 by endeavoring to show that Joseph Smith, Oliver Cowdery, and others acted in the last-named organization by virtue of apostolic authority. Any position, no matter how sound, could apparently be overthrown if the objector is allowed his own affirmation as a basis from which to argue; but it takes a great amount of assurance and impudence for a man to offer his own assertion as basic evidence.

The next thing in Mr. Roberts' argument which we deem necessary to notice in this connection is the following:—

Josephites lay much stress upon the following passage in one of the revelations:

I say unto you that ye have received a commandment for a law unto my church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations and commandments; and this I give unto you that you may not be deceived, that you may know that they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

Josephites insist that this revelation provides that the successor of the prophet Joseph must be appointed by him.—Roberts, pp. 82, 83.

This is quite a fair statement for Mr. Roberts to make, yet a more careful man would have stated our position more accurately by saying, that we insist that this revelation recognizes the authority of the prophet Joseph to appoint his successor, and that if he did so appoint, the appointment is valid.

After relating some of the circumstances under which the above revelation was given, none of which would in anywise change the import of the language, or modify its meaning, Mr. Roberts proceeds to give his understanding of this passage, in the following language:—

The information thus given officially to the church was calculated to preserve the saints from following unauthorized "law-givers." Through it they learned that Joseph, if he remained faithful, would be the law-giver to Israel: if he transgressed he should retain sufficient of the power of revelation to designate whom the Lord would have to succeed him; and in that or any other event the man who becomes President must come in at the gate and be ordained as described in one of the laws of the church previously given. There was surely no need after this that any should be deceived. But to argue from what is set down in this revelation that the only possible way for a successor "in any event," to be appointed to the church

was through Joseph Smith the prophet, is clearly an error; for the only provision made in this revelation for him to appoint his successor is in the event of his own transgression; and I affirm that Joseph Smith was faithful to God and the church up to the day of his death.—Roberts, p. 84.

We cannot avoid being amused at Mr. Roberts' propensity for settling a question with his characteristic "I affirm." It reminds us of a comment made by one of his church associates, but political opponents, to the effect that Mr. Roberts never appeared before the public without saying by his manner, "I am B. H. Roberts." However, our chief objection is to the following:—

The only provision made in this revelation for him to appoint his successor is in the event of his own transgression.

We do not so comprehend the language. The words, "Verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him," admit of no modifications or exceptions. The words following: "for if it be taken from him he shall not have power, except to appoint another in his stead," etc., simply convey the impression that this right, vested in him by virtue of his office, he would retain, even in case of transgression, to avoid confusion and uncertainty. To take the position, as Mr. Roberts does, that Joseph Smith was not authorized to appoint his successor except in the event of his transgression, is to make the authority to appoint contingent upon transgression.

We can readily see the possibility and even advisability, for this specific purpose, of a man retaining a part of his authority, already bestowed, after transgression; but the idea that God would bestow authority not before held, upon a transgressor, which would be denied him if faithful, is absurd. We have long been taught that God bestows authority, honor, and power as a reward for faithfulness; but it remained for this illustrious guardian of the "order of the priesthood of God, and the facts of church history," to inform us that God reserves certain authority for the transgressor alone.

What to us seems very peculiar is that notwithstanding Mr. Roberts' claim that Joseph Smith had no authority to appoint his successor except in the event of his transgression, and notwithstanding he affirms that Joseph did prove faithful, yet he asserts, on the authority of Brigham Young, that Joseph did appoint his brother Hyrum to succeed him. (See Roberts' book, page 66.)

Certainly God would provide for succession and the perpetuity of his work in case of Joseph's death, as much so as in case of his transgression.

We are impressed to close this chapter with these words of Mr. Roberts, which we commend:—

Can it be that God, with whom all things are as present, had not foreseen this fate which overtook his servants Joseph and Hyrum, and failed to provide for such an emergency? O, charge not the Lord with such lack of wisdom, or his church with such imperfection in its organization!—Roberts, p. 85.

CHAPTER 7.

THOUGH what was done in the case of Sydney Rigdon at Nauvoo is not of special importance to this discussion, we wish briefly to note the discrepancy in Mr. Roberts' own account, and also his clash with his own witnesses. On page 88 of his book Mr. Roberts states of Mr. Rigdon:—

He sought to be appointed Guardian of the church, but was unanimously rejected by the assembled quorums of priesthood and the saints at Nauvoo.

This agrees with the statement of Elder Woodruff (see p. 13), but unfortunately it conflicts with Mr. Roberts' own statement that no vote was taken on Rigdon's claims. (See p. 12.) This is Roberts *versus* Roberts. At one time he agrees with the record as published in *Times and Sea-*

sons (see p. 12), and at the other time with Wilford Woodruff. It will not do; no man can agree with the record and with Woodruff too.

In regard to the vote on the sustaining of the Twelve, he is in just as bad as a muddle. He states that the vote was *unanimous* (see p. 12), and quotes the *Millennial Star* to the same effect (see pp. 13, 14); but he had previously quoted from the journal of William C. Staines, that the "vote was taken to sustain the Twelve in their office, which *with a few dissenting voices*, was passed. (See p. 10.)

Do not forget, reader, that this man Roberts is a zealous defender of the "facts of church history."

Mr. Roberts enters into a long dissertation to show that the Twelve were next in authority after the First Presidency, and hence should preside in their absence, and that the death of Joseph and Hyrum Smith did not disorganize the church. We agree that the Twelve are next in authority to the First Presidency. We have no objection to their presiding at any proper *time* and *place*, providing they do so in their own office and calling. We object not to their *doing*, but to their manner of doing, and to what they did, as will appear before the close of this investigation. Nor do we claim that the church was disorganized by the death of Joseph and Hyrum Smith. The church, we claim, was rejected because of its own acts of transgression, and its failure to comply with the commands of God.

But Mr. Roberts in speaking of the church asserts:—

There is nothing in all that God has revealed to indicate that he ever contemplated its disorganization; but on the contrary, there is every encouragement to believe that it will go on from grace to grace, from faith to faith, from one victory to another until, like the little stone of Daniel's vision, it shall become a great mountain and fill the whole earth.—Roberts, p. 89.

Mr. Roberts may possibly make some play upon the word "contemplated," but the careful reader cannot fail to see that God warned the saints that there was danger of the church being *rejected* by him if they did not perform the work appointed. In a revelation given January 19, 1841, this warning was given in specific and plain language, as follows:—

And again, verily I say unto you, Let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—D. C. 107: 10, 11.

There was then a possibility of the church being rejected, and the conditions under which it would be rejected are plainly set forth. None can misunderstand this. It forcibly teaches that a sufficient time would be granted to build a temple at Nauvoo, and that if it was not built at the end of that time the church would be rejected. The pertinent inquiry then is, Was the temple built?

On page 102 Mr. Roberts says:—

The Temple was completed.

But Mr. Penrose admits that it was not completed, and argues that a completion was not necessary. He says:—

Now it is a matter of history that notwithstanding the opposition of the enemies of the Church, the murder of the Prophet and Patriarch, the threatenings and plots and ragings of mobocrats, and the scantiness of means for the great work before them, the Saints went to with their might and built that house according to the commandment of the Lord and the pattern revealed to Joseph Smith, which with all the keys and authority and power of the Holy Priesthood he had given to the Twelve, and that it was so far completed before the exodus from that city that it was dedicated to the Lord, and baptisms for the dead were performed in the sacred font, and washings, anointings, endowments and other ordinances were solemnized therein, both for the living and for the dead.

But, it is objected by the "Reorganizers" that the Temple was not fully "completed," and Brigham Young is quoted as saying after his arrival in Utah, that the Saints would attempt to build a Temple, and that "This has been attempted several times, but we have never yet had the privilege of completing and enjoying one." Our very technical and disputatious opponents are never tired of repeating in this connection the words "complete" and "completed." But a careful examination of the word of the Lord fails to discover those words or anything equivalent to them. The Lord told his people to build a house to him; they did build and use it for the purposes he designed. They were not permitted to remain and enjoy it. There were, probably, some additions which would have been made to "complete" the edifice in the full sense of the term, if the builders had remained to enjoy it. . . .

It is surprising that sane people, however biased and prejudiced, could entertain the notion that the just and merciful Father and the tender and loving Christ would reject the people who had toiled so faithfully to obey the commandment given them to build a Temple, because, before they could perfectly finish the structure after building it, in consequence of the inroad made upon them by their enemies they were compelled to forsake all their possessions for the Gospel's sake!—Penrose, pp. 6, 7, 8.

The evidence shows that Mr. Penrose is right, and Mr. Roberts wrong, so far as the facts are concerned regarding the completion of the temple.

On June 26, 1897, President Joseph Smith made a statement on this subject from which we quote the following:—

I knew of the work being done on the temple at that place from the time it began until the building was burned in 1848. It was not finished. The basement was fitted for occupation, and the baptismal font was ready for use. The auditorium on the first floor was completed sufficiently to be seated and occupied for assembly purposes. The stairway on the south side was completed for use. The auditorium on second floor, the stairway on north side, nor any other portion of the building except those above-named were completed; though the small rooms above the second floor auditorium were used by President Young and the resident church authorities for various purposes.—Church History, Vol. 2, p. 563.

Patriarch A. H. Smith also made a statement on July 2, 1897, a part of which is as follows:—

"The offices in the corner to the left of main entrance on the ground floor were finished, but not furnished. The auditorium or main meeting room was temporarily finished; the seats and pulpit were only temporary.

"The upper auditorium; the plastering was not done, the floor was only the rough boards, intended only for the lining, was laid, and from this floor upward the stairs, except in the tower, or circular main stairs, were also temporary; the upper floor which was to have been divided into numerous rooms was laid, and partitioned off with cotton factory cloth, and used for some purposes before the saints were driven away. . . .

"To my knowledge the temple never was finished, and those who have been led to believe it was, have been deceived. I make this statement freely for the benefit of the present and future generations."—Church History, Vol. 2, pp. 564, 565.

Elder Brigham Young is reported to have used the following language in St. George Temple, January 1, 1877:—

Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the southeast corner of the temple in the year 1831; also laid the corner stone for a temple in Far West, Caldwell County, Missouri. These temples were not built. We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned; but the saints did not enjoy it. Now we have a temple which will all be finished

in a few days, and of which there is enough completed to commence work therein, which has not been done since the days of Adam, that we have any knowledge of.—*Journal of Discourses*, Vol. 18, p. 304.

These testimonies are sufficient to show that Mr. Roberts was in error about the temple at Nauvoo being completed. According to the first two statements it lacked very much of being complete; and though Mr. Young is not definite as to just what was done, he expresses the thought as late as January, 1877, that from the days of Adam until then there had not been a temple sufficiently finished to commence work in.

However, Mr. Penrose raises the point that the word "complete" or its equivalent is not found in the revelation, and argues that if they *built* the house they had complied with the requirements whether they *finished* it or not. We give Mr. Penrose credit for having discovered this ingenious method of defense. It certainly was never thought of in early times, by the people to whom the revelation was given.

The leading men of the church understood it otherwise and were somewhat exercised over the urgent need of *completing* the temple *speedily*. In December, 1841, not quite a year after the date of this revelation, an epistle was published signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards, which begins with these words:—

The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it.—*Times and Seasons*, Vol. 3, p. 625.

On October 1, 1842, when Joseph Smith was editor, the *Times and Seasons* published an editorial under the caption of "*The Temple*" which commences with these words:—

If there is any subject in which the saints of the Most High are interested more than another, it is in the *completion* of that edifice, etc.—*Times and Seasons*, Vol. 3, p. 937.

In the same article occurs the following:—

The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.—*Times and Seasons*, Vol. 3, p. 939.

These statements serve to show how this revelation was understood by Joseph Smith and the Twelve. We present them as clear and reliable proof that,

1. The idea of church rejection did not originate with the Reorganization.
2. The authorities of the church at the time were conscious that they were required to *complete* the temple, and understood the dread consequences of a failure.

The temple not being *completed*, the church stood *rejected*, and neither the false statement of Mr. Roberts nor the specious pleading of Mr. Penrose will avail to cover this serious result from the research of the honest investigator.

Mr. Penrose, however, falls back upon that part of the revelation of 1841 which says:—

Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their

enemies, saith the Lord your God; and I will answer judgment, wrath and indignation, wailing and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.—D. C. 107: 15.

This, it will be seen, has a special application to the work which was to have been done in Jackson County, Missouri. It may also have a general application, and we believe it does; but it will be observed that a release from obligations is based upon their going "*with all their might*" and *ceasing not* "*their diligence.*" That the saints at Nauvoo failed to do this may not generally be known; but that they cannot avail themselves of the provision made, for release from obligations enjoined, is evident from the following words in the revelation itself:—

I grant unto you a sufficient time to build a house unto me.

If the Lord, according to this promise, did grant unto them *sufficient* time, and they failed to accomplish the work within that time, then it is evident that they did not use due diligence, and hence must accept the consequences of *rejection*, and of the same fate they shared in Missouri. This latter consequence is too terribly true to be denied, and happy is he who will accept the first-named consequence and take proper steps to restore himself to the favor of God.

William Smith and Lyman Wight, two of the signers of the above letter, recognized the consequences; viz., of disorganization, which they, in 1841, were apprehensive of. As proof in the case of William Smith we cite the letter of James Kay, written in November, 1845. (See p. 18.)

In 1851, Lyman Wight wrote:—

"The church mostly went from there [Kirtland, Ohio] to Missouri, where they commenced another house from which they were driven to the State of Illinois, where we were commanded to build a house or temple to the Most High God. We were to have a sufficient time to build that house, during which time our baptisms for our dead should be acceptable in the river. If we did not build within this time we were to be rejected as a church, we and our dead together. Both the temple and baptizing went very leisurely, till the temple was somewhere in building the second story, when Bro. Joseph from the stand announced the alarming declaration that baptism for our dead was no longer acceptable in the river. As much to say the time for building the temple had passed by, and both we and our dead were rejected together. . . .

"The church now stands rejected together with their dead. The church being rejected now stands alienated from her God in every sense of the word."—*Church History*, Vol. 2, p. 790.

What but blind ambition to rule prevented others of the signers from recognizing the consequence so apparent?

Again, Parley P. Pratt, though not one of the signers, recognized that the church had been disorganized and that a reorganization was necessary. Elder Pratt relates that as he was returning to Nauvoo after the death of Joseph and Hyrum, while "*weighed down as it were unto death,*" he cried unto the Lord for direction, asking these two questions:—

Shall I tell them to fly to the wilderness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the temple?

The answer was as follows:—

"Lift up your head and rejoice; for behold! it is well with my servants Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed. Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in church government to reorganize or alter anything until the return of the remainder of the quorum of the Twelve. But exhort them that they continue to build the House of the Lord which I have commanded them to build in Nauvoo."—*Autobiography of Parley P. Pratt*, p. 371.

This recognizes the necessity of a *reorganization*, which carries with it the recognition of a *disorganization*.

We regret to notice that Mr. Roberts in quoting the above revelation omits the prefix "re" and makes it to read "organize." (See his book, p. 94.)

It will be observed that Elder Pratt claims this to be from God. If so, God recognized the necessity of a Reorganization. Further, the answer to the above questions is clear that the people were to remain in Nauvoo and continue to build the temple, instead of flying to the "wilderness and deserts."

It is not necessary in this connection to discuss whether

the Twelve had authority to go into Nauvoo and regulate or not. We agree that their mission was in all the world and that no part of the world was exempt from their jurisdiction; but there was no part of the world where they might become a law unto themselves. Wherever they might be they were required to act in harmony with the law of God and in accordance with the duty of their calling, or their acts would not be valid. The issue between us depends upon *what they did*, not upon *where they did it*.

(To be continued.)

Original Articles.

LATTER-DAY EVENTS.

In regard to finding out the events to take place in our day or in the future, I have no fault to find, on condition that proofs be given which can be defended. We see in the Williams-Bays, in White-Braden, and in other debates, that our interpretations of the gospel have to be proven beyond the shadow of a doubt before we claim victory. In *Herald* of August 17 and 24, Bro. James Cocks has presented a few thoughts on events which he considers past, and a reflection of a something to occur in 1905. He takes the year 690 B. C. as the starting time to begin the fulfillment, and ending in 1830. Of the seven times of chastisement, indicated by Moses (Leviticus 26), there are a number of threats given there as God's punishment to the Israelites if they failed to keep his covenants,—such as making them few in number, and not going to fight their battles for them; if disobedient, their enemies should have power over them.

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.—Lev. 26: 28, 29.

I cannot see the right to fix the year 690 B. C. as the right place to commence the reckoning of the fulfillment of the prophetic reckoning 2,520 years or seven times. A few quotations will convince that we cannot defend 690 B. C. as the start of Israel's chastisement or threats in Leviticus, chapter 26.

But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.—Num. 14: 32, 33.

See also Numbers chapter 16, where 250 men were destroyed who burnt in-cense, also 14,700 who were killed by the plague; and the many battles of

the kings. They were slain before their enemies several times—those times that they failed in keeping the commandments. These quotations have a tendency to fulfill the above mentioned times of chastisement. See one other instance in 2 Kings 6: 29:—

So we boiled my son, and did eat him, etc.

Another point which I claim, with my present understanding, is not defendable. Bro. J. C. says the complete cleansing time of the sanctuary, (as stated in Daniel 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed,") or what is termed 2,300 years prophetically.

Now I say "sanctuary" meant, in Daniel, the holy place, or a set appointed place, known as the place in the tabernacle or temple of the Jews, where they performed some of the Mosaic commandments. Daniel heard a saint saying:—

To give both the sanctuary and the host to be trodden under foot.—V. 13.

Sanctuary therefore could not be the saints, because it mentions the host being trodden under foot; namely, the host of Israel. And one other thing to be observed is, if the cleansing process began 457 years B. C. at Jerusalem, it ought and must end there, or show the reason for that process, jumping to Zion in 1844; before the Jews or the sanctuary there is cleansed, it cannot be cleansed before it is built; and I am of the belief that Zion is not yet perfect, purified, nor cleansed; and it seems that it remains with us yet, individually, by the help of God to cleanse this church ourselves by being observers of the full and complete law of the Lord that is perfect, to the converting of the soul. Daniel may come to share in the final triumph of God's work, but I see nothing in Daniel to warrant his appearing. It reads:—

But go thou thy way till the end be; for

thou shalt rest, and stand in thy lot at the end of the days.—Dan. 12: 13.

We must be careful in our doings, so as not to be found lying, like Dr. Talmage, Miller, and various writers to the *Christian Herald*, who have named the year of the end so many times without authority, by those pretended prophetic reckonings. But let us pray God to reveal to us by the sure word through his prophet, and all will be well.

Yours in Zion's cause,

THOMAS JONES.

NANTYGLLO, Wales.

Conference Minutes.

MONTANA.

Conference at Reese Creek, October 29; J. W. Wight was chosen to preside, J. E. Reese to assist, G. Reese secretary. The meeting was devoted to prayer and testimony; the Spirit of the Lord was present, and a good time was had. Ministry reported: J. W. Wight, J. E. Reese, G. Reese, J. H. Wells, J. Bamber; Priest J. Pritchard. Gallatin, Deer Lodge, and Victor branches reported. Presidency of district was empowered to appoint local ministers. J. E. Reese, Bishop's agent, reported: On hand January 1, \$52.50; received since \$183; paid out \$244; balance due agent \$8.50. Report referred to a committee and found correct. J. E. Reese was sustained as district president, G. Reese vice president and secretary. District presidency was empowered to appoint delegates to General Conference, should there be a General Conference held next spring. The authorities of the church were sustained in righteousness. Preaching by J. W. Wight. The spirit of peace and harmony reigned throughout the conference; all were strengthened. Time and place of next conference left with the district presidency.

SOUTH MISSOURI.

Conference convened November 5 and 6, with Springfield branch; H. Sparling chosen to preside, J. C. Chrestensen clerk pro tem. Elders reporting: J. A. Davis, H. Sparling, C. J. Spurlock, J. B. Graham, J. C. Chrestensen; Priests: C. H. Merrett, S. N. Gray; Teacher A. J. Fletcher; Deacon J. T. Davis. Branches reporting: Pomona 43; gain 3. Bruner 49; gain 1. West Plains 63; gain 1. No branch reports shall be accepted here-

after unless properly made out, and on blanks provided by the church for that purpose. Financial secretary's report read and tabled for further investigation. District clerk was instructed to notify Bro. J. P. Benson to appear at next conference to give reason why he should not be cut off from the church for apostasy. C. H. Merrett's ordination to office of an elder was referred to missionary in charge and district president. Request by Elder J. A. Davis that conference appoint a president for Ozark branch (the branch president having moved away) was discussed and left to district president to act as wisdom directed. District officers elected: J. C. Chrestensen president, C. J. Spurlock vice president, S. N. Gray, Jr., secretary and treasurer. Preaching by Elders C. J. Spurlock, J. C. Chrestensen, and H. Sparling. One child was blessed; and thus ended a peaceful and enjoyable conference. Adjourned to Bruner Saturday and Sunday before full moon in February 1899, at ten a. m.

ALABAMA.

Conference with Pleasant Hill branch, October 29; M. M. Turpen presiding, D. F. Parker secretary pro tem. Ministry reporting: Elders M. M. Turpen baptized 6, D. E. Tucker, M. K. Harp baptized 1, J. G. Vickrey, W. S. McPherson, F. Vickrey; Priests W. D. Clark, J. R. Harper, W. A. Odom, J. M. Patrick; Teachers G. O. Sellers, G. E. Wiggins; Deacon J. B. Parker. Bishop's agent reported: On hand last report \$42.90; received \$13.25; paid out \$30; on hand \$26.15. Audited and found correct. Branch reports: Flatrock 52, Pleasant Hill 130, Lonestar 123. Hereafter district officers to be elected for one year. Election of officers: M. K. Harp president, W. S. McPherson vice president, D. T. Parker secretary. Bishop's agent and spiritual authorities sustained. A good crowd attended, the good Spirit was present, and all seemed to enjoy themselves. Preaching by M. M. Turpen, M. K. Harp, and D. E. Tucker. Adjourned to Lonestar branch, Saturday before the full moon in February, 1899.

NEVADA.

Conference at Diamond Valley schoolhouse, California, November 6; T. W. Chatburn president, T. R. Hawkins secretary. The president in his opening address stated very forcibly the condition of the district, as he found it in his travels; not a branch fully organized or holding regular meetings; a state of complete indifference prevailing, and recommended that some steps be taken to better the condition. Dayton and Diamond Valley branches reported no change; no reports from other branches. Tent committee reported \$30 collected, and by order of Bishop's agent paid to R. W. Davis, to be refunded by agent on demand. Committee continued, with instructions to continue collections, that a tent may be procured by spring. Present officers sustained until next conference. Report of Fairview Sunday school, Bro. George Vallem superintendent, was received, read, and ordered spread on the minutes. Preaching by T. W. Chatburn. Adjourned to meet at call of president; time and place selected by him.

Sunday School Associations.

PHILADELPHIA.

Convention at Fifth and Huntingdon Streets, Philadelphia, Pennsylvania, November 5 and 6. Superintendent O. T. Christy in the chair, E. B. Hull secretary. Treasurer reported on hand at last report \$3.47; collections \$2.40; expenditures \$2; balance \$3.87. The following officers were elected: Superintendent O. T. Christy, assistant G. Edwards, secretary and treasurer E. B. Hull. W. H. Kelley and T. C. Kelley were appointed delegates to next General Convention, should there be one in the spring. An entertainment followed the business meeting, which was a credit to those participating, and enjoyed by all. On Sunday G. Edwards reviewed the Sunday school, followed by a short talk on the Book of Mormon by E. B. Hull, and an object lesson to the children (with charts) by Elder A. H. Parsons; also, in the evening he discoursed on Sunday school work, an instructive lesson. Adjourned to first Saturday in May, 1899, place left to district superintendent.

MANCHESTER AND SHEFFIELD.

Meeting in North Manchester October 1; Elder Mather presided, assisted by Elder H. Greenwood. Schools represented: Farnworth, by D. Hope and J. Harper; Wigan, by W. Hankin; Hunslett Carr, by E. Tordoff; Manchester, by W. Towers, J. Foden, and T. Coux; Salford, by J. Taylor; North Manchester, by T. Mills; Sheffield, by Sr. A. Austin. Letters were read from J. Arber and W. Roberts, explaining their absence. All workers present were granted voice and vote. It was resolved that we do not use "Winnowed Songs," but wait until the church publishes its own school tune book. The question of establishing a branch of Zion's Religious-Literary Society in England was discussed; it was finally resolved to defer the matter, as no one appeared to have time to devote to it. All are fully occupied with Sabbath school and branch work. The financial question was next considered, when it was resolved that all schools pay a levy of three shillings (72 cents) per annum, except where they are too poor to pay, when if the superintendent sees fit he may cancel the amount. Resolved that we hold annual gatherings at Whitsuntide in future, the first to be held May 20 and 21, 1899; a committee to be formed to make arrangements for location, preaching, exercises, lessons, singing, etc., and that this gathering with God's help shall be a success. Notice of final arrangements will be given, and all Sabbath school workers in England are called upon to cooperate in the movement.

The web of human life is spun with tremulous fears and misgivings interwoven with affection, charity and resignation.

Like the sunlight which fills the air all around us, and enters wherever there is an opening, so does the presence of God fill the whole universe, and enters every heart that opens to receive him.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Brethren and Sisters throughout the two Dakotas, Greeting:—The time has come when I feel it my duty to again address you upon the subject of tithing. The time of the year to lay by our produce and provide for our temporal necessities is in the fall, and it is a good time to remember the Lord's treasury. (1.) Because we can only give when we have it. (2.) We have practically only one pay day in a year, and that is at this time.

Dear saints, would it not be well to remember our duty? the need is urgent; let us not be so inconsistent as to discharge all our indebtedness to our fellow men and neglect our duty to God. I shall be happy to receipt for any amount, small or great; do not be deterred from sending because you cannot pay *all* at once, but put forth an effort and make a commencement. Where there is a willing heart and mind, God will bless and open up the way. We should make this a subject of prayer. Our heavenly Father has invited us "In all things by prayer and supplication to make our requests known unto God."

As a body we have been blessed of the Lord the past season. We are called upon to sacrifice, and the greater the sacrifice in patient continuance to the end, the greater our eternal reward. General Conference has kindly favored us with three missionaries; they are toiling as best they can in so large a field. Let us all labor diligently in our separate capacities, that we may all rejoice together when the final harvest of souls is gathered into the garner of the Lord.

Yours in brotherly love,

THOMAS LEITCH,

Bishop's Agent.

CLIFFORD, North Dakota.

BOUNDARY LINE.

DES MOINES AND EASTERN IOWA DISTRICTS.

The following resolution was passed at last General Conference, a record of which is found on page 124 of minutes of General Conference for 1898:—

"To the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints:—At the last conference of the Eastern Iowa district, the following preambles and resolution was ordered to be presented to your honorable body, asking you to grant the request herein contained:—

"Whereas, there are certain branches whose membership and territory are partly in the Des Moines and partly in the Eastern Iowa districts; and

"Whereas, there seems to be some misunderstanding with respect to some parts of the boundary lines; therefore,

"We ask the permission of the General Conference to so alter the boundary lines that said branches may be either entirely in the Des Moines or Eastern Iowa districts."

In harmony with the above, both districts appointed a committee to confer with each other concerning the matter. Des Moines

district also suggested the following line and division of territory:—

"Beginning at the northeast corner of Butler County, thence south to Tama, thence east to the northeast corner of Benton, thence south to the north line of Washington, thence east along the south line of Johnson County to the old boundary line."

Eastern Iowa Committee thinking the proposed line too crooked, suggested that the line be run south from the northeast corner of Tama County to Keokuk County, thence east along the southern line of Iowa and Johnson counties to the old boundary line.

The latter suggestion was referred to a committee of Des Moines district, and the following recommended: "That the proposal of the committee of the Eastern Iowa district be adopted," which was done.

So the matter of boundary line is finally agreed upon, which would include the following counties in Eastern Iowa district: Bremer, Blackhawk, Benton, Iowa, Johnson, Linn, Buchanan, Fayette, Clayton, Delaware, Jones, Cedar, Muscatine, Scott, Clinton, Jackson, and Dubuque; seventeen in all. And the following in Des Moines district: Butler, Franklin, Wright, Hamilton, Story, Boone, Dallas, Madison, Polk, Warren, Marion, Mahaska, Keokuk, Washington, Poweshiek, Jasper, Marshall, Tama, Grundy, and Hardin; twenty in all.

There are a few counties yet lying north of both districts that are in unorganized territory. According to the petition from Des Moines district we expect General Conference will extend both districts to Minnesota line and establish the boundary between them.

Respectfully,

C. SCOTT, of Des Moines

District Committee.

J. W. PETERSON, of Eastern
Iowa Committee.

PROGRAM FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 600. Scripture reading, James fourth chapter. Study select reading in Home Column. Roll call. Closing hymn 208. Dismissal prayer.

INFORMATION WANTED.

Anyone knowing the whereabouts of Bro. John N. Sanders, is requested to communicate with the undersigned, at Blythedale, Missouri. When last heard from he was twenty miles from Rocky Bar, Idaho, working for a Mr. Crane, of Salt Lake City, Utah, on repairs on a gold mill.

SAMUEL SANDERS,
Blythedale, Missouri.

CONFERENCE NOTICES.

Far West district conference will convene with St. Joseph branch, December 10 and 11. Will the several branch clerks please see that their reports reach the secretary of the district not later than Thursday, December 8, also branch delegate credentials, so that there will be no time lost when we convene Saturday morning.

WILLIAM LEWIS, Pres.
CHARLES P. FAUL, Sec.

BORN.

CABLE.—At Broad River, Norwalk, Connecticut, July 24, 1898, a son was born to Bro. Julius E. and Sr. Blanche Cable, named Erwin Leman Cable. Blessed by Elder A. E. Stone, September 11.

WILLEY.—At New London, Iowa, August 6, 1897, to Bro. and Sr. Noran Willey, a daughter, and named Laura May. Blessed on September 24, 1898, by J. S. Roth.

ANDERSON.—At New London, Iowa, April 2, 1898, to Mr. A. and Sr. May Anderson, a daughter, and named Erma. Blessed by J. S. Roth, on the 13th of September.

TRUSTLE.—Archie Ray, born November 28, 1889, in Independence township, Jasper County, Iowa; blessed October 2, 1898, by Elders J. W. Morgan and C. Scott. Hazel Marie, born August 25, 1895, near Baxter, Iowa; blessed October 2, 1898, in Independence township, Jasper County, Iowa, by Elders C. Scott and J. W. Morgan.

WILSON.—August 7, 1898, a son, named Joseph, born to Bro. and Sr. W. and E. Wilson, at Pekay, Iowa; blessed September 11, by Elders E. B. Morgan and Nathaniel Miller.

KECK.—At Plano, Illinois, September 4, 1898, Bro. Adam and Sr. Agnes Keck welcomed a son. October 2 he was blessed by Elders John H. Lake and F. M. Cooper, and named Frederick Burdette. "Of such is the kingdom of heaven;" may he remain so.

ASAY.—To Dr. J. E. and Bertha Asay, of Rock Island, Illinois, a son; blessed October 24, 1898, by Elder J. R. Sutton, and named Joseph Gerald.

ARMSTRONG.—Elmer Virgil, born to Bro. S. and Sr. C. Armstrong, August 28, 1898, at Des Moines, Iowa, a son. Blessed November 6, by Elders C. Scott and M. H. Cook.

DIED.

SLOVER.—Rutha Slover died November 20, 1897, aged 1 year, 6 months, 4 days. Funeral services in the saints' chapel; sermon by Elder F. M. Slover, assisted by J. F. Henson.

GREEN.—Bessie Lelia, daughter of Levi P. and Lottie Green, born in Wayne County, Illinois; died October 4, 1898, aged 9 years, 1 month, 19 days. Funeral sermon in saints' church by F. M. Slover, assisted by Elder Isaac A. Morris.

BURROUGHS.—At Zenith, Illinois, January 15, 1898, Sr. Mattie E. Burroughs, aged 32 years, 11 months, 15 days. Baptized in 1885. She left a husband and seven children. Funeral sermon at the saints' chapel by Elder F. M. Slover.

BEZRO.—Melissa J. Bezro, born November 30, 1869, in Wayne County, Illinois, aged 27 years, 9 months, 6 days; died September 6, 1897, leaving a husband. Funeral sermon by F. M. Slover at the saints' chapel, assisted by Elder J. F. Henson.

PARKER.—In New Buda Township, Decatur County, Iowa, October 18, 1898, Mr. John A. Parker, aged nearly forty-nine years. He was found dead in the road, where he had lain all night. He largely believed in the gospel of Christ, but not succeeding in overcoming certain disabilities, he failed to yield obedience. Sr. Parker is thus suddenly bereft. Funeral sermon by Elder H. A. Stebbins.

PHILLIPS.—On October 15, 1898, Bro. Charles W. Phillips, of Brockton, Massachusetts. He was born June 12, 1852; baptized April, 1885. He was a man of sterling qualities of character. He leaves two daughters, a saintly mother, and a sorrowing father. Funeral at his home, 725 Pleasant Street; services by Elder R. Bullard.

DICKEY.—At the home of his parents, Sherburnville, Illinois, October 20, 1898, Calvin Dickey. He was born May 10, 1875; baptized September 22, 1898. Funeral services at the Christian church in charge of Elder A. J. Keck; sermon by Elder H. E. Moler.

JACKSON.—At San Jose, California, October 7, 1898, Sr. Jennie Jackson. She united with the church in January, 1894, was an honored member, and in the hands of God caused many to see the beauties of the restored gospel. Funeral services by Elder E. Keeler, at her home.

VREDENBURG.—At Soldier Valley, Iowa, Nimrod, son of Bro. and Sr. W. H. Vredenburg. Born September 9, 1876; died October 10, 1898; baptized October 11, 1889. Has lived a consistent life, although suffering great affliction. Funeral sermon at parents' home by Elder J. C. Crabb.

ALDRICH.—Hannah K. Aldrich died October 31, 1898, aged 85 years, 10 months, 4 days. Born in Whitefield, New Hampshire; married to William Aldrich in 1833; in 1835 both united with the church; in 1836 moved to Ohio, and subsequently to Missouri; in 1847 came to Wisconsin, which has since been her home. Sr. Aldrich was highly esteemed by all who knew her; always spoken of as a woman of sterling worth. Funeral services by Elder W. A. McDowell and C. H. Burr.

HOUGAS.—Martha Hougas, wife of Daniel Hougas, died October 13, 1898, at her home in Minnesota, aged 34 years, 4 months, 2 days. Interment at Mission, Illinois. Funeral sermon in the saints' chapel, by Elder E. M. Wildermuth, assisted by Priest David A. Anderson. Her husband is son of Elder Thomas Hougas.

DALLEY.—Elder Job Dalley departed this life October 1, 1898, aged 64 years. Funeral services conducted by Elder Joseph Dewsnap, Sen. Was baptized January 6, 1888. Was always an active worker in the branch.

SANDALL.—Bro. Thomas Sandall was born July 9, 1818; died October 21, 1898, at Layton, Utah; baptized in 1871 by Elder E. C. Brand. Funeral conducted by Elders R. J. Anthony and E. A. Davis.

CALKINS.—At Arkansas City, Kansas, Elder James W. Calkins, October 24, 1898. He was a member of the Riverton, Iowa, branch. His wife is very sick; her recovery is doubtful.

LUFF.—Mabel Garbutt, infant daughter of Bro. and Sr. John Luff, died at Independence, Missouri, November 3, aged 19 months and 3 days. Funeral services at residence in charge of Elder I. N. White.

CUNNINGHAM.—Chloe Nichols, wife of James Cunningham, aged 39 years and 10 days, passed away October 20, 1898. She was baptized at Norton Creek, Province of Quebec; died firm in the faith, leaving husband and two little ones.

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

Vol. 45.

Lamoni, Iowa, November 30, 1898.

No. 48.

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HOW TO POSTPONE OLD AGE.

ANATOMICAL experiment and investigation show that the chief characteristics of old age are the deposits of earthy matter of a gelatinous, fibrinous character in the human system. Carbonate and phosphate of lime, mixed with other salts of a calcareous nature, have been found to furnish the greater part of these earthy deposits. As observation shows, man begins in a gelatinous condition; he ends in an osseous or bony one—soft in infancy, hard in old age. By gradual change in the long space of years the ossification comes on; but, after middle life is passed, a more marked development of the ossific character takes place. Of course, these earthy deposits—which affect all the physical organs—naturally interfere with their functions. Partial ossification of the heart produces the imperfect circulation of the blood which affects the aged. When the arteries are clogged with calcareous matter, there is interference with circulation, upon which nutrition depends. Without nutrition there is no repair of the body. None of these things interfere with nutrition and circulation in earlier years. The reparation of the physical system, as everyone ought to know, depends on this fine balance. In fact, the whole change is merely a slow, steady accumulation of calcareous deposits in the system. . . . When these become excessive and resist expulsion, they cause the stiffness and dryness of old age. Entire blockage of the functions of the body is then a mere matter of time. The refuse matter deposited

by the blood in its constant passage through the system stops the delicate and exquisite machinery which we call life. This is death. It has been proved by analysis that human blood contains compounds of lime, magnesia, and iron. In the blood itself are thus contained the earth salts. In early life they are thrown off. Age has not the power to do it.

Hence, as blood is produced by assimilation of the food we eat, to this food we must look for the earthy accumulations which in time block up the system and bring on old age. . . . Almost everything we eat contains more or less of these elements for destroying life, by means of calcareous salts deposited by the all-nourishing blood. Careful selection, however, can enable us to avoid the worst of them. Earth salts abound in the cereals, and bread itself, though seemingly the most innocent of edibles, greatly assists in the deposition of calcareous matter in our bodies. Nitrogenous food abounds in this element. Hence a diet made up of fruit principally is best for people advancing in years, for the reason that, being deficient in nitrogen, the ossific deposits so much to be dreaded are more likely to be suspended. Moderate eaters have in all cases a much better chance for long life than those addicted to excesses of the table. Fruits, fish, poultry, young mutton, and veal contain less of the earthy salts than other articles of food, and are therefore best for people entering the vale of years. Beef and old mutton usually are overcharged with salts, and should be avoided; a diet containing a minimum amount of earthy particles is most suitable to retard old age, by preserving the system from functional blockages. . . . The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and the derangement of health. As to diluted phosphoric acid, it is one of the most powerful influences known to science for shielding the human system from the inconveniences of old age. Daily use of it

mixed with distilled water helps to retard the approach of senility. By its affinity for oxygen the fibrinous and gelatinous deposits previously alluded to are checked, and their expulsion from the system hastened.

To sum up: Avoid all foods rich in the earth soils, use much fruit, especially juicy, uncooked apples, and take daily two or three tumblerfuls of distilled water with about ten or fifteen drops of diluted phosphoric acid in each glassful. Thus will our days be prolonged, old age delayed, and health insured.—*Dr. W. Kinnear, in The Humanitarian.*

THE THREE WISE MEN.

SIGNIFICANCE OF THEIR PRESENCE IN BETHLEHEM AT THE TIME OF CHRIST'S BIRTH.

"IN the appearance of those men (the three wise men) in Bethlehem at the time of the birth of Jesus, there was something singularly significant," writes Rev. Amory H. Bradford, D. D., of "The First Christmas Present," in the December *Ladies' Home Journal*. "They represented the long aspiration and hunger of the nations. Something more than curiosity caused their journey. The Messianic expectation had pervaded the East and probably had much to do with their presence. The immediate occasion of their visit may have been the wish to pay reverence to earthly Royalty, but more probably it was inspired by what has been beautifully called 'the desire of all nations.' The ideals of the past had failed, and spiritual and prophetic souls among many peoples were looking for some new and better faith. The East, as well as the West, was without any rational religion, but the lives of men were as dreary and their hearts as hungry as ever. The ancient faith spasmodically revived, then flickered, and then died away. It was the end of the old and the beginning of a new dispensation in other lands than Judea. The longing for some new and brighter light on human life's mystery was intense and universal. The melancholy of 'the seekers after God,' like Epictitus and Marcus Aure-

lius, was typical of a long-continued and widely prevailing sadness which was mixed with a dim yet prophetic anticipation. The wise men came out of nations from which in later times many were to do homage to Jesus as King in the realm of the Spirit. They were the precursors of the untold millions who were to find in him 'the desire of all nations,' as was prophesied by the prophet: 'And I will shake all nations, and the desire of all nations shall come.'"

SIGNS OF THE TIMES.

BRUSSELS, Nov. 24.—Prince Louis Napoleon and a number of the most prominent leaders of the Bonapartist movement in France are here in consultation with Prince Victor Napoleon, who resigned all claims to the throne of France in favor of his youngest brother. Many secret consultations have been held, principally upon the subject of raising funds for the cause.

Nearly all the participants are confident that the time is rapidly approaching when the French government can be overthrown by a coup.

It is reported that the conspirators have obtained a loan from Paris bankers, operating through Geneva agents, to the amount of \$5,000,000.

Prince Louis will start back to St. Petersburg at once to resume his military duties as a Colonel in the Russian army.

Rome, Nov. 24.—The anti-anarchist conference was opened this afternoon in the Corisini Palace by Vice Admiral Canevaro, Minister of Foreign Affairs. All the European nations were represented.

In an address of welcome to the delegates on behalf of King Humbert Admiral Canevaro said he recognized the difficulties before the conference, but the universal recognition of the necessity for common action against the Anarchists presaged a happy issue. Admiral Canevaro was elected President.

It is expected that the conference will be prolonged until Christmas.

King Humbert, of Italy, "has largely invested in English consols and has much real property in America as security against revolution." Even monarchs themselves are reading the writing upon the wall.

"Uneasy lies the head that wears a crown."

London, Nov. 23.—Several local newspapers publish almost identical stories of the desperate and deliberate attempt to wreck the Czar's train on his last journey from Copenhagen to St. Petersburg. The miscreants piled a massive barricade at a point on the East Prussian railroad where the track passes over a small, rather low bridge. The wreck would have been complete, but the watchman discovered and removed the obstacles in the nick of time.

King Carlos, of Portugal, is in danger of losing his crown or his colonial possessions.

Don Carlos, the Spanish pretender, is said to be well equipped and ready for war.

Trouble between Norway and Sweden seems imminent.

DICTIONARY OF HIEROGLYPHICS.

FOUR of the great German universities are now at work on the preparation of an actual dictionary of the hieroglyphic languages of the ancient Egyptians. The hope is entertained that printing may begin in 1909. The meaning of a vast number of words has to be found from comparison of texts containing the words sought. By a system of exclusion a probable meaning may be reached for each word.

OLDEST SINGING MASTER IN THE WORLD.

The oldest singing master in the world is Manuel Garcia, who, at the ripe age of 94, still gives lessons in the art.

TARRING AND FEATHERING ONCE LEGAL.

"Tarring and feathering was once a legal punishment for theft. It is said to be found in the statutes of both England and France about the time of the Crusades."

THE STILL HOUR.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret: help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Gladden.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.

H. Clay Trumbull.

Kechoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

HOW MANY are going to reply to the appeal this week? *How many* branches are going to have a concert, entertainment, or dinner in aid of Graceland?

How many people find fault without occasion for the same? Do you? Yet some are found complaining that tithes and offerings are used for the college fund, notwithstanding the fact that at last conference, and recently, the Bishopric declared that not a dollar of those funds had been appropriated to the college. "Thou shalt not bear false witness against thy neighbor." Let us hear no more of these fictitious rumors.

Graceland is vigorously prosecuting her mission. Propects are encouraging. Prospective students in January, from Dakota, California, Kentucky, and Alabama. Now Pennsylvania, Ohio, and Michigan, how many students are you going to send? Which is going to head the winter list of students, Missouri or Illinois?

Graceland is making a name for thoroughness of work; she is aiming at a high standard. The commercial course keeps developing. Collegiate, Normal and other departments are flourishing. It is rumored that a philosophical course will be introduced next session.

Professor Mills resumes duties on January 3, 1899. Musical Department, take notice! The Elocution Department is going to favor us with a public rehearsal, Thursday evening, November 25, in the college chapel. Quite an array of talent is anticipated.

The morning chapel exercises are considered quite interesting by many; they have a good effect upon the students.

Several Graceland students are taking quite an active part in church work.

Bro. Seigfried, of Illinois lately presented the College with several interesting geological and Indian mound specimens.

Who are going to help us build up a museum of Lamanite relics, wherein American archæology can be practically studied? Send on your discoveries, also appropriate maps, charts, pictures, and photographs; always mention location and time of discovery. We require BOOKS AND MAGAZINES, dealing with scientific, classical, philosophical, literary and historical matters. If you will send us books on American archæology, we will place them along with our Museum.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, November 30, 1898.

No. 48.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 30, 1898.

CRITICISM.

UNDER this head, Bro. D. F. Lambert, of the *Independent Patriot*, of Lamoni, has a fine editorial upon the subject of just and unjust criticism.

All public men, all movers upon the many-sided phases of human action, are subjects of criticism. And those things in which men employ their time, talents, and strength are made the subjects upon which the critics exercise their powers.

No honorable man who makes his action conform to his own convictions of right should fear intelligent criticism; indeed, he should not fear criticism of any sort; but the passing of an intelligent opinion upon himself or his methods should be listened to by him, and if found to be just upon an examination he should profit by the opinion expressed.

However, it is too often the case that much of the criticism which is passed upon men who by reason of their positions in the public eye are subjects to be criticised, is not of the kind to be called intelligent; therefore it cannot be just. Such criticism is hurtful, is difficult to endure; and no matter how strong in his conception of his own sense of right and purity of motive the man may be, he cannot help but feel keenly the sharpness of the critic's tongue or pen.

The ordinary citizen feels himself to be qualified to sit in judgment on the most of the wide range of human affairs which engage men's attention and to pass sound opinions regarding the conduct of them, whether the fellow citizen criticised be high or low, in the public or the private walks of life.

The editor of the *Patriot* takes good ground against improper criticism, and suggests what all must concede,

that criticism to be of value and effective, must not be made except upon a knowledge of the thing, man or measure, to be criticised.

We commend the excerpt from the *Patriot* for November 17, which we give below, to the reading of the thoughtful patron of the *HERALD*, with the suggestion that the closing paragraph be read slowly, carefully, with a view to the self-examination referred to in it.

The *Patriot* is sorry to have the sad thought impressed again and again, that there is a disposition anywhere to discourage criticism. Instead it should be heartily and earnestly encouraged. The safety, defense, and spread of truth; the development of characters of eternally enduring material; the love of justice and right in their most enlightened form, are the natural outgrowth and product of just criticism. A people that persists in critically and justly examining all things with which they are connected, both men and principles, may be expected to stand for the right, and hence always resist the wrong; but a people who can be persuaded to close their eyes, cease to justly criticise either men or principles, or both, is in a favorable condition to be misled by ambitious and unrighteous men. Such a condition it is the duty of all to avoid.

But criticism to be valuable must be just. The carping croaker is a pest to any community. The very evils at which he strikes are aggravated by his own injustice.

But such unjust criticism can never be avoided by an equally unjust wholesale condemnation of all criticism. Such a course aggravates and spreads the disease, the cure of which it essays to perform. If hammering the tree laden with ripened seed, is a good way to prevent the spread of such seed, then continually hammering and scolding tattlers, backbiters, and critics generally, without any distinction as to the kind of criticism, is a good way to stop such work.

He who is strong in the consciousness that he is right, usually has neither need nor disposition to cry out against criticism, nor any fear of its consequences; hence such outcry only serves to create the fear, in the minds of those intelligent persons previously free therefrom, that probably there is something that needs to be guarded from a close examination.

Just criticism cannot be made without knowledge. Hence, he who desires to criticise justly and in no other way, will find upon a careful examination of himself as a rule, that the number of the things he criticises will be materially, and in the cases of many strikingly, reduced, and the character of the

criticism touching others radically changed; all of which tends to the betterment of the critic, and the improvement of the conditions to which his attention is given. Criticism, therefore, properly indulged, will condemn that species of condemnation not based upon proper information, just as much as it will condemn the failure to condemn that which is proven wrong by competent and material evidence. It will lead to more careful research, to fuller information, to nicer discrimination, to a greater and keener love for the right. It will make better men, better women, better citizens. Indeed, it is the up-lifter of the race, the purifier of the world; and the brightest and most consoling hope held before all the race, is that at last, justice will be done to all, that is, just criticism or judgment, will be passed upon all.

GLENDENNING, "WHERE ART THOU?"

THE following is an extract from a clipping from the Adams County, Iowa, *Argus*, for November 17, 1898, sent us by Bro. W. E. Messenger, M. D.:

The Adams and Union counties Christian convention, which convened with the Church of Christ at Cromwell November 9 and 10, was one of unusual interest. The Church of Christ in Adams and Union counties numbers over 1,100. A majority of the churches were represented at the convention and the building was comfortably seated at each session. Great interest was manifested at both days' session. The first afternoon was occupied by the C. W. B. M. ladies, who gave a lively missionary program. Mrs. Ella Huffman, of Prescott, was to have given the leading address, but was not able to be present. At 7:30 p. m. of the 9th, W. B. Crewdson, of Corning, preached to a full house on "The Worthiness of the Christian Calling;" text, Ephesians 4:1. At the close of this impressive service the Rev. Mr. Glendenning, of the Advent Christian Church, was given the hand of fellowship and received into the Church of Christ. Elder Caudle, of Glenwood, was present and delivered a very able sermon. It was based on three questions: 1. "Where art thou?" (addressed to Adam); 2. "Where is thy brother?" (to Cain); 3. "Where is he that is born King of the Jews?" (the question of the wise men.) Thursday afternoon was given up to the Bible school and endeavor sessions. An interesting feature of the endeavor session was an address by Elder J. F. Snider, of Creston. This address dealt with the origin of the Endeavor movement and its power to unite the youthful hosts who rally under the banner of the cross.

The *HERALD* readers will remem-

ber that this Rev. Mr. Glendenning has held three public discussions with Bro. O. B. Thomas and one with Bro. Joseph R. Lambert. In addition to this the missionaries in charge of Iowa have now under advisement a proposition from Mr. Glendenning in which he offers to affirm in public discussion "that the Advent Christian Church is the Church of Christ."

Under these circumstances we think the subject of Elder Caudle following the reception of Mr. Glendenning into the Church of Christ was very appropriate: "Where art thou?"

OPPORTUNITIES AND MORAL AGENCY.

THANKSGIVING Day services were held in the saints' church, Lamoni, on Thursday, the 24th inst., in harmony with the spirit of the occasion and in accordance with the proclamation of the President and the Governor of the State. Bro. Heman C. Smith preached the sermon, which was instructive and timely.

The attendance was fair, but in the judgment of the writer not what it should have been; we think a larger number, all who could reasonably attend, should have been present and received the benefit of the opportunity to hear, to think upon and realize the benefits of the service. There is a "spirit of the occasion" that accompanies every good observance, of which all may receive and profit from. Those whose calling is unto life should partake of all educational privileges. Neglected, spiritual opportunities are to a degree lost sight of and inspiration leading to higher and added attainment is to an extent unrealized or insufficiently apprehended. Men and women and children are influenced largely by the conditions of this world's affairs. In addition to the earthly tendencies received through the transmission of mortal life, all are largely influenced and circumscribed by the low conditions of this world's affairs. Its demands and habits tend to keep the mind upon the passing things of time and sense, and which left to freely absorb the attention, would effectually hinder the development of the spiritual nature. It is therefore manifestly in the wisdom of our heavenly Father that he has made provision for the impress of

the divine Spirit, and that spiritual and general opportunities be improved. As the impress of the earthly is constant, we seem to require as constant or more constant impression of the divine, if we are to grow into an apprehension and appreciation of higher things. For this reason no doubt, among others, the regular spiritual services of the Lord's house have been provided and his children admonished to neglect not their assembling together unto him. It is in the house of God that the peaceable things of the kingdom are more especially presented, impressed, and realized for the general good. All things have been done or provided in the wisdom of him whose work is to perfect humanity. We think it well therefore not to fail to avail ourselves of the means of development in which we shall find "more abundant" life and nearer approach to the divine character and presence of the Father and the Son.

In this connection appears another phase of the matter in contemplation; viz.: The *children* should also be brought to the regular and special services observed by the church. They should be brought to understand and appreciate the events and the spirit of each occasion that prompts the people of God or the nation to commemorate the leading features of our spiritual and general economy. The children of Zion are to be drawn to and become in fact "the children of the light," not the children of the world. If left untaught, unguided, undirected, uncontrolled, uninfluenced by their natural and spiritual guardians, contrary and illegitimate influences will operate to teach, to guide, to direct, to control, to influence and hold sway—to bring them into bondage to the darkness and folly of the *spirit of the world*.

What the church fails to do, what parents neglect, is seen and known by him "who reigns in the hearts of the children of disobedience;" and indifference to or positive dislike of all necessary restraining and educational influences connected with the spiritual life, is often the result, as all too many parents and observers know.

We have felt, to some degree at least, the spirit of our annual Thanksgiving Day, and have thought it well

to present these general thoughts. The theme is not elaborated. What it suggests is far-reaching; we leave the fuller contemplation to those to whom a suggestion should be sufficient to awaken and deepen thought; to the spiritual-minded, who welcome every thought or intimation of good. Such study and seek to comprehend all phases of questions that apply or may apply to themselves, their children, or humanity in general. They are but partial students who hear only what others say. Independent individual personal thought should be given to all presentations or questions, that individual knowledge and discrimination be cultivated.

Finally, all advancement of the church, the race, of any, seems to be conditioned upon ability and willingness to know and apply the means by which development and progress are promised, realized, and maintained. The spiritual and secular history of all peoples teaches and emphasizes the truth that self-help, self-apprehension and personal doing comprise the only pathway and guarantee of success. God places before us means and opportunities and sets in motion and controls that which is beneficial to man; but it is a law of being that man must learn to discern and use through personal and general effort that which is essential to the attainment and preservation of his liberty—liberty from spiritual, moral, or other evils.

All development is from within and grows out of personal power to absorb, to make our own, and to act upon principles of truth. Though God provides, man must be responsive to receive and make use of the good within his reach. All human experience demonstrates the truth that liberty and progress are conditioned upon an intelligent use of personal and collective moral agency. For that reason, no doubt, the law of "common consent"—the voice of the people—has been included and made prominent in the statute law revealed to the church.

We need to study and to apply the principles of truth, as a church, and as a nation. We are also under obligation to teach them to our children. Let us not neglect our opportunities, our mission, our responsibilities to God and man. When we do our best,

God is pledged to give us success. Upon such conditions we are made heirs of his promises and power. There is so much to learn and so much to be done that we cannot afford to neglect any reasonable opportunity, even though it involve some sacrifice.

GOOD NEWS FROM WESTERN IOWA.

WE are in receipt of a letter from Bro. J. F. Mintun written from Mondamin, Iowa, November 22, giving an encouraging account of the condition of the work, and the prospects of a branch organization at that place soon. He and Bro. I. M. Smith were there when he wrote, having full houses and good interest. He inclosed the following clipping from a recent issue of the Harrison County *News*, published at Missouri Valley, Iowa, from the pen of Mr. Linus Bassett, an attorney and an old resident of Little Sioux, Iowa. As Mr. Bassett is not of our faith it will give the HERALD readers an idea of how the effect of Elder D. H. Bays' work is viewed from without:—

Since the debut of the Rev. D. H. Bays and his attack on the L. D. S. Church, the saints have rallied around their sacred standard and, firm in the faith, have been strengthened in every quarter. Their church never thrived better here, its membership increasing and the church strong and active. They have fitted up and painted their church building, purchased a building at Mondamin, and have an active membership. It would be a good thing for the church if the Rev. D. H. Bays was sent around every few years.

THE San Francisco *Call*, of November 7, published a special page report of interviews with leading churchmen on the subject of "the greatest problem of the church," in which we find the following from the pen of Bro. C. A. Parkin. We are pleased to note both the statement and the disposition to recognize the Reorganized Church and permit it to speak for itself instead of being misrepresented by those ignorant of or opposed to its faith:—

C. A. PARKIN, REORGANIZED CHURCH
OF JESUS CHRIST.

The greatest problem of the church is how to make people see Christ as he is, and realize the benefits that are to come to them for rendering complete obedience to the divine law as presented through him.

"God gave his only begotten Son, that whosoever believeth on him should be

saved." He gave his Son to be a "witness," "leader," and "commander." The great problem is to teach people to recognize him "as he is." Paul said: "Beware, lest any man spoil you through philosophy and vain deceit after the traditions of men . . . and not after Christ."

The philosophy of men will not do as a means of pleasing God. God recognizes his own doctrine and not the doctrines of men.

"In vain do they worship me, teaching for doctrine the commandments of men." Notice, it is "vain" worship, invalid, void, without effect.

So many people admire Christ as a moralist and do not heed his teachings in regard to doctrine, when that is the all-important thing. "I know that my Father's commandments are life everlasting." "If any man will do his will he shall know of the doctrine." God gave his Son to be a "witness," and he told Pilate that he came into the world to "bear witness to the truth." To the Jews he said: "If ye continue in my word ye shall know the truth." "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken . . . shall judge him in the last day." Peter gives us the key to understand scripture by, "No prophecy of the scripture is of any private interpretation." This is important. "He that believeth on me, as the scriptures hath said." How have they "said?" Why, that he is to be believed as a "witness," followed as a "leader," and obeyed as a "commander." "If any man will be my disciple let him take up his cross and follow me."

We all want the best in this world, but it is not within our reach, but it is in the next, by accepting Christ as God gave him to the world. The great problem then is to so present Christ to men that they may recognize that it is to their best and eternal interest to be his disciples "in deed."

EXTRACTS FROM LETTERS.

BRO. F. C. KECK, Blendsville, Missouri, November 11:—

I have had unusual liberty in preaching and fine interest in all the places where I have been. I preached one hundred and four sermons in last quarter, so you can see I have not been idle. I have enjoyed the peaceful influence of the Spirit as I never have before. The work is onward in the Spring River district. I am having large congregations to listen to the restored gospel.

Bro. Henry Huston, Forest, Ontario, November 19:—

I herewith renew my subscription for the *Saints' Herald*, for we cannot do without it. It is more than eight years since we were baptized and we have taken the *Herald* ever since, excepting one year—the year in which we lost our house by fire. We live twenty-five miles from a branch, Petrolea branch being the one nearest us. It is not often we have the pleasure of meeting with the branch; it is seldom too that we have an elder with us. There are six of us here and we meet frequently and try to learn God's

will and get encouragement to press onward toward the prize. We rejoice to hear of those who are being brought into the fold. We love to read the letters in the *Herald*, especially from the brothers and sisters whom we know.

Bro. D. W. Wight, Provo, Utah, November 2:—

Baptized five yesterday.

Bro. G. J. Waller wrote from Honolulu, November 17, closing his letter with this item of interest:—

Bro. James Kelley (51st Iowa), is here at present; was at our services yesterday; says he enjoyed them and was surprised with some of the natives. He was also out to dinner and to-day Mrs. Waller is driving him around and showing him the views in and around Honolulu. His mother and other relatives will no doubt be pleased to hear this. He saw Bro. Greene in San Francisco; we expect him Wednesday, this week.

Bro. Waller has published the Book of Mormon in Hawaiian. Particulars next week.

EDITORIAL ITEMS.

SR. ELLA F. RICH, now employed in Bliss Business Institute, Rome, New York, as instructor in shorthand and typewriting, has been secured as instructor in those studies in Graceland College, to begin with the winter term, January 2 next. Miss Rich is a competent instructor in every respect, and students wishing to take up the branches named will have first-class opportunities so to do. She teaches the Pitman-Dement system of stenography, recognized as one of if not the most generally approved systems in the country. With Prof. J. A. Gunsolley and Miss Rich on the teaching staff the commercial department of Graceland offers inviting facilities to commercial students.

Elders in that part of the field are requested to call on Bro. Eber Hawley, at San Pasqual, San Diego County, California. Bro. Hawley is isolated from a branch, in an Adventist neighborhood. He thinks a hearing would be given the elders.

Mr. John Farley, accompanied by his brother James, engaged in the copper mines, at Bisbee, Arizona, visited Lamoni and was baptized into the church on Thanksgiving Day. The brethren return to the west and carry the spirit of the gospel with them.

Bro. G. W. Edwards, of Philadelphia, writes hopefully of the outlook locally, judging from the number of active young people who are taking

up the work. He commends a number by name, for their efforts in the Religio and the Sunday school cause.

For the past week Lamoni with much of the middle western region of country has been clothed in a garb of snow and ice. Early in the week a storm of snow and sleet encased the surface of the ground—including buildings, trees, and shrubbery—in a heavy coating of ice; clear as crystal, chaste as purity itself; sparkling like diamonds and other precious gems as the rays of sun and moon brought out the various colors of ruby, sapphire, amethyst, and emerald. The garb of whiteness and crystal emitting scintillations of light and beauty as beams of sun or moon brought out its prismatic colors, suggested the city of God, the New Jerusalem, the place of the redeemed of the Lord—the beauty of her adornments, the light and grandeur of her people, in whom God's Spirit shall dwell in fullness to glorify and illuminate, as described by the Seer of Patmos. It is written of that holy city that "there shall in no wise enter into it anything that defileth, . . . but they which are written in the Lamb's book of life." Though the forces of Nature fall heavily upon earth in storm and cold, yet they bring blessings of health and good manifold, and from which we may learn of Him who smiles upon our earth, though storm clouds hover about it, and dissipates its gloom. In the severer and dreaded aspects of trial incident to earth-life we meet experiences that should serve to develop appreciation of the good God gives us here, and to rejoice in hope of the greater blessings of the future life. May Zion in due time be arrayed in the purity and beauty suggested by the adornment in which Nature has recently enrobed her. It is "the pure in heart" who are "blessed" to "see God." May the lessons taught by his works in Nature be seen and recognized, as in the message of his written word, and from all may we learn to know God and out of that knowledge to imitate the divine character revealed in our Lord.

By recent letters from Bro. J. C. Clapp, we learn that the mob, fourteen in number, which recently waited upon and threatened himself and Bro. Little, near Lexington, Tennessee, have been indicted. For the safety of

the brethren, the peace of the community, and as a needed lesson to the parties themselves, we trust that justice, though seemingly harsh, may be administered to each one.

Bro. J. W. Smith, president of Shelton branch, Nebraska, informs us under date of November 22, that he has recently baptized five at that place. This makes fourteen additions to this young branch in less than a year. There is urgent demand there for labor and the saints of Shelton branch are ready to render assistance as they may be able. We trust that some of the missionary force may be able to occupy there soon, as the time seems opportune.

Bro. Edward C. Bell, son of Elder T. J. Bell of the missionary force, and who for some years past has been stenographer to Bishop Kelley, left Lamoni on the 26th for St. Louis, where he has accepted a similar position in a railroad office. May success attend him.

Bishop E. L. Kelley went to Carson, Iowa, during the week to attend conference of the Pottawattamie district, the 25th and 26th.

Some letters and other matter already in type are held over till next week because of unexpected demands upon our space—report of Graceland College subscriptions, etc.

Bro. A. B. Pierce, of Attleboro, Massachusetts, writes that several local brethren comprising a vocal quartet are giving concerts for the benefit of Graceland College. Their efforts to aid the college work are commendable.

Bro. E. R. Dewsnup, of Graceland College, visited St. Joseph and Independence, Missouri, from the 25th to the 28th, visiting the branches in those cities in the interests of Graceland.

South Dakota is the first State in the United States to adopt the initiative and referendum, which it did at the late election. "Under the provisions of the new law if any law is passed by the Legislature objectionable to the people, a petition may be circulated and if five per cent of the voters sign it the act must be submitted to the people for ratification before it is spread on the statutes."

The annual report of the Secretary of the Interior shows that the Indians have made substantial progress during the year.

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

There has long been a demand for this work, in consequence of the Utah missionaries having used the book of Mr. Roberts, wherever their ministry have operated. This book in the hands of all who desire the truth will be effectual against the influence of their sophistry.

It will make a book of about 160 pages and will be sold at the lowest possible price, as we are more interested in the circulation of the work than in the profit derived from its sale.

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These two volumes cover a period of time including the events we have mention up to the death of the martyrs, Joseph and Hyrum Smith, June 27, 1844. These volumes contain a compilation of important and official documents never before published in so concise a form, many of which have been so rare and difficult to obtain that the public has not had access to them.

It is contemplated to publish a third volume by the same authors, containing the important and critical events transpiring after the death of Joseph and Hyrum Smith, so soon as the sale of volumes 1 and 2 will justify. This will be the most interesting of all because it will contain the history of events from which issues arose that have resulted in rival organizations among Latter Day Saints. It will trace so clearly the causes leading to the great apostasy represented in Utah, that all who read can locate the responsibility for the result with unerring accuracy.

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Mothers' Home Column.

EDITED BY FRANCES.

"Help me love my neighbor
As thou lovedst me;
Help me share his labor
In thy sympathy.
Let thy Spirit only
All my footsteps bend
To the faint and lonely,
For thy sake, a friend."

BAZINE, Kan.

Dear Sisters:—It is some time since I wrote to the Home Column, and as I sat meditating and comparing past with present, I was greatly impressed to drop a few lines, hoping they may encourage some isolated one. We were isolated and alone, for nineteen years without the companionship of saints, and being forty miles from our branch we oftentimes became discouraged. But we have prayed earnestly that our neighbors might hear and have the privilege of obeying the gospel.

About June 27, Bro. Pender put in an appearance with the gospel tent, at Bazine. He held services one week, when Bro. Mannering came to assist him. Services continued two weeks longer. They then removed the tent to Ness City. Bro. Pender left an appointment for every two weeks as long as he remained in this part of the country. He was assisted a few times by Brn. Mannering and Lund. The result was the baptizing of seventeen persons, which makes our hearts rejoice with praise and thanksgiving to our Father above. But withal our hearts are made sad, and the tear comes unbidden, for last Sunday we parted with Bro. Pender.

We meet next Sunday to organize a Sunday school and prayer meeting; but Bro. Pender will not be there to cheer us by his kind words of wisdom and cheer. He is greatly respected and loved by many here. He baptized some that were convinced about four years ago by the preaching of Bro. Brown. There are others believing who have not obeyed. May the Spirit of the Master attend Bro. Pender in his mission of love. We patiently wait the return of Bro. Mannering. Pray for us, as I fear there are severe trials for some here that have lately obeyed. My pen is too feeble to express the great joy and thanksgiving which we feel. May God bless and comfort his children, especially the isolated ones is my prayer.

Your sister,

CLARA M. EBERT.

P. S.—August 25. Our school was organized last Sunday; the prospect is good.

GIVE ME THE BABY.

Give me the baby to hold, my dear—
To hold and hug and to love and kiss;
Ah, he will come to me, never a fear—
Come to the nest of a breast like this,
As warm for him as his face with cheer.
Give me the baby to hold, my dear.

Trustfully yield him to my caress;
"Bother," you say. What! A bother to me?

To fill up my soul with such happiness
As the love of a baby that laughs to be
Snuggled away where my heart can hear!
Give me the baby to hold, my dear.

Ah, but his hands are grimed, you say,
And would soil my laces and clutch my
hair.

Well, what would pleasure me more, I pray,
Than the touch and the tug of the wee
hands there—

The wee hands there, and the warm face
here?

Give me the baby to hold, my dear.

Give me the baby? O, won't you see?

Somewhere out where the green of the
lawn

Is turning to gray, and the maple tree
Is weeping its leaves of gold upon
A little mound, with its dead rose near,
Give me the baby to hold, my dear.

—James Whitcomb Riley.

THE MAN IN HIS HOME.

THE seclusion of a home gives to a man a certain freedom and attendant privileges which no other place in the world affords, and it is right that it should. But it is not right that this freedom and those privileges should be abused to the disadvantage of the wife. Too many men seem to have the idea that they can drop into constant disconsolate and churlish moods at home with their wives, which in any other place and by any other person would not be tolerated. It is when a man is within the walls of his home that he is himself. Then it is that he should be at his best. When a man gives the best that is within him to those closest to him, his home will be the ideal place that he wishes it to be. No man has a right to expect from his wife what he on his part does not give her. If he wants her sympathy he must give her his consideration. If a man lacks the element of consideration he should cultivate it, and cultivate it not for the benefit of his friends but for those in and of his home. Consideration should begin at home; not in the homes of friends, as it so often does—and ends there, too. The atmosphere which a man creates in his home by example becomes the rule by which his children live. The husband and father strikes the keynote for right or wrong living.—*Ladies' Home Journal*.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

ERIC JOHNSON, Chicago, asks: "Will you kindly request the Prayer Union to remember my son in their prayers, that if it is the Lord's will, he may be raised up from the bed of affliction on which he has been lying so long."

PROGRAM FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 600. Scripture reading, James fourth chapter. Study select reading in Home Column. Roll call. Closing hymn 208. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

INTERSTATE INSTITUTE.

THIRD annual session interstate institute of Sunday school and Religio work, at Independence, Missouri, December 26, 27, 28, 29, 1898.

MONDAY.

9:30 a. m. prayer meeting; in charge of J. A. Gunsolley and J. F. Mintun.

10:45 a. m. Retrospective and Prospective; addresses. 1. On behalf of the Sunday school, Superintendent T. A. Hougas. 2. On behalf of the Religio; Editor Louise Palfrey.

11:30 a. m. Assignment of Future Work; Superintendent of Sunday schools, and President Religio.

RELIGIO WORK.

2:30 p. m. Elements of Success; J. C. Hitchcock, secretary. 1. Zeal—punctuality—devotion. 2. Good officers and committees. 3. Keep in harmony with the general society. 4. Necessity for having *Autumn Leaves*. 5. Extremes to be avoided. (a) Too much lightness. (b) Too much heaviness. Why some societies fail and others succeed.

3:15 p. m. Looking forward; J. F. Mintun. 1. Review Book of Mormon or take up Church History. 2. Supplying histories to poor societies, should it be adopted? 3. Commission and charter. Do benefits justify their continuance? 4. Social purity. Should it be a feature of our work? To what extent? Plan.

4:00 p. m. Prayer Meetings; Ammon White, Vice President. 1. Object, 2. Programs, 3. Method, General discussion.

4:30 p. m. Adjournment.

7:30 p. m. Business in Church Affairs; Russell Archibald, Treasurer. 1. Business meetings, branch and district. 2. All meetings, promptness and regularity. 3. Method, records and reports. 4. Finances, honesty, meeting obligations, promises. 5. Religio finances, initiation fees, dues, assessments, socials, entertainments, etc. General discussion of paper and subject.

8:15 p. m. How to Organize; J. A. Gunsolley, President. Locals:—1. Preliminary. (a) Awaken interest. How? (b) Meeting—who calls? who presides? how to proceed and what to do. 2. Permanent. (a) Selection of officers. (b) Arrange for regular meetings, literature, etc. District.—1. Preliminary. (a) Talk up interest. (b) Arrange meeting, where, when, and what to do. 2. Permanent. (a) Selection of officers. (b) Other arrangements.

9:30 p. m. Adjournment.

TUESDAY.

9:00 a. m. How to Conduct a Religio Session; Etta M. Hitchcock. 1. Book of Mormon and archaeology lesson—model. 2. Music and literature. (a) How much. (b) At opening, closing, or interspersed. 3. Map talks—method of conducting. 4. Preparation of the lesson, when, how, etc. Free discussion of model and methods requested.

10:30 a. m. committees, duties and work; Louise Palfrey, editor. 1. Program. 2. Lookout. 3. Social. 4. Relief. 5. Good literature—collection and distribution, English mission. 6. Other committees.

11:30 a. m. Question Box. J. A. Gunsolley.

11:59 a. m. Adjournment.

SUNDAY SCHOOL WORK.

2:30 p. m. The Sunday school; T. A. Hougas. 1. Of what does it consist? (a) People. Who? (b) Officers. How selected. (c) Teachers. How prepared. (d) Sunday school helps. (e) Order of exercises. 2. Its mission. (a) To instruct the children and others of the church. (b) To instruct the children and others not of the church. (c) A centralizing power. (d) To fill a long felt want.

3:30 p. m. Officers of the Sunday School; W. N. Robinson. Superintendent. 1. How may he build up the school? 2. How may he maintain a good interest in the work? 3. How can he prevent the usual "warm weather collapse?" 4. His attitude toward his assistant. Secretary. 1. What must the secretary do during the session? 2. How can he prevent the reports becoming "dry" or "monotonous"? 3. Work for the secretary outside the Sunday school room and hour. 4. The requisites of a good secretary. Librarian.—1. Qualifications. 2. Work. (a) At Sunday school. (b) Elsewhere. Other officers named.

4:30 p. m. Adjournment.

7:30 p. m. Object Lessons. T. A. Hougas. 1. Benefits thereof. 2. Time and place for them. 3. Examples.

8:15 p. m. Blackboard Work; J. F. Mintun. 1. In class. 2. In review. 3. Illustrated work.

9:00 p. m. Use of cards, pictures, etc., in class work; Louise Palfrey.

9:30 p. m. Adjournment.

WEDNESDAY.

9:00 a. m. Primary Class Recitation; Louise Palfrey. 1. Criticisms and questions on class work. 2. General discussion on primary work.

10:00 a. m. Intermediate Class Recitation; Mrs. Carrie Ballinger. 1. Questions and criticisms on class work. 2. General discussion on intermediate work.

10:50 a. m. Model Superintendent's Review; J. F. Mintun.

11:10 a. m. Classification; T. A. Hougas. 1. Basis. (a) Age. (b) Ability. (c) Number. 2. Object. (a) Convenience. (b) Necessity. (c) Renders teaching possible. 3. Results. (a) Order. (b) Discipline. (c) Increased attendance.

2:30 p. m. District Conventions and Institutes; W. N. Robinson. Conventions.—1. When to hold them. 2. Length of session. 3. Have we time for "entertainments" at our district conventions? 4. Nature of the work to be done. 5. Who should prepare the programs? Institutes:—1. Wherein do they differ from conventions? 2. Frequency and length of sessions. 3. Aim and character of the work.

3:45 p. m. Selecting Teachers; J. F. Min-

tun. 1. What to seek. 2. Whom to reject. 3. Whom to receive. 4. Other points, questions and discussion.

7:30 p. m. Normal Lesson; T. A. Hougas.

8:30 p. m. Sunday School Discipline; J. A. Gunsolley. 1. Necessity for law, system, and order. (a) In nature. (b) In civil affairs. (c) In social affairs. (d) In public day school. (e) In church, obedience the foundation principle. (f) In Sunday school, submission to established order—punctuality, and performance of duty. 2. How to secure good discipline. (a) Teach by precept. a. To comply with all the regulations of the school. b. To make necessary preparation. (b) Teach by example. (c) Insist on obedience to general regulations, etc. 3. To what extent may discipline be enforced?

9:30 p. m. Adjournment.

THURSDAY.

9:00 a. m. Teaching; T. A. Hougas. 1. Objects. (a) ——— (b) ——— (c) ——— (d) ———. 2. Process. (a) ——— (b) ——— (c) ——— (d) ———.

10:00 a. m. Teachers' Meetings; J. F. Mintun. 1. Necessities. (a) To prepare the lesson. (b) To study methods. (c) Unity. 2. How conducted, when and how often. 3. Can they be made a success in country schools? How? 4. Benefits accruing from them. (a) ——— (b) ——— (c) ——— (d) ———.

11:00 a. m. The Credit System in the Sunday school. J. A. Gunsolley. 1. Merits of the present system. 2. Demerits of the present system. 3. Abuses of the system. 4. What would be better?

12:00 m. Adjournment.

2:30 p. m. Special Day Exercises; W. N. Robinson. 1. Christmas, Easter, Children's Day, etc. 2. Benefits thereof. 3. Plans for conducting them. 4. Character and length of the program. 5. "Drawbacks."

3:30 p. m. What a District Superintendent Can Do to Benefit the Work in His District; T. A. Hougas. 1. Personal visits. 2. Correspondence—personal letters, circular letters, etc. 3. Plan for work at conventions, institutes, etc. 4. Assist, encourage, advise, instruct, cheer, pray, etc. 5. Special work.

7:30 p. m. Sunday School Newspaper; Editors, J. A. Gunsolley and Sr. Abbie Horton. Questions and general discussion on paper and subjects treated. Resume of the work done at the institute; the officers. Recommendations as to future work; the General Superintendent. Business. Short addresses. Benediction.

Sir Robert Ball, the eminent astronomer told an audience the other night that anyone who took the trouble to lie on his back on the ground and gaze at a clear night sky would, as his eyes became accustomed to the heavens, soon perceive numbers of shooting stars.

"I see that the scientists have given up the theory that the interior of the earth is a molten mass." "Is that so? Somebody must have told the scientists that that theory agreed with the Bible."—*Cleveland Leader*.

Letter Department.

LYDNEY, Eng., Nov. 9.

Editors Herald:—Since last writing you our district conference has convened in Cardiff, Wales, of which no doubt you have received items ere this. I was among the number who were privileged to be present and can assure you it was a good spiritual feast for all. Our worthy mission president was in charge, Bro. Pitt, and in the 2:30 prayer and testimony meeting a brother was confirmed who has been an elder in the Utah Church. For the benefit of your Brighamite friends it gives me pleasure to inform you that six more of their number are now convinced that the Reorganization is the accepted Church of God, and they are now ready to be immersed in Jordan's stream. Outsiders are also investigating and I believe a good work will be done in the city of Cardiff. Bro. Pitt continues his labors there and we have every confidence that through his ministrations the marvelous work and a wonder will flourish.

The work of our God is making sure progress in England, and if the saints will hearken diligently to the law of God I verily believe the time will soon come when there will no longer be use for many of the sectarian places of worship which are now so plentiful here.

The Lydney branch has not increased in number of late, but the faithful few are coming up to a higher standard, and although we don't get many outsiders into our assemblies, we give them food for thought, and no doubt they talk about us. Trusting that the day is near at hand when more branches will be added to the great vine in this district, and that the Lord will call more laborers into the vineyard I remain as ever,

Your brother in Zion's cause,

H. ELLIS.

"Oh! 'tis pleasant—'tis reviving
To our hearts to hear each day,
Joyful news from far arriving,
How the gospel wins its way."

PAPEETE, Tahiti, Oct. 11.

Editors Herald:—Our *Gospel Quarterlies* are finished, and the binder is putting them in paper covers. In them there are twenty lessons which have been arranged from the *Quarterlies* of 1894, and five which I have arranged upon the subject of the two covenants.

We will now resume our work on *Te Orometua* (The Teacher).

On the 18th inst. we expect to leave here for a two months' visit to Anaa, as some time has elapsed since a white missionary visited that island.

Elder Grouard was the first missionary of our church who visited them. He went there early in 1845 and reported about four thousand inhabitants on that island. There are about six hundred there now, and many of them are Catholic.

By letters from our missionaries, Elders Kehauri and Tuteirhia, we learn that they have baptized twenty or more persons in Raiatea and Huahine, and have organized a

branch at the village of Opoa, in Raiatea, and are building a chapel on a piece of land that one of the new converts has given to the church for that purpose.

A young woman in Rairoa who was a leper, was ordered out of the village by the government officials. She was to live separate from all her relatives and friends until death should release her bright spirit from the body, so afflicted with that dreadful and loathsome disease. She is a member of the church. The saints sympathized with her, and the branch appointed a day of fasting and prayer, and the blessed Jesus who said ages ago to the leper, "Be thou clean," also cleansed this woman of her leprosy, and caused much joy to her and all the saints. Praise God from whom all our healings come.

I was very much blessed and aided by the Holy Spirit on Sunday in preaching to the saints here. They said to me, "You made us feel very happy, and very sorry; for you showed us plainly the glory of all who are saved, and you also showed us that we are not living as we ought to receive that glory."

Who is coming to help us?

Peace be with all the Israel of God.

JOSEPH F. BURTON.

GREENVILLE, Conn., Nov. 17.

Editors Herald:—I wrote you last from Attleboro, Massachusetts, in September. Our tent services at the above place, I believe, resulted in good to the work, although no baptisms can be reported. By the way, baptisms are the exception and not the rule in our beautiful eastern country. Of course I do not mean that none are being baptized, because at Boston, Plainville, Providence, and other branches the local authorities have done some baptizing, and the work looks bright for a steady increase in the future if all do their duty.

From Attleboro we went to West Mansfield and began to preach in the tent, but after holding four services we obtained the Union church and began services there, the change from tent to church being necessary on account of cold weather. We continued preaching until September 18, then went to Mansfield to see about opening the work. Bro. Bullard remained at Mansfield to make arrangements, and I went to Providence. Sunday afternoon I preached at West Mansfield and at Mansfield at night.

I ought to mention the kindness of the good brethren at West Mansfield, as they did all in their power for our comfort, and in fact everywhere we went the saints were good. May the Lord bless them all. Bro. Bond joined the writer at Mansfield and we preached, mostly to ourselves however.

Sunday, October 2, found me at Fiskville, Rhode Island, in afternoon and at Providence in the evening. Saturday, the 8th, went to Fall River to attend the district conference, accounts of which you have had already. The 14th found me in Boston, where I met the district president and spent a few hours in looking over the wonders of the Mechanic's Fair (complimentary tickets). Attended

the prayer meeting at Arlington in the evening and had the pleasure of meeting Bro. Greene, our missionary to Uncle Sam's new possession. Went to Haverhill next day and began meetings there, but interest not being good, did not stay long. There is a time, I presume, to reach every place, and God knows the time and the place. There is one thing I am always sure of: whenever I go to Haverhill—or perhaps I ought to say two things—one is a welcome from the saints and the other is not so welcome; namely, a cold. The one I got while there last, sticketh closer than a brother, and I have it yet.

This writing finds me on "Zion's Hill," from whose lofty height I view the surrounding country, not quite monarch of all I survey; in fact my possessions at the present time are confined to a Congregationalist church known as the Long Society, about two miles from Norwich, Connecticut. I have an audience, fair in quantity, good in quality, and interested withal. I am sojourning with saints, the only ones in this end of the State, and three families live in the same house. I can eat breakfast with one, dinner with another, and supper with another. Bro. Arthur Phillips is assisting me in the services at the church. I do not know what the result will be, but am hopeful.

Yesterday afternoon Bro. Phillips and the writer attended the two-hundredth anniversary of the Congregationalist society at Preston City. Oratorical eloquence, a crowded church, beautiful songs, a written prayer (somehow that written prayer seems to stick by me—not that I remember the words or the sentiment, but the fact of its being written), old age, youth and beauty, flowers and music; yes, it was nice, especially the singing—but then that prayer.

Well, good day,

GEO. W. ROBLEY.

SHENANDOAH, Iowa, Nov. 12.

Editors Herald:—We were at the reunion at Woodbine five days; all seemed to enjoy themselves hugely; preaching was excellent; prayer meetings good; Sunday school work hard to be excelled. We visited a short time with the dear saints of the Galland's Grove branch; preached four times; some of those old-time warriors and soldiers of the cross are still strong in the faith and pressing toward the mark of their high calling as best they know.

Spent one week with the saints at Crescent, and had excellent liberty in breaking the bread of life to the saints and friends, and rejoiced with them as in days of yore. They seem to be alive to the interests of the work.

From there we passed on to Council Bluffs and put in two Sundays and one week, preaching and visiting the saints of that branch, some of whom we learned to love and greatly respect over thirty years ago, when with them we struggled together to hold the banner of King Immanuel. We felt satisfied with the effort put forth. We were gladly received, kindly treated, and sent on our way rejoicing. May God bless the dear ones there and help them to triumph over

every opposing power and be strengthened with might in the inner man to do the Master's will.

Our conference held with the saints of the Thurman branch, also Sunday school convention, commencing October 27 and ending the 30th, was a joyous time. The business was done in the unity of the Spirit. Preaching under the power of God and in much assurance, by Bishop Hilliard and I. M. Smith. Bro. Smith went out to Hamburg to dispense the word of life. He is the right man in the right place, laboring where the wisdom of the Spirit may dictate, to the best of his ability, and satisfactorily to all, both members and nonmembers. I stayed with Bro. Hilliard, assisting him at Plum Hollow, McPaul, and in the Tabor branch during the following week. On Saturday, November 4, he went to Shenandoah, where he put in five more of his rousing, practical sermons with telling effect. All were stirred up to a sense of duty. He passed on to the Nodaway district, and the writer to Riverton and Hamburg, in the interest of the work. Shall tarry here over Sunday, and on Monday, the 16th inst., go to Bartlett to meet Bro. I. M. Smith, where we anticipate holding a series of meetings.

We pray that the blessing of the Master may attend the labors of all his ministering servants to the salvation of many souls.

Yours in the faith,

HENRY KEMP.

BROWNVILLE, Neb., Nov. 21.

Editors Herald:—Arrangements were made for me to meet Rev. J. Anderson, of the "Christian Church," at Brownville, Nebraska, October 24, in public debate, to examine the following propositions:—

"Is the Reorganized Church of Jesus Christ of Latter Day Saints in harmony with the teachings of Christ and his apostles in faith, doctrine, organization, and practice?" W. E. Peak, affirmative; J. Anderson, negative.

"Is the Church of Christ, commonly known as the Christian Church, in harmony with the teaching of Christ and his apostles, in faith, doctrine, organization, and practice?" J. Anderson, affirmative; W. E. Peak, negative.

We began according to agreement and devoted six sessions to each proposition. The interest was good and the attendance large from the beginning. I felt well in presenting and defending our positions. It was readily perceived that we had but few sympathizers or friends in the audience at first, but we gained from the start, till at the close of the twelve sessions it was clearly demonstrated that far the majority of that vast crowd was in our favor. This was shown during some parleying which took place after the closing speeches, when I challenged any minister of their church to meet me in debate on the same propositions anywhere in my mission. In a reply to this the members of the Christian Church cheered their man, and my reply brought cheers from the other side of the house. This was kept up till all seemingly cheered one side or the other.

Rev. Anderson is not posted, neither is he a debater; but he had a good supply of comic stories and by contorted features and hideous grins he succeeded in amusing—especially the boys—for awhile. But intelligent thinking people soon tired of such apish actions, as the following from the *Granger*, a county paper will show:—

"The debate is still on, the last session of the twelve to close Thursday. As we said last week, the gentlemen are both able men and good talkers, but we cannot add, fair in their arguments; or, rather, we will say that one of them is unfair. Elder Anderson, who represents the Christian people in debate, is a man possibly fifty years old, and is a fluent and rapid talker, and has up to this time of writing met his opponent only with ridicule and comic faces calculated to shift the drift and serious thought of his audience from any special biblical point his opponent had made. Although not in sympathy with Elder Peak's religious views, we can say this in his favor, that what to him must have been a trying ordeal, his deportment has been that of a Christian gentleman throughout it all. He is a young man not to exceed thirty-two or three years with a finely shaped head [here the words are blotted for three or four lines as it is at the bottom of the column] shall say nothing of the religious views of either. We believe that every man has a right to his own doctrine, whether it seems right or wrong to us."

The following appeared in the *Brownville Sun*, from the editor, and was copied in the *Nemaha County Herald*: "The religious debate closed Thursday evening, a large crowd listening to the closing arguments by Elders Peak and Anderson. The debate has been quite interesting, each gentleman holding up his side of the argument to the best of his ability, but unprejudiced observers are inclined to think that Brother Anderson bit off a little more than he could conveniently chew when he tackled Brother Peak. This is not saying Brother Peak had the best side to talk on, at all. But after all, what good was accomplished? Did either brother make any converts to the cause he represented? Were any souls drawn nearer to Christ? Did anyone resolve to lead a better life as a result of the debate? On the contrary, hasn't there been considerable bitterness and ill-feelings engendered between members of the rival denominations? On the whole, isn't a preacher in mighty poor business when he engages in a 'religious' debate? If I were the Devil, we'd encourage them. At the close of the debate, Elder Peak challenged any minister of the Christian Church to a debate on the same propositions, anywhere in Southeastern Nebraska, any time between now and April 1, 1900, and Elder Anderson accepted the challenge."

The challenge to Elder Anderson direct was to meet in Auburn, Nebraska, in December; but he could not do this for several reasons. As to the good the debate has done I am satisfied it has been quite a help to us. We made a host of friends and our positions are better understood and much prejudice is removed. The saints were edified and

greatly built up in the "most holy faith," while the writer sees another evidence to prove the truthfulness of the statement, "No weapon that is formed against thee shall prosper." I was hoarse when I began the discussion, having been preaching in a tent. While it bothered me some, I was enabled to go through all right, but concluded I had better go home and rest for a few days. I left on the 5th inst. and returned on the 17th and began a series of meetings. When the editor was requested to announce my return he did so in the following notice:—

"Elder W. E. Peak, the nice little preacher who made many friends while here, left for his home in Netawaka, Kansas. He will return November 17, and commence a series of meetings in the Latter Day Saints' church here. His appointments for Saturday evening and Sunday will be filled by Elder Cushman."

My meetings, since my return, have been better attended than before, and by some who never attended before. The M. E. minister's wife attended my meeting last night and heartily indorsed my sermon on "The work of the Holy Spirit in the church." I do not desire from this that the brethren should conclude that I am apostatizing. For I assure you I presented our views straight. The few saints here are striving to keep the light of truth shining, in a commendable way. May God bless their efforts and his work in every clime.

Yours in gospel bonds,

W. E. PEAK.

FT. BIDWELL, Cal., Nov. 16.

Editors Herald:—Bro. F. B. Blair and I came to this place August 11. We held a series of between forty and fifty meetings and baptized fifteen. Since then one of us, most of the time Bro. Blair, has preached on Saturday and Sunday evenings, the other being engaged in Warner Valley, Oregon, assisted by the former during the week. We have also held a prayer meeting here every Thursday night. The valley mentioned is only twenty-three miles from here but is in another State. Nevertheless, we occupied at two points therein. Brn. Holt and Chase cannot any more say there are only two missionaries in that State.

Just before we came here we held a few meetings at Lake City, California, a little town near by. While there the Baptists asked me if I would meet their favorite preacher, one Elder Simmons, in debate. I consented. Propositions were also presented which I accepted, but when their preacher was consulted he suggested other propositions and wanted the debate held here. I agreed to his desire in regard to place, also to his propositions, which are as follows:—

1. The church with which I stand identified, known as the Landmark Baptist Church, is the church organized by Jesus Christ, and has never lost its identity or succession; and its preachers are scripturally qualified administrators of the ordinances of the Lord's house to the exclusion of all others. T. J. Simmons, aff., A. C. Barmore, neg.

2. The church with which I stand identi-

fied, known as the Reorganized Church of Jesus Christ of Latter Day Saints, is the Church of Jesus Christ and came into existence through one of the Lord's prophets, Joseph Smith. A. C. Barmore, aff., T. J. Simmons, neg.

The propositions as given above are not exactly as he wrote them, for I had to correct the wording. We agreed upon eight evening sessions, four for each proposition, each session to consist of four alternate half-hour speeches. The reader can easily see that I was limited as to time.

The discussion began the evening of the 7th inst., and closed the evening of the 14th. Instead of identifying his church with the church of the New Testament, my opponent started out with the assumption that the church Christ organized has been perpetuated, and then merely asserted repeatedly that the Landmark Baptist Church is that church. Anyone can easily see that my proposition requires that I show first that the church I represent is identical with the church of the first century, and second that Joseph Smith was inspired of God to give it origin. He objected to the way I started out on my affirmative, claiming that Joseph Smith's prophetic mission was the only question at issue. Our chairman ruled in my favor, but he didn't regard the decision. On the second night he stated, "He is trying to conceal his prophet." Notwithstanding this he never tried to answer but two of my arguments on the second part of my proposition. He objected to my application of the parable of Matthew 20:1-16 upon the plea that the hours were too long, but failed to sustain his position. He put off his answer to my argument on Revelation 14:6, 7 until his last speech. His effort in trying to meet it involved new matter and the chairman ruled him out of order. I consented to its introduction if he would let me answer, which he would not do.

Elder Simmons is not a debater, but does tolerably well as a quibbler. He relies upon rant, bombast, and misrepresentation instead of sound argument. He has like every other man his class, and would do fairly well among the people who inhabit the backwoods of Missouri, Indiana, Arkansas, or Tennessee, and succeeds elsewhere just to the extent that class of people is represented in his audience. The discussion will be repeated at Lake City but they object to more than four evenings for both questions. The time is, I think, too short; but I suppose I'll have to agree to it.

Bro. B. and I are expecting the arrival of Bro. T. W. Chatburn any time. All goes well.

In bonds,

ALMA C. BARMORE.

Said the leaves upon the branches,
One sunny autumn day;
"We've finished all our work, and now
We can no longer stay;
So our gowns of red and yellow,
And our cloaks of sober brown
Must be worn, before the frost comes
And we go rustling down.

Margaret E. Sangster.

True Succession in Church Presidency.

CHAPTER 8.

MR. ROBERTS opens his eighth chapter as follows:—

LET us now proceed to the proof that Joseph Smith, the prophet, did not take the keys of authority with him from the church, when he fell a martyr to the truth, but that said keys of authority remained with the church, more especially with the quorum of the Twelve.

On March 8th, 1833, the Lord said to Joseph Smith:

Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given unto another; *yea, even to the church!*

Joseph and Hyrum, then, did not take with them the "oracles" of God necessary to make the church efficient in accomplishing the work that God designed it to perform. Though the keys given to the prophet were never to be taken from him, either in this world or that which is to come—though for ever he is to stand as the President of the great dispensation of the fullness of times—yet the keys of authority and power committed to his hands may be given to another, "even to the church," not to his posterity, mark you.

This revelation makes it easy to believe that there was inspiration in the declaration of Brigham Young, uttered when he heard for the first time of the martyrdom of Joseph and Hyrum. He was at Peterboro, N. H., when the sad intelligence reached him:—

The first thing that I thought of was whether Joseph had taken the keys of the kingdom with him from the earth. Brother Orson Pratt sat on my left, we were both leaning back in our chairs. Bringing my hand down on my knee, I said, *the keys of the kingdom are right here with the church.*—Roberts, pp. 93, 94.

Why Mr. Roberts should be anxious to prove the negative of that which we have not affirmed, we do not know; but we have not affirmed that Joseph took the keys of authority with him from the church.

Mr. Roberts' explanation of the above quotation is not very clear, but he evidently confounds the words "keys" and "oracles," making them to have the same meaning. This is evidently erroneous. We give the definitions of the two words as defined by Webster:—

Key:—

1. An instrument by means of which the bolt of a lock is shot or drawn; usually, a removable metal instrument fitted to the mechanism of a particular lock and operated by turning in its place.
2. An instrument which is turned like a key in fastening or adjusting any mechanism; as, a watch *key*; a bed *key*, etc.
3. That part of an instrument or machine which serves as the means of operating it; as, a telegraph *key*; the *keys* of a pianoforte, or of a typewriter.
4. A position or condition which affords entrance, control, or possession, etc.; as, the *key* of a line of defense; the *key* of a country; the *key* of a political situation. Hence, that which serves to unlock, open, discover, or solve something unknown or difficult; as, the *key* to a riddle; the *key* to a problem.

Those who are accustomed to reason have got the true *key* of books.

Who keeps the *keys* of all the creeds. *Tennyson.*

5. That part of a mechanism which serves to lock up, make fast, or adjust to position.

Power of the keys (*Ecc.*), the authority claimed by the ministry in some Christian churches to administer the discipline of the church, and to grant or withhold its privileges:—so called from the declaration of Christ, "I will give unto thee the *keys* of the kingdom of heaven." *Matt.* xvi. 19.

Oracle:—

1. The answer of a god, or some person reputed to be a god, to an inquiry respecting some affair or future event, as the success of an enterprise or battle.

Whatso'er she saith, for *oracles* must stand. *Drayton.*

2. Hence: The deity who was supposed to give the answer; also, the place where it was given.

The *oracles* are dumb;
No voice or hideous hum

Runs through the arched roof in words deceiving. *Milton.*

3. The communications, revelations, or messages delivered by God to the prophets; also, the entire sacred Scriptures—usually in the plural.

The first principles of the *oracles* of God. *Heb.* v. 12.

4. (*Jewish Antiq.*) The sanctuary, or Most Holy place in the temple; also, the temple itself. *1 Kings* vi. 19.

Siloa's brook, that flow'd
Fast by the *oracle* of God. *Milton.*

5. One who communicates a divine command; an angel; a prophet.

God hath now sent his living *oracle*
Into the world to teach his final will. *Milton.*

6. Any person reputed uncommonly wise; one whose decisions are regarded as of great authority; as, a literary *oracle*. "*Oracles* of mode." *Tennyson.*

The country rectors . . . thought him an *oracle* on points of learning. *Macaulay.*

7. A wise sentence or decision of great authority.

A careful inspection will convince the reader that no amount of straining will under any circumstances give them an equivalent meaning. A key is an instrument by which a person unlocks, while an oracle is that which is obtained by the unlocking; or in some cases may be applied to the person who uses the key. The above passage being figurative, the "keys" evidently represent the authority, while the "oracles" mean the revelations of God received by him who holds the keys, and is to be understood in the same sense as the following:—

I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.—Doc. and Cov. 107:39.

The evident meaning, then, of the passage in question is that Joseph held the authority to receive revelation and that through him the revelations thus received were to be given to the church. However, if we grant that the word "oracles" in this passage is to be applied to the persons who deliver the revelations of God to the people, then it follows from the language, "*through you shall the oracles be given to another; yea, even unto the church,*" that Joseph Smith was to appoint his successor and through him his successor was to be presented to the church, thus sustaining our contention that Joseph Smith was to appoint his successor.

Further, if we were to admit Mr. Roberts' claim, illogical and untenable as it is, that "oracles" and "keys" are synonymous, and that the word "oracles" in this revelation refers to the keys of authority delivered to the Twelve, still the issue between us is not settled; for that part of the paragraph which Mr. Roberts does not quote administers a solemn warning unto those who "receive the oracles of God." It reads as follows:—

And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.—Doc. and Cov. 87:2.

Then, whatever the "oracles" may be, God's approval of those receiving them depends upon how they hold them. So that in any event, and upon the basis of any interpretation, the issue still rests upon *what was done*, and *how it was done*. We propose to hold these gentlemen to this issue and to demand that they answer for their acts.

Mr. Roberts next introduces the revelation of P. P. Pratt, which we have noticed on page 75; but there is nothing in it to help his case. As we have shown, there are two points in it that are against the people he represents; viz.: the necessity of reorganization, and the discouragement plainly given to fleeing into the wilderness

and desert. The only comfort he can possibly get out of it is that the Twelve are recognized, and the reorganization was to be postponed until they returned. This we do not object to. We think they should have been respected and their proper authority recognized, and that it would have been decidedly improper to take any steps towards a reorganization before their return; but this does not carry with it the approval of what they did after their return.

After some immaterial wanderings Mr. Roberts approaches the point as follows:—

It now remains for me to prove that the prophet Joseph did give the "oracles to another"—and that they remained with the church.

On the 7th of August, 1844, at a meeting of the Twelve Apostles, high council of the Nauvoo stake, and high priests, held in the Seventies' Hall, in a speech following one made by Sidney Rigdon, Brigham Young, speaking of the Twelve, said:

Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come. How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."

Upon this statement of Brigham Young, quoted from the doubtful authority of *Millennial Star*, volume 25, and supposedly supported by the testimony of others, Mr. Roberts bases his case that Joseph Smith conferred all the keys held by himself upon the Twelve. If such an occurrence ever transpired it is impossible to determine by the testimony of the witnesses just what Joseph did say on the occasion. Evidently they do not remember, as no two of them give the same words, and where any one of them speaks twice he fails to reproduce the same language.

That the reader may compare them we reproduce such of them as we have at hand. We have one above from Brigham Young; here is another:—

Joseph told the Twelve, the year before he died, "there is not one key or power to be bestowed on this church to lead the people into the celestial gate but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you."—*Millennial Star*, Vol. 10, p. 115.

Parley P. Pratt renders it as follows:—

"I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."—*Millennial Star*, Vol. 5, p. 151.

Orson Hyde's version is as follows:—

Brother Joseph said some time before he was murdered, "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you."—*Times and Seasons*, Vol. 5, p. 650.

Wilford Woodruff has spoken of this several times, but not using the same language twice. Here are some of his statements:—

Or has the Prophet Joseph found Elder Rigdon in his councils when he organized the quorum of the Twelve, a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "Upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me."—*Times and Seasons*, Vol. 5, p. 698.

This was in 1844, but the language was not strong enough to answer the purpose in 1892, so Mr. Woodruff gives it as follows:—

I remember the last speech that he ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as

with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fullness of this great work of God; and in his remarks to us he said: "I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth. And these principles and this Priesthood and power belong to this great and last dispensation which the God of Heaven has set His hand to establish in the earth." "Now," said he addressing the Twelve, "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." Continuing, he said, "I have lived so long—up to the present time—I have been in the midst of this people, and in the great work and labor of redemption. I have desired to live to see this Temple [at Nauvoo] built. But I shall never live to see it completed; but you will." . . . [If he said this the prophecy failed. Not one of the then Twelve lived to see it completed.—H. C. S.]

After addressing us in this manner he said: "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned."—Roberts, pp. 118, 119.

In April, 1898, Mr. Woodruff is reported as quoting Joseph Smith, as follows:—

You Apostles of the Lamb of God have been chosen to carry out the purposes of the Lord upon the earth. Now, I have received, as the Prophet, Seer and Revelator, standing at the head of this dispensation, every key, every ordinance, every principle and every Priesthood that belongs to the last dispensation and fullness of times. And I have sealed all these things upon your heads. Now, you Apostles, if you do not rise up and bear off this kingdom, as I have given it to you, you will be damned.—Penrose, p. 23.

Examine these several statements carefully, and one thing will be very evident; viz., that we are not sure that we have the words of Joseph Smith, for the language is not given twice alike. If we have his words, tell us in which statement they are, that we may consider it. Another point we notice; that is, that the further we get from the time spoken of the stronger is the language used. This looks suspicious, manifesting as it does a disposition upon the part of the witnesses to exaggerate, which grew upon them with time. Brigham Young first speaks of that which was bestowed being the keys of the "apostleship." Later he mentions it as the keys to lead into the celestial gate.

Elder Pratt says nothing of keys or leadership.

Elder Hyde is a little more modest than Brigham; he does not say a word about keys, but simply that the responsibility to lead was upon them.

In 1844 Elder Woodruff speaks freely of keys in his prelude, but does not quote Joseph as using the word, but simply that the responsibility of the kingdom rests upon the shoulders of the Twelve.

None of these testimonies is inconsistent with our position. But when this growing tendency to exaggerate manifested itself in 1892, how was it? Then it was made to appear that Joseph bestowed upon the Twelve every key, power, and principle which he (Joseph) had held. Yet this is too indefinite for the purpose, in 1898, and hence it is stated that every key, ordinance, principle, and priesthood belonging to the last dispensation, and which Joseph Smith held as Prophet, Seer, and Revelator, was bestowed upon the Twelve. This story has not lost anything; but if any man can tell what Joseph Smith said upon that occasion, let him come forward with it and we will give it respectful consideration.

In the meantime we will concede the probability that Joseph Smith told the Twelve that the responsibility of the work would rest upon them, and that by the legitimate exercise of the authority vested in them the people could be led into the celestial gates; but if so it would not justify them in assuming to act outside the duty of their calling as defined in the law.

Further, if in addition to the duty of the Twelve, as

defined in the law, Joseph bestowed upon them *as a quorum* all the priesthood, power, and authority of the First Presidency, what need had they for a First Presidency? And what advantage was gained to the church by the forming of a First Presidency in 1847, and upon three different occasions since?

Mr. Roberts then introduces a statement from William Marks to the effect that he had been convinced that "the Twelve were the proper persons to lead the church." Suppose he did so state. He may have been mistaken. Again, his indorsement of their being the proper ones was not an indorsement of their subsequent acts as leaders.

We do not affirm that Elder William Marks never erred; according to the prediction made of him by Joseph Smith, published by the Utah people themselves, the enemy was seemingly to gain some advantage over him, but he was finally to overcome because the hand of the Lord would be on his behalf. Here is the passage:—

I would just say to brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the Angel of the Lord put forth his hand unto brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.—*Millennial Star*, Vol. 16, p. 131.

Will our opponents explain from their standpoint in what way God raised up William Marks to become "a blessing unto many people"?

Mr. Roberts exclaims as a climax:—

Since the church has never been disorganized, any organization claiming to be the "Reorganized church of Jesus Christ of Latter-day Saints" is a counterfeit, and writes fraud in the very title of it.—Roberts, p. 99.

To this we simply reply by a counter assertion, for which we have laid the foundation, and say: "Since the church has" "been disorganized, any Latter Day Saint organization" not "claiming to be the 'Reorganized Church of Jesus Christ of Latter Day Saints' is a counterfeit, and writes fraud in the very title of it."

CHAPTER 9.

MR. ROBERTS opens his ninth chapter with the following declaration:—

THERE is yet another line of evidence to be adduced in support of the great truth that the church has never been disorganized in this dispensation, and therefore has never stood in need of a "reorganization." That evidence is based upon the favor and blessing of God which has followed the church of Christ led by the Twelve Apostles from Nauvoo, and their successors in the leadership of the church.—Roberts, p. 100.

This opens the real issue, and most cheerfully do we meet it. By way of preliminary, however, we suggest that Mr. Roberts is unfortunate in having to represent a people on this issue who have conceded the necessity of a reorganization. This we have already shown from the purported revelation of Parley P. Pratt. (See p. 75.)

In addition to that we present a statement from a General Epistle of the Quorum of Twelve, written at Winter Quarters, Omaha Nation, December 23, 1847, and signed by Brigham Young, President, and Willard Richards, Clerk, as follows:—

Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have

died natural deaths, or committed suicides; and we now, having it in contemplation soon to reorganize the Church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth.—*Millennial Star*, Vol. 10, p. 86.

Mr. Roberts tries to dispose of this by asserting that it was the First Presidency that was to be reorganized, and not the church.

We can afford to leave this with simply placing the exact language upon record. The language cannot possibly be distorted to make the reorganization apply to the First Presidency alone; but it is clear and explicit, "*reorganize the Church according to the original pattern, with a First Presidency and Patriarch.*"

Again, according to Mr. Roberts' own interpretation how can he escape connecting the Patriarch with the First Presidency, instead of limiting it to the Presidency?

But that we may not seem to misrepresent Mr. Roberts we append his comment, that the readers may see him and his methods in their true light:—

Josephites try to make it appear from a statement in the general epistle of the Twelve issued in 1847, to the effect that they were about to "reorganize" the church with a President and two counselors, that President Brigham Young and his associates considered the church disorganized, (see discourse by Alexander H. Smith, *The Saints' Herald* supplement of June 24th, 1893.) But it will be observed that the reorganization contemplated in the epistle of the Twelve is limited to reorganizing the First Presidency, the only quorum that was disorganized.—Footnote, p. 100.

We are now ready to consider in their order Mr. Roberts' specifications in support of his theory that God's favor and blessing have followed the church which he represents. He says:—

The first thing to be considered as indicating the favor of God which attended the church under the Presidency of the Twelve Apostles, is the fact that the church was held together through that trying period immediately following the martyrdom of the prophets Joseph and Hyrum.

If this were true it would not be sufficient proof of God's approval, as many corrupt organizations are held together under trying circumstances. But let us inquire how much truth there is in the assertion that the church was held together. We do not know just how many held to that organization, but they cannot claim more than their Church Historian and Recorder, Mr. Richards', estimate of the entire number of the church at the time, less the thousands who followed Rigdon, Strang, William Smith, and others. He says:—

The nearest we can approximate the number was about 26,000 to 27,000 souls.

(See his letter, p. 59.)

In making his estimate Mr. Richards would add to the number they had with them a fair estimate for those who followed other leaders; so their number must have been several thousand less than the above figures. To be exceedingly liberal we will say they had twenty thousand. What proportion was that of the whole? Joseph Smith's estimate in 1844 was 150,000. (See answer to Richards, p. 60.)

Wilford Woodruff, in April, 1845, reported the number of saints in America alone to be above *one hundred thousand*. This estimate would not be far from Joseph Smith's, who included the whole church. The following is the report of Mr. Woodruff:—

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes

of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion.—*Millennial Star*, Vol. 5, pp. 170, 171.

So they held together about two fifteenths of the entire church. And we are asked to accept this as an evidence of God's favor!

His next reason for adopting his conclusion he gives in the following:—

Thus trusted by the saints the Twelve went on building upon the foundation laid by the prophet Joseph. They took steps to push the building up of Nauvoo, but their chief interest and their most strenuous efforts centered in completing the Temple and Nauvoo House.—Roberts, p. 101.

In all this they failed, neither building Nauvoo, nor the Temple, nor the Nauvoo House to completion, as we have shown. Surely this is not an evidence of God's favor.

After making the assertion regarding the temple, which we have before noticed, Mr. Roberts continues:—

This accomplished, and mobocracy again raising its horrid front, to plague the church, the Twelve turned their faces towards the west; for they remembered that Joseph himself had prophesied that the saints would yet be driven to the Rocky Mountains, and there become a mighty people.—Roberts, p. 102.

In connection with this he explains in a footnote as follows:—

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

Mr. Roberts gives us no citation to aid us in finding a record of this purported revelation. For years they have been referring to such a prediction, but those using it either did not know or would not tell where it could be found. We have repeatedly asked that they produce it, but the only version of that prophecy that we have seen is found in the Biography of Anson Call published in the "History of Northern Utah and Southern Idaho," Vol. 2, by Tullidge. It is a little lengthy, but as so much has been said about this purported prediction we quote it in full as given by Mr. Call, an accredited minister of the church which Mr. Roberts represents. The Historian says:—

On the 14th of July, 1843, with quite a number of his brethren, he crossed the Mississippi River to the town of Montrose, to be present at the installment of the masonic lodge of the "Rising Sun." A block school house had been prepared with shade in front, under which was a barrel of ice water. Judge George Adams was the highest masonic authority in the state of Illinois and had been sent there to organize this lodge. He, Hyrum Smith and J. C. Bennett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow capped mountains. We will let Mr. Call describe this prophetic scene: "I had before seen him in a vision and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance and said I am gazing upon the valleys of those mountains." This was followed by a vivid description of the scenery of these mountains as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said, "There are some men here who shall do a great work in that land." Pointing to me he said, "There is Anson, he shall go and shall assist in building cities from one end of the country to the other, and you," rather extending the idea to all those he had spoken of, "shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice."

"It is impossible to represent in words this scene which is

still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo. 'Oh the beauty of those snow capped mountains. The cool refreshing streams that are running down through those mountain gorges.'" Then gazing in another direction, as if there was a change and locality: "Oh the scenes that this people will pass through! The dead that will lay between here and there." Then, turning in another direction as if the scene had again changed; "Oh the apostasy that will take place before my brethren reach that land!" But he continued, "The priesthood shall prevail over all its enemies, triumph over the devil and be established upon the earth never more to be thrown down." He then charged us with great force and power, to be faithful in those things that had been and should be committed to our charge, with the promise of all the blessings that the priesthood could bestow. "Remember these things and treasure them up, Amen."—*Biographical Supplement*, pp. 271, 272.

It will be observed that the date given by Mr. Roberts and that given in this sketch do not agree, but evidently the same prediction is referred to. There is not a material point in this prediction that conflicts with our position. We concede that they went to the Rocky Mountains and did a great work in that land; that Mr. Roundy and Mr. Call assisted in that work; that the nations of the earth were astonished, and from the nations of the earth men gathered there to assist; and we have urged and do urge that there was a great apostasy before they reached that land. We believe that the priesthood will prevail over its enemies and triumph over the Devil; and that Joseph's exhortation to be faithful was timely and appropriate. The fulfillment of this prediction, if prediction it was, is to the credit of the Prophet, but no credit attaches to those who fulfilled the prophecy; for there is not a word in it to indicate that God had any more to do with their going to the Rocky Mountains, or with the work they did there, than he had with the apostasy that took place before they reached there.

Further, whether Joseph Smith predicted that they would go or not, it is evident that he did not approve of their going, or at least had not appointed that the church should locate in the West, for on June 23, 1844, four days before his death he wrote his wife:—

I do not know where I shall go or what I shall do, but shall if possible endeavor to get to the city of Washington.—*Church History*, Vol. 2, p. 770.

According to the purported revelation through Parley P. Pratt, God's instruction was for them not to fly to the wilderness and desert, but to stay in Nauvoo. (See p. 75.) Evidence can be produced in abundance that it was the intention of the leaders after the death of Joseph to remain and build up Nauvoo; but one statement from Elder Parley P. Pratt will be sufficient for the purpose of this work. In an epistle addressed "To the Saints in the Eastern States," and dated July 20, 1846, over two years after the death of the Prophet, Elder Pratt writes:—

Yes, my friends, think it not strange, if before ten years roll round, Nauvoo is the largest and most wealthy city in America, diffusing wealth, comfort, peace and knowledge through all parts of the West, and more or less to the whole world.

Think it not strange if a million of industrious Saints are congregated in that and the neighbouring cities, all acting in union, with one heart and mind, while every market in the world is supplied more or less with the productions of their skill and industry.

Think it not strange if kings, princes, nobles and great men come there with their rich presents in the name of the Lord, and to his sanctuary to seek knowledge, and to receive endowment and salvation, for themselves and their dead.—*Millennial Star*, Vol. 6, p. 92.

Had it been decreed before Joseph's death that the body of the church should be removed to a location in the Rocky

Mountains, would Mr. Pratt have written thus, more than two years afterward?

Certainly not. Then we cannot accept the fact of their being "driven to the Rocky Mountains," even though Joseph predicted it, as an evidence of God's approval. They had been warned through the Prophet that if they did not build the temple in due time they might share the same fate that had befallen them in Missouri (see p. 72); and now when the truth of that warning has been realized we are asked to accept it as an evidence of God's approval. Strange philosophy!

In support of his interpretation of the above prophecy Mr. Roberts introduces the following:—

Isaiah, too, long centuries before this time, had declared that it should come to pass

In the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—Roberts, p. 102.

Mr. Roberts is careful not to comment much upon this passage; but to make it apply as his context indicates he must give it a strained interpretation. He must make the word "mountain" to mean the church or kingdom of God; but its plural "mountains" to mean literal elevations of the earth's surface. If the word "mountain" means *kingdom*

then the word "mountains" means *kingdoms*, and the plain, simple, and we believe correct rendering of the passage would be that God would establish his kingdom among the kingdoms of the world.

But if Mr. Roberts insists on interpreting the word "mountains" in the passage to mean literal mountains, to be consistent he should interpret "mountain" to be literal and have God raising a mountain of earth and stone upon the top of the Rocky Mountains. Perhaps we can assist Mr. Roberts a little here. We suggest that a more consistent interpretation than his would be to apply the word "mountain" to those piles of rock which the Mormons erected on the Rocky Mountains to push down on the United States army as it passed.

But, seriously, this passage does not in its main features apply to the American Continent. The verse preceding the one which Mr. Roberts quotes reads:—

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.—Isaiah 2: 1.

Well may Mr. Roberts exclaim in the language of Bishop Warburton,

Orthodoxy, my lord, is *my* doxy; and heterodoxy is some other man's doxy!—Roberts, p. 75.

(To be continued.)

Miscellaneous Department.

PASTORAL.

To the Saints in Nauvoo District, Greeting:—I presume all have seen by the *Herald* ere this my appointment to labor in the Decatur district; also, of the notice that I would still retain charge of the Nauvoo district until further arrangements could be made. While I have not been in the district in person the last three weeks or more, I have been keeping a close watch and doing considerable corresponding and assisting in several places. I hope the saints will still try to do all they can to forward the work, and when anything takes place I should know of, write me at Lamoni, and it will be forwarded to me.

As was announced, Bro. Roth will do what he can in the district until permanent arrangements are made. Thus far he has been confined at home, owing to the sickness of his son, we are informed, but hope may soon be with you.

Bro. Snively has recovered sufficiently to again be in the field, began his work at Dumas, Missouri, thence Saint Francisville, and will probably, if his health will permit, work the south end of the district, and then on up north to our district conference.

Bro. Evans, you understand, is located at Burlington, as the objective point; but, for the good of the work, necessity has caused us to draw on the patience of the Burlington saints, and send him down to New Canton, and meet a couple of Brighamite elders in discussion, unless they yet fly the track after they have agreed to meet us in public debate. Will inform you later.

A word to the local brethren: Let me urge you to do all in your power to spread this great cause; you know the district is large, laborers few, and lots of work to be done. Many calls for preaching that can't be filled as one would like. Don't think you can't do

anything; go in faith, with a humble prayer in your heart, and if you have been living right, and the necessity demands, God will make you strong. Any desiring preaching in their neighborhood, address me here, stating the conditions, why they ask, etc., and we will do the best we can for you with the help at hand.

I hope and trust the saints won't forget to aid the missionaries, from time to time as they visit them, with the necessary clothing, means to get from place, etc. Be wise in this matter, and not because one is not as good a preacher as another, or you don't like him as well, withhold your means and give to the one you like best. Remember they are all God's servants, and doing his work in their own individual way. We all have our faults.

If all goes well, I will be at our conference at Montrose, Iowa, the third Saturday and Sunday in February. I hope to meet a large representation of saints there. Come out, saints; I want to meet you all and clasp hands once more, as this will probably end my charge of the district. Let us come together prepared with the Spirit of God in our hearts, and I am sure we will have a good time.

As ever your brother in bonds,

F. M. WELD.

NOTICES.

To saints of Northern and Eastern Michigan Districts; Dear Brethren: Inasmuch as you are aware that about two years ago we were shut out of a certain schoolhouse in Michigan, and that suit was entered against said school district; and whereas the judge of Circuit Court claimed he had no jurisdiction in said case, but at the same time claimed that in his opinion the majority in any school district had a right to exclude any denomination they wished, etc. Believing this to be unjust, we thought wise to make an appeal to the Supreme Court of the State

for a hearing in the case, and our action was sustained by the conference in each district, and you also voted to assist in carrying it out, by raising the necessary means for that purpose.

Now, dear brethren, we have gone as far as we can, and have properly placed it before the courts, and have expended about \$50, and now ask that you make up and send that amount to J. J. Cornish, Reed City, Michigan, between now and the 20th of December, each branch doing its part, which is not much for each branch, and we think we will not need to make another call. Should any more be sent than needed, it will be credited to you by your Bishop's agent.

J. J. CORNISH, Pres.

C. B. JOICE, Sec.

TWO-DAYS' MEETINGS.

Two-days' meeting will be held in the saints' chapel, Galland's Grove, Iowa, Saturday and Sunday, December 17 and 18, commencing on Saturday at eleven a. m., in charge of Elders Charles Derry and C. E. Butterworth. A cordial invitation is extended to all.

C. E. BUTTERWORTH, Dist. Pres.

BORN.

ANDERSON.—George Edmond, son of Bro. H. S. and Sr. Lily Anderson, born at Elston, Ringgold County, Iowa, September 12, 1898. Blessed at Elston, Iowa, October 30, by Elders H. N. Snively and C. J. Anderson.

BROWN.—At Lamoni, Iowa, June 21, 1898, to Bro. George V. and Sr. Victoria Brown, a daughter, named LaJune Frances. Blessed October 30, by Elders Robt. M. Elvin and E. R. Dewnsup.

GOODE.—Born to Joseph and Carrie Goode, of Tabor, Iowa, August 26, a daughter. Blessed November 4, by Elders George H. Hilliard and Henry Kemp, and named Ruby Alleta.

LIST OF RECEIPTS — GRACELAND COLLEGE.

LIST OF RECEIPTS, CONSISTING OF 10 CENT OFFERINGS, \$1 OFFERINGS, GENERAL SUBSCRIPTIONS AND REAL ESTATE SALES FOR BENEFIT OF GRACELAND COLLEGE SINCE APRIL 1, 1898.

This does not include donations for running expenses of college under charge of special committee.

In all cases where there appears a mistake in amount or name herein, please notify the undersigned at once and oblige.

We are thankful to the saints and friends for the aid furnished and readiness with which so many have given to aid this institution of learning. When we consider the blessing this is to be to the young men and women who need a higher and better education than can be had in the public schools, nor well attained in other institutions under such safeguards as may be in Graceland College in a moral and spiritual way, it is a question if there is anything else where persons may do more real good to humanity and the church by giving to it a part of their means than this new college now in its first years, a time when all institutions of the kind are in need of friends and aid.

A goodly list of names are here presented, but the name of every member and friend should be enrolled upon the record, either in helping in the 10 cent offering fund or the \$1 and upward subscription.

Look over the subscription list and if your name is not on this please send it in at once. Do not be misled by the thought that but few in the church will be benefited by this college. If but one fiftieth part or less of the young men and women of the church should receive culture and training here, their work and association among others will dis-

seminate in a great degree its blessings to all. The selfish spirit that is manifest sometimes touching a work like this is like the spirit of selfishness when found elsewhere from the wrong source.

The doctrine affirmed by the apostle concerning the workings of the church development that, where "one member be honored, all the members rejoice with it," has no finer application than in the general diffusion of knowledge through educational influences. By a faithful and united effort in an educational way much wisdom will come to the entire body, and this is our great work. The wise man truly said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

Let us hear from you and send your help in whatever way you may select.

1st, Subscription, \$1 and upwards.

2d, Purchase of a lot, \$100 to \$200.

3d, Purchase of scholarship to aid some poor boy or girl whom you may greatly bless by paying tuition or taking scholarship, \$10 to \$100.

Let us hear from you in time for January published list, 1899.

Very respectfully submitted,

E. L. KELLEY,
G. H. HILLIARD,
E. A. BLAKESLEE,
Committee.

LAMONI, IOWA, Nov. 24, 1898.

TEN CENT OFFERINGS FURNISHED BY BRANCHES. CALIFORNIA.		WOODBINE		NEW BEDFORD		INMAN EVANELIA S. S.		MINNESOTA	
Oakland	4 55	Union Center	8 60	Brookton	40	Meadow Grove	1 25	R. C. Moody	10
Perris	60	Magnolia	2 50	Michigan		New Jersey		Washington	
San Francisco	2 35	Little Sioux	10 00	Boyer City	80	Hornerstown	30	N. C. Enge	40
Santa Cruz	85	Mordamin Sunday school	1 10	Central Lake	1 45	New York		California	
Linden	10	Defiance Sunday school	2 40	Kingsley	2 86	East Aurora	10	Mrs M. Lightowler	50
Calistoga	10	Logan	2 50	Hersey	1 00	Stanards	30	Sarah Ashman	50
Dos Palos	2 35	New London	1 00	Gallen	10 35	Brooklyn	1 00	H. B Root and wife	20
Lookout	10	Centerville	73	Carsonville	1 00	North Dakota		J. H. Brown	50
Quartz	70	Dow City	2 60	Evergreen	1 00	Star of Hope	2 00	Massachusetts	
Lookout	10	Hazel Dell	3 75	Mancelona	25	Ohio		D. F. Coombs	20
Santa Marie	1 20	North Star	3 75	South Boardman	3 30	Syracuse	20	Nebraska	
San Bernardino	1 95	Pontanelle	1 20	Coleman	1 65	Liberty	1 00	J. E. Butts for another	20
San Jose	2 25	Galland's Grove	22 26	Gaylord	2 00	Graysville	50	J. L. Detrick	75
Jefferson	1 70	Panama Ladies' Aid Soc-		Dutton	20	Cleveland	20	Maine	
Los Angeles	10 25	ciety	5 00	Anderson	56	Vales Mills	1 25	G. W. Eaton	10
Sacramento	6 40	Canton	2 05	Wassen Branch Burdick-		Hemlock	1 40	Thomas Eaton	10
West Berkeley	1 35	Underwood	50	ville	1 00	Creola	1 50	Ada Eaton	10
Garden Grove	1 35	Clinton Apostolic	1 80	South Arm	50	Sinking Springs	60	H. R. Eaton	10
Alameda	1 00	Wheeler's Grove	3 00	Flint	1 20	Toledo	28	Chas. Eaton	10
Colorado		Fullon	1 50	Buchanan	1 00	Kirtland	2 70	A. C. Dunham	10
Denver	4 50	Union branch S. S.	1 00	Coldwater	3 87	Akron	2 15	A. O. Candage	10
Rocky Mountain	1 00	Crescent	3 10	Maple Valley	90	Middleton	1 10	A Friend	25
Niwot	25	Wirt	1 45	Calkinsville S. S.	1 00	Ontario		Geo. Carter	10
Antonito	50	Greenville	1 10	Minnesota		Battle Hill	82	U. W. Greene	10
Highland	1 90	Taber	3 65	Minnetonka Mills	20	Chatham	1 55	Alabama	
Laird	1 05	Union	1 25	Minneapolis	70	Blenheim	1 25	A. J. Vickery	40
Hawaiian Islands		Farmington	1 00	Pipestone	20	Proton	2 55	Estell Vickery	10
Honolulu	15 60	Harding	1 80	Chatfield	10	Ridgetown	1 00	Mrs. M. H. Vickery	10
Malta	90	What Cheer	1 00	Virginia	30	Oregon		Oregon	
Rocky Bar	20	Marion	70	Oak Lake	3 40	Heppner	20	Mrs. E. Weise	35
Albion	5 00	Council Bluffs	3 85	Turner	4 70	Turner	20	Polly A. Morris	50
Illinois		Boonesboro	70	Audubon	2 05	Sweet Home	20	Per M. F. Gowell	65
Alton	35	Carson	1 70	Mississippi		Drain	70	Unknown	10
Beardstown	1 15	Lamoni	41 04	Bluff Creek	1 70	Pennsylvania		New South Wales, Australia	
Piper City	6 20	Pleasanton	1 70	Three Riv. rs.	3 70	Phila. John Zimmerman	3 85	Hamilton, H. Broadway	1 00
Buffalo Prairie	3 25	Head Grove Sunday school	1 59	Missouri		Grand Valley	75	Iowa	
Pilot Grove	2 50	Deloit	6 55	Deepwater	30	Rhode Island		Jennie Stephenson	10
Carthage	10	Davis City	1 25	Lone Rock	1 15	Little Compton	70	Carl Stephenson	10
La Harpe	50	Rolf	1 80	Platte	1 00	Providence	4 00	Clarence Stephenson	10
Plano	3 00	Maple Hill	55	Sweet Home	90	South Dakota		Russell Stephenson	10
Chicago	50	Blaine	10	St. Louis	5 39	Olivet	1 10	Maurice Stephenson	10
Centralia	1 00	Hamburg	95	Holden	1 65	Utah		Abbie Rounds	40
Tunnel Hill	1 90	Rowersville	1 30	Clarksdale	1 00	Ogden	1 10	Sr. C. G. Dykes	30
Rock Creek	4 95	Independence	20	Lebeck	1 05	Union Fort	2 80	Mabel Dykes	10
Mission	5 70	Keokuk	1 50	Taylorville	1 00	Pleasant Grove	2 00	Lavina Dykes	10
Sorento	40	Kansas		Sisters Schell City	50	Provo	2 80	Agnes Kirkwood	50
Savannah	80	Angola	1 25	Bedison	1 70	Neph. Salt Lake City	1 45	California	
Sandwich	85	Elmore	10	Springfield	1 60	Virginia		H. Bell	50
Belleville	1 70	Indian Creek	1 50	Nevada	90	Salt Lake City	2 00	Sr. Haws	50
Indiana		Wellsfone	10	Tabo	1 10	Roxbury	10	Harriet R. Tupper	10
Clear Lake school	1 30	Seranton	2 00	Breckenridge	75	Hew Hope	1 25	John C. Tupper	10
Plainville	1 90	Netawaka	2 65	Lester	20	Washington		Harry Tupper	10
Indian Territory		Island	10	Independence	12 95	Spokane	3 30	Rhodo Cooper	10
Wilburton	1 80	Rural Dale	1 10	Blendsville	3 80	Seattle	10	Benj. Taylor and wife	20
Iowa		Armstrong	2 00	St. Joseph	9 16	Roslyn	1 70	Mrs. John Cooper	10
Keb	2 10	Goshen	1 92	Webb City	4 00	Fairhaven	1 00	Cynthia Coombs	10
Pilot Rock	1 40	Pleasant View	1 40	Montana		Castle Rock	1 10	Fanny Woolley	10
Coalville	3 00	Atchison	1 10	Anaconda	60	Wisconsin		Charlotte Cooper	10
Des Moines	2 70	Minersville	50	Nebraska		Zanesville	2 55	Etta Cooper	10
Des Moines Valley	1 50	Fanning	2 86	Ainsworth	20	Oregon	2 90	Mrs. Harriet Tupper	50
Shenandoah	4 15	Wier City	1 40	Harrisburg	20	East Delavan	2 00	Etta Cooper	25
Persia	90	Maine		Wilber	80	SCATTERED SAINTS.		Mrs. Jennie Page	15
Thurman	6 00	Augusta	10	Beatrice	20	Illinois		PERSONAL CONTRIBUTIONS, \$1 FUND.	
Magnolia	20	Dixfield Center Sunday		Spring View	1 10	Lizzie Smith	10	Alabama	
Moorehead	60	sch ol	1 25	Colum bus	2 50	Jennie Wilson	10	Samuel Page and family	50
Grove Hill	2 15	Indian River	1 60	Fairbury	75	Annie Wilson	10	W. B. Booker	45
Audubon	50	Maryland		Clearwater	1 55	Jessie Wilson	10	G. F. Chute	1 05
Harlan	1 90	Bank	40	Nebraska City	3 45	Mary Wilson	10	Arkansas	
		Plymouth	1 60	Enstis Sunday school	1 65	James Wilson	10	E. J. Henson	75
		Boston	5 90	Platte Valley	1 10	Robert Wilson	10		

Table listing names and counts for various locations including California, New South Wales, Australia, Indiana, Iowa, Illinois, and Foreign Countries (England). Each entry includes a name and a corresponding numerical value.

Louisa Myatt..... 1 00	Peter Milks and wife..... 2 00	Lyman Khasner..... 1 00	North Dakota.	Washington.
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John Brennan..... 1 00	Alta Stroh..... 1 00	J. F. Petre..... 1 00	Wm. Leitch..... 1 00	Chas. Lobesien..... 1 00
David T. Reese..... 1 00	William Reynolds..... 1 00	Sister Williams..... 1 00	Wm. Sparling..... 1 00	O. H. Hansen..... 1 00
Chas. E. Burke..... 1 00	A. E. Corless..... 1 00	Marion and Mary E Hol- landsworth..... 1 00	Sven Swenson..... 1 00	J. W. Holmes..... 1 00
John Jervis..... 1 00	Phebe Corless..... 1 00	Ivan Richards..... 1 00	A. C. Crane..... 1 00	Sr. Mary Holmes..... 1 00
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Etta Hunt..... 1 00	Charles Schumaker..... 1 00	Sr. Toml nson..... 1 00	Hattie Wilson..... 1 00	Mrs. Emma L. Pike..... 1 00
Charles J. Hunt..... 1 00	Edward Wnaley..... 1 00	Sr. W. A. Dennis..... 1 10	Azle Wel-on..... 1 00	Carl W. Lange..... 1 20
Rebecca E. Miller..... 1 00	Bradford Corless..... 1 00	A Sister..... 1 00	G. W. Day..... 1 00	J. B. Robinson..... 1 00
Margaret Hunt..... 1 00	Vina Willard..... 50	J. H. Stratton..... 10	N. E. Anderson..... 1 00	Mary Hoague..... 1 00
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Gilley E. Cooper..... 1 00	Belle Willard..... 25	Wrs Isaac Russell..... 10	Mrs S. J. Riblet..... 1 10	Total..... \$1,572 43
T. C. Dobson..... 1 00	Dudley Lock..... 50	Lou Russell..... 1 00	Catharine Duffey..... 1 00	GENERAL SUBSCRIP- TIONS TO GRACE- LAND COLLEGE.
Maria Dobson..... 1 00	Sarr Corless..... 1 00	C. Lloyd..... 1 00	C. E. Carpenter..... 1 00	Arthur Allen, Mo..... \$100 00
J. M. Baker..... 1 00	Mary Corless..... 1 00	Louis Ahrens..... 1 00	S. J. Jeffers..... 1 00	Frank Criley, Iowa..... 25 00
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Frank Pierce..... 1 00	E. C. Petre..... 1 00	Emma E. Whitney..... 1 00	Ed. A. Copland..... 1 00	M. T. Short, Ill..... 10 00
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Maine.	Dora Petre..... 1 00	Sr. Smith..... 75	Rhode Island.	Adelia Clark, Mass..... 50
Olive Murray..... 1 00	Jane Petre..... 1 00	Sr. Stranchan..... 75	Ruth A. Burlingame..... 2 00	Mrs. M. C. Pearce, R. I..... 5 00
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Bro. and Sr. J. Walker..... 2 00	Charles P. Paul..... 1 00	J. P. Larson..... 2 00	Wm. Bradbury..... 1 00	John Housas, Iowa..... 2 00
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Lois Graham..... 1 00	C. E. Hubacker..... 1 00	Geo. Button..... 1 00	Mrs. M. C. Larson..... 1 00	Total..... \$1,089 26
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Volney T. Glidden..... 1 00	Milton Bailey..... 1 00	W. F. Seward..... 1 00	Ida Davis..... 10	
Cyrus Thurston..... 5 00	Ellis Short..... 1 09	New York.	David Davis..... 10	
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THE SAINTS' HERALD.

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

Vol. 45.

Lamoni, Iowa, December 7, 1898.

No. 49.

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NEEDS OF CHURCH AND PEOPLE.

VOICED in the pulpit and pondered in the pew, the question most prominently before the Chicago religious community during the last month has been, in some form, "Is the church failing to reach the people, and, if so, what needs to be done anew that the church may become the great elevating force in the community which of right it should be?"

Seeking to this question a comprehensive answer, which should present both the problem and its solution under the various sidelights which variations of creed or method might shed, the *Tribune* has asked of representative ministers of the great Christian denominations their conceptions of the present greatest needs of the church and of the ways in which those needs can be most amply met and made a means of growth rather than a chance of waning. The statements which follow, it will be observed, all agree in one point—that the power of the church among the people is to-day greater, broader, more vital than ever before.

THE QUESTION.

"Is the church failing to reach and to hold the people, and if so what needs to be done anew that the church may become the great elevating force in the community which of right it should be? Are new creeds needed or desirable?"

The Rt. Rev. William E. McLaren, Episcopal Bishop of Chicago: There

is no doubt that in Chicago more largely, as in all large cities to a less extent, and in many hundreds of smaller places, which take their form from the great centers, there is a diminished attendance upon public services. There is in our nature as men an inextinguishable hunger for God, but its intensity varies at different times. At present there is a tidal wave of indifference inundating the country, which is in part grounded in irreligion, and in part in dislike of phases of religious belief, which have dominated the minds of millions in this country in the past, and which in the present have lost or are losing their hold. The prevailing indifference is much more largely due to the decline of these systems than to any widespread positive rejection of the religion of Jesus Christ. Their decadence is not the defeat of Christianity, but, on the contrary, the token of a better day.

The perpetuation of the policy of separatism, which is the opprobrium of Protestantism, is not likely to bring in a better state of religion among the people. The idea that any man has a right to make a church is repealed when any individual undertakes to make it over again. That is not the road to better, but to worse conditions. The bottom trouble is that the world will not take stock in a house that is so sadly divided against itself.

The Christian forces must be visibly one if the world is to believe, and this is the solemn declaration of the founder of the church himself. Present divisions invite defeat, and you have only to go to the smaller towns all over this continent to discover that the invitation is accepted.

What we must come to is the divine idea of community, homage, and praise to the Infinite One, the Supreme Majesty, the great God, as a means of honoring him, attesting our faith and fortifying our wills in the ways of virtue, and honor, and obedience. The God idea is at the root of civilization, social science, family life, and is the conservator of all that makes life worth living. Worship is the

public recognition of that idea; the neglect of worship is the sure road to religious indifference and final atheism, that is to say, to anarchy and barbarism. No nation can stand long which forgets God, and he will be forgotten if we do not worship him. Worship does not consist in talking about it, but in doing it. It is the revival of true reverence alone which will reanimate the religious instincts of our people and cause them again to respond to that hunger for God which is a part of their nature, and dormant now only for a season.

The Rt. Rev. Samuel Fallows, Episcopal (Reformed) Bishop of the West and Northwest: The church must not be confounded with Christianity. The latter is infinitely grander and larger than the former. The spirit of Christianity is not only not confined to the church, but may be dormant within it, while it may move in the hearts of men outside the church inclosure and the church confession. It may live and does live in organizations, in institutions, in movements full of good to mankind which are not distinctively carried forward under any church ægis.

The church itself (putting a part for the whole as to name) may be disloyal to the spirit of Christianity, and those who do not even bear the Christian name may transcend in their influence and activity the church membership in promoting Christian objects. The Earl of Shaftesbury had to carry the factory act, so important to the welfare of English children, against the apathy and determined opposition of the English Church.

In other great reforms the church, as a body, has been derelict. Outsiders have had to bear the standard and sound the war cry. It was so in the slavery contest. The church is not united to-day in the temperance reform. But the truth I wish to affirm is this, that the Christian religion is leavening society, however unfaithful the church may be. It is the hand of Jesus Christ that is writing elevating laws upon our statute books, rearing

hospitals and asylums, building schools and reformatories. It is his voice which is lifted up in the cry of the oppressed, in the passionate demand of the poor for their rights in the earth he has created, of the laborer for his just share in the profits of his toil.

And always from the church some one comes to incarnate the spirit of the divine human Christ, and marshal those within and without for the contest for the rights of men. Always will be found earnest ministers of his who are trying to bring the church into vital relationship with the people, and the people into the church. They are striving for the coming of the kingdom, of which the church is only a portion, and yet its most important portion. It is to be its preserving salt. It is to be its undimmed and ever glorious light.

The Rev. Dr. L. A. Crandall, Memorial Baptist Church: All will agree that the Church of Jesus Christ ought to exert a larger influence upon the people, but all do not agree upon the methods to be used in gaining this larger influence. I am not vain enough to assume the task of declaring who is right and who is wrong among those who differ thus radically, but will content myself with a few suggestions:—

1. Stress of life is much greater than it used to be. This is especially true in our cities. Vast numbers of people have no time for rest except on Sunday, and prefer spending that day with their families or in the parks to attendance upon church services. The man who is anxious that the church should reach a larger number of people will do well to help those who are trying to secure a Saturday half-holiday for wage workers.

2. This is an intensely practical age, and the people have little patience with fine spun theories. The great truths of Christianity must be shown in their application to present conditions, and the teaching of Jesus must be related to daily conduct and choices.

3. The church must pattern more closely after her Lord and seek to promote the welfare of the whole man, body as well as soul.

4. The attitude of the church towards the people must be such as to

plainly reveal an unselfish interest. So long as the people have a suspicion that we are more interested in making converts to our denominational beliefs than we are in building the kingdom of God, so long will they fight shy of the church. So long as the church contents itself with opening its doors and inviting men to come in, so long will great masses remain outside. The people must be sought if they do not seek the church. This is the work of the whole church—not of the pastor only. The seeming indifference of the rank and file of the church to those outside robs the church of power. Somehow a personal relation, a relation of mutual confidence and friendship, must be established between the church and the people. This relation, in its initial stages at least, must be formed in the homes of the people. Every city church should have at least two pastors—one to preach and the other to meet the people in their homes.

5. Christian churches of all denominations in this city should form a federation for the purpose of districting territory, securing systematic visitation of nonchurchgoing families, consultation concerning the serious problems which confront the church, and a larger measure of coöperative effort.—*Chicago Tribune, November 6.*

“God offers men the best happiness, and this implies that he does not approve of all happiness; hands full of dirt must be emptied before they can be filled with jewels.”

“God’s goodness is not manifest so much by his once offering us his love as by his insistent offer of a love that is daily scorned.”

“An unread Bible is an unanswered letter.”

“God’s is a father’s, not a king’s heart: the king offers pardon once, the father offers pardon repeatedly and earnestly.”

“The richest of all prizes is the cheapest; it is God’s love and help.”

“No creedmakers have ever been able to fence in God’s smile.”

“There are three steps into the kingdom: Turn, try, trust.”

“The crown of love is self-sacrifice.”

“We respect the feelings of every one more than the feelings of the invisible spirit of God ever beside us.”

“Men doubt what, to say the least, may be the truth, and they trust their destiny to what they know is a lie.”

“There is always plenty of time to do right.”

“To love is to serve.”

“It is not those who do the most for us, but those for whom we do the most that we love best.”—Dr. Frank Crane.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

CONTRIBUTIONS to our Archæological Museum have been received from Elder R. M. Elvin, and Sr. Nellie Elvin, to whom the thanks of Graceland are due. Who will be the next to help along this collection?

Our President paid a visit to Independence and St. Joe immediately after Thanksgiving. As a representative of Graceland, he received a hearty welcome. Independence showed its practical sympathy by sending him back with several names for the Subscription List. St. Joe has helped some already, and, along with Independence, intends to help more. Do you love the work, do you appreciate the efforts of the traveling ministry, do you believe in purity? Then send along your subscriptions. Remember! each \$25 subscription (for five years) carries a five-year scholarship with it, at your disposal. Look out next week for the first installment of the subscription list!

We are pleased to announce the inclusion of Sr. Ella F. Rich, now of the Bliss Business Institute, Rome, New York, amongst our faculty. Sr. Rich intends to commence duties with the opening of the Winter Term, January 3. This addition to the faculty will make our Stenography and Typewriting Department equal in quality of work to any in the West.

There is still room for students in Graceland. Send your sons and daughters along, come yourselves if you have leisure. Send for catalogues, and special announcements, and see what we offer to one and all.

If you know of any likely students, whom you cannot reach, send along their names and addresses to President Dewsnup, and the college will write them.

The Athenian Literary Society had a pleasant and interesting time at their last meeting. New members are being added all the while, and progress is the order of the day.

Winter
term
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January 3, 1899.

PRESIDENCY AND PRIESTHOOD. The Apostasy, Reformation, and Restoration. By Elder William H. Kelley. Cloth.....\$1 25

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, December 7, 1898.

No. 49.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
R. S. SALYARDS - - - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 7, 1898.

IS REMONSTRANCE AVAILABLE?

WHEN the effort was being made to secure statehood for Utah, such promises and protestations of sincerity and good faith on the part of the Mormon Church regarding plural marriages were made as induced the friends of the church not Mormons, and the outside barbarian as well, to believe that the dogma of plural, or polygamous marriage and the practice of it had been honestly abandoned by the church, through the advice and active efforts of its leading officers. President Woodruff's manifesto issued in September, 1890, was interpreted by the leading orators of the church to mean that both the contracting of plural marriages by ceremony and the living together by such as had been previously married in polygamy, were to be abandoned.

The United States Courts so took the meaning of the church action. Politicians of all parties so understood and so construed the manifesto. Anti-polygamous believers in the doctrines and practices of the church before the death of Joseph and Hyrum Smith were fain to accept that understanding of President Woodruff's action and the vote of the church on the manifesto, and saw a ray of hope for long erring brethren, and rejoiced that at last the opposition they had been making to the introduction and continuance of the doctrines they believed to be evil, and knew to be contrary to the commands of God given to the church, had found a measure of success and a possible stopping place. Alas! for man's uncertainty; alas! for failing hope.

The following from the Chicago Record for November 22, expresses what a host of wellwishers for the good of Utah will regret to see in the

public prints, and much more regret to know is true, if it proves to be a fact.

THE SPECTER OF POLYGAMY.

The country learns with chagrin that one of the newly elected members of congress from Utah is charged with being a polygamist, the husband of three wives. The man is Brigham H. Roberts, and the question has been raised as to whether he ought not to be excluded from the house by the majority of that body. The possibility of Utah being represented in Washington by men of many wives was one of the things sought to be guarded against in admitting that territory as a state.

The contention of Congressman-elect Roberts and his friends is that the enabling act of congress simply prohibited future polygamous, or plural, marriages, and that he was possessed of all his wives before Utah was admitted and before the enabling act was passed. Though this point may be well taken, the spectacle of a man of many wives sitting in the national legislature at Washington will be anything but desirable. Utah has played a sorry prank on the nation.

What will the Congress of the United States do? Will the members of that august assembly of national lawmakers which so long sought for a way to relieve the nation of the evil practices of citizens under the Territorial laws of Utah, passing stringent enactments by which hundreds of law-breakers, such as Mr. Roberts is charged with being in the paragraph we take from the *Record*, were arrested, tried, fined, imprisoned, and finally disfranchised, now suffer one of them who has persistently defied the public sentiment which made laws against the practice of polygamy possible, to take his seat among the honorable and honored men who in Congress represent the American people? Will they?

In an interview published in the Chicago *Tribune* for November 23, Mr. Roberts is stated to have expressed himself thus:—

Salt Lake City, Utah, Sunday.—Brigham H. Roberts, Representative-elect from Utah, in an interview on the question of polygamy, said: "The settlement of that question, after years of strife and heartache, left upon men moral obligations from which no decree of the church could release them and no act of the State absolve them. The demand of the American people, as expressed through

their Representatives in the American Congress in the enabling act, went no further than this: 'That perfect tolerance of religious sentiment shall be secured, provided that polygamous or plural marriages are forever prohibited.' Thus the demand went so far as to prohibit future polygamous marriages, but no further."

It seems hardly possible that a man of Mr. Roberts' general ability should so manifestly misunderstand or misconstrue the demand made by the American people. Does not Mr. Roberts know, and know full well, that the thing aimed at by Congress in the Edmunds-Tucker law, and every other enactment passed in regard to the domestic relation of the people in Utah, was the practice of polygamy, not the mere ceremony of marriage performed in a temple or tabernacle, but the *cohabiting and living together as husband and wives*, upon the doing of which so many of Utah's leading men were arrested and punished? It seems to us that the dignity and self-respect of the members of Congress who helped to pass what Mr. Roberts calls the "enabling act," would demand in unmistakable terms that no man who thus mistakes the situation and his duty as an honest citizen of the Republic should be permitted to sit in the halls of legislation to help make laws while he himself has no respect for law when applied to him.

Were we in Utah we should certainly have remonstrated against the choice of such a man to represent the State; and when such a man was chosen we should remonstrate against his title to represent the people, the whole people, whether such remonstrance would be of any avail or not.

In a census taken some years ago the statistics show that the "Josephites" had some eight hundred communicants. And as these eight hundred of Utah's citizens are uncompromisingly anti-polygamous, Mr. Roberts, nor any other man who may be living in the practice of plural marriage, or polygamy, will represent them in Congress or elsewhere. Hence, these citizens, few though they be, have the right to remonstrate against the seat-

ing of a polygamist in the halls of Congress.

The press and public men of the Utah Church took it in high dudgeon that the people outside of the Territory, and the press, should feel and express any doubt of the honest intentions and sincerity of the church in the endeavors of its members, with others, to get statehood, for Utah, and the HERALD shared in that doubt and consequent censure.

In conversation with Rev. Iliff, of the M. E. Church in Utah, whom the editor met on a railway train shortly after the manifesto had been issued and endorsed, he expressed the sentiment that he thought that the professions of abandonment of polygamy by the church in Utah were sincere, and that it was intended to mean the abandonment of the practice, as well as the abstaining from the performing of the ceremony in temple or endowment house. He seemed to think that the men making the protestations of good faith really meant to conform to the general sentiment of the people of the Union in and out of Utah, and to answer the expectations to which the manifesto and its subsequent endorsement gave rise at home and abroad. It now appears that such confidence in the good faith of Utah was misplaced, and such expectations formed only to be disappointed.

If, as has been frequently stated by Utah men, there has not been more than two per cent of the men of the Utah Church who practiced polygamy, and that there are not now more than that ratio in its practice, it is passing strange that the other ninety-eight per cent should stand idly by and let one of the guilty two per cent be chosen to represent them in Congress; and stranger still, that this same ninety-eight per cent should actively engage in electing such an one.

But what is that to the HERALD? may be asked. It is this. The HERALD represents some half a hundred thousand believers in the principles of Mormonism, so called, as the same are found in the Bible, Book of Mormon, and Book of Doctrine and Covenants (the revelations of God to the church), and these know that these books in their teachings give no legal sanction to the dogma, or the practice of plural marriage, or polygamy; that

these books as left by Joseph and Hyrum Smith as a heritage of teaching and knowledge condemn both dogma and practice; and that the people of whom Mr. Roberts is one, profess to be the true believers in those books and the teachings of Joseph Smith; and for these reasons these believers called Josephites, whom the HERALD represents have the indisputable right to protest against any possible legalizing of the obnoxious dogma and practice, though it may be covertly done by sending Brigham H. Roberts, a polygamist to Congress.

BOOK OF MORMON IN HAWAIIAN LANGUAGE.

WE have received from Bro. G. J. Waller, of Honolulu, Hawaii, a copy of the Book of Mormon in the Hawaiian language, the result of three years' labor and care of Bro. Waller. The translating of the work up to and including the first three chapters of the Book of Alma was done by Bro. J. M. Poepoe. The remainder by a Hawaiian named G. M. Kameakua.

Under date of November 9, Bro. Waller wrote:—

An edition of the Book of Mormon was issued by the Utah Church (G. Q. Cannon being the translator) about the year 1852, but that has now run out, and we ought to be able to find a ready sale for the five hundred copies we are now issuing, amongst the numerous Hawaiian members of the Utah Church, unless they refuse to buy as seems to have been the case with the Book of Doctrine and Covenants which we published a few years ago.

Well, I am thankful that the work is finished. I hope that if not now the time will soon come when the Hawaiians will appreciate what has been done for them. I felt it was the duty of the church to provide them with the translation of this Book in their own tongue, so that they might have an opportunity of reading the record of the Nephites themselves; and I hope and look for an extension of the work as a result; and if the Master approves and accepts of it I shall feel amply rewarded for what I have done in connection with it.

All that I feel that I need say in connection with my labors in getting out this edition, in the work of translation and other matters is that I have noticed that the same power that was made manifest in opposition to this work when it was first started, was active here, trying to discourage and delay; while on the other hand the wisdom and power of the Lord were plainly shown forth in meeting emergencies and providing a translator when otherwise it seemed it would have been almost impossible to have com-

pleted the work, at any rate for a very long time.

From a recent letter from Bro. Kelley I learn that Elder Greene will soon be here. I am thankful for this, and hope his and our labors together may be productive of good.

With kind regards, etc.

Referring to the foregoing letter; it is not likely that the same objection to this issue of the *Buke a Moramona*, will be made by our Utah coreligionists that they make to our edition of the Doctrine and Covenants. The Book of Mormon used by the Utah Church and our own are alike, unless a change has been made by them in the last few years, which is not likely; but there is a very wide and significant difference between their Book of Covenants and ours, such change and difference in these books dating from the fall of 1876, when President Brigham Young caused Section 111, the Article on Marriage, to be taken out and the so-called revelation on celestial marriage to be put into the book, together with a lot of other things, sayings of President Joseph Smith, B. Young, etc. All other editions of the Book of Covenants issued by the Utah Church and the Reorganized Church, from the first edition in 1835, 1845 down to 1869, and until 1876, were alike.

The zeal and successful labors of Bro. Waller and his helpers are deserving of all praise.

The Book sent us is a large, fine edition in excellent print.

SUCCESS IN UTAH.

THE following extract is from the *Semi-Weekly Enquirer*, of November 29, published at Provo, Utah. The *Enquirer*, though not a religious paper, is edited by and under the management of members of the Utah Church; and hence this friendly notice of the labor and success of Elder Wight is appreciated; the more so on account of a disposition manifested by many in that country to ignore or ridicule the work of our brethren. We are pleased to hear of the success of our young brother; and hereby extend our thanks to the *Enquirer* for this respectful notice:—

Elder D. W. Wight, of the Josephite Church, reports seven baptisms during the last week, mainly in the small wards north and west of Provo. He says that there are two or three other candidates, but they will probably not be ready until his return, as he

is going into another county. Mr. Wight has been laboring alone for the past month, and has preached thirty-two sermons in that time.

EXTRACTS FROM LETTERS.

BRO. WILLIAM H. KELLEY writes from Coldwater, Michigan, November 26, that he is making his first visit there for ten years. He reports himself as feeling quite well, but says Bro. Gomer T. Griffiths was sick at last account. Bro. Kelley says:—

That is right; knock Roberts out. Go on and be happy.

Under date of November 22, Bro. J. C. Clapp writes from Chesterfield, Tennessee:—

I have seen your last chapters on B. H. Roberts, and you are just driving center every shot. It is just what I knew ought to be done and could be done if the right man took it in hand.

Bro. Henry C. Smith, writing from Orting, Washington, November 16:—

The saints here—seven all told—I believe are doing all they can for the work, in their patronage in the literary, temporal offerings and consecrations, as well as faithful deportment and prayers; and we bespeak for them in sentiments of love and highest esteem a useful future to the extent of their ability. And I am pleased to say they have the good will and esteem of the people living here; and quite a goodly number not of the faith, through their influence, contribute to the good of the work by supplying our personal wants in house rent, money, and life's necessities; in fact, every one is friendly to us, and are not slow in showing their respect from the truck wagon, the counter, and even the post master in giving us a lock box; and while we feel grateful for such favors, yet we are led sometimes in our cogitations, to ask, "Isn't your pathway strewn with too many flowers to be the same one which your Master trod?" There are about one hundred and fifty veteran soldiers located at this point, supported by the government, and some of them attend our services and seem quite interested. Brn. Enge, John Davis, J. C. Clapp, have the honor of opening up the work here. Brn. H. L. Holt and A. M. Chase are strengthening the cords that lead heavenward. Bro. Chase made us a short call of late and preached five times for us, leaving a good impression; and that little portable organ that he carries with him, together with the musical proclivities of its possessor, does much to interest the people. Bro. Amos is progressing finely in clerical accomplishments, and through humility and faithfulness will make a useful advocate for the Master. Brn. Holt and Enge made us a flying call, leaving with us words of comfort and good cheer. Bro. Holt is diligent in his services for the church notwithstanding his affliction, and beloved by all who know him.

Bro. M. R. Scott, Jr., Correct, Indiana, November 26:—

Please state that I am quite poorly, having wrestled with congestion of the lungs. I took a severe cold while holding forth at Cross Plains, Indiana. I hope, however, to be all right soon, and then will strive to answer some of the many calls for preaching. Let this serve as an answer to the many who have written me in relation to the work.

Bro. John Avondet, of Omaha, Nebraska, 1315 California St., has oil to sell in either half gallon or gallon lots. It is of the same quality as sent us last winter. Those who live in proximity to Omaha, could easily arrange to get it by some one going into the city to trade. Parties who send for it to be carried by express can do so and have express charges added. The oil is worth \$4.00 per gallon, \$2.00 per half gallon. If sent by express Bro. Avondet will pay one-half the charges. He writes:—

I feel well for my age. The good Lord is kind to me to support me in this glorious work that I love, and I hope to be able to be faithful unto the end of my life.

Bro. J. D. Stead, writing from Southern Illinois, says:—

I have baptized six since last writing to the *Herald*. Our conference was a good one. I feel well, feel hopeful, and can see signs of improvement in some of the branches.

Elder F. C. Warnky, Argentine, Kansas, November 25:—

I am making nice progress here preaching the gospel; have opened quite a number of new places, as well as here in Argentine. Am well received and many are investigating. To-morrow I go again to Holliday, ten miles west, where I preach four times a month. There I am always royally entertained and provided for. I have seven regular appointments per month, and preach some week evenings as opportunity presents.

Elder W. B. Toney, Kennady, Indian Territory, November 25:—

Please state through your columns, to the members of the "Reorganization," that the "Salt Lake Elders" who told Elder T. J. Sheppard I had joined that church told a "bare-faced falsehood" of the first water, and oblige me.

Bro. E. W. Nunley, South Pittsburg, Tennessee, December 1:—

I am here; aim to commence meeting to-night. We are stopping with Bro. Jacob Gross. He is a good elder; has a nice family. There are about ten members in town, and several belong to the branch who live quite away from here. Aim to be at Sequachee City soon.

EDITORIAL ITEMS.

BRO. T. W. WILLIAMS' address is No. 718 San Julian St., Los Angeles, California. He writes quite encouragingly under date of November 21.

The *Dynamite Cruiser*, published at Leon, Iowa, county seat of Decatur County, devotes over three columns of space of its issue of the 30th to a writeup of Graceland College. The article sets forth the character and general benefits of the institution and commends it to the patronage of the general public. Thanks for good words.

Brn. William Anderson, Frank Criley, Frank M. Weld, and Asa S. Cochran, have formed a Real Estate company, at Lamoni, for the purpose of aiding those saints who may desire to learn of locations in the regions round about, and to give reliable information regarding Lamoni, the lands about it and the conditions attending. Write them for particulars.

Some one has sent us copies of *Leaves of Healing* and "I Will," publications issued by "the Rev. John Alex Dowie, of Chicago, General Overseer of the Christian Catholic Church." Thanks for the issues.

Sr. Addie Robinson writes that she and her husband, the only saints there, would be pleased to have elders call at Atkinson, Illinois. They desire that the truth be presented to friends and neighbors.

Sr. R. L. Goreham, of Jamaica, Iowa, ten miles west of Perry, extends an invitation to Bro. C. Scott, J. S. Roth, or some other of the traveling ministry, to labor there. She will pay carfare and furnish a home. She desires to aid the work of which she writes in earnest spirit.

Our cover matter this week, with its statements of prominent Chicago ministers, furnishes much food for thought. The ministry and the studious among the laity will note and analyze the matter given. Study and thought are essential to comprehension of conditions. We understand it to be the privilege and duty of the church in general to know, to be "in the light," concerning the general developments of the times. It requires "work" to keep up with the rapidly moving current of events in which is shown forth the signs of "the end;" but the faithful intelligent disciple is eager and earnest in his interest in the cause. It is by development that anyone is qualified for larger and capable service. The Lord uses men and women according to their several

abilities. "Talents" increase by use, but decay or lessen if buried in napkins. Growth is the order of nature. "Life" is a significant and frequent word in holy writ. Spiritual life no less than mortal life suggests and demands activity; and, one live man is worth many more than a hundred dormant, half-dead, or practically dead ones. Activity is essential to life. Stagnation, as sin, conduces to death.

Some one sends us a copy of the *Chicago Chronicle*, of November 18, which contains a report of a sermon by Rev. Minot J. Savage, pastor of "the Church of the Messiah," New York, who says the Bible is not the word of God. While the statement is qualified by references to historical and other inaccuracies, the trend of the sermon, as reported, is like many others, now popular, in that it tends to cause unbelief in the sacred record. While the reaction now taking place largely grows out of opposition to the former "orthodox" idea that "every word of the book is inspired," the reaction has gone and is going to the other extreme, and doubt and unbelief follow as legitimate results. The issues between the popular churches and the so-called "freethinkers" are narrowing, and it seems more than likely that they will grow narrower, if they do not altogether disappear. The importance of the great latter-day work looms up as faith lessens in the world.

A press dispatch states that a committee of the National Live Stock Association, which is soon to meet in Denver, Colorado, is arranging if possible to enliven the convention by a "Gran Corrida"—a bull fight; that said committee is considering the proposition, and if fifty thousand people can be accommodated on the grounds will import men and women bull fighters from Mexico for the occasion. We mention this as one of the indications of the times. The world moves; Babylon also moves—to its fall. With the growth of so-called Liberalism there is also a growth of much that is pure (or impure) heathenism. The trend is in some respects backward toward the spirit of callous love of sport that disgraced and degraded and finally overturned ancient pagan Rome.

Bro. E. Maxwell, formerly of Aplegate, now of Central Lake, Michigan, writes stating that some of the elders could do a good work in that region. The people knew the Strangites, but he desires that they learn the true faith of the church. He thinks they would hear and that much good might be done in a general sense for the church. Brn. David Smith and J. J. Cornish had preached some and the people would be glad to see them again.

Bro. E. W. Nunley writes from Increase, Tennessee, the 26th ult. His late letter which read, "none are interested," should have read "some are interested." He is preaching to attentive hearers and looks for an increase in membership.

"Places Mormonism in its true light" is the title given by the editor of the *Janesville, Wisconsin, Gazette* to an article written by Bro. C. H. Burr, and which was published in the issue of that paper for November 26. Bro. Burr set forth the leading points of interest in good form.

"Emperor Francis Joseph, of Austria, upon the fiftieth anniversary of his accession, issued an order to the army thanking the soldiers for loyalty and fearless valor during his reign, declaring that he would ever look upon the army as the shield and protector of the throne and fatherland."

Subscribe for the SAINTS' HERALD for 1899.

Mothers' Home Column.

EDITED BY FRANCES.

"Press on!—the triumph shall be won
Of common rights and equal laws,
The glorious dream of Harrington,
And Sidney's good old cause:
Blessing the cotter and the crown,
Sweetening worn Labor's bitter cup;
And, plucking not the highest down,
Lifting the lowest up."

EMERSON said: "What is excellent, as God lives, is permanent. . . . Each man is a hero and oracle to somebody, and to that person whatever he says has an enhanced value." If this be true, how ought the thought to stimulate us to unceasing effort, that what we do and say should be worthy of having influence upon the life of another. Yes; might we not even aspire to making our influence excellent, that it might be permanent? This can only be done by sitting at the feet and learning of him who "spake as never man spake."

MAPLETON, Iowa.

Dear Sisters:—The Home Column has been such a help to me; the *Ensign* and *Autumn Leaves*, the *Hope* and *Primary Quarterly* are treasures to me by the help they give in teaching the children. I live far from a branch of the church. I regret very much that I cannot take the children to Sunday school, but do the best I can teaching at home. I am trying to instruct my little ones so they will be ready for baptism when old enough. Roy was eight in June; he often says he wants to be baptized, and I am anxious he should if he understands well enough. I think he does, but do not want him baptized unless he does. I have tried to teach him. Have neglected other work when I could not do both, thinking it was the most important to instruct my children so they would be ready for baptism. I try to take an hour each day to read the church papers and Bible. To-day, I was singing hymns, Dora and Maud were sitting on my lap, and Maurice was standing by my knee.

Pray for me that I may set a good example before them. It is hard for me to always speak in a kind and pleasant voice; I fail so often, and I know it does the children harm by hearing them speak in the same tone of voice to each other. I shall never be satisfied until I can speak kindly at all times, but sometimes fear that will never be. I try to excuse myself at times with the thought, if I could go to church and Sunday school I would do better. Then I think, if I am not faithful now I would not be anyway, so strive still harder to do right. I feel that I will be greatly blessed if I am faithful. To-day while singing No. 703 in *Saints' Harp*, when I came to the words,

"Cheer up, brother, there's a blessing
Waiting for thee; never fear;
Foes forgiving, sins confessing,
Trust in God and persevere,"

the Spirit came upon me and caused my eyes to fill with tears, and I felt so happy and at peace. And I have felt the same many times while reading the church papers, or Bible, or singing hymns. Now I have confessed a great fault, that I haven't enough patience. Remember me in your prayers, for I need them.

When Roy was about four years old, he was playing in another room, I thought I heard him swear. I was surprised, as I had never heard him use such language. I asked him what he had said. At first he did not want to tell. He wanted me to tell him; but in a little while he told me, and it was what I thought he said. I talked to him and told him how wrong it was to use God's name in such a way. He seemed sorry. In a day or two after that, he was playing by the side of the house and I heard him say the same words again. I asked him if he was not sorry. He said, No. I never thought it did any good to whip children for swearing. I hardly knew what to do. Tears came to my eyes, for I could not endure to have him use the dear Lord's name in such a manner. In a little while I said, "Let us go and pray about it." We went into the bedroom and I prayed. When I was through, Roy looked like he was ready to cry, and said he was sorry. I have

never heard him swear since. I have often gone where he was playing, when he would not know I was there, to hear if he did swear when out at play, and have asked others if they ever heard him swear, but they have always said they never had. I try to teach them not to use slang, it is so common, and I dislike it almost as much as swearing.

Your sister in the gospel,
MRS. MOLLIE LUKECART.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.
Henderson, Mills Co., Iowa.

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

ENTERTAINMENTS AT DISTRICT CONVENTIONS.

THE question of whether or not it is wise to hold entertainments as a part of our district conventions occupies the minds of many district officers and workers. And it is worthy of careful consideration. For to discard entirely the feature of entertainment would be a hasty and possibly a rash act. And to adopt and continue the giving of entertainments as a part of the district convention would be equally as serious a mistake if not a fatal blunder.

There are points both for and against it. In favor of it there are amongst others these points: (1) It is encouraging to children and to older ones, and keeps them under the influences of home and the gospel. (2) Children and youth will have amusement. If you do not furnish it, the world will. Which shall it be? (3) You can often draw persons into the Sunday school by entertaining them that otherwise would not enter. Some of these may stay with you and learn to love something better.

Against it are these: (1) It occupies time that is very much needed by the workers to study what will improve their work. Time is precious when persons have left home and business to attend convention and conference. Too precious to spend in being entertained. This had better be done at home. We go to these meetings to improve others and to be improved. The time spent in entertainment is largely lost to both these purposes. (2) With the entertainment ever before them, the children (and older ones too, sometimes) get the impression that these meetings are for amusement only or chiefly. Not only these district gatherings, but all the Sunday school work.

In the foregoing remarks we refer to meetings that are purely for entertainment. In many places they have, as a part of the program, papers on useful subjects bearing on Sunday school work. Also blackboard exercises, chart work, etc. This, to some extent, removes the objection of a waste of time, and serves to instruct; and, if rightly managed, becomes profitable.

In disposing of this question we must use considerable wisdom. If the entertainment feature has won a place in your convention, better to not drop it at once, even though you wish to in the course of time. If you meet

on Friday morning for convention, let your entertainment be given on Thursday evening. This will supply both the demand for an entertainment and for convention time.

We do not, as an officer of the General Sunday School Association, encourage the giving of entertainments as a part of the program for a district convention. However, there may be circumstances under which it would be perfectly proper and wise. And, too, they may be managed so as to make them profitable. They may be held on the evening previous to the opening of the convention with good results.

What is for the greatest good of the cause is what we should aim for at all times. And whatever this is let us discover, then do it.

May God give us wisdom in all our work.
THE GENERAL SUPERINTENDENT.

THE following are selections from the *Galland's Grove, Iowa, district Sunday school newspaper*, edited by Sr. Dora Young:—

Every progressive teacher is searching for helps to aid him in the work. Do you read well the Sunday school columns of the *Herald*? Did you read carefully the article in issue of October 12, on Intermediate Work, from Sr. Marie Clark of Chicago? And what is more important, did you try to apply any of those plans in your next Sunday's work. Many of us complain we haven't the means to buy books on methods of teaching, and if this be the case we should prize most highly the columns of the *Herald*. Let us encourage our editor of that column by reading well the matter contained therein.

SCHEMES.

HOW DO YOU TEACH CHILDREN TO USE THE BIBLE?

Have both teachers and scholars hold up their Bibles. Compliment classes in which everyone has a Bible. Request them to open their Bibles as near the middle as possible, and ask them what they find. They will generally open to Psalms. Ask a few questions about Psalms, such as: Who wrote Psalms? Who was David? What beautiful Psalm do you know that David wrote? Read or repeat the 23d Psalm. What letters are placed over the Psalm which stand for 23? Who can write 23 in Roman numerals on the board? Can the class tell me how XXIII represent 23? What does X stand for? If X means 10, XX would stand for what number? Now we will count on the III's and the XXII's complete means 23. This is sufficiently long for one exercise.

For another exercise ask them to open to the New Testament. Again, turn to the first book of the Bible. What is it? What does Genesis mean? What is the first verse in the Bible? What is the last verse in the Bible? Class, tell how to write the abbreviation for Genesis, the 3d chapter, the first 5 verses. Capital Gen., period, figure 3, colon, figure 1, dash, figure 5, period. (Gen. 3: 1-5). A weekly drill of this kind soon gives a familiarity to the Bible.

HOW TO GET NON-CHURCHGOING PARENTS INTERESTED.

Have little concerts once or twice a year. The parents come to hear their children.

HOW TO GET CHILDREN TO MEMORIZE SCRIPTURE.

Give out a word such as "love," "faith," "life," and the class finds and learns a verse that contains the word.

Again, give the initial letter of every word in a verse selected. Tell them what book it is in. They will attend to this with a good degree of interest, and will remember the verse.

PLAN FOR A TEACHER'S MEETING.

Study of lesson, thirty minutes.

Study of how to teach the lesson, fifteen minutes.

Study of some scientific work on teaching, fifteen minutes.

GOOD SUBJECTS FOR DISCUSSION AT INSTITUTES.

1. What of doctrine should be taught to children.
2. What qualities should characterize a primary teacher.
3. Ways of interesting the home in the work.
4. Promotion—How shall it be done.
5. How I study my lesson.
6. How to teach prayer.
7. Reception of new scholars.
8. When crime and bloodshed enter into a lesson, is it wise to go into detail?
9. Memorizing scripture.
10. Suggestions for opening exercises.

The world's Sunday school convention met in London, July 12, 1898, with an enrollment of over 2,500 delegates. One of the ever to be remembered features of this convention was a concert one afternoon by 5,000 junior Sunday school children, under the direction of the London Sunday school choir. After these had sung, 4,000 of the senior children took their places and rendered more advanced music, but no better in execution than that of the little ones.

Letter Department.

CLITHERALL, Minn., Nov. 16.

Editors Herald:—I write to correct a mistake which is found in the *Herald*, which might be brought up against you in such a way as to show that the *Herald* was not to be trusted.

A month or more ago there was printed in the *Herald* a letter from Elijah Webb, of Oklahoma, stating that Uncle Thaddeus Cutler was living with him at the time of his death; which is a mistake. Uncle Thaddeus was no doubt living there at the time that Utah elder was there; but for a year or two before his death he had been living with his son, Erastus Cutler, in Summerfield, Marshall County, Kansas. The account of his death, also of the death of his wife, will be found in *Herald* for May 11, 1898.

Erastus Cutler is a cousin of my husband, and his wife is my cousin, and our oldest son was at Summerfield when Uncle Thaddeus died, and assisted in caring for him in his last sickness.

If you wish further proof write to Mrs. M. J. Cutler, of Summerfield, who is the only

Latter Day Saint in the family, unless others have joined the church lately.

Yours for the truth,

EMMA L. ANDERSON.

P. S.—The Cutlerites have always told that when Alpheus Cutler first saw that polygamous revelation, as given out by Brigham Young, he told the people that revelation was no more like the revelation to Joseph Smith upon the subject of marriage than black was like white.

E. L. A.

COLFAX, Iowa, Nov. 16.

Editors Herald:—The glorious work moves on and on, as the time and tide that waits for no man. And as God's servants faith and repentance cry, like the power that moves the waters of the mighty ocean, so his power—the gospel—moves the hearts of honest men and women to heed the warning of God's word, leaving on the shores of fleeting time the debris of a misspent life. And in the crisis of the transition take voyage in the lifeboat of God's kingdom to sail successfully over the shoals and breakers of life's stormy way, to anchor at last in the great haven of eternal and blissful rest. How glorious the work that embraces the destiny of man. How magnificent the glory that awaits him, and how powerful the omnipotent hand that created man and the place of his rest, as also the means to obtain it. And how miserable and intense the suffering, how long and dismal the days of sorrow and remorse that awaits the soul of him that knows not God, because of not having obeyed the gospel of the Lord Jesus Christ. The understanding of man—natural, carnal, and unborn—at the best cannot comprehend these very important and stupendous questions, save only the means employed to accomplish his salvation; so to the extent that this provision requires and demands the understanding, man is permitted to see that intelligent obedience may be rendered in the accomplishment of his salvation. But the knowledge of prerogatives and blessings of citizenship in God's kingdom, and the enjoyment of them, are to the *saints* in tasting of the heavenly gifts and the good word of God and of the power of the world to come, being made partakers of the Holy Ghost, which things the eyes of wicked and disobedient cannot see, neither their hearts rejoice, because of perception. (1 Cor. 2: 8.)

The faculty of saints for tasting of the power of the world to come is increased and developed by making applicable to their lives in their endeavor to conform to the rules of righteousness all things that may as the result of never ceasing and persistent prayerful study of God's word be revealed by the light of the him who shall teach you all things. So in this the reign of the latter-day glory. Sons and daughters of God's redeeming grace are rejoicing to witness the birth of new creatures in Christ Jesus, and to hear the voice of the Spirit in testimony of the angel's message. Rejoice, O ye saints of latter days, in visions and blessings restored; and pray for me that the infusion of the Holy Spirit, as my abiding comforter, I may not grieve away out of my fleshly temple.

I now begin to realize the life of a missionary in actual service continuously, and to realize the necessity of duty out on picket, and that there must be no sleeping soldiers, and no laying down the implements of our warfare, and to use them enough to keep rust off the sword of the Spirit. In missionary work one does not dare to get away from gospel moorings, for the power that will wreck the now wriggling ship of sectarianism, tossed to and fro and carried about by every wind of doctrine, with its anchorage of uncertainty dangling around the tendrils of spiritualism — "Satanic power," that power that now shakes her from foremast to stem, is God's power, "the gospel," and the word of the gospel is the word of the Spirit.

So, my colaborers in the ministry, let us not be caught and entangled in the flapping sails of the old stranded wreck, lest the same sword that sent the doomed vessel to ruin pierce the body of our spirit, letting its life-blood ooze out in stains upon the Lamb's book of life, that will testify in heaven's court to our folly. So I hope to live spiritually by every word that proceedeth out of the mouth of God, latter-day revelations included, in the standard books of the church. So when I stand before the people of this generation, with whom I have associated, I, like Paul, can take them to record both in this world and the world to come that I am pure from the blood of all men of my association because I have not shunned to declare the whole council of God.

On the 13th, at Adell, I baptized one honest soul thoroughly converted to the doctrine upon a careful investigation of our claims, who now rejoices and will be a help to the cause, being able upon her continued study, by the help of the good Spirit, to defend the cause; her name is Anna Beam. She is the fruit of our tent effort there last July, and her husband will be the next to follow soon, I believe. And now the Adell saints a part of Perry branch have a fair show. On the 16th of October last, by order of district conference, I ordained Bro. Boatwright, who now as priest takes the lead of their meetings just organized, imparting advice and spiritual food to eager and willing to receive saints. In my effort just closed there, on the 13th, he preached his first sermon, a credit to the cause and source of joy to the saints; and will, if humble, be a good preacher yet. So as a branch we are in pretty good health, spiritually, allowing its president to say it; and our rule is and has been to baptize no one unless they have our position thoroughly explained to their comprehension, for to keep back any of the claims until after the union with us, is to take advantage of them, which is not right.

Elders, priests, and teachers, put the books before the people; don't fear if you saw Book of Mormon or Joseph Smith that some one will not come into the church; honest ones will, and dishonest ones will not, and better settle it before and save trouble, for if persons will not believe those things before they come in, the chances are they will not afterwards. Some, however, with all our caution,

have been baptized in our branch who said they never heard of the Book of Mormon until they heard it in ridicule by an evil disposed person; and now say it turned them against us and our claims, and they will not attend our meetings, neither our Sisters' Prayer Union; our Literary Society was advised to leave it out of their study by the same one that was afraid to say Joseph Smith or the Book of Mormon to them, who now have denied the claims of them (Joseph Smith and the Book of Mormon). But the book has been retained in the class, notwithstanding the advice to discard it on account of outsiders. The book stays, and so do the outsiders, and so do all the saints that by the book were converted; and since their coming into the church last April, their love has increased for it, and they now recite whole chapters of both the Book of Mormon and Doctrine and Covenants. Sr. Martin, formerly Hawley, has done by her talent in the use of these books what would have required a great deal of preaching without their use, that puts it mildly. If any of the elders can visit this class, and see the way it wins the admiration of the visitors not of the church, if they have any fear, it will surely depart and go to where it belongs.

I am now at Colfax. A few good saints live here, that are doing what they can. There are some here who united with the church in '47. Bro. and Sr. Batty, who now are standing as the giant oak, never shaken by the storms of dissolution. I am in the harness to help pull the load; not for a mere show. So God give strength to all thy saints, and courage give them too. In gospel bonds,

J. W. MORGAN.

ANGOLA, Kan., Nov. 28.

Editors Herald:—I left home about the first of November, for this place, where I have been laboring in connection with Bro. James Davis. We have been preaching in several schoolhouses in the region round about. Most of the time our crowds have been small, excepting Sunday night. At present we are laboring at the McCannon schoolhouse. This is the most favorable prospect we have struck.

Since coming here Bro. William France has departed for the spirit land. He passed away very suddenly November 23. Many came out to the funeral service, which was held in the Methodist church, where we discoursed to them on the future condition. Bro. France had the esteem and respect of the neighborhood. Kind hands laid his mortal remains to rest in the village cemetery, to await a glorious resurrection. Life is fleeting; time is passing—how necessary it is to improve the golden moments as they appear before us.

This leaves me rejoicing in the gospel of God's dear Son. The Spirit's presence sends cheer and comfort to my soul when standing to declare the word, or when performing the various duties devolving upon an elder. May God bless the ministry everywhere, that we may have the favor and recognition of heaven.

Yours for the right,

A. M. BAKER.

ANACORTES, Wash., Nov. 24.

Editors Herald:—Thanksgiving evening, and the third in rotation that I have not been permitted to be at home with my family; yet my lines have always fallen where there was no lack of good cheer and plenty to eat; so I am still thankful.

Since writing you we have taken a trip from our base—Castle Rock—into the regions of Roslyn (where three were baptized), Orting, Tacoma, Seattle, and Bay View; all in the State of Washington. To-night finds me turned homeward with about four hours to put in here waiting for the boat. Bro. Holt and I left Castle Rock for Roslyn, October 18, I believe. At Roslyn we found about a score of saints, who made us welcome and with whom we passed a very pleasant week, closing our stay there by celebrating the nuptials of Bro. J. P. Hanson and Sr. Donna Holmes; Bro. Holt tying the knot. This seemed to be a union that was fitting in every sense, and with our hearty good wishes we bade the wedding party adieu and started for other fields; Bro. Holt going to join Bro. Enge in an effort near Ellensburg, while we paid the saints at Orting a visit. Here we were welcomed by our old friends Henry C. Smith and wife, of Lamoni. I find that they are doing a good work and it is a pleasure to labor where the work has been recommended by such workmen.

A pleasant and profitable four days are spent here, five sermons preached, and we go on to Tacoma, where for a week or nine days we are very busy, preaching and looking up the saints. Here we were privileged to meet another of our Lamoni families, Bro. and Sr. Sherman Wightman. They are also "living epistles" of the gospel, and their neighbors do not fail to "read" them. Here, after much search, we found about a dozen saints, to whom, with a limited number of outsiders, we endeavored to "break the bread of life," and felt that the Master gave his blessing in so doing. There are noble saints here, who were very lonely; but we succeeded in getting them together, and in our meetings at South Tacoma, and also on Eleventh and N. streets, we feel that they are better acquainted with each other, and that life will not need to be quite so lonely hereafter.

From here we went to Seattle, where we are met by Bro. Holt, Bro. Enge going on to Fair Haven. We spent a few days looking up the saints, and finding that there was sufficient and the right kind of material, at our Sunday meeting (which began at eleven a. m. and lasted until nine p. m.) we organized them into a branch with Bro. George E. Ward president, Bro. J. H. Reynolds teacher, and Sr. Florence Wolfinden as secretary. Bro. Reynolds was ordained teacher at our evening service. This branch will probably number about twelve or fifteen at first. May it increase until it lightens the entire city.

Monday evening we take the steamer for Anacortes, where we are unloaded about five o'clock Tuesday morning. Here we take a rowboat for Bay View, eight and one-half miles distant across Padilla Bay. Here we receive a hearty welcome from the few saints living there and from various friends who

had listened to the preaching by Bro. Holt last year, and in former visits of one or more I believe. Here we secured the use of a store building, the owner of the hall that was spoken for by the saints and contracted for verbally having yielded to his spiritual adviser and decided not to let us preach in his building, even though he had given us his word that we might have the use of it for a small rent. But I suppose, as the Book of Mormon says, he thought it no harm to "lie a little" that we might be prevented from preaching in Bay View; and borrowing a lamp and benches from the city hall we commence the services the same night. Friday Bro. H. is called to join Bro. Enge at Fair Haven, and so, Saturday, I am left alone once more "in my glory;" but not for long, for Sunday evening we are agreeably surprised by meeting Bro. Graham, formerly from Nova Scotia, but now of Avon, Washington. He is a priest, and rendered me good help. Well, when Bro. H. left the people seemed to think that the attraction was gone, and for a few nights our attendance was slim. Those who did come seemed to be very much interested, and our audience gradually increased until it was, at our last meetings, almost as large as when Bro. Holt was there. We had a fair degree of liberty in presenting the word, and feel that good was done.

By card received from Bro. Holt I was informed that he would be in Seattle yesterday; I expect to see him in Castle Rock Friday or Saturday next. We expect to spend a day or two at home and then to the work in Eastern Oregon for the balance of the winter. Our health and that of our family is good, and we are trying to "occupy" till we are called to other fields, or until he shall come whose coming we wait. May the work go on in triumph.

Your colaborer,

A. M. CHASE.

CARDIFF, Wales, Nov. 17.

Editors Herald:—England is now becoming thoroughly aroused over the agitation on "ritualism in the churches." It seems that the Church of England is fast drifting back to Roman Catholicism and the people are beginning to realize what is before them, if something is not done. Lecturers, religious and political, are giving the warning cry and endeavoring to arouse the people to action, and the daily papers are full of it. Ex-Priest Slattery is over here from America, telling what he knows about the Romish Church, and he talks plain. I attended his lecture. The hall was crowded and the Catholic element was out in force. Several times the speaker was interrupted and it looked at one time as though there would be a riot. When the police, whom he had paid to preserve order, refused to act, he jumped off the platform and rushed into the crowd, and in a few minutes the noisy element were on the outside. A large mob gathered outside the hall, which the police with difficulty dispersed.

An editorial in the South Wales *Daily News* calls attention to the condition of some of those countries where Roman Catholicism holds sway. Quoting from a Spanish gov-

ernment report, it says concerning that country: "In a population of about 19,000,000 there were 8,727,519 persons having no occupation and 91,227 professional beggars, of whom 51,948 were females. There were 43,328 priests and 28,549 nuns; and in this population of only 19,000,000 there were absolutely 6,104,470, or nearly one third of the whole population who could neither write nor read. See Bardeker's Spain, 1898, page 26." No wonder "Uncle Sam" had such an easy victory.

Another rather serious matter that is agitating the people over here is the loss of trade. Germany has been and is still in sharp competition with England, and now America is stepping in. It has nearly ruined the tin trade here in Wales, but I fear with little benefit to anyone in America except the manufacturer, as the workmen simply have to go to America instead of working here. They are willing to work cheap, and by combining as the manufacturers do, by means of the tariff, they are able, so we are told over here, to clear ever one dollar per box above the cost of manufacture. The city of Glasgow recently advertised for bids on one thousand tons of iron pipes for its water works. An American firm's bid was £675 less than the Glasgow firm of contractors. It was then decided to readvertise. This they did, and published the first bids, and although the Glasgow firm made a big drop from their first bid, the Philadelphia firm was still under them, and it is thought will receive the contract. The reason assigned for the Americans being able to underbid the English is that the Americans are able to get twenty-five per cent more labor from their workmen." How do these facts strike those who favor a high tariff because of competition with pauper wages in Europe? I notice in to-day's paper too that American coal is coming into sharp competition with the Welsh. But perhaps you would rather hear news on other lines.

I have been in Cardiff about six weeks and have been laboring in connection with the local brethren in this city most of that time. For some time the branch here has only numbered six members, composed of two families; but these by upright lives have laid a foundation for a good work. My work has been largely among the Brighamites. The first to join us was one of their local elders, a man full of zeal, who had been quite a worker among them, but who is now doing all in his power to point out their error. Seven more were baptized last Saturday, and on last Monday Elder Gould had the pleasure of leading two more into the "watery grave," making ten in all, nine of whom had been members of the Utah church; two of them officers. Some of these people were very firm against us at first, and it looked as though nothing could turn them; but where we failed the Spirit of God stepped in and by vision, and dream, and in the gift of tongues and prophecy, every opposing element was overcome and these souls saved. To God belongs all the praise. But O! isn't it good to work when the Holy Spirit works with us; or, as Bro. Hilliard puts it, "when we take

God into partnership with us!" I am convinced more and more every day that if this latter-day work is to succeed it can only do so by God's power accompanying it. The preacher, no matter how powerful he may be, amounts to nothing, so far as saving souls, without the help of God's Spirit. Then may God help his servants to be humble and faithful and not be overcome by either prosperity or adversity. Though the clouds may be thick around us and the powers of darkness manifest on every hand, yet I firmly believe that prosperity is just ahead, and final victory certain to those who will endure. But we need to constantly beware of pride and vain ambition.

Of late I notice what seems to me an unnecessary display of official titles in connection with the names of some of our ministry. It may be all right, but to some of us it looks like a tendency in the wrong direction. Do we honor a man more merely because he is an apostle, a high priest, or a seventy? God says *all* his servants are "equally honorable" in his sight, and we should gladly give all honor to God. It is good deeds, not position, that merit our esteem. Let us beware of the "heaven" of this world.

"Rumors of war" continue to agitate the people. Sometimes it looks very serious. There is no telling what a day may bring forth. Surely "all things" are "in commotion," and the Lord is working to bring to pass his great work, according to his word. The intimations of the Spirit seem to point to a great work in this land in time not very far distant. In the meantime God's children need to grow and develop in all that is pure and Godlike, and be broadminded as well as full of love, so that the honest may be brought in from all classes and conditions. Some don't like the term "classes," but classes there are here, whether we want to admit it or not. The gospel, however, should make us all one.

The good Spirit is still manifesting its power in the Manchester district. Word comes that Bro. Dewsnup has lately baptized twelve near Leeds. This is cheering to us all, and especially to the busy workers of that district. May others be infused with like zeal.

I expect to remain in these parts till the end of next month. Weather unsettled; plenty of rain; no frost yet.

Still hopeful,

F. G. PITT.

VEVE, Mo., Nov. 30.

Editors Herald:—I have been in the Clinton district since October 15; and last Friday the Sabbath school convention met here. It is grand to know and see how the saints are advancing in the training of the little lambs, thereby preparing them to enter the kingdom of God. Sr. Ella Miller was in the chair. She acted well her part.

Conference convened on Saturday, the loving Spirit dwelling in the brethren, moving in transacting the business. On Saturday evening Bro. D. C. White gave us a splendid sermon. At eleven Bro. F. C. Keck delivered a funeral discourse to a full house, in respect

and honor of the child of Bro. and Sr. Segman. At two o'clock, found a full house for prayer and testimony. It seemed to me that if any one present did not belong to the church before the meeting closed he ought to offer himself for baptism, for such testimonies ought to set people to thinking. No doubt they did. The Lord spoke to us in an unknown tongue, the Spirit also giving the interpretation. The writer spoke in the evening to a full house. I continued preaching Monday, Tuesday, and Wednesday evenings, assisted by Elder R. T. Walters, and left for Eldorado Springs to hold a series of meetings there.

I have given away one hundred *Heralds* and a goodly number of *Ensigns*, and have done some collecting for the silent preacher. The saints are poor, but are dividing and paying up their dues.

I have been wonderfully blessed by the Spirit of the Master in setting forth the truth. May God bless his people.

Yours truly,

J. C. FOSS.

TEMPLE, Mich., Nov. 26.

Editors Herald:—I have just returned from Boyne City, where, in company with Bro. J. A. Grant, we dedicated the saints' church building. We had a fair turnout and a goodly degree of the Spirit to aid. The building was purchased by the brethren, from the Methodist people, about three years ago; a payment made; so much with interest to be paid each year for five years until all would be paid; with the privilege of paying more each year, and oftener; thus stopping interest and the sooner paying the debt. So all went at it, the majority with a will, and in three years they have paid for it and have the deed, which is on record and will immediately be forwarded to the Bishop.

The church building is fair sized and comfortable. They purchased it with organ, bell, seats, furniture, etc.; the cost, all told, about five hundred dollars. This they have paid, besides paying their tithes and offering equal to the other branches of proportionate number, and more than many who have not been paying for churches.

Elder R. W. Hugill, formerly of Five Lakes, who moved to Boyne City and has been with the branch almost from the first, has been of great benefit to the saints in that branch; also to the scattered ones near by. Bro. Hugill has endeavored to do well his part as president of the branch. He enjoys the Spirit of the Master, and is respected by the brethren and men of the world.

I left the saints at Boyne City rejoicing in the work, with Bro. J. A. Grant to deliver a few more discourses, I to come to this place to confirm two baptized by Bro. A. Burr, and do a little more preaching, etc. Temple is a new place opened up by Elder J. R. Beckley last winter, while working here with his team, logging and lumbering. There is no church building of any kind; the schoolhouse is open to all, except on the evenings of school days, and several are favorable to the gospel.

About two weeks ago I was at Freesoil and

attended to the ordination of Bro. John Schreur according to arrangement of our last conference. We were wonderfully blessed by the Spirit in the ordination, and in fact in all the meetings on Saturday evening and Sunday. Bro. John is a good man, much blessed by the Spirit, and capable of doing much good. The branch at Freesoil is in fair condition, under the presidency of Bro. Jacob Kaplinger, the priest, teacher, and deacon also doing their part.

The work with few exceptions is moving on nicely, although it seems that all the branches (and especially some) are in need of more missionary help. I believe it would be wise for the missionaries in this district for the winter to spend the most of their time among the branches, and assist the local officers in building up and strengthening the members, as they are in need of such help. Sometimes we get too many new openings, and the members, especially the young, are neglected.

Kind regards to all.

J. J. CORNISH.

MOUND CITY, Mo., Nov. 27.

Editors Herald:—I was baptized into this church in 1876 by Elder William Powell, of Sweet Home, Missouri, and am thankful that the angel's message was sent this way. Elders Bays, Jason W. Briggs, and B. V. Springer were among the first to bring the message this way; and it grieves my spirit to think of such men falling away from the faith of which they bore such faithful testimony; but as I have seen, felt, and tasted of the blessings of God since I have been in his church, I cannot think of turning therefrom. Dear brethren and sisters, where would I go to find anything better to prepare me for the future reward that is awaiting us? Then, knowing as we do, let us ever strive to keep the faith.

The Ross Grove branch, of which I am a member, has had its ups and downs like many other branches. Sometimes we flourish, and sometimes almost perish; but I feel to thank God that we are getting along very well at present.

We have built us a house to worship in; size 26x36, which will be dedicated on the second Sunday in December, 1898, by Pres. Joseph Smith, if no hindrance occurs. Will notify you if any change is made.

R. K. ROSS.

NEOLA, Iowa, Dec. 1.

Editors Herald:—At present writing I am at Neola, Iowa, trying to preach the gospel to the inhabitants of this small city. Bro. Isaac Carlile has hired the city hall, and there we are holding forth. It was not built for preaching, but as we have fully one hundred "outsiders" for an audience, and the best of attention, we can well afford to put up with some inconveniences for the gospel's sake. What the outcome may be I can't tell, but so far I have felt very much encouraged over the interest manifested.

The Pottawattamie district conference was held at Carson last Saturday and Sunday, and was fairly good. All seemed cheerful and

hopeful. I have found this mission—Pottawattamie and Fremont districts—a pleasant field for labor. Am very busy now, and shall expect to be, if the Lord wills, till the farmers begin work in the spring. Missionaries can't do much here during the farming season, but during the fall and winter months opportunities for preaching the word are so numerous that we can't meet half the demands. Our missionary force is not large, but all seem to be willing and desirous of doing all the good possible.

There is much to learn, much to overcome, and much to do, before we can receive many of the most precious blessings that our heavenly Father has promised his saints. The Lord is ready and willing to give, but his saints are not prepared to receive and use for the glory of God, and hence the richer blessings of the kingdom must be withheld till we "come up higher." May the Lord hasten his work in his own due time.

Yours in the field,

ISAAC M. SMITH.

GARDEN GROVE, Cal., Nov. 22.

Editors Herald:—Your issue containing circular appeal for the college just received. If there is a Latter Day Saint who has entertained any prejudice concerning the college, they should be swept away by the magnanimous spirit and liberal policy outlined by committee. The position taken is what I have hoped and prayed for since last spring. *It must not fail of success.* Success to Graceland! All well. Ever yours,

T. W. WILLIAMS.

MAGNOLIA, Iowa, Nov. 30.

Editors Herald:—I believe that if we could all see facts in their true light with reference to Graceland College we would work together and easily "lift the burden." What we lack most is "push" and "system." That the college should be of practical value to our young people, none can truthfully deny; that as honest men and women we can repudiate a debt, is incompatible and wrong. Talking of mistakes made in "expense of building" is crying "over spilled milk" and our only way out is *pay out*. Shall we, like some, do all the grunting at the small end of the log, or sweat if needs be, to find satisfaction in the end? We believe the church to be the "body of Christ;" shall we thus dishonor Christ's body? If through a mis-

take you injure your body or contract disease, do you say, "Well, I'll just suffer and die, because it's through mistake"? No, you seek healing, perhaps the more.

I confess that the greatest grumblers, so far as I have observed, are the lovers of the dollar, and the best able to pay. Some have said to us, "Preachers' boys are tough" and "saints not all they should be" in Lamoni. If true, too bad; but it argues naught against the enterprise; it does not pay the debt, and best of all, if your sons and daughters want education and religious development, where are the opportunities as good as there? And, if they want the evils, they can get them anywhere on earth; and, too, it sounds like arguments of some outside the church—"Don't want to join because you have such and such in your church;" forgetting what they have outside for associates.

But now as to what can be done: On Tuesday evening, November 29, the Magnolia branch gave an oyster and general supper. Ice cream, popcorn balls, etc., were sold, netting us \$35.32 for "Graceland." All entered in heartily, shoulder to shoulder. The people received value for their cash and were highly pleased. The supper answered two purposes: First, saints all contributed a little and enjoyed "a good thing;" second, about one half of amount received was from "outsiders." The latter were heard to say, "It's fine;" "When will they have another?" "Our people do not succeed, as yours do, in a supper, because they go in to see how much they can make, while you see how well you can please." Anything wrong about helping to "enlarge our borders" that way? No; not when they come willingly and go away happy. So we hope to see this, or something else observed, by all branches and give to Graceland success, and also to observe our whole duty, to do it.

In bonds,

ALMA M. FYRANDO.

GREENLAND, Col., Nov. 21.

Editors Herald:—Myself and wife united with the church at Little Sioux, Iowa, in 1894. Since then four of our children have been baptized. We removed in March, 1889, to Elizabeth, Colorado. Had a very pleasant trip, with the exception of a few stormy days.

This is a very fine country, about forty-five miles southeast of Denver. The principal features are stock raising and dairying. Wheat, oats, and potatoes can be raised with

good success without irrigation. We have united with the branch at Denver. Have not been able to attend church services on account of distance.

Bro. J. B. Roush, of Denver, was here the latter part of July; preached several interesting sermons with good interest. Should any elders be passing we would be glad to have them call and preach. No trouble in securing a place to preach.

We are striving to do all we can for the good of the church. Pray for us.

In bonds,

J. R. CHESLEY.

BOYNE, Mich., Nov. 29.

Editors Herald:—The Boyne City branch has completed paying for its church building, price three hundred dollars, in three years—two years ahead of the contract. Bro. J. J. Cornish preached the dedicatory sermon and Elder J. A. Grant breathed the dedicatory prayer. I might say that both efforts were grand successes, being made very effective by a goodly portion of the Holy Spirit.

Bro. Grant has also occupied the stand four times while here, with telling effect we think. The infidel, the Christian, the saint, and the sinner, I believe were all made to feel the force of the Scriptures mingled with the Holy Spirit. May these noble defenders of the cause of Christ live many years in the work they are enlisted in.

The Boyne branch is in a fairly good condition, with fifty-eight members—not all live ones though; one presiding elder, one priest, one deacon, and one visiting elder. I think the desire of the larger part is to "come up higher," while some are careless and indifferent to the covenant made with God. It really looks as if a good many people do not realize what they have done when they made that covenant. Hardly a so-called saint would think of breaking a contract with his fellow man, yet I fear so many, many forget the contract (covenant) made with the great God at the water's edge in the morning of their life in the kingdom of God. Working and praying for the cause of Zion, I remain,

Yours in bonds.

C. G. LEWIS.

"A good deed is never lost. He who sows courtesy reaps friendship, and he who plants a kindness gathers love. 'Whatsoever a man soweth that shall he also reap.'"

True Succession in Church Presidency.

CHAPTER 9.—Concluded.

MR. ROBERTS next with great flourish points out how that people were led in the face of difficulties across the plains to the Rocky Mountains; the forming of colonies in Utah, Idaho, Arizona, Wyoming, and Colorado; the establishing of stakes of Zion; relief societies; improvement associations; Sunday schools; etc.

Though he has doubtless overdrawn the picture and painted its leading features in more brilliant hues than the facts would justify, we will not follow him, for all this is

immaterial in establishing his claim that God's favor has followed that people, unless it is shown that the works cited were performed either by the direction or the approval of God.

Mr. Roberts next comes forward with the following:—

Among the first acts of the Twelve after the martyrdom of Joseph and Hyrum was one to greatly increase the numbers of the seventies—the quorums of the priesthood which more especially constitute the foreign ministry of the church. At the October conference in 1844 the quorums of seventies were increased from two to ten. Since that time the seventies have been increased, until now they number one hundred and seven

quorums, comprising a body of seven thousand men, whose special calling it is to preach the gospel abroad. Josephites complain against the church for thus increasing the number of quorums of seventy; and mark it down as a violation of the order of the church, and quote as proof the following from the Doctrine and Covenants:

And these seven presidents are to choose other seventies, besides the first seventy, to whom they belong, and are to preside over them; and also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it.

This they say limits the number of quorums to seven, and therefore no more than seven ought to be chosen. The prophet Joseph, however, when the first quorums of seventy were being organized said:

If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven Presidents of the first Seventy to call and ordain other seventy and send them forth to labor in the vineyard, until if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry.—Roberts, 105, 106.

Yes, the Twelve did at that time increase the number of seventies, not only to ten, but to eleven full quorums, and about forty of the twelfth quorum. (See *Times and Seasons*, Vol. 5, p. 696.) And truly it was the *Twelve* that did it. The law providing that the Seven Presidents of Seventy should choose was ignored, as the following extracts from the minutes of the conference will show:—

Elder G. A. Smith moved that all in the elders' quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously.—*Times and Seasons*, Vol. 5, p. 695.

He [Brigham Young] also selected a number more to go into the seventies, after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.—*Times and Seasons*, Vol. 5, p. 696.

This indiscriminate ordaining of men without regard to the law or a calling from God is one of the things we complain of.

One thing is certain; there is no provision in the law for more than seven quorums of seventy. If Joseph Smith did say what Mr. Roberts quotes him as saying, his unsupported word is not law; especially when he is out of harmony with the law. Again, there have been so many things written into his history since his death that we are slow to believe him guilty of writing that not warranted in the law, until we have more proof than can be found in doubtful publications.

Mr. Roberts quotes this purported statement of Joseph Smith from the *Millennial Star*, volume 15, which was published in 1853. This is especially suspicious when we consider that nine years before its publication they had transcended the bounds of the law in an irregular and indiscriminate way; and something of this kind was needed to bolster up their past acts.

Then, while we do not accept Joseph Smith's word in preference to the law, we refuse, upon such testimony, to place the responsibility of this departure at his door.

Mr. Roberts proceeds to enumerate the countries where they have done missionary work and the periodicals and books they have published, all of which could have been done without God's approval, hence it is irrelevant.

After an introduction on the necessity for and the great benefit of the doctrine of baptism for the dead, Mr. Roberts gives us a tabulated statement of the number receiving this ordinance in the temples of St. George, Logan, Manti, and Salt Lake, as an evidence of the great work done by the people of Utah; but in addition to this he gives a statement of the number of "Ordinations to the priesthood for the dead;" "Endowments for the dead;" "Sealings (husbands and wives) for the dead;" "Sealings (children to parents) for the dead;" none of which is contemplated in

the law of God; nor does Mr. Roberts attempt to show any justification for these additions.

Baptism for the dead is only legal and acceptable when performed either in Zion, or her stakes, or in Jerusalem, and in a house dedicated to and accepted by God, as the following will show:—

For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.—Doc. and Cov. 107: 11, 12.

Therefore, before introducing this line of evidence Mr. Roberts should have laid the foundation for it by showing that St. George, Logan, Manti, and Salt Lake City were in Zion, or her stakes, or in Jerusalem. This he has made no attempt to do, and we might leave it here, as it has not properly come before us, hence is not entitled to consideration. However, we will make a few references which will aid the reader in getting at the true status of their temples and temple building, of which they boast so much.

The clause in the above quotation concerning the house of God "which my people are always commanded to build," is interpreted to mean a standing commandment, always in force, to build a house unto the Lord. Mr. Penrose says of this:—

That was a commandment which the Lord says is always given to his people.—Penrose, p. 5.

The Lord says no such thing. There is a difference between a *commandment* "always given," and the words of the book "always commanded." "Always commanded," evidently means that they are not authorized to build without a command. That it is to be so understood is evident from the fact that in each case a separate and distinct command was given regarding the building of the temples at Kirtland, Independence, and Nauvoo. The circumstances attendant and instruction attending the attempted temple building at Far West are also very plain upon this point, as the following extracts will show:—

The same day, August 5th, the Presidency, High Council, and all the authorities of the Church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the House of the Lord; Isaac Morley to be his secretary.—*Millennial Star*, Vol. 16, p. 54.

Here was an attempt to build a temple without revelation. How did it terminate? Read the following:—

Also voted unanimously, that it is the opinion of this council, that there is sufficient room in this country, for the churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be his will to be commenced.—*Millennial Star*, Vol. 16, p. 89.

Mr. Andrew Jenson, a voluminous writer of the Utah Church, says of this:—

When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be his will to have it commenced.—Historical Record, Vol. 7, p. 434.

In the above we see the counsel of Joseph Smith on temple building, which plainly controverts the erroneous idea that a commandment to build is given in perpetuity, justifying the building at any time without special direction. Compare with this the utterances of Brigham Young on February 14, 1853, when the ground was consecrated for the temple in Salt Lake City:—

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a Temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.

In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.—*Millennial Star*, Vol. 15, p. 391.

Brigham Young not only proceeded then without revelation, but boastfully and blasphemously notified the Lord that if he wished a revelation Brigham could give one. Brigham was first to give his plan, and then if heaven or any good man would suggest any improvements they were to be adopted. And we are asked to accept such work as an evidence of the "favor and blessing of God" upon a people, and to believe that the house builded under such circumstances is the temple of the Most High.

Nor are we given any assurance that the edifices called temples at St. George, Manti, and Logan are built by any better authority.

To-day the title to the Kirtland Temple, the only one now standing in the world which was built by the command of God, is in the Reorganization, and we hold ourselves in readiness to build, or assist to build, any other house when directed to do so by the command of God; but our souls revolt at the thought of accepting as God's house a building the plan of which was devised by Brigham Young and announced to the church in such boastful and disrespectful language. We can scarcely conceal our indignation at the impudence that asks us to accept works done in such places as evidence of the "favor and blessing of God."

Mr. Roberts next seeks to make a point by claiming that the people of God were to be persecuted, and quoting passages of scripture to that effect, and then adding:—

Since the death of the prophet Joseph, the same Powers which pursued him and the work he established have continued their hostilities against the Church of Jesus Christ of Latter-day Saints. It is the elders of that church, not the elders of the Reorganized church, who have been hunted by mobs, and beaten for no other crime than calling men to repentance. It is the blood of the elders of the Church of Jesus Christ of Latter-day Saints, not of the "Reorganized church," which today unavenged crimson the soil of the states of Georgia, Tennessee and Mississippi.

It is the Church of Jesus Christ of Latter-day Saints, not the "Reorganized church" which has been constantly assailed, despoiled of its property, its members driven into exile, hundreds thrust into prison, whole communities terrorized—and all this through the administrators of the government acting under a mistaken zeal created by the persistent misrepresentations of sectarian priests and religious bigots—some of our "friends" of high standing in the "Reorganization" joining in the hue and cry against the saints of God and aiding in the work of misrepresentation.—Roberts p. 111.

This is partly true and partly untrue. More than once has the writer of these lines faced lawless mobs; several of his brethren have done the same. We "have been hunted by mobs, and beaten for no other crime than calling men

to repentance." But, thank God, the opposition we have met, like that which was encountered by our fathers in the days of the martyr Joseph, has been *lawless* opposition. We have not been convicted of crime by courts of justice; nor are the leading offices of the Reorganization filled by ex-convicts from the penitentiary. If there is any glory in a criminal record, Mr. Roberts and his associates are welcome to it; but we prefer the sentiment of the apostle Peter:—

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.—1 Peter 3: 17.

That since the early days of persecution we have gained some favor where we are best known, is true; but we have done so in harmony with and in fulfillment of the following promise of the Lord given in 1834:—

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and, behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to law, and redress us of our wrongs.—D. C. 102: 7.

The Reorganization has by action of the body, as well as through its committees and representatives, favored wholesome legislation against the crimes of polygamy and unlawful cohabitation; but we challenge the proof that we have aided "in the work of misrepresentation."

Having now followed Mr. Roberts to the close of his attack, and considered every material point, we submit our answer to the careful consideration of the reader, and pay our respects to Mr. Penrose, after which we will treat the subject from a more direct standpoint.

CHAPTER 10.

Now COMES Mr. Charles W. Penrose with his "Priesthood and Presidency;" but our reply to him will be brief, as in replying to Mr. Roberts, and in incidental mention of Mr. Penrose's work, we have considered the most of his material points.

Mr. Penrose, like Mr. Roberts, whom he apes, generally contents himself in assertions for which he offers no proof. We have in these pages so frequently called attention to this method that it is only necessary here to ask the reader to carefully discriminate between that which is asserted and that for which proof is offered. We shall therefore not reply to many of his unsupported assertions. Here is one, however, which we wish to notice. Speaking of the Reorganization he says:—

Its leading spirits are chiefly persons who have been excommunicated from the Church of Christ for apostasy and other offenses.—Penrose, p. 3.

We suppose that by the "Church of Christ" Mr. Penrose means the church he represents; but, like Mr. Roberts, he assumes without proof that it is the Church of Christ.

If, with this explanation, his assertion is true, according to Mr. Roberts' philosophy (see p. 34) the Reorganization is a stream flowing chiefly from the church in Utah, and partaking of its nature and characteristics. Of what then can Mr. Penrose complain? However, his assertion is not true. Of the fifteen composing the First Presidency and the Quorum of Twelve Apostles, but one was ever connected with the church in Utah; and he was never expelled for any criminal offenses, if indeed he was ever expelled at all. Just how many Mr. Penrose would include as leading spirits, we do not know; but an examination will disclose, we think, about the same proportion; viz., that no more than

one in fifteen, in the other quorums, have communed with the church Mr. Penrose represents. We challenge the proof that any of these few were ever legally expelled or ever regularly charged with criminal conduct; or that any action was ever taken against them by this so-called Church of Christ prior to their having united with the Reorganization.

Mr. Roberts has us all Strangites and William Smithites, and Mr. Penrose has us all Brighamites; and yet they have the audacity to say that we are not persecuted!

The testimony of Mr. Woodruff, as quoted by Mr. Penrose, on page 23 of his pamphlet, is faulty, and would not be accepted in a court of justice. He says:—

Joseph Smith never ordained his son Joseph, never blessed him nor set him apart to lead this church and kingdom on the face of the earth. When he or any other man says he did, they state that which is false before high heaven.

Mr. Woodruff could not possibly know what he here affirms. To suppose that he did is to suppose that he was constantly with Joseph Smith, and especially so at the times and places where it is claimed that the blessing was pronounced. At the time Joseph Smith was in Liberty Jail Mr. Woodruff was not there, nor was he in the State of Missouri at all during the perilous times of 1837 and 1838, according to Brighamite publications. Further, he was not always present in Nauvoo, and hence could not know whereof he affirms. We feel a profound sympathy for Mr. Woodruff, and we are sorry that Mr. Penrose has had so little respect for this old man in his dotage as to drag him before the public by quoting his childish utterances.

Mr. Penrose says:—

In the true church there are order and discipline under competent authority; in the "Josephite" society there are disorder, confusion and continual contention, which Christ says is of the devil (III Nephi xi: 29).—Penrose, p. 29.

In this connection allow us to produce two statements from leading men in the Utah Church, and we could produce much more of the same sort.

Here is what B. H. Roberts says of Governor Wells:—

"When the sow that has been washed returns to her wallowing in the mire, we smile at it.

"When the dog turns to his vomit, we sicken at it.

"When the bird fouls its own nest, we are filled with disgust.

"But when a man—and that man a Governor of a State—discredits the marriage system which gave him birth, stamps the brand of dishonor on his own parents, and assumes an attitude that carried to its legitimate conclusions, would put his own sisters beyond the pale of the law and mark them as outcasts, then there is no comparison that can express one's contempt and disgust for such a craven.

"I knew Gov. Wells's father. An honorable man he was, possessed of broad views and statesmanlike qualities. When I think of this noble character, I can only wonder that he begot so unworthy and craven a son."—*Salt Lake Semi-Weekly Tribune*, Nov. 8, 1898.

And here is Wells on Roberts:—

Aside from the trouble his election would create, a man whose character is marked by every act that may define a demagogue and who seems to be in constant need of a guardian to keep him in his party and in his church, is scarcely worthy the suffrage of his people.—*Ibid.*

Until Mr. Penrose can point to something among us approximating to this, he should cease to draw comparisons and to boast of pacific conditions. The above are only fair specimens of many of the kind that have attended their career from 1844 until the present.

As all material points in the body of Mr. Penrose's work are answered in the foregoing pages, we leave it; but we wish to give brief notice to his appendix, which purports to contain an account of an interview that S. G. Spencer *et al.* had with President Joseph Smith at Independence, Missouri, March 18, 1896. On page 33 Mr. Penrose makes Mr. Spencer to say:—

All the foregoing questions were formulated and written, with space left for answers, before we called on Joseph Smith; and the answers, although in one or two instances necessarily abbreviated (when they were long, and insufficient space had been left), are word for word as answered, finally, by him.

On page 35 he makes Spencer *et al.* to say:—

We declare in words of soberness, knowing full well that no "liar" shall inherit the kingdom of God, that the answers are complete to the questions asked in said interview, entirely free from any misleading feature.

There is something wrong here. These answers cannot be both "abbreviated" and "complete."

In Mr. Penrose's closing remarks he says:—

The unbiased reader will perceive that Mr. Smith does not make any specific denial or refutation of the statements furnished to the *News* by the four Elders who conversed with him.—Penrose, p. 36.

Had Mr. Penrose given President Smith's version of that interview, the unbiased reader would see quite differently. We here give his statement that the "unbiased" reader may compare:—

STATEMENT OF INTERVIEW.

"LAMONI, Iowa, May 19, 1896.

"BRO. J. M. STUBBART,

"Octavia, Nebraska.

"Yours of 15th received. In reply, Messrs. S. G. Spencer, E. S. Hart, A. G. Young, and W. E. Criddle, were at Bro. Joseph Luff's house, and Mr. Spencer did the talking. He asked me several questions; the form of which I do not remember. If he had them written, I did not see them; but he certainly has not given the answers as I gave them. He had asked me for an interview, and I granted it. He brought the others with him at his own motion, and without consulting me. I had no thought he would misrepresent me. If he had the questions numbered and set-down, I did not see them; nor were his minutes of what I said submitted to me for correction. I hoped that neither he, nor either of them, would go away and lie about me.

"1. Do you claim to be a prophet of God?

"Ans.—I claim to occupy the position and office my father did.

"2. Did your father ordain you to be a prophet to lead the church?

"A.—Not in the sense of installing me in the leadership, for he was living and occupying. But in the sense of conferring on me by his blessing and the laying on of his hands whatever appertained to me as his son and his successor, he did, using the word 'ordain' to mean blessing, conferring and confirming upon me whatever he held that could descend to me as his son by right of lineage. He did this in Liberty Jail, in Missouri; and again at Nauvoo, some time before his death, after I was baptized, in the Brick Store and in the presence of witnesses, of whom James Whitehead, now of Lamoni, was one. Whether he used the word 'ordain' I do not know. He again laid hands upon me and blessed me to the same blessing, just before he left Nauvoo for Carthage, in the north room of the Mansion, at which time a number were present. Whether this may be considered an ordination or not; it was a setting apart by blessing; and I have so considered it.

"3. You say a voice told you to join the Reorganized Church. Is it not possible that the voice was from a seducing spirit—a transformed devil—instead of from God?

"To this question, though I believe the latter part respecting a transformed devil has been added since, I replied in substance:—

"That is not a fair question, Elder Spencer, and is asked with a view to make capital out of a possible answer. I went to God, earnestly asking for direction, as my father did. The conditions were similar; and I believed that if there was a man on earth who had the right to believe that God would deal fairly with him, I was that man. I believe that now. I asked in sincerity, "Where shall I go?" And I was told as plainly as I can hear you speak to-day, to "join the Reorganized Church." I am not prepared to admit, in any sense, that I was deceived; or that the voice was that of a seducing or evil spirit. I am not prepared to say or to believe that God would either deceive me or suffer any evil or lying spirit to deceive me. To admit that would be to throw doubt on every manifestation said to have been received during the rise of the church. It would subject the statements of Joseph Smith, David Whitmer, and others who said they saw angels, and heard them, to grave discredit. No, sir; I do not admit that there was, or could have been, any deception or deceiving spirit in the case."

"Mr. Spencer tried in several ways to get me to admit that it might have been a deception; but I did not at any time make such admission. He has given in two lines what I did not say;

except that I told him I 'heard a voice.' That much is true. I would not and did not say that it could be, or was deceptive. I fully believed it to be true and from God, in answer to my prayer.

"He asked me if I claimed to be an apostle, and I told him 'Yes;' that as my father and O. Cowdery were apostles, after the ordination that made them the first and second elders of the church in 1830, so was I an apostle.

"4. Who ordained you? (The word 'apostle' was not used in this question at that time.)

"A.—William Marks, who was president of the High Council at Nauvoo, and president of the stake at Father's death; William Blair, and Zenas H. Gurley. Elder Gurley was a seventy in Father's lifetime. Elder Blair had been baptized by my Uncle William, who was one of the Twelve at Father's death; these men ordained me to be an high priest; I was then chosen to be president of the church, and set apart to the office.

"I furthermore told him that neither Marks nor Gurley had ever been divested of the authority they held in Father's time.

"5. Did they hold the office of apostle?

"A.—Marks was not an apostle, in the sense of being one of the Twelve; Blair and Gurley had been chosen to the apostleship.

"6. If not, how could he give something he never had?

"A.—Anyone holding the Melchisedec priesthood, could, at the command of God, ordain to any office in the church; and could in case the necessity required it, perform any duty that the apostle might under the same conditions. It is provided for in the revelation on priesthood, section 104, of our book. Don't know what section in yours.

"7. Question and answer about correct.

"8. Have you ever seen an angel or heavenly personage?

"A.—I have seen personages that I believe to have been angels. I then cited to some instances, among them the one referred to; but not in reference to 'getting a doctor.' It was in regard to my *administering to those* who being sick employed a doctor. I had about concluded not to do so; when I received the visitation referred to. I believed it to be a messenger sent by the good powers above, to show me my duty. It had no more reference to my sending for a doctor than it had to whether I should hire a horse, or buy a dog. I would not say whether this was an angel, as the word 'angel' is sometimes used; but it was certainly a messenger, and not a human personage, such as a living man in the flesh, like you and me. This was in substance the answer I gave in my talk on the subject. I referred him to the men who appeared to Abram as he sat in his tent at the close of the day.

"9. I think in this question Spencer used the words 'practiced polygamy.' To this I replied as stated, adding, 'She always denied it; not only to me but to others.'

"10. Did she, Emma Smith, ever deny to you that he ever had the revelation on spiritual marriage?

"A.—She said that so far as her knowledge went he never had that revelation. That she believed that he did not have it, or give it to the church. That she never saw it, never heard it read, never burned it, or had it burned, and never had anything to do with it whatever. Personally, I do not believe that he did give such revelation; though I do not know.

"11 and 12. There was nothing said about the practice of polygamy in the millennium. The question had reference to the 'resurrection;' and I replied that I knew nothing about the laws that would govern in the resurrection. That I accepted what Jesus said that in the resurrection there was neither marrying nor giving in marriage. That I knew of no authentic teaching that defined what the conditions there would be in detail; but that personally I was contented to accept the conditions of the laws ordained of God to govern there when I got there. That I had lost one wife and had another, and that I was not troubled about whether I should have one, both, or none at all over on the other side. The revelation referred to by Bro. Luff was that in answer to prayer upon the question of plural marriage, or polygamy, I was commanded to 'have nothing to do with it, only to oppose it.' And I stated that I had kept the commandment to the best of my ability.

"13. Do you believe that you will assist us in building this temple—the one to be built here in Independence?

"(Here Bro. Luff suggested, 'Had you not better ask whether you will assist us? We claim to be the church in succession.')

"There was no question whether I thought we would unite with the organized church in Utah; except in the idea of assisting to build the temple in Independence.

"I replied: 'As to the question of who will build or assist to build the temple here (at Independence), I have no opinion to express. I am quite willing that the people indicated by God as his people shall build it. If I and my brethren with me shall be thought worthy of building, or even assisting to build it, all right; I shall be satisfied for the will of God to prevail in the matter.'

"14. The question of authority in Utah came up, but I do not believe the question was in the form of number 14. I think it was simply, 'Do you believe the church in Utah has authority to administer in the ordinances?'

"I replied; that we of the Reorganized Church had always held that there were those in the church that went to Utah and affiliated with that body who held priesthood derived from the church in Father's time. That undoubtedly there were some there still who had not forfeited their priesthood by transgression, and had the right to act for Christ; but that this did not attach to them as a body; only as individuals.

"Elder Spencer here interjected, 'President Woodruff, for instance?'

"I continued: 'Excuse me; I do not care to answer the question as to the individuals by name. Each case must be determined by the conditions when the questions as to individuals may arise for consideration; if such contingency occurs.'

"16. 'Do you say [I think the word "hold" was used] that you have authority to administer in the ordinances of the gospel?'

"A.—Yes sir. I fully believe that I have such authority. And the evidences of the Lord's acceptance and indorsement of my ministry during the last thirty years are quite numerous. I then related some of them.

"17. In reply to the question of who would lead the Reorganized Church in case of my death, I told Mr. Spencer; that the care of the church would devolve upon the Twelve *as a quorum*, until my successor was pointed out by revelation. That the same rights that I held as the son of my father would descend to my sons. But that the calling of anyone depended on *worthiness*, as well as lineage, or birthright. That the question of the succession of a son to what his father held would turn on the question of worth, other things being equal. But that the Lord by his Spirit would determine the call.

"18. I have no recollection of any such question as No. 18; certainly, not in that form. It was evidently a forcing of the text referring to the turning of the hearts of the fathers to the sons, and of the sons to the fathers, etc., and the delay referred to was in reference to the baptism for the dead, etc. I had nothing to say why the Lord had not given a permissive command since the stoppage in such ministration mentioned in the revelation of 1841; and I so told Mr. Spencer.

"19. Mr. Spencer's question about endowments and baptisms for the dead was answered by me in this way: 'I know of nothing in the books, nor published teachings of Joseph Smith and his fellow ministers teaching or authorizing endowments. Nor do I *know* whether any endowments were given in Nauvoo during my father's lifetime.' I *knew* of none, I did know that there were some baptisms for the dead *in the river* at Nauvoo for I saw them performed. I did not tell him that there were endowments, for I knew of none. My answer as he gives it makes me to say there were endowments as well as baptisms for the dead; which is not true.

"20. Have you ever inhabited the Nauvoo House?

"A.—I have not lived in the house as a residence. My stepfather finished a part of it, and my mother lived there with him for several years, and died in it in April, 1879. I cannot say what my posterity may do. Personally, I do not expect to live in the Nauvoo House, in its present condition and ownership. It is now occupied and owned by the widow and son of my stepfather, Lewis Bidamon. My stepfather tore down a part of the building and built up another.

"22. I do not think this question was framed in this way. I think the question was fixed up after the men left me. The question was, 'If what is promised, that is, a residence in the Nauvoo House, has failed to be fulfilled, might it not be possible that any other promise made in the same revelation may fail also?'

"To this I replied: 'Yes, it is possible that any promise made to man may fail so far as he is personally concerned; for the reason that all the promises of God to man are conditional, and worthiness or unworthiness has much to do with such things. But I am not aware that the loss of any priesthood right I may have been entitled to as the son of the prophet is involved in the loss of a residence in the Nauvoo House.'

"23. There was no question asked me in regard to my father leaving the keys with me. The question was, 'Did not your father take the keys of his priesthood with him; as the revelation says they shall not be taken from him?' I answered that the revelation stated that the keys of this kingdom should not be taken from him, neither here, nor in the world to come. That unless he transgressed, what was his and what accrued to him because of his faithful work, should be continued his. But that this did not affect the fact of his place being made vacant, nor the right of myself, or another to occupy, if God so willed it. And that the oracles were to be given through him to the church. That men, whether apostles or prophets, were not oracles in the sense of the term used in the revelations. That the oracles there named were the commandments of God contained in the books, or the books themselves for that matter; and the revelations of God to the church. That the revelations and commandments of God were given to the church as a whole, and not to the Twelve alone; and that was one of our reasons for the course we had taken. That, in our judgment,

those oracles had been treated as a light thing, and condemnation had resulted, as the revelation stated.

"Mr. Spencer then asked me whether the apostles were not the leading quorum after the Presidency, as the Savior said, 'first, apostles,' etc.

"To this I answered, 'Yes.' I then added: 'I have always held that, had the Twelve, as a quorum, taken the lead at the death of Father and Uncle Hyrum, and carried on the work righteously, and in accordance with the gospel as given to Joseph Smith by the angel, continuing in their places as missionaries to the world, until the Lord had revealed, or called on the one he chose to lead, or become president in its time, there would never have occurred such a scene of apostasy as took place. Nor would there have been a doctrine so evil introduced as we believed had been forced upon the church. That the Twelve, as a quorum, should have taken such steps as guarded the church from imposition, until such time as the one chosen of God to lead had been called, as that quorum was next in authority; but that the Twelve in authority of decision was only one of three, which were equal, as the section on priesthood clearly stated—the Presidency, the Twelve, the Seventy.' (See Sec. 104.)

"It was in this connection that I said the Twelve were the proper ones to lead after Father's death; and I qualified it as I here have stated. I did not, at any time nor in any way indorse the idea, nor the fact that the right to lead the church, at the death of Joseph and Hyrum Smith, devolved unqualifiedly on the Twelve; though Bro. Luff stated after they were gone that Spencer would so report me.

"I know of no revelation to me on the relation to married people, as asked of in question 12, other than the ones referred to by me in my biography, in which I was told that polygamy was not of God. And I stated to Mr. Spencer, that as I had asked the Lord which church I should join; so had I asked in regard to polygamy, and had been as clearly and positively told that polygamy was not of God. I recollect of no other revelation. If Bro. Luff referred to any other I know nothing of what it was he referred to.

"This interview lasted from about 9 a. m. to nearly half past 11. Mr. Spencer was the talker; the rest scarcely joining in the chat. The talk was long and apparently friendly. I made no statements and took no positions that were either untrue in themselves, or if understood were damaging. That Mr. Spencer and his men may distort and twist what I did say appears to be possible. Mr. Spencer expressed the hope that there might be a unity of the two, 'you and us,' as he expressed it. To this both Bro. Luff and I expressed assent, if it could be done on the lines laid down of the Lord in the works of the church—his word and his will.

"I do not take the position that both the Utah Church and the Reorganized Church are baptizing into the same body of Christ. I took no such grounds with Mr. Spencer. Both Bro. Luff and I gave them to understand that we claimed to be the church in succession. That we had nothing to conceal; and were willing what we had done to be investigated.

"I believe the 'set time' referred to, cannot be properly applied to the practice of endowments and baptisms for the dead. I know of no endowments being practiced in Father's time. There were baptisms for the dead for awhile in the river until stopped, as referred to in section 107, revelation of 1841. I am satisfied that the endowments practiced in Utah were not had in Father's time; they may have been in Nauvoo after he died; though personally I know of none then.

"I never lived in the 'Nauvoo House.' I did live in the Nauvoo Mansion. It would be possible to build the Nauvoo House, and me live in it yet if God so ordered it to be done.

"I did not say the leadership vested in the apostles; I did say that had they remained in their places, and iniquity kept out of the church, the great confusion and wrong that resulted would not have been possible. The conversation on the leadership question was quite long; and some of the answers as sent by you are not only not full, but are absolutely incorrect; as in question 23, which has three in one; and the answer to one, 'Yes,' referring to the keys being taken by Father, etc., is right; but wrong to each of the others. My answers were full, and plain; at the same time, guarded from incorrectness, especially so in regard to the priesthood and lineal right. They have cooked both questions and answers.

"You are at liberty to withstand Elder Criddle or any of them, all over Kansas, so far as I am concerned. Bro. J. R. Lambert is in charge and will give help if needed. But they will not meet you. Those men are not at liberty to use or misuse an interview with me which Mr. Spencer said was for their own private benefit. Besides this, the elders are not bound by any absurd answer of mine to baffling questions, contrary to the books of the church.

Yours in bonds,

"JOSEPH SMITH."

The foregoing, in connection with Mr. Spencer's version, is published in tract form, and can be obtained at the Herald Office, Lamoni, Iowa.

The following letter from the pen of Elder Joseph Luff, who was present at the interview, is important:—

STONINGTON, Me., Sept. 4, 1898.

ELDER ROBT. J. PARKER, Springville, Utah;

Dear Bro.:—Upon my arrival here this morning, yours of the 16th of August was found awaiting me, having been forwarded from home. It finds me with somewhat improved health, for which I feel thankful to God.

Regarding the statement which you say is being circulated there, to the effect that I would not deny the correctness of the report published in the *Deseret News* regarding the interview had in my house and in my presence, between President Joseph Smith and Elder Spencer and three other elders of the Utah Church, I have only this to say and I put it plainly: IT IS FALSE. I have denied its correctness more than fifty times, and many of the Utah elders whom I have met in various places know that I have denied it with emphasis to them and pointed out some of its almost self-evident falsities. It is a garbled thing in some of its parts. It is disarranged as to the order of the real interview, and in other instances it states the very opposite of what President Smith said. When the thing was first shown to me I denounced it as a vicious misrepresentation of the interview and wrote to President Smith to that effect. I pointed out several of its bad features to different parties.

The statement afterwards published by President Smith relative to the interview is correct, and a copy of it can be had at Herald Office. Surely those people who account President Smith to be a knave will not pretend to believe him to be a fool; yet such he must needs be if in that interview he said what those elders published over their names, for it sets forth a direct contradiction of his public and private utterances and all his writings on the subjects involved, as can be easily discovered by reference to said writings. If Elder Spencer intended to honestly represent President Smith, he ought to have pursued a different course from that which he followed. He pretended to have some questions down in writing and would ask one at a time, then begin writing when an answer was given, and, that too without hearing the answers in full. He never showed us a line he had written nor read a line of it in our hearing. As these men left my house door I turned to President Smith and said: "The next time you hear from that interview you will scarcely be able to identify it," and the sequel proved that I was correct. It was a scandalous piece of work and far beneath the dignity of men, to say nothing of elders of a church, and you are perfectly at liberty to use this statement from me wherever and however and whenever you please, and to let everybody know that I brand the *Deseret News'* published report of said interview as an unprincipled thing and as bearing the indications that characterize the work of unscrupulous men.

Experience of several years among men who have been seeking to bolster up Utah Mormonism has confirmed me in the belief that I was slow to accept at first; viz., that it would require more than an ordinary lifetime to follow up and expose the malicious misrepresentations of the Reorganization that have been created and peddled by advocates of the Utah Church philosophy. It may be possible that in Utah, Elder Spencer's word may be taken in preference to ours; but the all-seeing God of truth knows who are publishing the naked facts, and to him my testimony is committed, awaiting the judgment hour.

Yours for truth,

JOSEPH LUFF.

—*Saints' Herald*, Sept. 14, 1898.

In the *Deseret News* for October 15, 1898, Mr. Spencer seeks to find a conflict between President Smith and Elder Luff, by quoting President Smith as stating,

Mr. Smith says, (*Saints' Herald*, July 29, 1896) "The questions were not written in my presence, nor did I see them if written; neither were the answers shown me, nor written in my presence to my knowledge."

He then quotes Elder Luff as writing the following:—

"He pretended to have some questions down in writing and would ask one at a time, then begin writing when an answer was given, and, that, too, without hearing the answer in full!"

To make out his case of conflict Mr. Spencer construes President Smith's words, as given above, to mean that President Smith did not remember that Spencer wrote in his presence, while Elder Luff admits that he did write. It will be observed that President Smith does not say whether he did or did not write, but he states that the answers given in the interview were not written in his presence to his knowledge.

We leave these statements without further comment that "the unbiased reader" may read and compare.

(To be continued.)

Conference Minutes.

PREMONT.

Conference with Thurman, Iowa, branch, Saturday, October 29; D. Hougas president, Emma Hougas secretary, Pearl McClenahan assistant. Reports read from Glenwood, Henderson, Thurman, Tabor, Riverton, Hamburgh, Keystone, and Shenandoah branches. Written reports read from Elders S. Orton, G. F. Walling, G. W. Needham, J. V. Roberts, N. L. Mortimore, J. Comstock, T. A. Hougas, H. Kemp, I. M. Smith, H. F. Durfey, A. Badham, Wm. Leeka, G. Kemp, D. Hougas, J. B. Cline, W. W. Gaylord; Priests F. Goode, R. S. Hillyer, L. C. Donaldson, C. J. Carlson, F. Becksted, A. J. Davidson, L. D. Frederickson, F. G. Dungee, J. Vinnerd, C. Fry; Teachers F. B. Knight, G. F. Skank, C. M. Roberts, S. Dike, E. S. Wilcox; Deacons C. C. Case, W. F. Garde, S. S. Clark, E. F. Wilcox. A summary of above reports showed the following results: 28 elders and priests report 252 sermons preached, 3 baptisms, 8 children blessed, 103 administrations to sick, and one deacon reports three sermons. Mission reports were received from G. W. Walling, S. Orton, G. Kemp, G. W. Needham, J. C. Moore. Bishop's agent, W. Leeka, reported: Received \$1,928.32; paid out \$1,852.00; balance on hand \$76.32. G. H. Hilliard and I. M. Smith, auditing committee, found report correct. Tent committee reported having completed the new tent and selling the old one; but have failed to collect all the money for the old tent. Received \$51.52; expended \$67.75; due committee \$16.23. Committee requested conference to give instructions concerning the old tent matter, and also about lifting remainder of indebtedness. The chair was authorized to appoint one of each branch a committee to solicit means to liquidate the debt. A letter from Hamburg branch recommended the following ordinations: F. Becksted, elder; C. C. Case, priest; W. Gard, teacher; L. White, deacon. Referred to district president and missionary in charge. Missions assigned: Egypt, Bartlett, and vicinity, to S. Orton and George Kemp. Stennett, Excelsior, and vicinity, to George Needham and A. Badham. Glenwood and vicinity to G. W. Walling. Shenandoah and vicinity, to J. V. Roberts, J. B. Cline, W. W. Gaylord, and E. S. Wilcox. MacPaul and vicinity, J. C. Moore. H. F. Durfey to labor as circumstances permit with Bro. M. W. Gaylord. L. D. Frederickson and A. J. Davidson to seek and open up new places. Report of committee appointed in February to investigate the case of Bro. J. B. Heide, who requested that his elder's license be returned to him was then read, as follows: We your committee appointed to report on the advisability of restoring the elder's license of Bro. J. B. Heide report as follows: We are in possession of no evidence that warrants us in the belief that he has made proper effort to make restitution to parties whom he has wronged, and that he has not in a proper manner shown toward the church a genuine repentance for wrongs committed; we there-

fore recommend that his license be not restored till said wrongs be made right so far as lies within his power. A. Badham and H. F. Durfey, committee. Report received and committee discharged. Officers: D. Hougas president, T. A. and Emma Hougas secretaries, Wm. Leeka Bishop's agent; missionaries Henry Kemp, Isaac M. Smith, and C. J. Carlson sustained. Preaching by G. H. Hilliard and Isaac M. Smith. Sunday school convened at 9:45 a. m. Sunday. Adjourned to Shenandoah, Iowa, last Saturday before the full moon in February next.

SOUTHEASTERN ILLINOIS.

Conference at Springerton, November 19 and 20. I. A. Morris chosen to preside, J. F. Thomas to assist, J. D. Stead clerk. Elders reporting: J. F. Thomas, I. A. Morris baptized 5, M. R. Brown, H. Walker, F. M. Slover, W. R. Smith baptized 1, S. D. Goostree, J. D. Stead baptized 6. Priests: B. H. Taylor, A. H. Johnson, P. G. McMahan. Teachers: J. E. Bozarth. Branches reporting: Brush Creek 292; loss 2. Springerton 117; loss 7. Parish 87; gain 9. Kibby, Dry Ford, and Tunnel Hill not reporting. Bishop's agent's report: Received \$201.35; paid out \$201.35. Report received. District officers elected: I. A. Morris president, H. Walker vice president, J. D. Stead clerk. Preaching by J. F. Thomas, F. M. Slover, and J. D. Stead. Adjourned to Brush Creek, White County, Saturday nearest full moon in June, 1899, at ten a. m.

Sunday School Associations.

MASSACHUSETTS.

Convened in Providence, Rhode Island, November 12; F. O. Coombs presiding, Ora V. Holmes secretary. Treasurer's report read: On hand \$46.52. Audited and found correct. Providence school to be allowed to take up their regular collection on the following day for the chapel fund. Suggestion offered by R. Bullard that Sunday school work be revived in Brockton as soon as possible. Superintendent and assistant to act as a committee in reestablishing Woodville school, appointing members from the Providence school to labor there. This convention to take action in establishing the Sunday school newspaper in the district, and make it permanent. Susie Gilbert to serve as editor, with power to choose assistant. The name to be "The Massachusetts District Gem." Officers for the ensuing year: M. C. Fisher superintendent, W. A. Sinclair assistant, Ora V. Holmes secretary and treasurer. Next convention will meet second Saturday and Sunday in May, at Plainville. Sunday morning, prayer and social service in charge of F. O. Coombs and R. Bullard. Forenoon, model Sunday school. Afternoon and evening, class drills and program. District officers were empowered to appoint such delegates as may attend General Association, if called together April next. The retiring superintendent, F. O. Coombs, received a unanimous vote of thanks for his labors in the past

year. We are pleased to note the progress the young people are making in Sunday school work. This convention is conceded by all to be one of the best since the association was organized.

Miscellaneous Department.

THE REAL ESTATE ASSOCIATION OF LAMONI.

Notice is hereby given that the name of the association formed by brethren, advertised in last issue of the *Herald* as "The Lamoni Real Estate Exchange," has been changed from that name to "THE REAL ESTATE ASSOCIATION OF LAMONI."

The change in name is made because the former name is claimed by other parties.

However, the new title better expresses the purposes of the REAL ESTATE ASSOCIATION, which is an association formed for the common good, for the proper conduct of real estate transactions and incidental business; such as insurance, taxes, rents, sales, etc., etc., for the good of all concerned.

WILLIAM ANDERSON, Pres.

F. M. WELD, Sec.

LAMONI, Iowa, Dec. 3, 1898.

BISHOP'S AGENT'S NOTICE.

To the Brethren and Sisters in Decatur District, Greeting:—As I have been appointed Bishop's agent for this district, as as you have all seen by the *Herald* ere this, I feel it my duty to address you upon the subject of tithes and offerings. The time of year for casting up accounts and settling of bills being upon us, that we may start out the new year '99 with a fresh start, we trust none will forget their indebtedness to their heavenly Father. Surely we all owe him a greater debt than it is possible to owe man. Would it not be wise to pay him in proportion with men at least? If you are owing a neighbor or even several, wouldn't it be treating our Father more nearly as we would like to be treated or have others treat us, if we would divide our means and pay him some too? Can we hope to pay any of our indebtedness unless he blesses and prospers us to whatever degree he may see fit? All is his, and we are his stewards. Will we be wise and just ones? Some may say they can't pay all, without crippling themselves. Pay what you can, if only a few cents, and many are giving their notes for the balance, realizing it to be as much a debt as any. There is no need of me telling you the bishopric has decided the proper way to count tithing is first to pay one tenth of all you are worth, then one tenth of your increase annually, as you have heard this time and again, through the pages of the *Herald* and from the pulpit.

By our way of thinking, there are but few who have no tithing to pay.

If you think you do not come under the law of tithing, having no tithing to pay, remember all come under the freewill offering clause.

All saints surely feel the special need of means to meet the immediate demands upon the church, and I have no need to urge you

to do your duty, especially when we are rewarded only for what we do, and not for what we would like to do. I believe there are many that would pay some if they could only pay enough that it would be worth while to bother the Bishop or his agent. Now saints, don't hesitate on this account. I will be pleased to receipt any amount, and God knows your heart, circumstances, and all, and will reward your mite as well as the rich man his hundreds.

What God wants is for us to be honest to the covenant we have made to keep his commandments. I hope ere long to find every member's name in the district recorded on my books.

Address all communications to me at Lamoni, Iowa. May God bless and prosper you spiritually and temporally, is the prayer of your brother,

F. M. WELD, Bishop's Agent.

DEDICATION.

The saints' neat chapel at Mondamin, Iowa, was dedicated on Sunday, November 20, at eleven a. m. The building was crowded. Elder Alma M. Fyrando in charge, sermon by Elder Isaac M. Smith, dedicational prayer by Elder J. F. Mintun. Singing in charge of Bro. S. B. Kibler. Many saints from "regions round about" had come to rejoice with the brave little band of workers in Mondamin, who, struggling against odds, purchased a building, moved, repaired, and made it inviting at \$500.55 expense, all paid with \$18 20 on hand to be applied on an organ. A collection of \$19 05 was taken up. The saints from local points then repaired to G. A. R. hall, to enjoy luncheon, and again met in church at two p. m. for social service. The Spirit gave encouragement for future good to saints there, with suggestions of branch organization in the near future. With present surroundings and encouraging features, we look for great good to Mondamin and vicinity.

ALMA M. FYRANDO.

NOTICES.

To the Saints in South Wales, Greeting:—Pursuant to a resolution passed at the late district conference of the Eastern district of Wales, requesting the missionary in charge to provide for the transfer of three branches; namely, Aberaman, Penygraig, and Nantymoul, from the Eastern to the Western district.

Also, in answer to a request from the Western district that I should so define the line between the two districts, that the three branches above named shall be within the limits of the Western district. The following is presented, which we hope will meet the approval of all concerned.

The dividing line between the Eastern and Western districts of Wales shall be a line running directly north from Cardiff to the county line of Monmouth, and then continuing north along the west county line of Monmouth to the county of Brecknock, ending for the present, or until otherwise provided, at the intersection of the three county lines; namely, Glamorgan, Monmouth, and Brecknockshire. Cardiff to remain in the Eastern

district. Officers and members of the above named branches will note the change and report accordingly.

Respectfully submitted,

F. G. PITT.

President of European Mission.

I have the following books for sale, as good as new: Rollin's Ancient History, two volumes in one, bound in leather \$2 25, cost \$4. Maclaine's Mosheim's two volumes, cloth \$2 25, cost \$4. Eusebius, \$1, cost \$2. A condensed History of the World, 650 pages, by Lardner, 75 cts. Drummond's Natural Law in the Spiritual World, 75 cts. History of Utah by Bancroft, in Morocco, \$2, cost \$4. Evidences of Christianity, 576 pages, by Soame Jenyns, Esq., 60 cts. Giekie's Life of Christ, 812 pages, 75 cents. Anyone wishing the above books send to Pickering, Missouri, to

J. L. GUNSOLLEY.

BORN.

HOWES.—At Providence, Rhode Island, August 1, 1898, to Mr. Irving and Rosalie M. Howes, a daughter, and named Marguerite Helen. Blessed by Elders M. H. Bond and George Smith.

ANDERSON.—At Elston, Iowa, September 13, 1898, to Bro. Joseph A. and Sr. Liza J. Anderson, a daughter. Blessed by Elder Hugh N. Snively, and named Hazel Matilda.

MARRIED.

ESGAR—WELLS.—At the residence of the bride's parents, Bozeman, Montana, Wednesday evening, November 9, 1898, Bro. Robert M. Esgar and Sr. Lena Wells, both of Gallatin County, Montana; Elders Gomer Reese and J. W. Wight officiating. The love and respect of relatives and a host of friends were manifest in the large number of presents received. They are now located in their neat little cottage on Mendenhall Street, Bozeman.

POWELL—BABBITT.—At the home of the bride's parents, Stewartville, Missouri, November 20, 1898, Thomas J. Powell and Liddia Babbitt, were united in marriage, Elder John Davis officiating.

TROWBRIDGE—BOND.—In saints' chapel, St. Louis, Missouri, November 23, 1898, at seven p. m., Sr. Bessie M. Bond to Bro. Richard B. Trowbridge; the father of the bride, Elder M. H. Bond, officiating at the marriage ceremony. The chapel was filled with saints and friends; the presents numerous and valuable. A wedding supper was given by Bro. and Sr. Hitchcock, at their home, at No. 2,507 Slattery Street, after which the happy newly wedded left on train for Parsons, Kansas, for a brief tour and visit. The young people start out with good wishes from a host of friends, and with good gospel prospect.

DIED.

ZENOR.—Eveline, daughter of T. B. and S. Zenor, died at Niobrara, Nebraska, October 30, 1898; aged 16 years, 10 months, 18 days.

GARNER.—Henry Garner was born June 13, 1827, in Davidson County, North Carolina; moved to Adams County, Illinois, in 1835; united with the church in 1840; moved

to what is now Council Bluffs in 1846; was united in marriage to Anne Mahoney, February 16, 1851; died at Mondamin, Harrison County, Iowa, November 8, 1898. Fourteen children were born to them, twelve of whom remain. He united with the Reorganized Church in 1871; was ordained an elder in 1872. Was as active as conditions allowed. Had a liberal heart to gospel work in a financial way; an open house to all who would partake. Strong in the faith, he rejoiced to meet the "change," confident of a glorious resurrection. His favorite expression in exhortation was: "Prepare to live, and then you'll be prepared to die." Funeral service at the home, largely attended. Seven sons-in-law acted as pall bearers. Sermon by Elder Alma M. Fyrando, assisted by Elder J. F. Mintun. Interment in Magnolia cemetery.

JONES.—At his home, October 25, 1898, Lewis Jones, son of Daniel and Mary Jones. Born at Abercania, Wales, January 4, 1836; married Mrs. Ellen Curtis, of Philadelphia, March 7, 1872. He joined the church in Wales at the age of fourteen years, and was strong in the faith. Leaves a wife and two children. Funeral sermon by Elder G. W. Needham.

REED.—At home, near Chesterfield, Tennessee, October 16, 1898, Sarah Ann Reed. Born June 9, 1847; baptized March 9, 1884. She was true to her covenant, rich in faith, and full of hope of a resurrection with the just. She will be missed by all the traveling elders of this mission, she was so kind to them. Was the mother of twelve children; leaves a husband and nine children. Short service at the cemetery by Mr. Jackson of the Methodist faith.

BOREN.—At Council Bluffs, Iowa, October 10, 1898, William Boren. Born in 1866. Funeral sermon by Elder H. Kemp, in the saints' church at Crescent. Interment in Crescent cemetery. Wife and three children, and father and mother mourn.

HISER.—At the home of his son-in-law, Lessie English, in Blendsville, Missouri, November 14, 1898, Bro. G. A. Hiser. He was born in Stark County, Ohio, January 31, 1826; was married November 17, 1846, to Miss Mary Frank; five children were born to them. Losing his companion, he was married again November 17, 1862, to Mrs. Caroline Hants, who survives him. Two children born to them. At the age of 22 he joined the Lutheran Church; then tried the Evangelical Church; leaving that he united with the Methodists; not satisfied there, he joined the Reorganized Church of Latter Day Saints, in March, 1893. He lived a consistent, faithful member ever since. He was the priest of Blendsville branch. He left a wife and two daughters and many friends to mourn. He was loved by all who knew him. The saints will long remember the testimonies he bore in regard to the angel's message. From the word we believe his spirit is in paradise at rest. A large concourse of friends met at the saints' chapel to pay the last tribute of respect to the deceased. Funeral sermon by Elder F. C. Keck, assisted by T. S. Hayton.

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THE undersigned brethren, realizing the necessity of an organization for the purpose of assisting those who wish to locate in Southern Iowa, and more especially in Lamoni and immediate vicinity; and in making such location they can do it in such a manner as to insure satisfaction to themselves, as to the character of the property obtained and the terms or prices upon which they purchase; have decided to form the

The Real Estate Association of Lamoni,

and will list only such farms and town property as in their judgment purchasers may with safety and satisfaction to themselves invest their means in without finding when too late that they have done so to their great disadvantage financially.

The object of the Association is not to materially benefit themselves financially, but to assist their brethren in the transaction of necessary business in thus locating. And they will also take charge of property here belonging to non-residents; renting the same; collecting rents; make remittances; procure insurance; pay taxes; and transact other business in a manner that will be satisfactory; and only make such charges as they would be willing to pay if they were getting such work done for themselves.

One of their number will be located at the county seat, and can see to the paying of taxes and examine titles to property, recording of deeds, and any business that can only be done there. Those having property to sell or exchange will find it to their advantage to list with this Association. Correspondence solicited.

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

Vol. 45.

Lamoni, Iowa, December 14, 1898.

No. 50.

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NEEDS OF CHURCH AND PEOPLE.

(Concluded.)

THE Rev. Dr. Frank Crane, Trinity Methodist Church: As to "the needs of the church," that is a broad question, and, broadly answered, I should say that its needs are twofold: first, a true insight as to the purpose of religion, and, second, an organization upon a different economic or financial basis.

1. Religion in a nutshell, is to be preached more as a divine power to transform men on this earth than as a divine "scheme" to transport men to another world.

2. So long as the church depends upon any one class it cannot prosper. To-day it is supported by the well-to-do. As a consequence churches follow the prosperous class, deserting the crowded down-town districts and the regions settled by the poorer classes and going after its supporters into the wealthy suburbs. There is only one remedy for this. It is to adopt the scriptural plan of tithing as a financial basis, placing a tithing vow in the form of admission into its membership. That is one part of the remedy. The other part is to abandon the "neighborhood" church idea, whereby a wealthy community has a fine service and a poor community a wretched one, and adopt the "democratic" idea, placing fine church buildings and able workers and preachers

indiscriminately among rich and poor neighborhoods, exactly as the public schools have as capable teachers and as fine schools where the slum children go as they have in Hyde Park.

I consider "missions" among the poor a fraud. Of course they are better than nothing, but the basal idea of them is wicked, for the church with the best it has to offer ought to be among the poor as among the rich. There is no avenue to this but the tithing system, which places all on an equality.

The Rev. J. H. O. Smith, Union Christian Church: Christianity is a system of right personal relations. It reconciles men to God and brings about peace between men. The early Christian church was the grave of strife between classes, and the rich and poor, the Greek and barbarian, met together in sincerest love for God and men.

Every association must have a constitution expressing the faith of those in the organization, and we might expect Christ to give the church a creed, since it exists by his authority. When the apostle said, "Thou art the Christ, the Son of the living God," Christ said he would build his church upon this confession and the gates of the unseen should not prevail against it. Paul said: "Believe on the Lord Jesus Christ and you shall be saved."

Faith in a personal Savior, the Son of God, was all that was required, but this included all that was necessary to salvation. It was not so much a question what as in whom the convert believed. A theory of the atonement is of less importance than the fact of Christ's suffering for the world.

The church is coming nearer Christ than at any time since the glory of the first centuries of its history, when pure. I suggest a new study of the New Testament, a return to the simple faith, the life of love taught by Christ. In the struggle to live in the fierce, continued business battle men have no time for philosophical speculations. The church more and more

is translating into human life the love of God.

The Rev. Dr. Howard A. Johnston: In answer to the question, "Do you see that the church is failing to reach the people?" I would say yes and no. At the beginning of this century the church membership in this country was one in thirteen of the population; now it is one in four of the population, notwithstanding the marvelous growth of the population.

"Is there anything more the church can do to reach the people?" Yes, and there always has been since the time of Christ. Never yet has the church done its full duty.

"Has the church gone away from religion?" Yes and no. The church is imperfect. Members of the church are largely selfish indifference, unfruitful. Thousands who have taken the name of Christ are unconcerned about the salvation of other souls than their own. In so far it may be said a church has the name to live, but is dead. In spite of this element of failure, the church has evidence of a true religious life. Never was the spirit of missions so vigorous as now, at home and abroad. We need broad lines of comparison. Compare the church of a century ago with the church of to-day. The larger influence of the church immediately appears.

There is one test which to my mind is final, after all the church's failures have been confessed—that is the fact that the ideal character in the Christian community is nearer to the character of Christ than ever before. A century ago churches were begun with lotteries. Eighty years ago the ministers always had the best liquor offered to them in the homes of the people. Forty years ago the Christian was not discounted because he was a slaveholder. Forty years ago a statesman's private life was not allowed to affect his public career, but witness Parnell and Breckinridge to prove the higher demands of the people. The man who may command the highest regard of his fellowmen

to-day must be nearer the ideal Christ has given than he was ever required to be in the past. This is the final test. And who will deny that these influences which mark the movement to the higher levels center in the Church of Christ, and radiate from that center? The church never meant as much to the community as it does to-day, and it will go on, slowly perhaps, yet steadily, to continue to gain in power for good.

The Rev. Dr. A. J. Canfield, St. Paul's Universalist Church: Adaptation to environment is a prime necessity of all living organisms. Continuity of life can be secured only by constant changes and variations. Christianity, the highest ideal of individual and social life is subject to the same necessity. Hence it has from the beginning shown extraordinary adaptability to the varying needs and experiences of mankind. Transcending the limits of race and clime and the scenes of its origin, it claims to be the sufficient and final instructor of the religious sentiment in every quarter of the globe. Consequently its verbal statements and methods of administration have perpetually changed in order to meet the multiplying requirements of the growing minds and hearts of men.

Nations at different times have need of different forms of government. So with the church or churches. Forms of administration and even credal statements may without ignominy adapt themselves to local circumstances and environment. Indeed they must do so or cease to be effective factors of real life. As a rule, each Christian nation has its national church. Here in the United States an official ecclesiasticism is properly prohibited by the fundamental law of the land, yet the aspirations of our ablest thinkers are in the direction of some sort of an agreement along lines that shall embody the American polity on its spiritual side. It is felt by not a few among us that dogmas and methods of religious instruction based on medieval ideas concerning God and man and the social organism are at least inconsistent with a governmental polity whose existence depends upon faith in natural manhood and democratic ideals.

A new birth of genuine enthusiasm

for the redemption of society through American Christianity doubtless will occur, for to outgrow a creed or form has never been and never can be the outgrowing of the gospel.

My own contribution to the current discussion is a substitution not of ethics for theology, but of a change in emphasis. I believe in American Christianity and long for a church that answers to every human aspiration after betterment—an every-day church of humanity in the name of the Highest.

For the five points of Calvinism I would substitute five points of common sense, formulated thus: 1. The universal fatherhood of God. 2. The brotherhood of mankind. 3. The redemption of society through the vicarious character and office of love. 4. The leadership of Christ. And, 5, the final triumph of good over evil, brought about by the faith that works righteousness in this present world as a fitting preliminary to whatever the future hath "of marvel or surprise."

—Chicago Tribune, November 6.

REAL LESSON OF CHRISTMAS.

"Too often in our Christmas religious observances is this thought almost entirely lost sight of, or not sufficiently emphasized," writes Edward Bok in the December *Ladies' Home Journal*. "There can be no love for God which is unattended with love for man. The final test of a Christian life is not the worship of God, but always the love of man for man. If the message of Him whose birth we celebrate at Christmas teaches us one thing above all others, it is not that we shall try to do for Him as a person, but that we shall seek to do for one another. That is knowing Jesus and clearly understanding Him. And wherever this true conception of His life and teaching is reached, there we find men and women thrilled with the passion for giving. The little child wakes on Christmas morning with its heart full to overflowing with gladness, and by every gift in stocking, or beside cradle or bed, is taught anew the old, old lesson of love. Husband and wife, brother and sister, lover and sweetheart, friend and friend, as they receive their gifts are reminded once more that love is not a dream, but a reality—and a reality which grows more vital, more precious and more enduring with the years. The sick, in chair or in bed, as they open their Christmas packages are almost reconciled to loneliness and pain. The friendless, the poor, the outcast, the waifs on the streets; those who have sinned and seem shut out from God and from man, all begin to feel strange thrills of hope and renewed aspiration as they are taken up and enfolded in the richness and fulness of the Divine love as it comes to them through human love or attention on Christmas Day. That is knowing Christmas in its highest and noblest sense; in its truest conception; knowing it in that spirit from which we derive the surest happiness."

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

MORE additions to our Museum! James Farley, of Arizona, has kindly contributed several interesting specimens which will be labeled and placed, under name of donor, in the collection.

Requests to be placed on the subscription list of the appeal, "Success When United," are coming in all the time. One brother from Washington writes, this last week, to be placed down for three subscriptions; another brother, a young man, wishes to be enrolled forthwith for a dollar a month as long as ever the college requires it.

Have you noticed the first batch of names in this week's Subscription List. Watch that list every week and see it grow! Are you not going to follow the noble examples already set, and have your name engraved on the Roll of Honor?

The public rehearsal of the Elocutionary Department was a great success. All taking part performed their tasks exceedingly well, and secured merited applause. The college chapel was full to overflowing.

Lamoni intends to give a Graceland scholarship to one of its rising generation, and to this end a stereopticon lecture will be given at the saints' church on the evening of December 24; subject, Passion of Christ and the Acts of the Apostles. A small charge for admission will be made, and each one attending will be entitled to cast one vote, the only restrictions being that no vote must be cast for one already a student of Graceland, and that the preference is to be given to one unable to meet all the costs of tuition.

New students entered Graceland last week. Quite an addition to the enrollment is anticipated for the winter term.

Our '99 graduating class seem to be steadily progressing, and will no doubt give us a brilliant display at next June's commencement.

It is rumored that a bequest will be made to the college of a fund to be appropriated for work in practical chemistry.

Winter term commences January 3.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, December 14, 1898.

No. 50.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 14, 1898.

SEARCHLIGHT ON BOOK OF COVENANTS AGAIN.

WE had supposed that when the *Searchlight*, the organ of our fellow churchmen of the Church of Christ (Hedrickites), had stated their position as accepting and believing the Book of Doctrine and Covenants comprising the revelations given through Joseph Smith the prophet up to February, 1834, such statement could be relied on, and that in our intercourse after such declaration of belief we could confidently reason on the things of our belief with an understanding of how these men stood.

It would now appear from what we quote below from the *Searchlight*, for November, 1898, that we are not at liberty to say that these men of the Church of Christ accept any part of the Book of Covenants as the word of God. For if the "right of inspection and revision," is to be exercised by them, then what they accept to-day they may inspect, and revise to-morrow.

THE BOOK OF COVENANTS AGAIN.

There seems to have been some misunderstanding regarding our position on the Book of Doctrine and Covenants. We have heretofore stated that we accepted the 1835 edition of the Book of Doctrine and Covenants; we still accept the book, but not, perhaps, in a manner that some think. We accept it as a book, just as we accept the King James' Version of the Bible. We know there are errors in the Bible; yet as a whole, we think it contains the word of God.

The 1835 edition contains some things that we do not endorse, yet taken as a book, we think it contains the best collection that can be found of genuine revelations of God to the church. Not that we endorse every line and every sentence it contains, but we think there is a general harmony between the most of its sections which would justify us in accepting them, yet we ever reserve the right of inspection and revision if necessary.

This seems to say, Yes, we accept

the 1835 edition in so far as it suits our notions; but if not, we shall inspect and revise it, rejecting what don't suit us. Where does the "Church of Christ" stand?

HAWAIIAN NEWS.

BRO. G. J. WALLER, sends us a copy of the *Pacific Commercial Advertiser*, for November 12, from which we quote the editorial below.

The Hawaiian Gazette Company has just completed the publication of several hundred volumes of the Book of Mormon which has been translated into the Hawaiian language by the representatives of the Reorganized Church of Latter Day Saints. It may be a revelation to some to learn that these people do not affiliate with the church of Utah, but cling to the original doctrines and tenets of the church as believed and practiced under Joseph Smith, through whose instrumentality, it is claimed, the Book of Mormon was first offered to the world.

The representations made in this book are considered extravagant by some but it is found that there are still others who accord to it the same reverence as to the more generally accepted word of God found in the Bible.

The Book of Mormon claims to give a brief history of a people who came by divine command and direction to the land of America when the confusion of tongues took place, and who flourished there for about 1,500 years, but who were afterwards, about 600 years before Christ, destroyed for their wickedness. They were, according to this history, succeeded by another people belonging to the house of Israel, chiefly descendants of the tribe of Joseph, whose progenitors were also led under divine guidance to their "land of promise" from Jerusalem about 600 years B. C. In their history, which is continued down to about A. D. 420, an account is given of their rise to a mighty and highly civilized nation and of their subsequent downfall; and the present condition of the American Indian, who are said to be a remnant of that people, is accounted for. The object of the book, as stated in the preface, is to convince "Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

It was to be offered first to the Gentile and afterwards to the Jew, and by uniting its testimony with the Bible is to be instrumental in bringing about the restoration of scattered Israel to the lands of their inheritance.

It may be surprising to many to hear that the Book of Mormon is not responsible for the introduction of polygamy, but condemns it and all such practices in the strongest possible terms.

This will get the Book of Mormon, and with it our work, in a measure before the people of the late territorial addition to the United States.

Bro. Waller also sent us a copy of the same paper for November 11, in which a certain Dr. Bishop seriously deplores that about one-half of the Hawaiians have become Mormon or Catholic, these two churches having outstripped the Protestant denominations in securing converts. But the editor accounts for such gains of the two churches by the spirit in which they have proselyted.

POPE LEO IN MOVING PICTURES.

POPE LEO XIII. has posed before a moving picture machine. In pictures now he may be seen to walk, bow, take off his hat, smile, drive in his landau through the alleys of the Vatican gardens, and give, with his right hand raised, the apostolic benediction.

To the faithful that apostolic benediction reproduced in pictures will have the same effect as if it were conferred directly, personally. The camera was blessed.

In Baltimore on Tuesday, in Washington on Wednesday, before Cardinal Gibbons, the Apostolic Delegate; Mgr. Martinelli; Dr. Garrigan, rector of the University of America; the rector of the Georgetown University, and many other dignitaries of the Roman Catholic Church, the moving pictures are to be shown.

They are to be displayed on these two occasions before they are displayed elsewhere. They may not be displayed elsewhere if they are considered adversely there. The exhibitions are to be absolutely under the control of the church in America.

The foregoing is from New York correspondence published in the *Chicago Tribune* of November 25. It may be as stated that "to the faithful that apostolic benediction reproduced in pictures will have the same effect as if it were conferred directly, personally;" and that "the camera was blessed." Aside from the theological questions involved, some might find psychological queries arising in the mind,—whether a moving picture could have the same effect as a personal presence, etc., etc., though the phonograph has been suggested as a substitute for a living agent in the pulpit and elsewhere,—and even though it be claimed that the effect in

the personal sense is more imaginary than real. To some the proposed exhibition, in connection with the sale of indulgences under Catholic rule, might also suggest strongly the idea of "for revenue only;" while to another the camera business might appear as a kind of "proxy" arrangement. The Brighamites of Utah are credited with belief and practice leading to the conclusion that the proxy feature is considered important by them. If the picture movement is indorsed, the Catholics may share with them in the proxy idea.

AN AGED WITNESS.

ON the 2d inst. we called upon and had an interview with Mother Hartwell, who resides with her son-in-law, Elder R. M. Elvin, in Lamoni, Iowa. Mother Hartwell is now in the ninetyeth year of her age. She united with the church in 1837; the next year went to Far West, Missouri, and shared in the perils of the exodus from Missouri in 1839; after which she resided in Nauvoo until after the death of the prophet. She was acquainted with the prophet during the last six years of his life and relates many interesting incidents of church history. Mother Hartwell has arrived at the waiting time of life, and now with patience, unwavering faith, and earnest desire she awaits the invitation to "come up higher."

EDMUNDS ON ROBERTS.

EX-SENATOR GEORGE F. EDMUNDS, who was the author of the act of congress, by which it was sought to put a stop to the practice of polygamy in Utah, is credited in the press of the country with the following opinion:—

He said that when Utah was admitted as a State it was with an understanding that this practice of polygamy would cease, and the return of a polygamist to the House, would, in his opinion, warrant the House in taking notice of it. Mr. Edmunds declared that were he a member, he would vote to expel him.

"Under the Constitution of the United States," Mr. Edmunds continued, "the House has the right to pass upon the qualifications of a member. That is, whether he is a resident of the State from which he was elected, is of the required age, and the question of the number of votes received. Beyond this it cannot act, but there is a provision which states that by a two-thirds vote of its members the House, after a member is sworn in, has authority to expel him upon grounds that might be construed as justifiable. Beyond

the question of polygamy, Mr. Roberts' claim for a seat is admitted to rest on solid ground."

In Mr. Edmunds' opinion, it would be a serious mistake to allow the matter to go unnoticed; as it is not only a moral, but also a national problem. The difficulty that now presents itself, as seen by Mr. Edmunds, is that Utah, having become a State, the Federal statutes relating to polygamy in that section become inoperative. Congress could only charge breach of faith against the State, Mr. Edmunds said, but he failed to see how it could take any further action.

W. E. A.

—S. L. Tribune.

BOXING CLASS AS A CHURCH ADJUNCT.

NEW YORK correspondence to the *Chicago Tribune* of December 2:—

A boxing class has been started in connection with the Institute of St. John's Episcopal Church, Jersey City, of which the Rev. Dr. E. L. Stoddard is the rector. It is announced in St. John's Bulletin to meet every Friday night. Ten cents will be charged for each lesson.

The class will be instructed by John L. Kirk of this city. Mr. Kirk is a skilled boxer and a brother-in-law of the Rev. E. S. Forbes, vicar of the parish, under whose personal direction the institute has been placed.

Mr. Forbes believes in young men learning how to use their fists, even though the occasion may never arise when they will be obliged to put their knowledge into practice. He does not believe that taking boxing lessons will inspire a love for prize fighting. He will permit no public exhibitions by members of the class. The Rev. E. L. Stoddard has decided views on the boxing question.

"It is not worse than dancing," he said to a reporter, "and I see no reason why the young men in the church should not have an opportunity to learn how to use their fists.

"I believe that it makes a fellow more manly to feel that he can use his fists if he is forced to it."

We submit the foregoing to our readers in further evidence of the "broad" views now being entertained by some clergymen(!), though we have read something in the word to the effect that "broad" is a certain way that leads in a wrong direction. Breadth or broadness, we believe, has both its proper and improper meaning and application. However, according to the item given herewith, the Rev. Stoddard seems to have original ideas about "going on to perfection." It may be that "Dr." Stoddard is more interested in drawing the crowd than in converting them to the gospel. But possibly we are not as "progressive" as he is represented to be.

COLLEGE CONTRIBUTIONS.

BRO. J. W. WIGHT, writing from Deer Lodge, Montana, forwards a goodly subscription to college fund and makes a practical business matter of this as any other work. What he with the other brethren mentioned have done, all may, and we will have the college question settled. We give his letter:—

DEER LODGE, Mont., Dec. 5.

Bro. E. L. Kelley:—While conversing over college matters this morning we concluded that the per capita debt of church members is 60 cents, which would make a total of \$24,000; and Bro. Christofferson, Bro. Moore, and I concluded we would pay our debts. To that amount I have added the amount of your call (\$1.10) to my wife's and mine, and ten cents to Leslie; as the other children are not members I send ten cents each. Would be glad to send a dollar for each if I could.

In bonds,

J. W. WIGHT.

THE following letter was received recently by our Business Manager, and we gladly comply with the request, and thank Mr. Saxey for the courtesy offered to our elders. We hope they will make a note of this and avail themselves of the privilege so courteously extended:—

Benjamin Cluff, Jr., President; A. Saxey, Librarian.

President's Office,

Brigham Young Academy,

PROVO CITY, Utah, Dec. 5, 1898.

MR. FRANK CRILEY;

Dear Sir:—We would like a copy of the "Saints' Herald" to keep in this library. A number of religious journals have kindly contributed their papers. I thought you would be pleased to do so also.

Any of your elders who may wish to consult this library, I should be pleased (as I have) to extend them the courtesy.

Respectfully,

A. SAXEY.

IN the *Chicago Sunday Inter-Ocean*, of December 4, we find the following in the "Sabbath-services" column, and with good bold-type heading:—

LATTER DAY SAINTS.

No. 1267 North Halsted Street; preaching at 7:30 p. m. by the Rev. J. M. Terry, pastor. Lang Mission; No. 3411 Cottage Grove Avenue.

Preaching at 10:45 a. m. and 7:30 p. m. Union service at 3:15 p. m.

Zion Mission; No. 1802 Armour Avenue, the Rev. George H. Graves, pastor. Preaching at 7:30 p. m.

No. 12025 Union Avenue; F. J. D. Earl, pastor. Preaching at 11 a. m. and 7:30 p. m.

Bro. Terry and his associates are

evidently operating under the open-house policy. That is right; the people of Chicago and other cities where the church is represented should know where to find us. Bro. Graves, we note, is reaching out in behalf of his colored brethren. Would that we were in position to establish missions among the many nationalities in Chicago. It seems to us that an excellent way to reach foreigners is to convert them in America, where we are practically unhindered in the field of operations, and send them to foreign countries as missionaries, when conditions permit and it is found advisable. No need to wait to cross the seas to convert the foreigner, with millions in the groups of foreigners located in free America.

EXTRACTS FROM LETTERS.

IN a letter from Bro. P. P. Stark, Richmond, Virginia, December 1, he wrote:—

I cannot say that I am discouraged, as the Lord is the best judge of who and how many souls should be gathered. For with my limited observation I am of the opinion that too great eagerness to add numbers to the church has resulted in the prostitution of almost all faiths, our own not excepted. Yet I look forward to a greater separation and purification both in and out of our church, and hope and try and believe that the time is very near for the fulfillment of the promises which have been made. May the Lord prosper and hasten the work and its completion, and may you receive a reward which shall fully satisfy you for all the labors and trials through which you have passed.

We baptized Bro. Starke a year ago December 1, in the historic James River; felt much blessed of the Spirit in administering the rites to him; and it gives us much pleasure to learn of his spiritual welfare. He is a practicing dentist, and expected from the indications that he would meet with much opposition, and possibly persecution. But, to his surprise, and his pleasure as well, he has met with nothing worse than the withdrawal of some from his company and patronage, in a professional way, there having been no violence, abuse, or injustice against his rights. For this Bro. Stark feels grateful that the Lord has not permitted him to so suffer. We ought to feel to praise God that the day of persecution in many places is passing; and rejoice when free; though in other places we may have to suffer,

Bro. Samuel Weldon, Encinal, California, November 27:—

To any of the ministry passing through or near Fletcher, Fulton County, Indiana: If convenient please call on Mr. and Mrs. Geo. Hollenback, as they are favorable to the work.

Bro. J. W. Loach, Hiteman, Iowa, December 10:—

Will you please request the prayers of the saints through the *Herald* in behalf of Bro. John Orr, who met with a very serious accident. A piece of roof in the mines fell on him, and dislocated his back and broke his left leg.

Bro. F. G. Pitt wrote from Canton, Cardiff, Wales, the 30th ult., as follows:—

We are moving along quietly here. New members appear fully alive and seem pleased with their association in the Reorganization. Some of the Brighamites are very bitter towards them.

Bro. U. W. Greene has arrived at Honolulu, Hawaii, and enters upon the labors of his new field in good spirits. He wrote, November 29, as follows:—

Arrived here the morning of 17th, paying my customary tribute to Neptune *all the way*. This is a delightful part of the earth, surpassing even Zion in climatic conditions. Temperature averages from 70 to 80 daily. Rather warm for a down easter. Will become used to it in time. Bro. Waller is a companionable, spiritual laborer, ably assisted by Bro. Ingham in his efforts. They with Bro. Poepoe as branch priest and interpreter are doing well. I hope to second their efforts and merit the Master's blessing while here.

A letter from Bro. Waller, dated November 29, reads as follows:—

Elder U. W. Greene arrived here on the Rio de Janeiro on Thursday, the 17th, and we like him and his preaching very much. We started the Sunday following his arrival to hold an English service in the evening at which he preached, and although the number present was not large, yet we feel encouraged and have no doubt but that we shall now be able to create an interest in our work among the English-speaking population. We send for tracts for use in our efforts.

EDITORIAL ITEMS.

WE learn that Bro. G. T. Griffiths has been sick with appendicitis since November 20, but though still confined to his bed December 6, the date of advices, was some better. Correspondents will please take notice that he will answer all communications as soon as possible. He expects to leave for the Pacific Slope mission as soon as able.

Bro. W. A. McDowell sends us the Delavan, Wisconsin, *Enterprise*, of

December 1, which contains a half-column article friendly to the Reorganized Church, under the caption of "Mormonism Defined." The article is the result of a former article written by Bro. C. H. Burr, mentioned in a late *HERALD*. The writer speaks in high terms of our people in the Badger State.

Pres. Joseph Smith went to Mound City, Missouri, on the 9th inst., to dedicate a chapel erected by the Ross Grove branch. He expected to return by the 12th or 13th.

Bro. D. C. White, of the Clinton Missouri district, visited Lamoni of late, during which he made the editors a pleasant call. Bro. White reports things moving in his portion of the field, with good prospects for general growth.

Some one has sent us a copy of the *Boston Globe* for November 27. It contains an article on "China's Jews," an account of a synagogue in Kae-Fung-Foo, the origin of which is a mystery; also a sermon by "Rev. Mary T. Whitney before the National Scientific Family Culture Institute on the Religion of the Future, whose Temple will be Home, whose Altar will be the Fireside." Mrs. Whitney says some good things, but like many others, dazed and lost in the results of the apostasy, runs after some special practical features of mortal life, and loses sight of the divine economy revealed in the word of God to govern man here and to qualify him for the future life.

Bro. E. R. Dewsnap went to Council Bluffs, Iowa, and Omaha, Nebraska, to remain over Sunday, the 11th, in the interests of Graceland College and its work.

The man who "lives up," who casts aside or prostitutes his moral nature, finds it a hard task to "live down" the reputation his folly makes for him. "The way of the transgressor is hard"—hard on himself and on the community. It seems to be easier for humanity to be careless and do wrong than to be self-restrained and walk uprightly, tendencies and inclinations seemingly being downward rather than upward. However, right ways are primarily normal ways, and promote happiness and general good; while transgressions inevitably bring dire consequences. "Whatsoever a

man soweth that shall he also reap." One may scatter or waste in a day what may require years to regather, if indeed he can regather the lost.

One would think, judging from some theological and moral theories now being exploited from so-called liberal pulpits, that the doctrine of Jesus Christ as taught by him and his apostles was lacking in some essential features, or weighted down by unnecessary requirements. If there is any principle of good taught by the modern theologian that is not taught in the system revealed through Jesus Christ, it has not yet been made manifest. The tendency of the times is to select a few moral or general principles to the exclusion of others also important in the comprehensive economy of God. Men are finite—limited, while God is infinite. They fail to discern even the things of time in a comprehensive sense, while he sees the end from the beginning. "Known unto God are all his works from the beginning of the world." "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Acts 15: 18; Isa. 40: 13, 14.)

Authentic reports have reached Washington to the effect that Aguinaldo, the Philippine insurgent leader, has denounced the Catholic religion in an open proclamation to his followers, and has espoused the cause of the Protestants. The Filipinos have received some good from the Roman Catholic religion, but also much of evil under the blighting influences of the Spanish and monkish system. The exchange to Protestantism means a better order of things religiously and in general.

The address of the Matron of the Saints' Home is Miss Alice Dancer, Lamoni, Iowa; this in response to request therefor.

Sr. Jennie M. Leland, of Peca-tonica, Illinois, who has accepted a position as stenographer in the Bishop's office, reached Lamoni on Saturday the 10th inst.

After being set in type we sometimes hold birth and death notices and other matter that can be held, to

insert matter of special interest requiring prompt attention. The HERALD patrons will hardly complain because of this. We endeavor to do our best for our readers.

Bro. R. Etzenhouser, laboring at McGraw, Pennsylvania, sends in a substantial donation to Graceland College; contributions of friends of the cause at that place, only part of whom are saints.

It is not yet too late for Herald Office patrons to be supplied with gift books and other attractions advertised in our holiday list; see last page of HERALD.

Mothers' Home Column.

EDITED BY FRANCES.

"The stream is brightest at its spring,
And blood is not like wine;
Nor honored less than he who heirs
Is he who founds a line."

THERE are thoughts which never grow old, but which like the fragrance from the rose, distil afresh the sweet perfume of faith and hope every time we open the mind to their reception. "The glory of Christ," said Professor Swing, "was not that he knew much, but that he loved much." Dean Stanley said, "You never get to the end of Christ's words. They are the freshest things to-day in this old world; the fullest of life and power. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted."

ORIGIN OF THE KINDERGARTEN.—NO. 1.

WHEREVER prattling voices of little children are heard, some one is certain to pronounce the magic word "kindergarten," which is the signal for numberless questions and criticisms on the part of the interested parents of the wee ones, more especially from mothers, and it is to them that I appeal for a larger interest in the true kindergarten, knowing full well that whatsoever of thought, belief, and energy is required to secure the best training for children must needs come from the mothers, however busy they be.

Many mothers have a vague idea of the kindergarten as a place where children play and have a good time, while they learn pretty songs with pretty motions, and, as it is frequently expressed, "fritter the hours away." This prevalent opinion is easily traced to two causes; one, the tendency of parents to absent themselves from the kindergarten except on special festival occasions, as Christmas, May Day, etc., when the very nature of the case demands that the greater portion of the work shall be omitted and only the more general phase of it be presented, because visitors usurp the space necessary for the regular

work. Another cause is the tendency on the part of kindergartners to present the happiest phase of the training, which certainly shows forth in the songs and games to the greatest advantage. However, to appreciate the value of any cause, we must know the character and work of its author, so I ask you to glance at the life of the founder of the kindergarten movement, Friedrich Froebel.

The month of April, 1782, brought to many a German home across the sea the blessing of a baby boy, but one home in particular is interesting to us, because in it was cradled the babe whose possibilities developed into great powers for the uplifting of the human race through its children.

Left motherless at the age of nine months, the little Friedrich Froebel early learned the loneliness of a life without companionship, for his father was pastor of a church which demanded his entire attention and service, so that he soon forgot the hungry little child-soul in his own home, leaving him to the care of the busy housemaid until he provided for him by introducing a stepmother, whose hardness of heart repelled the child day by day, and he turned to that larger mother, Nature, and came into the inheritance of his own, where everything became fraught with a wonderful meaning to him—the odor of flowers, the singing of birds, the humming of bees, the rippling of brooks, as well as pebbles, crystals, and grains of sand, glowed with strange interpretations, which his ever ready imagination furnished; and the perfect harmonies of beauty and use, which his older brother led him to observe in nature, served to explain and clear away impressions of the discords of humanity which he saw as he accompanied his father on parochial visits. It was the memory of such a childhood hovering over his later life that impelled Froebel to plead for the introduction of the element of joy into the education of children, and he bids us utilize the desire for play by molding the child through his play.

After an unhappy childhood as well as an unsatisfactory youth, he at last met a director of a Normal School who offered him a position as an assistant teacher; and when for the first time he stood before a class of thirty or more boys he felt that he had found his vocation, and from henceforth devoted himself to the solving of educational problems. Wherever he labored he was constantly confronted with the necessity for uprooting false ideas from the minds of his pupils, until he was at last led to formulate the belief that every stage of development depends for its perfection upon the perfection of the stage which precedes it; and in the endeavor to find the stage where he could begin to educate without uprooting, he was led back into the realm of childhood, until he stood with reverence by the side of the MOTHER, at the cradle of the child, where power is as yet possibility, and from this point he sent forth the bugle call for education from the beginning of life, summoning women to his aid in establishing the kindergarten movement.

This then is the common ground upon which mothers and the founder of the kindergarten meet; a reverent love for little chil-

children and a desire to unfold their possibilities.

He was the first to fully realize the power and extent of the mother influence, and the first to seek to awaken the latent mother love in every woman who followed the vocation of teaching, setting the example in his own school in truly abiding by the spirit of his motto: "Come, let us live with the children."

His close study of the law of growth in the natural world made him stand firmly for similar application of the law of development for humanity; therefore the kindergarten stands for natural unfolding of individual possibilities, and natural adjusting of individual relationships, as the standard of highest development; in other words a kindergarten is simply a beautiful collection of human plants, carefully watched and tended by a loving gardener who desires that each plant may produce the best of which it is capable, and to that end provides the necessary conditions.

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

QUARTZ, Cal., Dec. 1.

Dear Sisters of the Prayer Union:—Will you kindly pray for a sister, myself, who has for many years been a great sufferer from headache caused by chronic nasal catarrh. I have tried about every known remedy, but none afford even relief. The nerves of my eyes are so badly affected as to hinder my reading. I am a great lover of Bible study, and of our church literature, but I am denied the privilege of reading for the instruction of myself and also of my children. Will you dear sisters by your united petitions ask God to heal me, if it be according to his holy will, that I may be brought into ways of usefulness and the glory and honor shall be his.

Your sister in the one faith,

MRS. L. S. DE SALLIER.

A sister and family writes: "In behalf of our father and husband we, as a family, desire and earnestly request the united faith and prayers that, God willing, he may be restored to health again."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

WHAT are you doing? This is a question we do not expect you to answer to us, but to yourselves. Long winter evenings are now upon us. How do you pass them? Is it in idle talk? Is it in reading the continued story in the county newspaper? Is it in some game? Do you have time to prepare your Sunday school lesson? One teacher that we knew, would spend from one to two hours several evenings in the week at the crokinole board, and go before her class on Sunday morning with no preparation on her lesson. A superintendent would read the papers fifteen hours in the week, but could not possibly find time to get his Sunday

school lesson till he got to the church Sunday morning. It requires but a single thought to explain, in your mind, where the fault lay in these cases. If you are in the habit of not having your lesson, look into the facts in the case, and see where your trouble is. The best way is to set a certain hour of a certain day of the week to begin the lesson, and then keep it as certainly as you do your hours for meals. Regularity and system are helpers that have no equals in study.

Districts, take notice. If you have not elected a district librarian, you should do so at your next district convention. This of course will be for the remainder of the year, which will end with your last district convention before April 1, no matter when such meeting may be. The Constitution and By-laws require that "all elections of officers for the district shall take place at the last meeting of the district prior to April 1. All districts have not made this correction, but should do so as soon as convenient.

Sr. Dora Young has recently been elected librarian of Galland's Grove, Iowa, district Sunday school association, and is setting about her work in a resolute and practical way. She contemplates recommending that each school purchase, "as a starter," three books as soon as they have the means at hand. One is to be selected to benefit the teachers, and will be either a work on didactics or a Bible Dictionary. Another will be for the youth of the school, and a third for the primaries. The plan is certainly a practical one, and if proper selections are made, and we think they will be, each school that abides the recommendation will have the nucleus of a good Sunday school library.

Sr. Blanche Andrews has recently accepted the same position in Fremont, Iowa, district and sets about her work with a circular letter. In the letter she inquires the condition and extent of the existing library, of what it is composed, the use that is now being made of it, and various other items of interest. This is to get an accurate idea of the material now on hand, and something of the esteem in which the Sunday school library is held in the various schools of the district. This is, we presume, preparatory to further work in extending the usefulness of the libraries now in the schools, and improving them or establishing new ones where none exist.

As the library work is entirely new in many places, and as the office of district librarian did not exist till April of this year, the district librarians must work under the disadvantage of a new work. We would therefore suggest that more of them furnish us with a few thoughts as to how they are setting about their work. It will be of great benefit to many. Librarians, please take notice, and let us hear from you.

Have you carefully read the Institute program? And did you note that there are many of the most important topics in the management of both the Sunday school and Religio to be discussed during the session?

It will be remembered that this will not be a meeting for the reading of a series of essays, although it is probable that there will be a few; but rather a series of discussions upon the various subjects mentioned in the program, in which every one is permitted to participate. Those who have been privileged to attend one of these meetings have expressed their great appreciation of the privileges of exchanging thoughts with their fellow workers from the many parts of the field. The general officers of both the Sunday School Association and the Religio and also many others of the prominent and able workers of the two organizations will be present, and will help to make the occasion one of true worth to those who are so fortunate as to be able to attend. You will pardon us for calling your attention to the fact that at that season all railroads grant reduced rates, usually one and one-third for the round trip, and the brethren at Independence will care for us free, thus reducing expenses to a minimum. We feel confident that much good will be done to the workers, and we want as many as possible to get the benefit of it.

For the Southeast Nebraska district convention.

THE Sunday school holds an important place in church work. It does not take the place of home training. God designed the home to be the first and best agency in the moral and religious training of young children. The Sunday school is only a help, and I account it a *great* help. The Sunday school is

A DEPARTMENT OF CHURCH WORK

and should be recognized as such everywhere. If the older people need the watchcare of a pastor or shepherd, do not also those who are growing up need to be taught and guarded as well? And if we would have our girls and boys respectful to the church and in the house of God, should they not have some such place to be trained? By observation we can learn the wide difference between the child who has this opportunity to attend Sunday school and the one who never enters a Sunday school room. Be it understood that the Sunday school does not take the place of the church, but is a help thereto. . . .

Our great free American country boasts of how much is raised yearly to send the

GOspel TO THE HEATHEN

when we might say that in our own dooryard are people as ignorant of the gospel as the unconverted savage, simply from the fact that they do not study the Bible. Then how can we better teach them the truths of the gospel than to bring them into our Sunday schools? And by our own presence there each Sabbath show to the world, the church, and the Lord that we believe the Scriptures should be studied. There are some whom I have heard say it is better to stay at home on Sunday morning after they have sent the little ones to the Sunday school and that they were well enough satisfied to settle back in a comfortable rocker and read a rousing sermon from the *Ensign*. I wonder how much glory or reward they will receive for such an effort! We are glad, O so glad, to have them send their little ones, but our hearts would be made more glad if these same ones would

themselves come. The Sunday school of today should be composed of the parents first, then the children.

And now a word to the Sunday school teachers. It is as much your place to sow the seeds of truth as it is any other set of officers. Your work may seem to be little—instructing children. But it is the way to begin, the proper time to sow the seed.

"SOME FELL ON GOOD SOIL."

Where are we most likely to find the good soil in which to sow the seeds of truth? If there is anywhere soil to bring forth one hundred fold, it is in the Sunday school and in the children, where it has not been contaminated with evil. Be patient. Do the little things well, and God will own and bless the efforts. And if this Sunday school work seems little, remember God works that way. By and by we will see these children and young people occupying positions of great responsibility among men, because we did our duty towards them when they were young. And if at any time we feel that this work is hard, and that we are not making the strokes count as we would like, remember the story of the old Scotch lady; some one sympathized with her because she had to scrub the rough floors in a large house, she said, "Dinna fret. We'll get it done. We're a working together, Him and me." If we can only work patiently with Him, results are sure to follow which will make our hearts "to burn within us by the way."

MRS. E. D. BRIGGS.

NEBRASKA CITY, Nebraska.

Letter Department.

JONESPORT, Maine, Dec. 5.

Editors Herald:—This will post you as to my recent movements and present whereabouts.

On the evening of August 3, after a long delay at home, caused by physical debility, I started out to try and fill the mission assigned me. My railroad ticket called for a ride to Boston, Massachusetts. On the way I spent half a dozen hours visiting my sister (Sr. Thomas Hattey) in Chicago, and a day and night visiting my mother, (Sr. E. Devine) and another sister (Mrs. Thomas Smellie), in Toronto; arriving in Boston on Sunday morning, just too late to secure train passage to Dennisport, where the reunion was under way. I started on a search for the home of some of the saints. By good fortune I met Bro. Bowers, who escorted me to the hall where many had gathered for service and where I was welcomed and invited to preach. Feeling too bad, physically, to attempt any mental effort, I declined, and was escorted to the home of Bro. Bowers, where several hours of rest and a little sleep patched me up, so that I made an attempt to occupy the stand at the evening hour. With the Lord's help I succeeded.

Next morning Dennisport was reached and I found myself among as happy a lot of saints as one would expect to meet. The reunion was progressing finely and Patriarch A. H. Smith was up to his ears in the joy that was attendant. He had arrived the day before,

and our gladness in meeting was reciprocal.

Others have written you regarding the reunion, and I will not recanvass their ground. The Lord blessed both preachers and hearers and good was done. We had sea bathing nearly every day between meeting hours. Bishop E. L. Kelley arrived in a couple of days, and what with the Presidency, Patriarch, Bishop, apostles, seventies, elders, and such a retinue of brethren and sisters as belong in those parts, spending part of their time in religious exercises and part in voluntary and involuntary immersions in the surf, it was an exceptionally delightful time, and the writer enjoyed it hugely; it was all too short, and camp was finally broken amid regrets on that account. The Dennisport people, regardless of religious affiliation, treated us nobly, and we will long remember them.

Three meetings were held in the chapel after the close of the reunion; then Bro. Smith, Kelley, and self left, the former for Boston direct, and the two latter to call at Brockton and Plymouth on the way there. Filling out this programme we again met in Boston, where Sunday was spent.

On the following Thursday, leaving the Patriarch to fill the appointments in Providence and other points and to join us later, the Bishop and I started by steamer for Lamoine, to attend the Western Maine district conference. Arriving there we found a gathering of saints that surprised us, and with whom we spent a couple of days in saintly intercourse to the profit of all. Bro. U. W. Greene, W. W. Blanchard, and T. C. Kelley, of the general ministry, were there, besides the local workers, and we realized the meaning of the words, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." We were glad to meet and sorry to part. Bro. Blanchard started for New York.

President of the district, Bro. Cunningham, drove us thence to his home at West Surrey, where we held two meetings and I baptized Bro. Cunningham's daughter, Bessie A. We enjoyed a short spell at fishing in "Toddy Pond," with Bro. Cunningham and his son. Whether it was because the wind was "contrary" or a Jonah was on board, I cannot tell; but the waters became turbulent and the fish didn't bite, and we had to put back for shore and home.

From thence the Bishop and I sailed to Little Deer Isle, thence to Bray's Mountain, and next to Stonington, holding services at each place and finding a welcome among the saints. Space forbids a mention of all the Eatons and Knowitons and other equally good saints, but hospitality and saintly sociability were everywhere. At Stonington I baptized Mrs. Idella Barter.

The conference at South Addison was our next place of operation, where a goodly number of saints of the Eastern Maine district assembled and a profitable season was enjoyed. On our way thither we stopped at Jonesport, where the Bishop preached to the few who gave him audience. His intention was to return there and labor further, and to accompany the writer thence to Nova Scotia; but Providence ordered or permitted otherwise. While at the conference at South Addison,

he received a telegram, calling for his return to Lamoine, Iowa, and he left the same day. Happily for all, the form of our smiling Patriarch materialized at our morning service, and it was a case of "enter Smith and exit Kelley," and the people "smiled amid their tears." To me it was a case of more tears than smiles, for Bro. Alex. H. was not impressed Nova Scotiaward, and I had to take my chances alone.

From Addison to Indian River, and thence back to Jonesport, I had the pleasure of his company, and of hearing him blow the gospel horn at each of those places; and last, but not funniest, of having him oversee me as I followed the receding tide and dug a couple of bushels, or less, of clams to flavor the chowder with which Sr. Eliza Walker regaled us. Alex likes chowder all right, and I don't blame him, for that was good enough for a king or a patriarch either. I don't believe that the dish which was set before Abraham's holy guests could have tasted better. Time would fail me to tell of the Kelleys and Smiths of Indian River, and the Walkers and Mansfields and Nortons and others, of the Jonesport region, and equally hospitable ones all around Eastern Maine; who, through their generous hospitality subdued want, quenched the violence of cold, stopped the mouths of hungry elders, turned to flight the forebodings of suffering, and did many other good things, such as the Bible tells of, as did also the saints of the other district. The Lord reward them.

Through the kindness of Mr. Ed Mansfield an opportunity was secured for me to ride with his brother in a buggy to a point within two miles of Lubec, which was the place where I was to take the boat for New Brunswick and Nova Scotia. It necessitated my starting on Sunday morning and a couple of days ahead of my former calculation; but it was an almost free ride of forty-six miles, and I availed myself of it gladly. So, turning my back on the Patriarch and the folks who were making him happy, I started, and about five p. m. landed at a point where I had to climb out of the buggy and carry my satchels the remaining two miles into Lubec. The load was all I could lift, feeling as I did, and to make matters pleasanter the rain began to fall pretty rapidly; but by resting every hundred yards or so, Lubec was reached in due time and a bed in a hotel was secured for the night.

Next morning, by ferry, Campobello Island was reached, then by larger steamer, St. John, New Brunswick; and the following morning by still larger steamer, I sailed into Digby, Nova Scotia. Wending my way along the railway depot platform, at Digby, I almost dropped into the arms of Elder Holmes J. Davidson, who arrived by train at that moment from Yarmouth, whither he had come the night before, by boat, from Boston. Neptune had "held him up" on the way and he had readily "given up all he had", and was now looking around him with an appealing gaunt-like stare, as if in search of an appetite or something equally bracing or serviceable. Well, he "took me in" to the car and we rode together till we reached his

home neighborhood, where he soon righted up and was ready for battle when the table was spread.

After holding one meeting at his home, we started for the conference at South Rawdon, where the saints have a neat chapel, in which a small but happy company, with their sparkling eyes, rosy cheeks, and "blue noses," met and gave us a cheery greeting. The Spirit of the Master pervaded the services, and words of encouragement were spoken thereby for the edification of the humble few who were bearing the burdens of the work in the Province. Elder S. O. Foss, who had been laboring in Nova Scotia for several months, was present, and we heard his labors well reported of. While nothing strikingly important occurred during the conference, yet it was a season of profit and peace. By the special kindness of the saints, provision was made to "send the missionaries to Halifax," to attend the exhibition during the week. This was a pleasure which met with our grateful appreciation, and though rain interfered somewhat with the enjoyment of our visit to that city, we nevertheless had a good time and saw much that interested us. From Halifax Bro. Foss went to Delhaven and Bro. Davison and self returned to South Rawdon (he by the home route and I direct), where we held three more meetings with good interest. We were hospitably entertained at the home of Bro. Alfred Wood and family, and received kindly attention and ministrations also at the homes of Brn. O'Brien and Dimnock, and the widow Mason. Everybody was kind to us, and in turn we rendered them the best service we could. May the heavenly dews be distilled upon the hearts impressed, and fruit unto eternal life abound.

Returning to Lockhartville, (the home of Elder Davison,) where appointments had been made ahead, we held five meetings in all, in his house, with what results we know not. It was a week well spent however, for Sr. Davison has the faculty of making a body feel happy and at home in her company and it seemed as if we had been acquainted for years and the rank and file of juvenile Davisons spent many of the day hours with me on the beach catching tommy cods, smelt, and eels. The only other family of saints in the place consisted of Bro. and Sr. Sol Lawrence, and a couple of visits at their home added to the measure of enjoyment experienced. Without having more than time to get acquainted there, we left for Delhaven, where we were domiciled at the home of Bro. and Sr. Robert Newcomb. (The latter is a sister of Sr. Emma Burton and of Holmes J. Davison and here is where "Sr. Emma" was born.) Here we again met Bro. Foss, who after preaching three times, left for home, to labor in Maine for the winter. Five sermons by the writer tell the tale of his preaching work at that place; but during the daytime, by Bro. Newcomb's kindness, we were privileged to visit Look Off Mountain and to ascend to the summit of Cape Blomidon, and traverse much of the ground immortalized in poetry as the Land of "Evangeline." Here again the clams came into play (?) and we enjoyed the distinction of digging a bucketful of the bi-

valves in company with a senator from Colorado, who was visiting his old-time home. Perhaps it was the sight of a Missouri preacher in a jumper, overalls, and rubber knee boots that excited his curiosity and brought him out to meeting at night; but if so, we hope he enjoyed the clams better than the sermon; for he came not again—one meal surfeited him.

Bidding good-bye to Bro. and Sr. Newcomb and daughter Clara, whose home surroundings had a decidedly "moreish" taste to us, we boarded the ferry at Kingsport and crossed Minas Basin to Parrsboro, passing the famous Cape Blomidon and other picturesque coast features on the way. After a night in Parrsboro, we boarded train and hurried on to Oxford Junction where Bro. James Ripley met us with a buggy and conveyed us to his home at River Philip Center, about six miles away. After one night there we were taken by him to Williamsdale, about seven miles farther away, where the few saints residing near have built a beautiful chapel—23x35 with an outside porch—a credit to any place, all paid for and dedicated. On the transom window over the outer door are painted the words, "A free pulpit and an open Bible;" and over the pulpit hangs a framed motto: "Our Creed All Truth;" while opposite to it, over the entrance, hangs another, bearing the inscription; "God and His Truth." The whole building is paneled and painted artistically and made the writer feel a something akin to pride (holy pride of course) as he surveyed it. Not more than a dozen saints, and they without branch organization, assisted by a few generous outsiders, did it—Elder Davison putting in time and skill in the painting line as well as aiding otherwise by work. I wish I could publish all the names as a roll of honor; but they will have better reward than that, at the hands of Him to whose praise their work was dedicated. During the time spent there, the writer preached twelve times at Williamsdale and eight times at River Philip.

It is not more than just to here mention that the first influences favorable to our work at that place were started by the efforts of Sr. Albert Page, of San Benito, California. This was the country of her early days, and where she taught school. Visiting here a few years ago, after the gospel had found her, she talked it, and secured promise from her friends of shelter for an elder should one come. She then set to work to get an elder there. Elder Davison went, and since then others have made brief calls and have labored, among whom are Brn. F. M. Sheehy, W. H. Kelley, M. T. Short, G. W. Robley, U. W. Greene, S. O. Foss, and the writer. The little chapel and the worshippers therein are a monument to the credit of such devotion and zeal.

At Williamsdale my home was with Bro. Leander Johnston, whose mother, though not a member with us, spared no effort to make my stay a delight. While there I was a victim of neuralgia for a time; but Mrs. Johnston by such extra kindnesses and thoughtful arrangements as true sympathy suggests, contributed to my relief and comfort, and her

attention will not soon be forgotten. May our heavenly Father reward her. By the way, Johnston is a popular name there. Uncle Ralph and Henry and then Hazen and John and others, with their families, make a great part of the population; and when in addition to them I mention the name of Mr. and Mrs. Paine, whose daughter (Mrs. McKeen) is with us in church fellowship and an active worker, and who treated us royally, as also did Bro. and Sr. Fillmore and Bro. Murphy, I have only paid a feeble tribute to genuine hospitality. While laboring at River Philip we shared home cheer with Bro. and Sr. James Ripley and family, whose hearts are as big as their houses, (if we are to judge by the generous treatment we received,) and the experiences throughout were of a character to make us entertain a high opinion of the "Blue Noses" generally, and wish for an opportunity to visit them again. Elder Davison acted as escort, and helper, and leader, and all-round manipulator during my stay in the Province, and made me wish that I could be always as pleasantly associated. He dwells in the hearts of the saints where he has labored, and good words for him are all on their lips.

Before leaving them I was handed twenty-two dollars, which had been raised among the people towards buying me a fur coat to protect me from the cold of this eastern country. I received six dollars in all besides this, out of which I met some incidental expenses, and I started with my face towards Uncle Sam's dominions with a warm prospect in my pocket; but the terrible storm that visited the coast just then changed the conditions. I failed of connection with the line steamer at St. John upon my arrival there on Monday, November 28, and the other steamer had not arrived, and there was no certainty as to her arriving or leaving, so a hotel became a necessity. Next morning, by train, I started, and by dodging from cars to a boat and from boat to train, and then to wagon, and lastly to a sleigh, I made the distance to Jonesport, Maine, in four days, aided by hotels as intermediates. The sea was heavy and the winds were terrific while I waited over at Eastport, and I felt like a "landlubber" as I saw the waves sweep over the wharf and the little ferryboat dance to the whistling winds. A western "prairie schooner" and its course would have been more to my taste; but I scrambled aboard and tried to put on a wise and brave seaman's look, and talked to the passengers about there being quite a "chop" and used one or two other words I had heard along the coast, while the little boat rolled and pitched along her short journey to Lubec, calling at Campobello. It was only twenty-five minutes sailing; but I will take mine hereafter in walking or by wagon, when practicable, if it takes ten hours. The wagon part that followed was for twenty-four miles, facing a blizzard of snow, then came a hotel respite and then twenty-four miles of sleighing, part of the way through beautiful snow monuments, and part over nice gravel that burnished the sleigh shoes and made my store-teeth feel like the poles of a battery. On landing at Jonesport, I took a look at my

"once-fat-pocket-book," and found that fourteen dollars had melted out of that fur-coat fund, and yet I had fasted from two meals along the way to avoid unnecessary expense. But I was alive and in time for district conference, which began on December 3. I also met Bro. T. C. Kelley here, and therefore had somebody to "look up to" and feel safe with. I tumbled into bed at night feeling grateful and very happy. I find our faithful veteran—Joshua Walker—is poorly. Will the saints pray for his recovery.

Conference was attended by quite a number from contiguous points, weather considered, and was a pleasant season. I expect to leave here in a couple of days for Massachusetts and adjoining States. Bro. T. C. Kelley, who is in charge of Maine, and S. O. Foss, to assist as laborer for the winter, also W. W. Blanchard, should he return, will take care of the Pine Tree State interests.

Should this letter seem outrageously long, please remember that over a year has passed since I crowded my autograph into your columns; and if you pardon this lengthy intrusion I may not trouble you again for—oh, so long! My health is some better and gospel work is bliss to me. Your brother,

JOSEPH LUFF.

ST. LOUIS, Mo., Dec. 2.

Editors Herald:—My last I think was written in Brooklyn, New York, November 3. I left for Ohio, where a week was spent in and around Kirtland, visiting friends and saints, preaching in the Temple Sunday evening, the 6th, and meeting with Brn. W. H. Kelley and G. T. Griffiths; the former expecting to leave for Pittsburg about the time I left; Bro. Griffiths hindered in his mission work somewhat by the sickness of Sr. G., although doing ministerial work in Ohio mission since General Conference.

There seemed to be nothing of greater interest in old Kirtland than the discovery of natural gas in large quantity, by Mr. McFarland, and everybody who can afford to sink a gas well is thinking of tapping Nature's store of fuel and light on Temple Hill. It certainly looks like a good thing for Kirtland, temporally speaking, and that seems to be the principal want, although when it comes to a discussion of need, as applied to men's best and permanent welfare, there, as well as elsewhere, there is *too much* gas, and of an explosive and dangerous kind as well; often destroying the peace and spiritual growth of saints, and fitting communities with elements and conditions that make it a desirable place to move from for the peace-loving and godly-minded.

On Friday morning, November 11, we left Cleveland, turning out on the streets from the hotel at three o'clock in the storm and cold for the station, only to wait an hour and a half for a late train. A long, tiresome ride, landing us here in St. Louis at seven p. m., where warmth and comfort and greeting from daughter and saints of the old-fashioned St. Louis kind relieved us of unpleasant pressure of mind and body somewhat. On Sunday morning we faced again from the pulpit the dear saints of St. Louis, whose

memory must ever be perennial with the fragrance of friendships and of a love and confidence born of trial and associations in the days that are gone.

St. Louis people are in many respects an easy crowd for us to talk to, as we have tried to stimulate a demand and hunger after right and saving things for the people in the past. We have been met with a response that gladdens the preacher's heart and makes him to feel that his life and effort amounts to something after all.

Wednesday, the 16th, we were called to attend the funeral of Sr. Mary Pearson, a woman of lovely character, who passed away in the faith of the gospel restored.

We have preached in this place, Cheltenham, and Oak Hill, two and three times on Sundays, attending calls from the sick, which are quite numerous, and have been very busy overhauling and repacking household goods and effects for shipment eastward, where we soon expect to go.

Last Wednesday evening at seven o'clock my daughter Bessie was united in marriage with Bro. Richard Trowbridge, the writer officiating at the ceremony, the chapel being filled with saints and friends of the young people. The occasion for me was not only impressive, but to a great extent a sad one; for the memory of the past, with cares, and prayers, and tears, oft for the preservation of my child, had now brought us to the parting of the ways; that I must give her over into other hands and care, and in a sense the word "childless" should be written against my name; and as I followed them with the wedding party, down the aisle, after the ceremony, it somehow partook of the spirit and nature of a funeral to me.

Others said it was an impressive, not to say sad performance, but they could not feel as I did or do about it; but they and everybody else seemed so happy afterward that my little cloud seemed to be dissolved, at least from common view. The gifts and wedding presents were numerous and valuable, from the kind and good saints here in St. Louis, and friends and relatives elsewhere.

Through the kindness of Bro. and Sr. Hitchcock a wedding supper was given them before their departure, at eleven o'clock that night for Parsons, Kansas, where they are now visiting relatives and friends, but are expected *home* to-morrow morning, at their cosy and comfortable place, which they will find fitted for their reception, on Warren Street.

Beautiful sunshine weather here now, and in strong contrast to the kind reported in a letter received from Sr. Bond, from Providence, Rhode Island, yesterday, where snow, fence high, and weather that prohibited travel or business, almost entirely, was making things pleasant for New England people. I hope the weather man will quit that before I get there, as decreasing vital powers rob a moderately warm climate or atmosphere of its terrors for me.

The awful reports of loss of shipping and life on the New England coast remind us of the Seer's warning concerning danger by journey on the waters in these last days.

Reports from the East show activity on the part of the Utah emissaries and a need of looking after their work as affecting our interests and keeping the public properly informed. Before leaving Providence I with others attended their Sunday afternoon preaching service in the hall we used to occupy on High Street. There were seven Utah elders present, and all engaged in the local work save the missionary in charge, President Whitaker, who did most of the talking. A collection of hymns compiled by Brigham Young, P. Pratt, and John Taylor was used and handed around to us and the few strangers, the opening hymn starting out thus:—

"Up, awake ye defenders of Zion,
The foe's at the door of your homes;
Let each heart be the heart of a lion
Unyielding and proud as he roams.

"Remember the wrongs of Missouri,
Forget not the fate of Nauvoo
When the God-hating foe is before you
Stand firm, be faithful, and true.

"By the mountains our Zion is surrounded
Her warriors are noble and brave,
Opposed by a proud boasting nation
Their numbers compared may be few," etc.

I give you this as a sample style of what I called a sort of jingo, boastful worship all through, with but little argument and no semblance of spiritual aid or power; but they have, nevertheless, an influence with the public, and do succeed by their subtle and evasive methods in infusing the public mind. We shall try and look after them when we return.

The answer to Roberts and Penrose now being made in *Herald* should be published in tract form as soon as possible, and scattered broadcast in Utah and the West as well as East and everywhere. Many of them will furnish fire fuel, no doubt, and never be read; but some will read them, and enlightenment will follow, and more trouble for their leaders to try to fix up with the rapidly-growing number of discontented ones.

An apology may be needed to Bro. I. N. White for getting over the fence, but the demand for work is so urgent that I have answered calls.

Bro. Hitchcock is doing excellently, but needs help. St. Louis is not behind in the procession. Fine prayer meetings; a good one at Religio last night.

Expect to return East within ten days.

In gospel bonds,

M. H. BOND.

MONDAMIN, Iowa, Dec. 5.

Editors Herald:—Since anything has appeared from my pen I have been to Elwood, Gosper County, Nebraska, where I met a Mr. H. A. Jenkins, who pretended to be a representative of the Seventh-day Adventist Church and of the Church of God. It was found that he was not a legal representative of either. The discussion which was to have continued for seventeen nights, closed at the end of the second night.

After its close I preached at Eustis, Flowery Dale schoolhouse near Bro. S. D. Payne's, Shelton, Columbus, and Omaha on my way home; at all of which places I found need of

labor and kind friends to care for my necessities.

Since arriving in this mission again I have been occupied principally at Missouri Valley and here, preaching at Missouri Valley over two weeks, leaving the work apparently in a much better condition than it has been for some months.

The Sunday school convention and district conference of this district was held at Little Sioux, the 4th to 6th of November, both being well attended, and a peaceful, spiritual season enjoyed.

On the 20th of November, the church of the saints was dedicated here, the services marking an advanced step in church work here, and showing to the church and the world that the wonderful "child of Providence," D. H. Bays, has left no marks of his destructive intentions behind; but on the contrary there is a more hopeful feeling enjoyed by the saints, and a much more social feeling shown to the saints by the citizens of Mondamin and vicinity. The dedicatory sermon delivered by Elder Isaac M. Smith was replete with instruction, plainly showing the organic structure of the religious body to occupy the building being dedicated, as said organization is foreshadowed in the Old Testament and partially outlined in the New Testament. While the writer offered the prayer setting apart the building and furnishings for holy purposes, the Lord manifested his approval by the overshadowing of his Spirit. The services were in charge of Elder A. M. Fyrando, Bishop's agent.

The building overflowed with apparently eager listeners, who seemed to appreciate the entire service, some especially enjoying the excellent music rendered by a choir of voices, accompanied with organ, violin, horn, and clarinets, led by S. B. Kibler, of Woodbine, Iowa.

Bro. Smith occupied the church at night, while the writer occupied at Little Sioux, expecting to begin a series of services on the 21st, but on account of the storm postponed till the 23d; since which time I have continued services here on evenings and Sundays, with only fair attendance most of the time, last night there being present a large attendance. Have concluded to continue the services this week, the prospects being bright for some permanent good to be done; and even now I can say that the Lord has approved of the efforts. Yesterday forenoon was occupied in receiving the sacrament, and a social service at which the Lord's Spirit was present to give joy and encouragement, and to foreshadow the future.

A good session of Sunday school was held yesterday, of which Bro. James Gunsolley is superintendent, and the prospects are that the school, as it has already done, will yet result in much good.

A dearth of Christian energy exists here; but few aside from the saints taking any active interest in the building up of church interests having for their object the salvation of souls. The attention of the people generally in this mission is now occupied in preparing for holiday entertainments, so that spirituality in places is lost sight of partially.

I urge the saints to be careful to make their efforts in harmony with the suggestions of general church authorities that have spoken upon these matters, and not permit any part to be that which will have to be apologized for, or acknowledged afterwards to have been a deception, as is frequently done in having what is called a "Santa Claus."

With good wishes for all, and ill desires for none, I am, In the faith,

J. F. MINTUN.

INDEPENDENCE, Mo.,

Thanksgiving Day, 1898.

Editors Herald:—We offer to the *Herald* "Thanksgiving praises with a short prelude."

Rev. Morgan says: "The Bible is not read by the world, and as we judge Mohammedanism from Turkish atrocities, and not from the reading of the Koran, so men, by our lives, judge Christ."

A writer from Kansas asks the question why, if preachers now are *satisfied* with their creeds, they are so careful to say nothing about them. He says you hear little but "smooth, artistic, eloquent discourses;" and adds: "The *old* divines used to hurl those *doctrinal* sermons forth with great zeal." He asks why it would not be well for an enlightened people to understand their *creeds* and to agree as to what is *truth*. We hear and read many sermons, but none appeal to the reason, and touch the heart, and inspire the soul, as do those preached with the spirit of revelation "and by the power of God."

We listened to an excellent sermon last Sunday evening. It is a little tedious to sit an hour and a half and longer, even under a most gracious dropping of the sanctuary, and wait for the last point to be reached in the peroration. "Take sleep," says the commandment, "in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some . . . who have disregarded the advice of the Spirit to *retire early* and to rise early," etc.

To be sure, we may carry away but a small portion of good after a short discourse, but is not the assimilation of a few thoughts spoken in season and by the Spirit likely to produce the most beneficial results?

At the long service referred to the congregation, near its close, began to retire by twos and threes. We overheard an interested listener in front of us whisper "That's a grand thought!" "Oh!" replied the seatmate, "I'm *too* sleepy for *thoughts*;" and the pressed lips were more closely pressed in a restless repose, until the doxology was given out, in vigorous tones, which had the effect, intentionally no doubt, of arousing the weary assembly.

At the close of the service we were glad to wend our way out from the *noisy crowd* into the open air. In the vestibule it was really pitiful to witness the half-asleep two and three-year-old babies, with faces awry, running here and there, clutching at the gowns of strange sisters, and crying to be taken somewhere. Like poor little waifs, they were looking for their mothers to take them home, where they should have been, and

abed, long before that hour. We all agree in believing that old folks and children need much sleep.

An aged missionary once was invited to the house of a well-to-do brother, and, after partaking of supper, was escorted to his room. The preacher thought it to be the correct thing to retire early, and sought his hospitable pillow with a glad heart; but he was aroused from his quiet slumber all too soon. There was a great racket below, and on going into the hall he looked over the banisters just in time to see a party of silver wedding folks strut into the dining room to be "royally entertained" at just half past ten o'clock. Like good knights-errant, who from sheer exhaustion would feign unbuckle hauberk and spurs, they spurned the weary labors of the day and issued forth to renew their services in the night.

The world of fashion, they say, needs more beauty sleep; and we all need more time for rest and meditation.

Let us gather together earlier, and disperse in season; not at ten, eleven, and twelve o'clock, as is often done at business meetings, preparatory wedding practices, and other social functions. We are *heartily* in sympathy with the Go-to-bed-early Club which has been lately organized by the ladies of Washington.

Although only about forty out of eight hundred attended service this morning, those who did attend, like the Puritans, threw their whole souls into the national holiday. The thirty-third psalm was read and then the congregation sang a hymn of praise, the choir being "otherwise engaged." The presiding priest having announced that we would have "a short sermon," and afterward a fellowship meeting, Bro. Short proceeded. "We ought," he said, "to honor the President's proclamation, especially *this* year." He spoke of victories won, and of the enemy's opportunities (yet the *God of Jacob* was with our arms), and of peace negotiations nearly completed.

Another thought: as a people, we ought not only to give thanks *at home*, but "in good Puritan way we ought to *assemble together* to give thanks;" not like a certain reverend, "to Sampson and Schley" for our successes; but to *God*.

Bro. Brackenbury, with a true patriotic heart, struck up his favorite pibroch, "Remember that God armeth the patriot."

A worthy brother in the full flush of early manhood was thankful for health, for friends, and the temporal *blessings* of life; and one who has just returned from a trip for his health's sake was thankful for the privilege of being there. He felt to praise God that we as a nation champion the cause of the down-trodden and oppressed. He could see that the Lord's hand had been over the land in a "marvelous manner," and he rejoiced to know the time is at hand when he is about to endow his people with a double portion of his Spirit.

With words of fervid thankfulness Bro. Mills desired that we live in unity, "be tenderhearted, forgiving, and living in love, one with another."

Two sisters essayed to speak in kindly

words of praise; one for the increased opportunities of woman as a helper in the many beneficent and educational activities. She expressed thankfulness for the great advantages available to woman in the realm of art and science; and both expressed their joy in a work so comprehensive of all that is exalting—as the latter-day work.

One has said, "This is a pivotal age in the Christian era." The world moves apace, and the Theosophists say, "Blessed is the man whose dogmatism wears the smile of tolerance, brotherly love, and respect for the opinions of his fellow men."

It welcomes the story of the hero, even if it is not told in the masterly style of the great authors. Even Lieutenant Hobson has raised six thousand dollars in four months, they say, as the result of literary diversion; but George Dewey, Admiral, is not to be so easily decoyed, for in vain is the offer made of five thousand dollars for a magazine article from his pen.

There is an abundant literary harvest now

for the war-hero, the actor, the traveler, the musician, and the scientist; and it is to be hoped that the world will awake from its apathy, open its eyes to see the great work, the wonderful revelations of heaven, and step forward at once now in the closing of this century and claim that it is full time for the martyrs and representatives of the *Christ-doctrine* to be heard with an impartial ear.

Joseph Smith and his fellows, even in these latter days, had such a wonderful story to tell that it will continue to be told till time is ended, and, let the world criticise as it may, withhold its hearing from their testimony, and close its eyes to the glories that attend it; yet *they* will ever live in the hearts of God's people, beloved and honored as martyrs for the gospel's sake. We all offer our thanksgiving for *this*.

"And yet we rise by obstacles surmounted,
By burdens bravely borne and foes o'erthrown;
Each seeming hindrance ever may be counted
Unto the higher realm a stepping stone." C.

COLON, Neb., Dec. 7.

Editors Herald:—I came here some time ago and preached a few evenings; found much prejudice, and was unsuccessful in getting people out to hear the truth. I felt very much impressed to return, which I did the first of last week, when upon arriving I found Sr. David Fraser earnestly at work to make our feeble efforts a success this time. Would to God there were more such earnest workers in the church!

Our meetings are well attended; a good interest is manifest. We also found two young men who had united with the church when children, by the name of Burl, who claimed to be backsliders. We praise God for helping us to strengthen them by bringing the hope to their remembrance. May the Lord help and bless them to march faithfully onward toward the mark of perfection.

This is a new point, and the outlook is good for future work. May the God of Israel continue to bless and direct his work.

H. W. BELVILLE.

True Succession in Church Presidency.

CHAPTER 11.

It may be well now to trace the leading events of the movement under Elder Brigham Young and his associates after June 27, 1844, the date of the death of Joseph and Hyrum Smith.

At that time Sidney Rigdon, the only remaining member of the Presidency, was in Pennsylvania; Brigham Young, H. C. Kimball, William Smith, Orson Pratt, Wilford Woodruff, Orson Hyde, and Lyman Wight, of the Twelve, were in the Eastern States; P. P. Pratt was near Utica, New York; J. E. Page was at Pittsburg, Pennsylvania; and G. A. Smith was in Michigan; John Taylor and Willard Richards being the only members of the Twelve at Nauvoo.

The anxiety was great, as the people were unprepared for such an event, and so with much trust did they look forward to the return of these officers, anticipating that they would be able to lead them out of their dilemma.

Parley P. Pratt was, we believe, the first of these absent officers to appear upon the scene. His attitude can be understood from the communication which he claimed to have received, quoted on page 75.

In a few weeks, however, Elder Rigdon and several of the Twelve were in Nauvoo, but the anxiously waiting saints found no union among their officers. Elder Rigdon made certain claims, not necessary to define here. Elder Brigham Young and others disputed these claims, and a bitter rivalry ensued. Elder Rigdon with the consent of local authorities appointed a meeting for August 8, 1844, to present his claims. The time came and Elder Brigham Young assumed control of the meeting. This meeting resulted in a vote to support the "Twelve in their calling." (*Times and Seasons*, Vol. 5, p. 638.) This seemed innocent enough, and, of course, the majority of the people voted for it, and Rigdon's claims were not placed before the assembly for their vote.

However, in the issue of the *Times and Seasons* for September 2, the very paper in which the minutes of the above meeting were published, the Editor, who was John Taylor, of the Twelve, made a statement in which he does

not pretend to quote the language of the resolution, but relates the incident in rather stronger language than the minutes justify. We give the notice here both for present use and future reference:—

Great excitement prevails throughout the world to know "who shall be the successor of Joseph Smith?"

In reply, we say, be patient, *be patient* a little, till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried *without a dissenting voice*, that the "Twelve" should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. Bishops Whitney and Miller have been appointed trustees, to manage the financial concerns of the church, and will soon enter on the duties of their calling.—*Times and Seasons*, Vol. 5, p. 632.

Not forgetting this promise of "seasonable notice," let us see how this idea of presiding grew, and how gradually it was introduced to the notice of the people. As we have seen, the Twelve were first sustained "in their calling." Two months later, at the October conference, the Twelve were presented and sustained separately. In the case of Brigham Young he was sustained as the "President of the Quorum of the Twelve, as one of the Twelve and First Presidency of the church." (*Times and Seasons*, Vol. 5, p. 692.)

At the General Conference of April, 1845, they ventured a little further, and "Elder Phelps moved that this conference accept the Twelve as the First Presidency and leaders of this church. Carried unanimously." (*Times and Seasons*, Vol. 6, p. 869.)

At the October conference of 1845, "Father John Smith, the President of the Stake, then arose and presented the Twelve as the Presidents of the whole church; which was seconded and carried unanimously." (*Times and Seasons*, Vol. 6, p. 1008.)

Thus step by step did they proceed, claiming more and more, until by a succession of events, not necessary to mention here, they found themselves in the Salt Lake Valley, in August, 1847, when strange events took place.

Tullidge, in his "Life of Brigham Young," quotes Mr. Woodruff as follows:—

"On the 6th of August, the Twelve were rebaptized. This we considered a privilege and a duty. As we had come into a glorious valley to locate and build up Zion, we felt like renewing our covenants before the Lord and each other. We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers, and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. The following were the names and order of those present: Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman. Ezra T. Benson had been dispatched several days before to meet the companies on the road.

"In the afternoon of the next day, the Twelve went to the Temple block to select their inheritances. . . .

"During the same evening the Twelve went to City Creek, and Heber C. Kimball baptized fifty-five members of the camp, for the remission of their sins; and they were confirmed under the hands of President Young, Orson Pratt, Wilford Woodruff, George A. Smith, and Amasa Lyman; President Young being mouth.

"On the next day (Sunday, August 8), the whole camp of Israel renewed their covenants before the Lord by baptism. There were two hundred and twenty-four baptized this morning, making two hundred and eighty-eight rebaptized in the last three days."—Life of Brigham Young, pp. 180-182.

Why should these men who years before had made a covenant with God in baptism and whose hands had baptized hundreds of others be rebaptized? Did they not feel in their own souls that they had broken their covenant? Was not this effort the result of a conviction that they had lost favor with God and a desire to regain his approbation? Mr. Woodruff says: "This we considered a *privilege* and a *duty*." "We felt like renewing our covenants before the Lord and each other."

Under what circumstances is the renewal of a covenant in baptism necessary? We will let Orson Hyde, of their own number, answer:—

When members of our church have become cold and indifferent by the neglect of duty, and have fallen into a lukewarm state, but afterwards cherish a desire to be rebaptized, and covenant anew to keep the commandments of God, it is their right and privilege to confess their sins, humble themselves before God, and do their first work by being immersed in water, and thus their second baptism is no less for the remission or forgiveness of sins than their first; yet to break a solemn covenant by becoming cold, indifferent, or lukewarm, so as to render rebaptism often necessary, is certainly dangerous, for repeated neglect of duty, and the frequent breaking of your covenant, will render you unworthy the protection of God's Spirit, and you will find yourselves caught in the snare of the Devil in some unexpected moment.—*Millennial Star*, Vol. 8, p. 136.

If Mr. Hyde was right, these men had broken their covenant. His warning was timely; and, as subsequent events proved, the dire consequences which he pointed out were realized. Subsequently they not only extended the privilege of rebaptism, but enjoined it upon all who came there, as many can testify, and as the following counsel from Brigham Young, given on October 23, 1853, indicates:—

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness.—*Journal of Discourses*, Vol. 2, p. 89.

If, as Mr. Hyde affirms, the breaking of the covenant necessitates rebaptism, and as Mr. Young affirms, all who came "into these valleys" needed rebaptism, then it follows that in the act of going there and indorsing that institution the covenant made in baptism before going there was broken.

Right here permit us to inform the reader that in the

Reorganization baptisms administered by proper authority in the days of Joseph Smith are considered *legal* and *sufficient*. In Utah one having only this baptism would be asked to renew it, thus either throwing discredit upon the former baptism or acknowledging that the former covenant had been broken by their act of accepting the Utah church. Why, then, should we be censured for accepting the logical conclusions of their own teachings; viz., that they are a rejected and covenant-breaking church?

Returning to the strange acts of this band of pioneers in August, 1847, we learn that they not only renewed their baptismal covenant, but that the apostleship conferred upon them under the administration of Joseph Smith was considered inadequate, and the keys and powers by Joseph conferred, of which they now boast so much, were considered insufficient for their purpose. Mr. Woodruff says: "He [Brigham] then confirmed us, and sealed upon us our apostleship, and all the keys, powers, and blessings belonging to that office."

If anything more is needed to convince one that these men had turned from the church over which Joseph the Martyr presided, follow them back to Winter Quarters on the Missouri River where they arrived October 31, 1847.

Note the following:—

On the 3d of December a conference was held on the east side of the river; but, after having resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

There was a feast and a grand council, December 5, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

In this council of the Twelve Apostles, their President first expressed his views concerning the reorganization of the Quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman, and Ezra T. Benson, spoke to the question. President Young closed.

Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two councilors to form the First Presidency. Wilford Woodruff seconded the motion, and it was then carried unanimously.

President Young then nominated Heber C. Kimball as his first councilor, and Willard Richards as his second councilor, which was seconded and carried unanimously.—Life of Brigham Young, p. 188.

In this council of the Twelve, December 5, 1847, Brigham Young *first* expressed his views on this movement, then *immediately*, without further *consideration* or *notice*, this council proceeded to elevate three of their number to the Presidency. In this council there were only seven of those who composed the quorum at the death of Joseph Smith; viz., Brigham Young, H. C. Kimball, Willard Richards, Orson Pratt, Orson Hyde, Wilford Woodruff, and G. A. Smith. It is well known that William Smith, Lyman Wight, and John E. Page, had not acted with them for some time, and were never at Winter Quarters. John Taylor and P. P. Pratt were in Salt Lake Valley. These five were not only absent, but could have known nothing of such a thing being contemplated. So that to get a majority vote of the Twelve, as left by Joseph, to elevate Brigham Young, he must vote for himself. Yes, more; his election *depended* upon his own vote.

Then, too, what becomes of the solemn promise made just after the death of Joseph, when the saints were bidden, "Be patient, *be patient*," under the assurance that "when any alteration in the Presidency shall be required, *seasonable notice will be given*?" (See page —.)

Nor was this seasonable notice given before this action was presented to and indorsed by the body on December 24, 1847. The only possible time for notice was the nineteen days between December 5 and December 24. So

when we consider that this took place on the frontier, where there were neither railroads nor telegraphs within hundreds of miles of the scene of action, we must conclude that the great mass of the church knew nothing of such a move being anticipated.

They claim that there were *one thousand* present. Suppose there were that many, which is very doubtful, that was about one out of every one hundred and fifty composing the church in 1844—one representing one hundred and forty-nine others, without the knowledge or consent of those represented, and that too when no intimation had been given of the business to be done. Thus did Brigham Young and his colleagues “reorganize the church” as he (Brigham) terms it (see p. 85); and yet Mr. Roberts comes forward and asserts that, “Any organization claiming to be the ‘Reorganized church of Jesus Christ of Latter-day Saints’ is a counterfeit and writes fraud in the very title of it.” (See p. 84.)

Again, while Mr. Roberts indorses the above proceedings he files a complaint against the Amboy Conference of 1860, alleging insufficient notice and small attendance (see Roberts, p. 74-5), though the Amboy Conference had six months’ notice, the October conference of 1859 having “adjourned to meet at Amboy, Illinois, April 6, 1860” (see *Saints’ Herald*, Vol. 1, p. 27), and that too when means of communication were ample to spread the news to every part of the world where saints were found. Surely Mr. Roberts must be thoroughly imbued with the theory that “Orthodoxy, my lord, is *my* doxy; and heterodoxy is some other man’s doxy!”

But how did Mr. Young procure the indorsement of so many of the leading men? After that transformation procedure, spoken of in the first chapter of this work, when he found himself in the favor of a large number, and when those whom he could not lead had manifested their independence, he began gradually to remove from office and places of influence all whom he had any reason to fear would oppose him. First, Sidney Rigdon, of the First Presidency, was disposed of; then William Smith, John E. Page, and Lyman Wight, of the Twelve, were either expelled or placed under censure to destroy their influence.

To supply their places Amasa Lyman was presented, together with Sidney Rigdon, as a counselor in the Presidency, and offered the same position to the Twelve. (*Times and Seasons*, Vol. 5, p. 638.) Lyman accepted; Rigdon objected. Rigdon was expelled; Lyman was received as one of the Twelve. (*Ibid.*, p. 692.)

Later (July 6, 1846), Ezra T. Benson was received into the Twelve, but just how he was designated for the position we have not learned.

George Miller, who was called of God to succeed Edward Partridge as Presiding Bishop (Doctrine and Covenants 107: 8), was relegated to second place and N. K. Whitney placed over him. (*Times and Seasons*, Vol. 5, p. 693.)

William Marks was removed from his position as President of the Stake of Nauvoo, and John Smith installed in his place. (*Ibid.*, p. 692.) Elder Marks was also removed as President of the High Council, and was succeeded by Samuel Bent. (*Times and Seasons*, Vol. 6, p. 870.)

Josiah Butterfield, of the Presidents of Seventy, was cut off the church (no reason stated for the act) and Jedediah M. Grant chosen to succeed him. (*Times and Seasons*, Vol. 5, p. 693.)

Lyman Wight and John Snider were removed from the Nauvoo House building committee, and Amasa Lyman and

George A. Smith put in their places. (*Millennial Star*, Vol. 6, p. 91.)

Several changes were made in the High Council.

Nine extra quorums of Seventy were created; a part of them at least were the nominees of Brigham Young. (See p. 94.)

Several were expelled from the church without trial, and without a statement of the cause being given. (*Times and Seasons*, Vol. 5, p. 687.) Some were suspended without labor or trial for voting for Elder Rigdon, and some even suspended on *anticipated* acts of displeasure. (*Ibid.*, p. 686.)

These and other changes too numerous to mention reveal that the tendency was to place men in positions of trust who could be relied upon to obey counsel regardless of the teaching of the law.

As early as September, 1844, when Elder William Marks in his defense of Elder Rigdon appealed to the written word, Elder Brigham Young replied and in that reply said:—

If this people have no evidence but the written word, it is quite time to go to the river and be baptized, etc.—*Times and Seasons*, Vol. 5, p. 666.

As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.—*Times and Seasons*, Vol. 5, p. 667.

This was early paving the way to teach that which the word of God did not contain.

In harmony with this thought Elder Brigham Young said on April 6, 1845:—

Joseph in his lifetime did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God.—*Times and Seasons*, Vol. 6, p. 955.

This was preparing the way for the introduction of principles which Joseph had not taught. Many like passages can be produced from their record all through the years until now, of teachings which had a tendency, if believed, to train the people to obey counsel and follow their leaders without asking whether Joseph taught it or not, or whether it was taught in the word of God. This led to the condition of things described by Brigham Young on September 11, 1853:—

If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counseled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the Prophet.—*Journal of Discourses*, Vol. 1, p. 78.

Mr. Young may have intended that these words should have a very limited application, but the tendency of his teaching was to bring about a general condition of departure from original principles. This made it easy for him to introduce doctrines and principles not taught under Joseph Smith’s administration, nor in the word of God. Some of these departures we will notice briefly, as the space designed for this work will not admit of an extended examination.

Nowhere in the standard books of the church or in the teachings of Joseph Smith can anything like the following from Brigham Young be found:—

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE is our FATHER and our GOD, and the only God with whom we have to do.—*Journal of Discourses*, Vol. 1, p. 50.

Here is another illustration of where a departure from the written word led Mr. Young and those who sustained him:—

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties.—*Journal of Discourses*, Vol. 1, p. 51.

We feel to apologize to our readers for even quoting that which approaches so nearly upon the vulgar and obscene; but the depths of degradation and shame to which this departure from God's word led this man can only be realized by letting him speak for himself.

Contrast the above with the word of God:—

Now the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.—*Matt.* 1: 18.

Reader, will you follow the leadership of a man who holds the keys by which such filthy and disgusting things are revealed, and thus place yourself in opposition to the word of God?

Here is another rich treasure brought to light by this holder of special keys:—

I wish to impress another thing upon your minds. An Elder, who is willing to preach the Gospel, borrows a hundred or a thousand dollars from you, and you never breathe the first complaint against him, until you came home to this valley, but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, "I do not know." Thus you are distressed and in misery, all the day long, to get it back again. If an Elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the Gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you.—*Journal of Discourses*, Vol. 1, p. 340.

Surely there is nothing in the written word nor in the teachings of Joseph Smith like this.

Another specimen:—

I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the *greatest and smoothest liars* in the world, the *cunningest and most adroit thieves*, and any other shade of character that you can mention.

We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.—*Deseret News*, Vol. 6, p. 291; *Journal of Discourses*, Vol. 4, p. 77.

We can hardly believe that Mr. Young intended to indorse all this rascality and corruption, and yet the reason which he assigns for this deplorable state of affairs seems to commit him to an indorsement.

Here it is:—

We can beat them because we have men here that *live in the light of the Lord; that have the holy priesthood*, and hold the keys of the kingdom of God. But you may go through all the sectarian world, and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth; and they can begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offence to them.—*Deseret News*, Vol. 6, p. 291; *Journal of Discourses*, Vol. 4, p. 77.

It would be idle to dispute the claim of Brigham Young that he held "keys that the written word never spoke of, nor never will." But whence came they? From heaven, or from beneath—from God, or from Satan?

Let Moroni answer:—

Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.—*Book of Mormon*, Moroni 7:2.

Let us apply the above test to some other items of the teaching of Elder Young and his colleagues. Here is something that, had it been reported of them by their enemies, we could not have given credence to; but it is found in their own publications:—

All mankind love themselves; and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters, likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. . . . I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force; but the time will come when the law of God will be in full force.

This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.—*Journal of Discourses*, Vol. 4, p. 220; *Deseret News*, Vol. 6, p. 397.

The above is the language of Brigham Young; the following the language of Jedediah M. Grant, his counselor:—

I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.—*Deseret News*, Vol. 6, p. 235.

Efforts have been made of late years to explain this language away by making it appear that it only had reference to those who should be executed for crime by the laws of the land. If this is what Brigham intended, what did he mean by "The wickedness and ignorance of the nations forbid this principle being in full force," etc.? Surely he had reference to something which now the law of the land forbids. What did Jedediah M. Grant mean by advising that certain parties "go to the president *immediately*, and ask him to appoint a committee to attend to their case"?

To occupy more space upon this point is unnecessary. The reader can readily see that this language cannot be explained away; and that Messrs. Young and Grant intended to justify individuals in taking the lives of others, thus encouraging murder; and that too in the name of God and religion. We do not wonder that the advocates of the Utah system blush with shame to meet this, and would

gladly close their eyes to the purport of these words of their leaders so full of darkness and horror. Oh, had the keys that unlocked these things been lost, in how much better condition would latter-day Israel be to-day! Oh, tell us not that the anointed successor of Joseph the Seer should have been ordained under such hands, and by such polluted lips!

Much more of this character could be produced from their own records, but we will invite attention to but one more principle into which the people of Utah were led by the deceptive theory that their leaders possessed keys to unlock things never known to Joseph or the written word.

On August 29, 1852, at a Special Conference held in Salt Lake City, Utah, the doctrine of polygamy or plurality of wives was first introduced to the church for indorsement. That it had been practiced to some extent prior to this is evident. By whom, or how many, is immaterial; for our conduct should not be governed by the acts of men, but by the principles of truth. The existence of this practice had been both admitted and denied by those who were in a position to know, until it is very difficult to locate the responsibility for this departure from the law of God; nor is this the purpose of this treatise.

But one point is admitted by all; viz.: that the church as a body was never asked to indorse plural marriage before August 29, 1852. The responsibility of the body began with that date, and Brigham Young was the responsible party for its introduction. No matter who may or who may not have practiced it privately, it is legitimate to hold Mr. Young responsible for introducing it to the public as a tenet of faith.

It is not our purpose in this work to discuss polygamy. It is well known that the Reorganization is and ever has been uncompromisingly opposed to it; and the ministry everywhere is well prepared to meet the advocates of this pernicious innovation. We present it here as another item of doctrine given to the church by these boastful keyholders, and which was not presented to the church in the days of Joseph Smith.

As evidence of this we cite the following from their own men:—

G. Q. Cannon, in a sermon, June 11, 1871, *Journal of Discourses*, Vol. 14, pp. 165, 166, says:—

"A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives. . . . Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to death previous to the church having any knowledge of this doctrine."

H. B. Clawson says of the time they were driven from Nauvoo:—

"Polygamy at that time was unknown among those of the Mormon faith. . . . The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there." (See *Salt Lake Herald*, February 9, 1882.)

Being interviewed by United States Senator Trumbull, in 1869, Brigham Young said:—

"As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here."—*Alta Californian*.

The *Deseret News* of December 11, 1881, or December 7, 1882, says:—

"The 'Mormon' church existed for many years without polygamy. Indeed, correctly speaking, polygamy is not new and never has been even a tenet of the 'Mormon' faith."—"Books and Utah Mormonism in Contrast," pp. 22, 23.

We present further that the prophecy uttered by Brigham Young in August, 1852, has utterly failed.

Here is what he said:—

You heard Brother Pratt state, this morning, that a Revelation would be read this afternoon, which was given previous to

Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the Elders, this people have believed in it for years. . . .

The Revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be.—Supplement to *Millennial Star*, 1853 (Vol. 15), p. 31.

The people who accepted this principle, and the sentiment expressed above, maintained their position for years as best they could against an overwhelming and ever increasing conviction and sentiment against it. Instead of its riding "triumphantly above all the prejudice," etc., it was evident from the first, to all but the Brighamites, that its doom was sealed, and that the failure of those who advocated it was but a question of time. Laws were enacted against it, men were fined, imprisoned, disfranchised, and exiled; and yet they held out, contending that it was a part of their faith and that they could not abandon it without renouncing that faith. As late as the 15th of April, 1889, Mr. George Teasdale, then as now one of their Twelve Apostles, published editorially the following:—

The assault against the church is made on the line of the marriage question because it seems to offer at present the greatest prospect for the success of hostile effort. The saints in general are less firmly united on this principle than on many others belonging to the gospel, and it is hoped by our enemies that this circumstance will conduce largely, if not successfully, to bring about its renunciation by the people in a church capacity. Such an act would be tantamount to an apostasy, and the consequent destruction of the power and authority of the priesthood would be consummated. This is the great object aimed at.—*Millennial Star*, Vol 51, pp. 232, 233.

The very next year, 1890, President Woodruff issued a manifesto forbidding the solemnization of any more plural marriages. This was adopted in "church capacity," and so according to Mr. Teasdale they committed an act tantamount to apostasy and the destruction of the power and authority of their priesthood was consummated. And that is the way it triumphed!

Mr. Young has been proved a false prophet; and the institution he founded is tottering to its fall. In the language of Mr. Roberts, "It is only a question of time with regard to its failure. MENE, MENE, TEKEL, is written upon its walls—God hath numbered thy kingdom—weighed in the balances—found wanting!"

In rejecting the family which God has chosen, the followers of Elder Young have repeated the mistake of ancient Israel, and they might with great profit read and be admonished by the following:—

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites that minister, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.—Jeremiah 33:20-26.

(To be continued.)

Conference Minutes.

OKLAHOMA.

Conference with Canadian Central branch, at Guy schoolhouse, November 19 and 20. D. S. Crawley in charge, assisted by S. J. Hinkle, R. M. Maloney clerk. Branch reports: Stillwater 26; gain 7. Canadian Central 22; gain 8. Oak Grove 12; gain 5. No report from Oklahoma branch (a written report was received after conference adjourned). Ministry reports: Elders D. S. Crawley, S. J. Hinkle, Frank Vrooman, R. W. Davis, R. M. Maloney, H. C. Hughes, C. R. Duncan. Priests: L. A. Hall, James Yates. One feature of Bro. Duncan's report is worthy of mention: "I suggest that a committee be appointed to erect a suitable mark at the grave of our departed brother and missionary, G. W. Shute, who honors our mission field by making his last resting place there, and who died in the active missionary service in our field. I think the family should be consulted if such committee be appointed, and that the Northwest Kansas district be notified of our action, and that the family and district be permitted to contribute to the fund. District, do this act of love for the memory of a faithful old warrior, who has gone on before. In case the camp meeting is held near Bro. Hinkle's place next year, it will be a fitting feature of it to have a formal 'unveiling' of the monument upon that occasion." The following motion offered by R. W. Davis and R. M. Maloney was unanimously carried: "Moved that a committee be appointed to confer with the family of G. W. Shute and the Northwest Kansas district in regard to procuring a monument to mark the last resting place of our brother; and that this committee be authorized to purchase said monument, and if possible have it unveiled at our next district reunion." The following brethren were chosen as said committee: R. W. Davis, R. M. Maloney, W. S. Macrae, H. Bivens, and C. R. Duncan. Each branch and all scattered members in Oklahoma district are requested to contribute to a sinking fund for the purpose of running and sustaining the tent work; and also that each branch make report of amount on hand or sent in at each conference. D. S. Crawley, S. J. Hinkle, James Yates, and R. W. Davis dispensed the word. Adjourned to Oklahoma branch, Friday, February 17, 1899, at ten a. m.

Sunday School Associations.

CLINTON.

Convention convened at Veve chapel, Missouri, November 25. Lucy Wright secretary. District officers all present. Superintendent, Sr. Dr. Miller, reported: Five visits made to church schools, one by request to a Union school, and superintended school work one week at Midway Park reunion; traveled 361 miles in interest of schools; formulated blank reports for superintendents, assistants, and teachers, and wrote 59 letters. Assistant superintendent, Mina Kearney, reported:

Visited two schools, prepared a paper for Sunday school day at Midway Park reunion. Also, as librarian, she reported: One library located at Rich Hill, containing 41 volumes. Soliciting aid, collected and distributed 178 *Heralds*, 82 *Hopes*, 28 *Ensigns*, and 32 tracts. She, together with Anna Jordan and Ollie Keck, purchased a neat paper holder and placed it in the union depot at Nevada, and keep it filled with church papers. Although distributing papers at first seemed a cross, it grew to be a pleasure. Officers chosen: Superintendent, Sr. Dr. Miller, Verdella; first assistant, Mina Kearney, Nevada; second assistant, Curtis Silvers; secretary and treasurer, Lucy Wright, Nevada; librarian, Mina Kearney. Six schools reported, showing a total enrollment of 183, average attendance 136, *Hopes* taken 25, *Senior Quarters* 33, *Intermediate* 39, *Primary* 31. On the golden text work Rural Home school stood first on the roll of honor. This is a small school at the home of Bro. and Sr. Chezem, about twelve miles southwest of Nevada. The enrollment was 11, and all learned the texts. While the work is not up to the standard desired, yet most of the schools are in their infancy and the interest seems good, so by proper care we believe much good may be accomplished.

CHATHAM.

Mary M. Green, secretary, Appledore, Ontario, December 6, writes: "I unintentionally omitted Ridgetown Sunday school in the items of our last convention; am pleased to say their school is in a fair condition, and so reported at our last convention. I have also received reports from Longwood and Wallaceburg since my arrival home. A number of our schools are preparing to give an entertainment at Christmas, for to aid along in the gospel."

Miscellaneous Department.

GRACELAND SUBSCRIPTION LIST.

"SUCCESS WHEN UNITED" APPEAL.

\$25 a year for five years.

1. J. A. Robinson, . . . Independence, Mo.
2. George Hayward, Independence, Mo.
3. E. L. Kelley, Lamoni, Iowa.
4. John Scott, Lamoni, Iowa.
5. Robert Winning, St. Joseph, Mo.
6. E. A. Blakeslee, Galien, Mich.
7. Dr. O. H. Riggs, . . . Cincinnati, Ohio.
8. David Dancer, Lamoni, Iowa.
9. Dr. J. H. Hansen, Lamoni, Iowa.
10. William Anderson, . . . Lamoni, Iowa.

(To be continued.)

GRACELAND COLLEGE LIST OF CONTRIBUTORS.

In published list of aid to Graceland College for November 30, 1898, the list of Bro. Geo. H. Hilliard was overlooked and hence not inserted. It will appear with all new lists in the January publication. If your name with aid has not been sent in, please see that it is done at once. Send by check, bank draft, or money order to the under-

signed. Let us have one universal effort in helping out the educational work of the church. E. L. KELLEY.

LAMONI, Iowa, Dec. 10, 1898.

HALF-FARE RAILROAD PERMITS.

General Conference appointees still in the field and who come within the rules of General Passenger Associations by which they are entitled to half-fare permits, have been duly recommended to General Associations, to facilitate prompt issuance of half-fare permits for 1899.

It is understood, of course, that if any have left the field or engaged in secular business, they will not make application.

All other ministers who may be entitled to permits should obtain indorsements from their respective general missionaries in charge. Association officials are instructed to that effect.

Personal applications to passenger associations are required. Blanks issued by the associations contain all necessary items of information concerning who are entitled to permits, methods of procedure, etc.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Dec. 9, 1898.

BISHOP'S AGENT'S NOTICE.

To the Lamoni Branch:—Bro. Frank Criley or Sr. Clara Cochran Smith at the Herald Office will receive and receipt for tithes and offerings in my absence or at any time. We hope to have the name of every member residing within the limits of the branch on the books as contributors to the church finances.

F. M. WELD, Bishop's Agent
for Decatur District.

CONFERENCE NOTICES.

St. Louis district quarterly conference will convene at 2518 Elliott Avenue, St. Louis, Missouri, on Saturday, December 17, at seven p. m., and on the following Sunday at the usual hours. J. G. SMITH, Sec.

APPEAL.

To all who may feel an interest, and the saints and friends in Montana in particular, I hereby appeal for funds to purchase tent for use in Montana. My reasons for making the appeal thus early is that we want the tent at the opening of the season; we are sure to get it cheaper by ordering in the winter when tent makers are not rushed; at this season people are more apt to have ready cash than in the spring. I would not make the appeal a general one only that saints in Rocky Mountain mission are comparatively few.

Our tent work in the mission has been a decided success, and Bro. D. W. Wight is now doing his winter work on the ground canvassed by him and Bro. R. J. Parker last summer, and is baptizing. The success met with in Utah in tent work is flattering; Montana can repeat it. We are too poor to hire halls. Will you help us? "He that helpeth the poor lendeth to the Lord." *Just as soon as you read this feel that it means YOU, and send me your nickel, dime, dollar, or more as*

you can spare. Fairfield, Utah, will reach me. If money order, draw on Salt Lake City. Express orders preferred.

J. W. WIGHT.

NOTICES.

The undersigned would like to get names and addresses of secretaries of all quorums of priests, as we have important matters as priests to consider, and wish to notify all priests to weigh matters carefully pertaining to same; so confer a favor and reply at once. Also, will all members of the Fourth Quorum of priests promptly write to the undersigned and give address plainly written so you can all be informed on the subjects presented to me. Brethren, let us get into line and move along in our calling, and endeavor to serve God aright, and help to benefit mankind.

Yours in bonds,

EBEN MILLER.

TEMPLE, Lake County, Ohio.

DIED.

AULT.—At Independence, Missouri, November 14, 1898, Mahalaleel F. Ault, aged 39 years, 11 months, and 2 days. She was a member of the Methodist Church, but intended to unite with the Reorganized Church. Funeral services by Elder J. C. Foss.

TADDIKEN.—Charles Brant, son of Bro. and Sr. H. D. Taddiken. Born May 18, 1896, died November 9, 1898. The little one was sick but two days. Funeral at the residence, in charge of Elder H. O. Smith who preached a short sermon to assembled friends and relatives. Interment in Mount Mora cemetery, St. Joseph, Missouri.

GOULD.—At Silver Lake, Minnesota, September 17, 1898, Sr. Eleanor, widow of Elder George Gould. She was born at Leroy, New York, August 5, 1821; baptized July 21, 1875. She lived a faithful Christian life, and was always ready to bear her testimony to the truth of the restored gospel.

Home is home no longer,
For mother is not there;
Angels bright have taken her
From all this worldly care.
Dark and lonely is her room,
And empty is her chair;
But now she dwells with him she loves,
In that world so bright and fair.

SANDALL.—Mrs. Ann Sandall was born in Surry, England, October 21, 1820; died at Layton, Utah, October 6, 1898. She emigrated to Utah, and reached Salt Lake City in October, 1860. Was baptized into Reorganized Church by Elder E. C. Brand, May 19, 1871. Funeral sermon by Elder D. W. Wight.

VICKERS.—At North Scituate, Rhode Island, October 20, 1898, Orrin Adelbert Vickers, only son of Priest Orrin A. and Sr. Lillian M. Vickers, aged 4 years and 4 months. Dear little Orrin has gone to join his grandma, of whom he was very fond. May God comfort the stricken parents.

HOWLETT.—At Wayne County, Michigan, November 10, 1898, Bro. Richard Nelson Howlett, the second and much beloved son of Elder R. B. Howlett, of London, Canada. Born at London, Ontario, July 19, 1875; baptized by Elder R. C. Evans. Aged 23 years, 3 months, and 22 days. Brought to London,

Ontario, and interred at Mount Pleasant cemetery.

PARKER.—Bessie, daughter of Bro. and Mrs. F. Parker in Argentine, Kansas, November 21, 1898, aged 10 months and 5 days. The little bud of promise was suddenly taken by the angels. The little body was laid to rest in the family graveyard near Leavenworth. Funeral services conducted by Elder F. C. Warnky.

SKANK.—Dean Harold, son of G. Fred and Ethel Skank, born at Henderson, Iowa, December 2, 1897; died October 3, 1898, at the age of ten months and one day. Funeral services at the Farm Creek chapel, in charge of Elder Isaac M. Smith.

RAPER.—Thomas D. Raper, born October 23, 1828, in Davis County, Indiana; baptized May 14, 1875, at La Graciosa, California; died November 21, 1898, aged 70 years and 28 days. It was our brother's earnest wish to live to raise his two little grandsons, that they might be strong in the faith, and fitted to work for the Master. Grandpa Raper was a pensioner, having been a soldier in the Mexican war. He was a deacon, and will be missed in Santa Maria branch.

THOMPSON.—At Hearne, Texas, October 31, 1898, Bro. Ben F. Thompson, aged 20 years, 4 months, 26 days. He was confined to his bed three years and suffered much, but died rejoicing in the gospel of our Savior. Funeral services by Elder E. A. Erwin.

HUNTSMAN.—Near Lamoni, Iowa, November 27, 1898, passed away one of the oldest citizens of the county, Sr. Catharine Huntsman (wife of Jacob Huntsman), aged 81 years and 9 months. She was born February 27, 1817, in Richland county, Ohio. She joined the church in 1863, in Lasalle County, Illinois; was baptized and confirmed by Elder John Landers. She and her husband were members of the old church, and went through many of the persecutions that came upon the saints of those times, including those at Haun's Mill. She was strong in the faith to the last. Leaves three sons and one daughter, and a number of grandchildren to mourn. Funeral sermon at the home, by Elder T. J. Bell.

REESE.—Mary Davies Reese was born April 20, 1811, at Morristown, South Wales; died November 15, 1898, at Courts, Montana. Deceased married John E. Reese, December 17, 1840, at Morristown, Wales. Religiously she became connected with the Latter Day Saints in 1850, and afterwards came west [to America]. In 1863 came to Montana. The following year she settled on what has since been named Reese Creek, where and since when they have lived. As pioneers they had many trials, and at times were menaced with the Indians. After a married life of 57 years, 11 months, and 17 days, "Grandma Reese" passed peacefully away as one going to sleep, at the ripe age of 87 years, 6 months, and 27 days. She leaves a husband, one daughter, and four sons, with numerous grandchildren and great-grandchildren to mourn her demise. Her funeral obsequies were conducted by Elder J. W. Wight, of the Reorganized Latter Day Saints, she being a faithful and consistent member of that organization. The services were from the

saints' chapel, Courts, Montana, a host of relatives and friends being present as a tribute to her memory and good deeds. Her remains were laid to rest in the Reese Creek cemetery, on the p. m. of Thursday, the 17th inst.—*Avant Courier*, Bozeman, Montana, November 19, 1898.

VICKERS.—At North Scituate, Rhode Island, October 7, 1898, Sr. Abigail Paine Vickers, in the 74th year of her age. She was the widow of Elder Erastus Vickers, who died some eighteen years ago at Dougless, Massachusetts, at which place he had labored faithfully for the Lord. Father and Mother Vickers were both direct descendants of the Narragansett Indians, of which tribe she was a member at death. She was for many years a faithful saint and died firm in the faith. Funeral services at her home and at the grave by Rev. Durgeon, also a descendant of the Narragansetts.

LIDDINGTON.—Arthur Beaumont Liddington fell asleep in Jesus September 15, 1898.

We while mourning o'er our lost one,
Have no visions of despair;
For seated on thy tomb faith's angel
Saith thou art not, art not there.

Where then art thou with thy Savior,
Blessed forever—blessed to be;
Amid the sinless little children,
Who have heard his "Come to me."

Past the shades of death's dark valley,
Thou art leaning on his breast,
Where the wicked cannot enter,
And the weary are at rest.

RUBY.—At the home of her son Sheldon, Rock Island, Illinois, November 13, 1898, Sr. Mary Ruby, aged 86 years and 2 months, having been born September 13, 1812, in Hartwick, Otsego County, New York. She and her husband (W. J. Ruby) were baptized June 13, 1861, by Elder Ebenezer Page, near Davenport, Iowa. Her husband died April 7, 1864. On August 30, 1878, she was married to Bro. Wheeler Baldwin, who died May 11, 1887. Among her friends generally she was known as Ruby, even after her last marriage. Two sons and a daughter survive her, as also eight grandchildren, and ten great-grandchildren. Her son, Jerome Ruby, and daughter, Charlotte Pruden Staggers, died a few years ago. Elder J. S. Patterson preached the funeral sermon, using 1 Thess. 4: 13-18 as basis of remarks.

PIERSON.—At St. Louis, Missouri, November 14, 1898, Sr. Mary Ellen Lane Pierson, wife of William T. Pierson. She was born in West Larrington, Wiltshire, England, in 1854; was baptized in 1866, at Gravois Missouri; was married to William Pierson May 16, 1888. She leaves parents, husband, and an adopted daughter to mourn. She was a good saint, and died in the faith of the gospel. Funeral services conducted by Elder M. H. Bond.

GRANT.—At her home near Deerfield, Missouri, December 3, 1898, Julia Grant, aged 64 years and 21 days. Baptized in 1858, and during this 40 years she never swerved from the faith. She was married to David Grant, who survives her, 49 years ago last October. Her life has been consistent, and ended as peacefully as a May morning. Funeral sermon by Elder C. F. Belkham.

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

Vol. 45.

Lamoni, Iowa, December 21, 1898.

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THE RELIGION OF THE FUTURE.

AN address was delivered before the church congress recently held at Bradford, England, by the Rt. Rev. W. Boyd Carpenter, Bishop of Ripon, containing some passages which have excited a great deal of comment. Bishop Carpenter was president of the congress, and his subject was "The Opportunities, Needs, and Characteristics of our age." The closing passage, on the "Religion of the Future," which is copied from the report of the London *Chronicle*, is as follows:—

"The future of the world does not belong to sectarianism, and so the dream of Catholicity will be fulfilled. Of another thing I am certain. As increasing light falls upon great problems, and men begin to realize how much of Judaistic, Pagan, and scholastic thought is mingled with popular Christianity, how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the church. For every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to

Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas of the churches which have separated communion from communion will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they will not think God's world will fall apart because we tear up parchments more or less. The Church of God will renew its youth. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

—*The Literary Digest*, December 10.

PHYSICAL TRAINING IN PUBLIC SCHOOLS.

THE care of the body has been, up to comparatively recent years, strangely neglected in the public schools of this country. It has been considered a quite sufficient educational training for the young to cram and overload their brains with a quantity of matter difficult to digest, and in too many instances even when assimilated of little use in after life. Numbers of delicate, highly strung children have broken down under the strain, and the dreary daily grind of the monotonous cramming system, undergone in unhealthy surroundings, have developed many of the nervous diseases to which the present generation is so peculiarly susceptible. What does knowledge profit a man, if in the gaining of it he loses the still more precious gift of good health? The nations of the old world, notably Greece and Rome, understood and appreciated much more clearly than do the people

of these times the harmfulness of unduly forcing the mind to the lasting hurt of the body. The gymnasiums of ancient Greece probably reached, in their methods of training the young, a higher ideal than have any of the educational systems now in vogue. In the face of this condition of affairs, it is pleasing to note that the people of America are rapidly becoming alive to the pernicious effects of developing the mind at the expense of the body. The more rational mode of educating the young would appear to be that of so training the body and mind that both advance as far as possible at an equal rate. Thus, if a child is of weak constitution but possessed of unusual mental capacity, it should be the aim of his teacher to strengthen his physical powers, and until that object is accomplished to let the mind take care of itself; on the other hand, if the reverse is the case, to adopt contrary methods. The individuals should be studied separately, and children should not be lumped together in a body and put through the same course without regard to their different temperaments, dispositions, and constitutions. It is now about ten years since German gymnastics were introduced into public schools of this country. Since then physical training has held a place in the curriculum of almost all the large cities of the East. The report of the director of physical training in public schools of Washington has lately been published. According to this report, the beneficial results of systematic daily exercise have been marked; but, as the writer of the paper truly remarks, "It is impossible to test the full measure of success or failure of our efforts. It is in the remote future, with school days long past, that the lasting influence of such work will be felt by the individual child." However, one thing seems certain, viz., that the introduction of physical training into the public schools of America is a step in the right direction, and, if intelligently carried out, should result in producing a stronger race mentally and physically. The fact should not be

forgotten, though, that physical training may be abused. Gymnastics should not be permitted to take the place of play, but rather the two should go hand in hand.—*Medical Record.*

PROF. HAECKEL ON EVOLUTION.

AT the Cambridge Congress of Zoology Prof. Haeckel read a fascinating paper on the descent of man. He does not hesitate to say that science has now definitely established the certainty that man has descended through various stages of evolution from the lowest form of animal life, during a period of a thousand million years. The New York *Sun* with commendable enterprise cabled over quite a full account of the paper, and goes on to say: Lamarck, Darwin, and finally scores of other investigators won the knowledge which must now be accepted as the crowning achievement of science during the nineteenth century.

Recent discoveries of fossil remains in Java, Madagascar, and Australia have made still more complete the evidence, available proof, and discoveries wherewith Darwin's name is most commonly associated. Prof. Haeckel thus summarized the steps in evolution:—

"The monophyletic origin of all mammalia—that is to say, their origin from one common parent form, from monotremata upward to man—is no longer a vague hypothesis, but an established fact. All the living and extinct mammalia which we know are descended from a single common ancestral form which lived in the Triassic or Permian period, and this form must be derived from some Permian or perhaps Carboniferous reptile allied to the Progonosauria and Theriodontia, which was derived from a Carboniferous amphibian of the group Stegocephala. These amphibians in turn descend from Devonian fishes, and these again from lower vertebrates. The most important fact is that man is a primate, and that all primates—lemurs, monkeys, anthropoid apes, and man—descended from one common stem. Looking forward to the twentieth century, I am convinced it will universally accept our theory of descent. I have no doubt that the strong influence of

anthropogeny upon other branches of science will be most fruitful."

A member of the congress said that Prof. Haeckel had spoken of one thousand million years as necessary for his evolution tree, while Lord Kelvin supposed himself to have proved that this world as the scene of life could not be more than twenty-five million years old. It seemed unwise to complicate Prof. Haeckel's theory by assuming that a thousand million years would be required for proof.

Prof. Haeckel replied that the computation was not his own. He took the time from one of the most eminent geologists. For himself he confessed that he had no intuition as to the length of time required for the evolution.

The congress received and discussed Prof. Haeckel's paper with the greatest enthusiasm.—*Scientific American, September 10, 1898.*

In celebration of its twenty-seventh birthday, beginning with the January issue, The Church Union of New York City becomes a magazine and, at the same time, reduces its subscription price from One dollar to Fifty cents a year.

The prominent features of the January issue, aside from the short and pithy editorials and articles in lighter vein, are contributions by Washington Gladden, D. D., on "England at School;" by Charles S. McFarland on "The Life and Teachings of Professor Budde" of Strasburg University and a sermon by Dr. Madison C. Peters of New York on "The John Storms of the Church."

We understand that sample copies of the paper will be sent to any one free on application, to The Church Union Co., 18 Wall St., New York City.

"Who takes for his motto 'I'll do what I can,'

Shall better the world as he goes down life's hill.

The willing young heart makes the capable man,

And who does what he can, oft can do what he will."

Glorious are the woods in their latest gold and crimson,

Yet our full-leaved willows are in their freshest green.

Such a kindly Autumn, so mercifully dealing
With the growths of Summer, I never yet
have seen. *William Cullen Bryant.*

Notwithstanding centuries of maltreatment and persecution there are to this day nearly as many Hebrews in Russia as in all the rest of Europe put together.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

CHEERING news for the college comes in from all around. Our branches are waking up to a sense of their responsibility towards the educational policy of the church. Did you note the letter of A. M. Fyrando in recent issue of the *Herald*? That's the right kind of spirit. Well done, Magnolia!

Omaha held a box supper last Wednesday but one, in the interests of Graceland. Lamoni gives a stereopticon lecture on Christmas eve for the same good cause. Rumors of activity are heard from the East.

Numerous inquiries about college lots have been received, and several lots have been sold recently. The subscription list is still growing. Have you looked at this week's list? Is your name there? Every ardent Latter Day Saint is going to have his name on that roll of honor—the roll of sacrifice. One brother from Illinois is going to pay \$5.00 a month; another brother sends along a bequest of \$5.00, asks for his name to be placed down on the "Appeal" list, and inquires the price of the lots. Remember the cause of the church, the education of our children, and the families of our missionaries. January 10 is coming, and do not forget that your name must be in the hands of Bro. Criley by that time.

Our President was noticeable by his absence last Friday but one, and on investigation, we found that he had gone on a college missionary tour. The Wednesday following marked his return to Graceland, and with great joy we learned that St. Joseph, Council Bluffs, and Omaha were united in their intentions to give substantial aid to our beloved college. Council Bluffs' Religio thinks of undertaking a subscription. Now, you Religians, stir up your various societies.

Bro. J. Charles Jensen has been appointed as the Bluffs representative of Graceland.

During the past week or so, our students have been hard at work preparing for their terminal examinations. The Fall Term closes this week. The Winter Term begins January 3; tuition fee for the term \$10.00.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

Vol. 45.

Lamoni, Iowa, December 21, 1898.

No. 51.

The Saints' Herald.

JOSEPH SMITH — — — EDITOR.
R. S. SALYARDS — — — ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 21, 1898.

ADAM-GOD.

It is evident that the authorities of the church in Utah, whether they have changed their views or not, are a little more reserved than formerly, and refuse to commit themselves on this theory.

The *Deseret Weekly* for December 3, 1898, in commenting editorially concerning the proceedings of a Sunday school convention recently held in the Assembly Hall in Salt Lake City, over which George Q. Cannon, General Superintendent, presided, states that several questions were read by Elder Reynolds.

President Cannon said in relation to them that often such questions, concerning which there is no written revelation, came up from Sunday school workers who desired answers. Yesterday some young man asked the speaker if Adam was the father of Jesus Christ.

It is not wise for us to puzzle ourselves over questions concerning which the Lord has withheld full knowledge from us. Theosophists teach the reincarnation of the human soul, and some elders in our church have indulged in similar speculations. To have our Sunday school classes indulge in such theorizing will produce darkness. They should be confined to what the Lord has revealed. Pupils will ask questions on abstruse subjects, which is well enough, if they can be answered from revelation, but it is not well to try to find out mysteries. Where individuals have had mysteries revealed to them, which the President of the Church does not make known to it, they should hold their peace respecting the same. The First Presidency do not deem it wise to agitate certain questions concerning Adam, and the Savior. At the time when the Prophet Joseph was giving endowments in Nauvoo abominable doctrines were taught and circulated, some of which the speaker stated, saying that they would destroy those who practiced them. Speculation and argument about questions not made plain by revelation tend to darkness and are dangerous. The speaker urged those present to labor to impress purity and virtue upon the young, and to teach them that they had better lose their lives than their chastity.

The young man who asked this

question had doubtless been reading, a commendable thing to do, and in his investigations had found the following from Brigham Young:—

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE is our FATHER and our GOD, and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovâh, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind

up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.—*Journal of Discourses*, Vol. 1, pp. 50, 51.

This young man probably knew that Mr. Cannon and the church he represents indorsed Elder Young as the mouthpiece of God to the church; and hence his question was legitimate and in order. It occurs to us that Mr. Cannon should have had the frankness to have answered this question in harmony with Mr. Young's theory, or have had the courage to repudiate such theory notwithstanding the teachings of Elder Young.

His remarks regarding the wisdom of puzzling over things not revealed would have been appropriate and commendable had not the President of the Church previously boldly declared himself upon the subject; but after the leading authority of the church had placed himself upon record on this point, it was certainly a legitimate subject of inquiry, and the young man asking the question was entitled to an honest, straightforward answer.

It occurs to us to be both evasive and cowardly for the First Presidency to avoid either the approval or disapproval of their predecessor by saying that they "do not deem it wise to agitate certain questions concerning Adam, and the Savior."

We are gratified, however, to note that leading men of Utah, such as Mr. Cannon, are advising that teaching "should be confined to what the Lord has revealed." Had such teaching, followed by corresponding practice, obtained in Utah in the past, what evils would have been avoided! Even now, if Mr. Cannon and his colleagues had the courage to renounce the mis-

takes of the past and plant themselves squarely upon what God has revealed, they could do much towards leading wandering Israel back to the favor of God. It is a hopeful indication too when we see Mr. Cannon conceding that "in Nauvoo abominable doctrines were taught and circulated." This is right; we cannot afford to stand by wrong, no matter by whom taught or practiced.

"Courage, brother do not stumble,
Though thy path is dark as night;
There's a star to guide the humble;
'Trust in God, and do the right.'
Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
'Trust in God, and do the right.'
Trust no party, sect or faction;
Trust no leaders in the fight!
But in every word and action
'Trust in God, and do the right.'
Some will hate thee, some will love thee,
Some will flatter, more will slight;
Cease from man, and look above thee,
'Trust in God, and do the right.'"

The words of Mr. Cannon as contained in the closing sentence of the above extract cannot be too highly commended. Yes, "*labor to impress purity and virtue upon the young, and to teach them that they had better lose their lives than their chastity.*" Mortal life is but a fleeting, temporary blessing; virtue is an eternal treasure. Man may rob you of life without your consent; virtue is in your own keeping. Guard it sacredly, keep it untarnished, and it will not only sweeten your life and the lives of all those who touch yours; but with increased splendor it will shine o'er the sea of eternity, when mortal life shall be no more, making heaven more happy and eternity more blessed.

But Mr. Cannon should know, if he does not, that an evasive secretive policy is the parent of *vice*, not *virtue*.

A "BIOLOGIC CONFLAGRATION."

WE have given at times some of the most notable or sweeping predictions made by the modern forecasters of coming events, and present herewith another. It is quoted from *Human Nature*, a San Francisco publication, but is said to have appeared first in the *Flaming Sword*, of Chicago, a publication issued in the interests of Koreshianity. It serves to show some of the peculiar ideas that have influence with some:—

"We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electromagnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio-alchemical transmutation. The change will be accomplished through the formation of a biological battery, the laws of which are known only to one man. This man is Elijah, the prophet, ordained of God, the Shepherd of the Gentiles and the central reincarnation of the ages. From this conflagration will spring the sons of God, the biune offspring of the Lord Jesus, the Christ and Son of God."

CHURCH DEDICATION NEAR MOUND CITY, MISSOURI.

THE saints of the Ross Grove branch, Holt County, Missouri, were last summer shut out of the schoolhouse where they had for a long time held services. Whether this was intentionally directed at the saints, it is not for us to state, but this was the result. The directors "resolved" that the schoolhouse should be closed and not be used except for educational purposes. Of course, being in general terms and excluding others as well as themselves, the saints had no disposition to "make a fuss." But, what to do? was the question. They had no place to meet in; so, a few men of enterprise set the idea going to build a house of their own.

There are forty-eight of a membership in the branch; so William Rowlett, (a nonmember,) J. Rowlett, and R. K. Ross were appointed a building committee, lists were circulated, money and labor donated, and the work begun in September last. The result was that a house 26x36, well appointed and finished, was ready for dedication December 11, 1898, and the Senior Editor was invited to be present and assist in the services.

On the morning of the day set, at eleven a. m., there was a houseful of saints, their friends, and neighbors in attendance.

Bro. Peter Anderson, missionary, was in charge. Bro. F. M. Gowell offered the opening prayer; the song service was in charge of Bro. E. S. Fannon, Sr. Lettie Byergaard, of Guilford, at the organ, and a fair chorus of young voices to assist in the singing. The sermon was delivered by President Joseph Smith, who also offered the prayer of dedication by request.

The Ross Grove branch is presided over by Elder R. K. Ross, Jr.; Teacher John Vanderpool, and Deacon Isaac Ross.

The church is located in an excellent country and neighborhood, nine miles north and east of Mound City and two miles north and east of the farm and residence of Bro. R. K. Ross. It is the same locality where Bro. Hyrum O. Smith, of St Joseph, lately met Rev. Bamberger, of the Dunkard sect, in debate; the general verdict being favorable to Bro. Smith's effort in defense of the faith.

Bro. R. K. Ross, Sen., who will be ninety years old in February, 1899, was in attendance. He was with the church and a resident of Nauvoo, before the Martyr's death. He is strong in the faith but feeble in body, and will soon pass to his long waiting reward.

The building cost, estimated, some nine hundred dollars; six hundred cash, three hundred labor. Land donated by John Knowles, whose wife is a member, he believing but not yet united.

So passes another building into the service of the Master.

The Editor had the honor as well as pleasure of preaching the first discourse in the building on Saturday evening, December 10. He also preached the Sunday evening sermon. Services were to continue during the week, probably by Bro. Peter Anderson; although Bro. I. N. White had been expected to be there.

From what we heard we learned that Rev. Bamberger was quite bitter against us; it being stated that he uttered the following: "The Reorganized Church of Jesus Christ of Latter Day Saints is under the curse and anathema of God for believing the Book of Mormon, and will be damned and go to hell."

Rather harsh decree.

THE RIGHT VIEW.

BRO. JAMES BRADLEY, of Amber, Iowa, now ninety-four years of age, writes to Bishop E. L. Kelley, inclosing five dollars, with the saying.

You have asked for one dollar? I send you five. I am now pretty old, but I hope to see the college fully established before I die.

We commend Bro. Bradley's decision and hope to all who may be in a situation to do likewise.

QUESTIONS AND ANSWERS.

WHEAT AND TARES.

ON account of what is said in Matthew 13:24-30 some of the saints think we ought not to expel or cut off refractory members, no matter what they do. We would like to hear from you through the *Herald* on the subject.

In the 84th section of Doctrine and Covenants the church has an official explanation of the parable of the wheat and tares. Please read.

No one should hesitate to enforce proper church rules concerning the upright conversation and good behavior of the membership of the church, because of this parable.

The explanation shows that the "field" was "the world," not the church; the apostles were the sowers, sowing the good seed among those of the world. At the end, when the harvest is fully ripe, then the Lord will send angels to gather out the wheat from among the tares; the wheat to be saved and the tares, the world, to be burned.

The law by which church rule is to be administered is found in section 42. In this law provision is made for the bringing of offenders to answer for their offenses; and after a number of wrongs are named, a general rule is given, as follows:—

If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

That this is not out of harmony with the teachings of our Savior, is seen by reading paragraph 16, which directs the church to "take the things" written in "the Scriptures" to be the law of God to the church. In consulting the Scriptures touching the dealing with transgressors, directions are given how to deal with certain evildoers; and with what is given in Doctrine and Covenants would seem to be enough to enable the church to keep its borders clean of the worst cases, at least.

We are of the opinion that what is said about the gathering out of the wheat from the tares in Matthew 13:24-30, cannot justify letting wrongdoers remain in the body to do injury to the whole.

SR. ANNA NIELSEN, of Nebraska City, Nebraska, sends us a copy of the *News*, for December 13, from which we clip the following. We regret that there is a necessity for any such extreme measure.

CLOSE THEM ALL.

Mayor Nelson, pursuant to the request of the citizens, has issued the following proclamation:—

Nebraska City, Nov. 9.—In view of the fact that we have cases pronounced by Dr. Crummer, of Omaha, Secretary of the State Board of Health, as well as the physicians of Nebraska City, to be smallpox, and for the protection of the public health, and in order to stamp out and get control of said disease, I hereby order that all schools, church congregations, public library, theaters, and other places of public gatherings be closed and suspended on and after this date until such time as the proper authorities may deem it wise to resume.

I recommend that every person who has not been vaccinated to do so at once. Those not able to pay for same call on the Board of Health who will make ample provision for such vaccination.

O. N. NELSON,
Mayor of Nebraska City, Nebraska.

THEOSOPHY LEGALLY NOT A RELIGION.

ACCORDING to the unanimous decision of the Massachusetts Supreme Court theosophy is not a religion, neither is it a charitable or educational institution, and consequently the New England Theosophical corporation must pay taxes on its real estate.

It may seem to be a question by what rule of law or right the courts would be justified in deciding that the principles which constitute the philosophy of theosophy are not of such a nature as to make a system that should be identified as a religion; and the believers in them a religious body to which protection should be accorded by peace officers.

We do not know, of course, what may have been presented to the courts in behalf of the Theosophists, or what against them, so are not in position to know the bases from which the judges reasoned in forming their opinions, hence may neither condemn, nor commend; but we would really like to know on what ground the decision rested. For, if one profession of belief may be declared "not a religion," it follows that another may be, and the question may be finally asked, What is a religion? And, ours and our neighbor's faiths may possibly come in for a similar verdict.

The courts of Massachusetts declare that Theosophy is not a religion. The courts of Michigan may declare that the faith of the Reorganized Church is not a religion; and so one after another faiths may be broken on

the wheels of justice before human judges, and men be left bereft of judicial protection in the United States.

The United States in dealing with the question raised by the seizing of the Philippine Islands will have to decide as to what sort of treatment shall be accorded to the Catholic faith and that church, because of its having been hitherto the church of the ruling government. That government overthrown, the protection of the devotees of the church and the question of its revenues are forced upon the American Congress for settlement! Is it to be counted as a religion, and entitled to the protection of the courts? And what is to be the disposition of it?

We confess to more than an ordinary interest in this question. We may well pray, as is our habit, O Lord, grant to give wisdom to them who are placed in power in our government. Give wisdom to our rulers and law-makers.

DANCING MASTERS OBJECT TO MINISTER'S COMPETITION.

THE dancing masters of Jersey City have called a meeting to take some action to check, if possible, the growth of the Rev. John L. Scudder's dancing school.

They haven't any idea how this is to be attempted at present. They only know, they say, that their business has been much affected by the Rev. John L. Scudder's dancing school.

The Jersey City dancing masters find themselves in a position they never dreamed a terrestrial dancing master would ever occupy—in a cut rate war with a minister.

The Rev. Mr. Scudder only charges ten cents a lesson. The dancing masters cannot afford to teach for less than twenty-five cents a lesson.

The meeting will be held next Thursday night.

"We have to do something," said Mr. Ettinger, one of the dancing masters to-day. "The church dancing school, with its cheap prices, is hurting our business more and more every week."

We think it well to give our readers this additional chapter concerning Rev. Scudder's church dancing class. Think of it, a Christian (?) church in competition with dancing masters and instructors in pugilism! We read of Israel's low condition at one time during the reign of the Judges, when every man did that which was "right in his own eyes," being largely influenced by heathenism with its rites and orgies. Concerning these last days, and of which the apostle Paul

said men would be "lovers of pleasures more than lovers of God," we are instructed as follows:—

They have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—D. C. 1:3.

"OUTLOOK FOR DISARMAMENT."

ROME, Dec. 14.—An interview was obtained to-day with Visconti-Venosta, ex-Foreign Minister, on disarmament. He said:—

"The noble attempt of the Czar will remain without effect. If the conference meets it will arrive at no practical conclusion. One cannot speak sincerely about disarming when European interests in the far East are in serious collision. The present condition necessarily provokes armaments."

The Pope has prepared an encyclical on disarmament, but has suppressed it, believing there will be no satisfactory result from the Czar's movement.

EXTRACTS FROM LETTERS.

BRO. I. N. ROBERTS, Minneapolis, Minnesota, December 15:—

I am hard at work here in the city and meeting with fair success so far. Am visiting from house to house, talking and praying with the saints. Am feeling well in so doing, and am quite sure it will be of benefit to the saints. I am well and am back to myself again; I now weigh 241 pounds. Thank the Lord for his healing powers. I expect to spend the winter here, as I believe much good can be done by so doing. I am trying to establish missions in different parts of the city, but so far have not found anything suitable, but will continue on in searching for some place, hoping it will be opened up by the Master. I have called on some outsiders and with some have been kindly received; others have shut the door in my face; so I thanked them for their politeness and went on my way rejoicing. We have plenty of snow and the weather cold and bracing.

The following note from Bro. James Bradley, upon Graceland College, is worthy of being read by every lover of learning. Bro. Bradley is ninety-four years of age, of ripe experience in the affairs of life, and his anxiety for the consummation of the college work in his own time is a worthy pattern.

AMBER, Iowa, Dec. 12.

Dear Brother:—I see by the *Herald* that you are in great need of funds for Graceland College. You asked for a dollar, I send you five, although I have no children to send to school. I want to see that it is our own before I go to my last home. I want to see our dear church in a better condition to meet a wicked and

frowning world, but I am getting old—ninety-four next March—and the cause of Christ is dearer than ever to me.

Your brother for truth,

JAMES BRADLEY.

EDITORIAL ITEMS.

THE work "True Succession in Church Presidency will not be ready for mailing until completed. The last chapter will appear in next week's *HERALD*. It will then be made up immediately and all orders promptly filled. New matter lately received adds an important chapter to the work.

By letter from Bro. William Roberts, of Leeds, England, we learn that twelve persons have recently been baptized there, and that the branch which has hitherto had considerable trouble, is "working more harmoniously." One feature worthy of notice is that most of these twelve converts are young people from Hunslet, a suburb of Leeds, where some members of the Leeds branch organized and conducted a Sunday school among those not of our faith. These young people, or the greater number of them, are the fruits of that effort. Success to the Sunday school work.

We have an unsigned letter from Santa Maria, California, from a non-member, who commends the preaching of Bro. B. W. Pack, and confesses belief in the latter-day work. He asks prayers in behalf of the "seekers after truth."

Rev. Charles W. Shields, a professor in Princeton University, was ordained a deacon in the Protestant Episcopal Church, at New York, December 14. "Professor Shields has been for many years a minister in the Presbyterian Church. Some time ago he resigned from the New Brunswick Presbytery because of the incident relating to Princeton Inn. Professor Shields defended the existence of the inn."

The treaty of peace was duly signed by representatives of the United States and Spain, December 10, at Paris.

General Calixto Garcia, the distinguished Cuban patriot and leader, died at Washington, D. C., December 11, of pneumonia. Garcia was "the highest type of the true patriot. His whole life was devoted to the welfare of his country."

The National Armenian Relief Committee, George P. Knapp, Secretary, Barre, Massachusetts, sends us a circular asking aid in its work of caring for the oppressed Armenians, thousands of whom are homeless, and persecuted by the Turkish Mohammedans. The Relief Committee is doing a much needed work for fellow Christians and humanity. Circulars giving information sent on request.

Card from Bro. F. G. Pitt, dated the 7th inst. His mission address is No. 14 Council Street, Hulme, Manchester, England. Papers sent to London should be addressed to No. 48 Repton Street, Limehouse, London E. If sent to Cardiff, No. 84 Wyndham Crescent, Canton, Cardiff, Wales. Either address will reach him. "Please do not send to Burdett Road."

Mothers' Home Column.

EDITED BY FRANCES.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

SELECT READING FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

DOMESTIC ECONOMY—CONTINUED.

SEE that there is no waste in the household. Do not let children grow up feeling that it is stingy to save. Careful saving and bounteous giving is God's way. He who could miraculously feed the five thousand, commands, "Gather up the fragments, that nothing be lost." The fragments wasted in many homes would relieve distress in as many other homes. Children are allowed to waste their food, to crumble their bread or cookies, without eating them, to make a mess of their meat and vegetables, and in other ways to waste as much as they eat. Children allowed to form such habits in childhood seldom grow into thrifty men and women. These habits prove hard to eradicate, but it can be done. We know a wise father who cured a boy of ten of wasting his food, by having him raise a half acre of corn, planting, tending, and picking it himself, then taking it to mill and noting all the processes of grinding and making into bread. Learning by this experience how much hard work was involved in producing food, he was careful how he wasted his Johnny-cake. Girls trained to mend their own clothes and to wash them, when torn or soiled through carelessness, will be much more careful about tearing or soiling them than if mother or Bridget was always ready to repair damages. As Burns says,

Though losses and crosses be lessons right severe,
There's wit there, you'll get there,
You'll find no other where.

Teach children the value and the use of

money. Bulwer Lytton says: "Never treat money affairs with levity—money is character." It certainly has much to do with the formation of character. Train children to earn, to save, to spend, and to give, thus cultivating industry, economy, thrift, and generosity. Teach little children the value of money and the duration of time by occasionally paying them for working an hour. Do not spoil your lesson by allowing your love to set a fictitious value upon their time, but pay them just what their work is really worth. Let work thus paid for be something outside the regular routine of daily life; this the child should do without pay as his rightful contribution to the family weal. Habitually paying children for doing such work makes them mercenary and selfish; they grow up to consider their personal interests as apart from, and paramount to, the well-being of the family. We know a boy thus trained who habitually replies to his mother's requests for a pail of water or an armful of wood: "What will you give me for bringing it?" Nothing is more disagreeable than the characteristics thus being developed, yet they have been fostered unconsciously by his parents.

In every family there are plenty of extra jobs which the children can be paid for doing, thus teaching them to know the value of money by earning it, without incurring the risk of fostering the mercenary spirit. Train them to systematic business habits by allowing them a small stipulated sum monthly, which they are to spend as they choose, and for which they are to give strict account. In some families I have known, this commenced on their fifth birthday with five cents; this was increased one cent each year, so that the monthly allowance equaled the years of the child's age. When the child reaches the age of twelve, the proportion is increased, and some stipulated things, as his car fare, if he must ride to school, are paid out of his pocket-money. I know a family of four bright children, Robbie, five years old, Bertie, ten, Willie, twelve, and Jennie, fourteen, who receive respectively, five cents, ten cents, fifty cents, and seventy-five cents each month. During the first few months most of Robbie's money went for candy; he is now learning to invest it in something which will last longer. Bertie has quite outgrown the candy age, his heart being set on a singing top and something nice for Mamma at Christmas; while Willie and Jennie are becoming quite financiers. Each one gives something, no one can run in debt, and all must make an itemized report of receipts and expenditures at the end of each month, the next month's allowance not being paid until this is done. It was amusing and interesting to look over their account books, Robbie, who cannot write, keeping his in tally fashion of his own invention. Of course they made bad bargains sometimes, but they learned from these blunders, and did not generally make the same one twice. A queer little mark against some of the entries in Bertie's he interpreted to mean, "Don't do so any more," and he didn't. Often we would see the little ones counting over their pen-

nies and thoughtfully puckering up their foreheads, or their older brother and sister diligently figuring on a bit of paper, and we knew they were counting the cost of some new investment. Thus they were learning prudence and foresight, to regulate expenses by income, care, and accuracy in keeping accounts. They are also being trained to systematic benevolence, as a share of each month's allowance is sacredly devoted to mission work of some kind.

A twelve-year-old friend of mine who has been thus trained, is now entrusted with an allowance sufficiently large to cover his clothing. This he selects himself, always asking his parents' advice about it. Last winter he was converted and united with the church, one in which the expenses are paid by voluntary contributions. Nothing was said to him on the subject, but on the day preceding his first communion, he sat down and carefully calculated what one tenth of his weekly income was, and every Sabbath since has put that sum into the contribution box. He had studied the tithing system of the Old Testament, knew that his father gave one tenth of his income to the Lord, and, without a suggestion from any one, commenced his own religious life by doing likewise.

Pocket money is a sore subject in some households. Given too freely and used without rendering any account therefor, it has proved the ruin of many boys and girls. This ought not so to be; it should be the means of training them for future life-work, not of unfitting them for it. In almost every case two precautions will prevent injurious results: see that the amount entrusted to children is not too large, and that it be given, not spasmodically, when they tease for it, but regularly and systematically; and secondly, require them to keep accurate account of receipts and expenditures, this account to be always open to the inspection of parents. A third point should be fixed: no child should run into debt. With these safeguards we see no danger arising from giving children spending money, and great good can and ought to result from the training thus given in its use. We especially urge the plan of monthly allowances because of the training it affords. During the year, most fathers do give their children more money than would be required by this plan, but when given haphazard it has no educating influence.

We are also in favor of a monthly allowance to the mother. It enables her to plan her household expenditures wisely, gives her a sense of freedom and independence, and is, for many reasons, the right and proper thing to do.

Some children are trained to earn and to save, but are never taught to give or to spend judiciously. The result is, they become either spendthrifts or niggards. The one line of training is just as important as the other. Teach them to give systematically and generously, not hoping to receive or to make gain, but to give without expecting reward. For this teaching, giving to missions or other benevolences is better than giving to friends, and this habit should be early

formed. As we study the lives of men and women noted for their benefactions, we almost invariably find they have had this training in childhood. The money thus given should be, as far as possible, the product of the child's own industry or self-denial. This gives rise to many pleasant employments—on the farm, the care of the missionary hen or pig, raising missionary corn or potatoes; in town, doing disagreeable tasks without grumbling; raising plants or flowers for sale, and other things that an ingenious mother can devise.

Let the children know for what they are working, not leaving them to feel that all their missionary pennies have dropped into a "rat-hole," as one little girl expresses it.—*Childhood; Its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Mrs. Minnie Hirst desires the faith and prayers of all the saints that she may grow strong and healthy, if it be God's will.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

I KNOW of nothing nobler than a Sunday school teacher devoted soul and body to her work."—Elder Isaac M. Smith, at Pottawattamie, Iowa, district Sunday school convention.

[THE following extracts are from a paper written by Sr. Jessie Wyckoff, for the Southeast Nebraska district convention. But for lack of space we can present but a portion of it. She writes on the subject of "What is teaching?"—ED.]

"Merely formal or so-called teaching is not teaching. The supreme aim of Sunday school teaching is to develop the spiritual life of the being, and the teaching that does not do this is not good teaching. . . .

"Teachers should take an interest in their pupils. Show your pupils that you have more than an ordinary interest in them. Use such ability and opportunities as you have. Teachers should encourage their pupils. . . . Teach them to love each other. To be there at the time appointed. . . . No teacher should be tardy. They should be there to greet each pupil as they come in.

"Children should be taught to think. Give them thoughts expressed in simple words. Do not hurry over the lesson too fast. Select the most important points, and explain them in a simple, comprehensive way.

"Teachers cannot do the best work unless they are thoroughly in love with the work. They should love their pupils, and teach the pupils to love them. . . . Teachers that confine themselves to the printed questions do no more than the scholars. . . . Teachers should be prompt in looking after absent pupils. The pupils should be made feel that they are expected to be present, and are missed when not present.

"Teachers should be patient. Should take special interest in the beginners. Make a special effort to teach the principles of the gospel, showing the necessity of a Savior, and of obedience to the gospel law.

"Teachers should prepare their lessons before going to class. . . . By example teach them to bring their pennies every Sunday. To bring their Bibles, and how to use them. Teachers should be kind in their language, pleasing in their manner, and loving in disposition. Should vary their modes of teaching. Should be prompt but not hasty. Firm but not obstinate. Talk to *all*. Do not let a part do all the work and others do nothing. Have no favorites. . . . And remember that the aim at all times should be the moral and spiritual growth of the individual."

WHAT THE HOME CAN DO FOR THE SUNDAY SCHOOL.

WHILE our Sunday schools are great factors for good, and while through them the childish heart may be turned to thoughts of Christ, and directed in the "straight and narrow path," it is to the home we must look for the primary training in the moral and spiritual guidance of the little one. But with a perfect sympathy and complete harmony between the home and the Sunday school, in the workings thereof, we may expect splendid results—results over which we might all rejoice. It is our desire to show you, as clearly as we can, what the home can do to secure this harmony, and aid the Sunday school in attaining the grand end to which it was designed.

The home we have in mind is the home in which is heard the innocent prattle of little children, who in later years become the girls and boys who fill our schools and colleges; and, again, in their turn become the heads of families in homes of their own making. First, let us see to it that we begin

OUR MORAL AND RELIGIOUS TRAINING early; waiting no longer than the time when the little ones understand what we tell them. For example; no doubt you tell your children bedtime stories. Let us beg you to omit the bear hunt and kindred stories, and tell them, instead, some sweet story of Jesus. They will love to hear them. Tell them about Daniel in the lion's den, Moses in the bulrushes. O, there are many nice stories in the Bible! And be sure to keep uppermost in these stories the care and love of God for us. A story should be told for the lesson it teaches.

TEACH YOUR CHILDREN TO PRAY reverently. Explain to them what prayer is, and why we should pray. They will better understand the Sunday school superintendent when he says: "Children; let us bow our heads and fold our hands in prayer." When the child is three years old or more, he should begin attending the Sunday school. Now if you have builded well thus far, you will find the little one eager and willing to go and learn; you will also find your duties increasing.

Do not send your children to the Sunday school with their lessons unprepared; it dulls their interest, and imposes upon the teachers

more work than is their due. And in doing this, you have shirked a task which it was your duty to perform. Let us remember that our superintendents and teachers are but human like ourselves, and that their patience may be tried and their tact and ability taxed to the uttermost in their attempt to do their work. Therefore, it behooves us as parents to lend them our aid, working faithfully to make the Sunday school what we all desire it to be—a success. Let us offer

A SUGGESTION, which is not original, on the study of the Sunday school lesson. Make it a part of the family worship. For instance, on Monday morning, after prayer, read the Lesson Text; talk it over; look up a few leading points, and so on. Tuesday morning, take up the lesson still farther, and so on through the week. I will not outline the manner of studying the lesson, since perhaps all of you have some plan of your own. Suffice it to say, we believe your family will be well prepared for the Sunday school lesson when the Sabbath comes, if this plan is faithfully pursued.

At a recent Sunday school convention the question was discussed: "What the Sunday School Expects of the Parents." There was quite a diversity of opinion as to what we should expect. One lady thought we should be satisfied with some parents if they only allowed their children to attend the Sunday school; but of course that could surely not apply to any family of Latter Day Saints. A middle aged gentleman, a German, arose, and in his broken English said we should expect the parents to send "lovely children, obedient children;" and perhaps that expressed a large share of what we should expect.

Have we been saying for the parents to send the children? O well, we meant all the time that they should bring them. Yes, parents, it is not enough that you send your children, but you should come yourselves and lend what aid you can by your presence and approval. The superintendent will be glad to have you there, your children's teacher will be glad to see you and receive your counsel. Your teacher will be pleased to welcome you. O yes, dear parents, we need you. We want you in the Sunday school. Let us make

A BRIEF SUMMARY of what you can do to aid the Sunday school. Teach your children the gospel. Teach them to pray. Study the lesson yourself, and teach it to your children. Teach them to be loving and obedient. Go to Sunday school yourself, and take them with you. Aid the officers and teachers by your presence, by kindly suggestions, by your faith and prayers; and in every way that it is given you to help. That we may all do this and more, is ever the desire of your sister in the one faith,

BLANCHE I. ANDREWS.

For Fremont, Iowa, district convention.

"It is our duty to qualify ourselves the best we can to do the best work we can. . . . I do not think it proper to ask God to do for us what he has endued us with power to do for

ourselves. We must use the talent he has given us before asking him to give us more." —G. H. Hilliard, in a sermon at Bluff Park reunion.

The thoughts contained in the above remarks are in perfect harmony with what we have often said when advocating the principle of preparing for the work at hand. We do not wish to be understood as casting any cloud upon dependence upon the Holy Spirit to qualify us for our work. It is not only proper and right, but absolutely necessary, if we would do good and acceptable work. It is not the thought, in the above quotation from Bro. Hilliard, that we are to go independent of the Holy Spirit. No; far from it. But that there is a work that we must do before we can consistently ask God to help us. There is a necessity for great effort on our part, if we would become a "workman that needeth not to be ashamed." We must "study to show ourselves approved of God." Let every Sunday school officer and teacher put forth an earnest and persistent effort to fit themselves for their work, asking God to guide them and give them knowledge wherever needed. This done, and the work as a whole will move as it has not done before.

Letter Department.

GALIEN, Mich., Dec. 12.

Editors Herald:—Returning from Three Oaks this a. m., where we attempted to inaugurate the work of the restored gospel on Saturday and Sunday evenings, we jot you a line. Bro. Thurston had purchased the German (Lutheran) church building at that point, and it is a splendid structure 50 x 24. The real value of building is far in excess of purchase price. We occupied with interest to a moderate-sized audience and think to continue after the holidays. It is an important point, and the ministry passing through should stop off and avail themselves of the opportunity of an acquaintance with Three Oaks. Bro. Thurston and his estimable lady will royally entertain.

The town is not exceptional, but a thick, 4 x 2 strata of coxcomb vanity will bear the heavy blows of gospel power for a time. There is a liberal element, however, and that is an essential factor. The inhabitants think a great deal of the efficiency and scholarly ability of the town, for we attended the Y. M. C. A. in the evening and learned that "should the Bible—the word of God—be destroyed, blotted out of existence, it could be reproduced in Three Oaks!" I took occasion to ask if we would trust the wisdom of man to bring it back as free from errors as it is now? The presiding officer said he thought "we could." I then said "the King's translators were the best scholars of the realms and translated from copies of the original manuscript with said copies before them, and the learned men of both eastern and western continents constituting the late Anglo-American New Testament revision committee found one hundred fifty thousand various readings in the King's version as late as 1884 A. D." We finally heard the con-

fessions that if Three Oaks were in possession of that Spirit which *originally indited* the word of God, they could *reproduce* from all errors; also, that if the Spirit of God indited his word, we would necessarily have to possess that Spirit in order to a proper understanding thereof more essential still, considering the *admitted* errors.

The work moves slowly in our district from a lack of laborers. The few that are here are doing what they can. The laity seem to move along in duties necessary, and hunger for the "bread of life" broken by the ministry. The calls and "new openings" are increasing, and established branches urge reviving work done. The lull must be broken or the "foolish virgins" will receive accessions to their ranks. Persecution from *without* buoys up, invigorates, and unites within, persecution from *within*, weakens, divides, renders powerless, and destroys.

Elder William H. Kelley paid Coldwater and other points a brief visit, and in his inimitable manner encouraged and cheered as "in days of yore." Few such champions with "the little stone" in their fists, would take not only Spain, but the "whole earth."

Winter quite early and brisk in these parts, but why not? Everything enlarges nowadays; its an "expansion" era.

Hopefully,

S. W. L. SCOTT.

PORCUPINE, Wis., Nov. 25.

Editors Herald:—Seven months ago I left Lamoni for northern Wisconsin, to meet and sojourn for a time with saints and friends in Porcupine. It has been a very busy summer with us all; Mr. White has been building a house for Bro. Closson and father. I have been trying to lay a spiritual foundation for the "lambs of the flock"—have in weakness been doing Sunday school work. Our Sunday school is small, but I was taught when young never to despise the day of small things. The Lord has blessed my efforts, and our school is out of debt, and saints and friends say we have a fine school. It is increasing in numbers also. Some of our Methodist and Spiritualist neighbors have left their schools and are now coming with us. Their sisters of the churches to which they formerly belonged sent word that they would have no more to do with them, as they had joined the Mormons as some call us; but it makes no difference how much the enemy of all righteousness tries to hinder or destroy this work, it is of no avail, because the more this work is opposed the more it will grow, until the time shall come when the stone that was cut out of the mountain shall fill the whole earth.

We have been blessed this summer with good preaching from our local and traveling ministry. Brethren Lake, McDowell, Whiteaker, and Ball have preached to us, and last but not least, Bro. Houghton came among us and fed us upon that spiritual food which encourages us to strive harder to heed the injunction so often given to the saints, "Come up higher."

Our chapel has had a small indebtedness upon it for some time, and wishing to commence the new year out of debt, some of the

sisters talked and suggested that we get up an entertainment, and it came off last Friday night. The sum of \$16.30 was realized from our efforts. Our admission fee was only ten cents. The school-teacher was so well pleased with it that he gave us a silver dollar; and expressed a desire to help us. The Lord is softening the hearts of those who once opposed us. We only owe a few dollars now, and expect to raise that and more when we have our oyster supper.

The Spiritualist lady I spoke of, raised enough by collection to buy two street lamps for the platform in front of the church, which is a fine thing when the nights are dark. This work is surely and steadily gaining ground in northern Wisconsin. I believe Wisconsin is the birthplace of the Reorganization.

Hoping and praying for the redemption of Zion, I am your sister in the gospel,

MARY A. WHITE.

SALT LAKE CITY, Utah, Nov. 26.

Editors Herald:—Changes are being wrought here for commercial interests, far faster than I can see by my glasses what would be infinitely more to the credit of any people professing faith in God. I cannot say whether or not the people "called saints" are giving more heed to "the great things of my law" as announced by the "choice seer" than they gave twenty or more years ago. If my eyes do not deceive me much of the old-time social intercourse between all classes is being sadly chilled and starved out by avarice and the almost universal desire to keep pace and the alignment with devotees of fashion and pleasure. We love and yearn to see the people full of the "milk of human kindness." I may not see as clearly as I did in earlier days, but it does look to me that the social changes are not reflecting credit on the operations of the "gospel law." Just the reverse seems true.

It was my privilege to attend *our* reunion at Ogden, in October last, the first one I ever did attend. From there I came to Salt Lake City for a tour of observation, as well as to visit a little with a married son, and get acquainted by contact with those "of like precious faith." I shall leave this city with a firmer determination than ever, if it were possible, to perfect holiness in the fear of the Lord. If the Master will kindly forgive my past blindness and indifference (which he says he will), though all men turn from him, I shall plead for grace and strength from early morn till lost in that sweet restorer (sleep) to find my sweetest pleasure in the bosom of his love.

We have a few names here and regions about and in Ogden, striving to keep "the campfires blazing." May the blessed Master, who was and is so cruelly slighted, wounded, and crowned with thorns in the house of "his" friends, favor with his guiding hand and care those whose hearts beat warm for Zion's cause. To see those who make a covenant with the Lord and who live where they can have "communion with saints," so indifferent as not even to desire to come to the "table of the Lord," is so sad to think of.

"Vacant chairs," oh, so many! "Lo here," and "lo there," seem to lull the people to sleep when even the name of religion is broached; "Circle all," this giddy whirl, saints as well, hand in hand with the world. Henceforth I want to be wedded to the Lord.

It always occurred to me that the Christian life should be the most pleasant and joyous one on earth; yet who can look upon the world as it is and not feel a continual pain. "A man of sorrow and acquainted with grief!" "Strive to enter at the straight gate." Many indeed will "not be able." Thank the Lord there is some in the "upper circle," as so few "strive lawfully."

Thank the Lord of glory you and I will get the wages we earn without hindrance from man. I am not writing with the least desire to criticise adversely or offer blame on anyone for what I most deeply regret. Wherever my lot may be cast I want my voice and earnest efforts to be to unite and strengthen in the work of the Master of the vineyard. It needs pruning and fertilizing—cleaning up in general; and it is no holiday task. As the Lord liveth, he will visit, renovate, and cleanse with the "fire of his jealousy." It will indeed be very "tempestuous around about him." But the Lord will judge righteously, and all who "overcome," a crown of life shall have. As it was in Noah's day, so is it to be at the Lord's coming. Lift up your heads, O ye who are watching tearfully the coming of your Lord. It shall be well with you. Ye messengers of the covenant, how beautiful upon the mountains shall be your feet if faithful to that precious trust confided to you!

Where I have been among the saints of God, all have been kind in spirit. Yet, Bro. Wight's appeal should touch the tender impulse of the heart, if the gospel leaven is there. Where love is, there the purse opens to its call. How much do we love the gospel? Where our treasure is, there our heart is also. I am not pleading for myself, but for what is needed for the spread of truth. It may seem vain for me to refer to this arm of the service when those having it in charge do not succeed. I have written of it because it should not be so; praying, that we may all labor together for Zion's weal, with the solicitude of a loving family for one another's good and the spread of truth and righteousness throughout the realm of man. To be children of God, we *must* obey in love's sweet, warm embrace the whole counsel of God.

Trusting and waiting for Zion's redemption,

I am,

CHARLES ALBERTSON.

MCNEILL, Miss., Dec. 5.

Editors Herald:—It is with pleasure I address you in the name of saints, for the name has a world of meaning. Live the life of a saint indeed, and not in name only. The world is looking to you for more light, they are watching your ways and deeds. Do not let them be disappointed; always remember that every day's walk in this life may preach a grand sermon to the world. It matters not how poor your circumstances are in this world; if you live the life of a saint your

deeds will convert those that are watching you.

I do not want you to think I am trying to teach you; nay, be it far from me; for I am the least of the least of saints. I am not worthy to be called a saint. I might say that I am of the world, as I belong to no denomination.

I have been watching the strides of the Reorganized Church for fifteen or twenty years, and if I am any judge, for the last few years they have made some wonderful strides for the better. I have been thoroughly convinced by dreams, etc., that the Reorganized Church is the right one. I have seen Jesus Christ in a dream and talked with him, and the things that he showed me will ever remain fresh to me.

The Lord has put it in my mind to pay an offering to the church another year, and I do think that all the saints from the least to the greatest should strain every nerve in that direction. When you have done all you can, you have only done your duty to God; you cannot do too much; you need not be afraid of that.

Inclosed find ten cents for Graceland.

I would like to correspond with some saint who lives in Chicago, as I could give them a fine chance selling vegetables on commission. Let me hear from some one.

Very respectfully,

A. L. LIVINGS.

P. S.—It seems that what few Brighamite members are here are lukewarm in their opinion of being right.

A. L. L.

HECLA, S. D., Dec. 7.

Editors Herald:—Owing to constant "moves" I do not get to see your interesting pages as frequently as I wish, but desiring to keep in touch with the general "body," I pen you a few lines from the land of blizzards. This is one of the many new openings which Bro. Swenson and myself are endeavoring to illuminate with the light of the restored gospel. We cannot boast of what great things we have done. Many obstacles present themselves; the people are carried away with so many isms. Spiritualists take the lead, being credited with fifty per cent of the population; Catholics come next; then Methodists, Baptists, Adventists, Dunkards, etc.; and, over all, such a pall of secret societies, from the ancient "Mason" to the modern "Woodman," that it would seem there was no room for the true church of the living God. However, by the help of God we intend to batter away at Babylon's walls.

Bro. Swenson first started the work here by baptizing our now worthy brother C. H. Lampert, universally admitted to be one of the best citizens of the place. Through his kindness and aid we have been enabled to plant the seed more plentifully. Several are investigating and a few will undoubtedly join us when weather conditions are favorable.

This is the home of one of the old-time saints, Sr. Susan A. Head, formerly Goddard, sister to the wife of Lorenzo Snow, of Utah fame. While at her house I asked the following questions, informing her that I intended to publish:—

"How old are you?"

Ans. "Seventy six years."

"At what time were you connected with the church?"

Ans. "From 1842 to the breaking up of the church."

"Were you personally acquainted with the Prophet?"

Ans. "Yes, and the whole family; I lived in their house part of the time; was teaching a select school. Young Joseph was one of my pupils."

"Do you still believe as then?"

Ans. "Yes, I believe that Joseph Smith was a true prophet of God and as pure a man as ever lived. I wish there were more like him to-day."

"Then you don't believe he was killed for actual crime?"

Ans. No; that whole country, especially Warsaw, was jealous of the prosperity of the saints. Had Nauvoo continued to prosper as then it would have been a town forty miles square by this time."

God speed the "truth,"

WILLIAM SPARLING.

CLARKSVILLE, Texas, Dec. 11.

Editors Herald:—The long talked of debate between myself and Elder J. W. Chism, of the Christian Church, began on the 5th of this month, at the Mabry schoolhouse near Clarksville. It closed on the 10th. The propositions were the usual church propositions of the respective churches.

There seemed to be considerable interest in this debate with quite a number. I came into this neighborhood a little over one year ago, and on the second discourse I preached I was challenged to debate. They finally secured the services of Mr. J. W. Chism, of Dublin, Texas. He is believed by them to be the strongest man they have in the State. He is mediocre as a theologian. He is a fluent speaker and very aggressive. He disregards the rules of debate, or he did with me. He is strong in John Hyde's, and Beadle's, and Howe's works. I was sorry indeed to find him dealing in this unreliable and false evidence. I did hope he would meet us on our own doctrines, but perhaps he has found out that to do so would be his eternal defeat. One rule was that no evidence should be introduced that would not be received in a court of law; but he pays no attention to it. Still he may serve us in many ways: For instance: There was a continual rumor here that I was a Mormon preacher of the Salt Lake variety, as the editor of the Detroit paper put it; but Mr. Chism told just who we were. We scored a good point in this in this neighborhood.

There were many of the members of his church that knew nothing as to how the Christian Church came into existence, and some of them have informed me since the debate that they were done with Campbellism. He held up the Bible on one occasion and said the Holy Ghost talked to him every day. I asked him if it was the Bible. He said yes. In my reply he arose and positively denied it. He lost heavily here.

He seemed to be surprised at my having so

many friends in this country, and made the point that I was honeying among the people to deceive them. He lost here again. Indeed, it seemed I was as popular here as he was himself the first days of the debate. We had fine crowds while discussing his question. A death of a prominent lady (a friend of mine) which occurred on the third day of the debate, cast a gloom over the entire community, and a heavy snow falling the same night interfered with the attendance of quite a number, so there were not so many at the close. Priest B. F. Pollard, of Isaca, Texas, was my moderator, and presided with dignity. Bro. Rathbun rendered valuable services in assisting me in the debate.

I will relate an incident that occurred on the morning of the 5th. I was out in the woods praying and there passed before my eyes pages of the Scripture in succession. I arose from my praying and went into this debate realizing that the hand of Christ was with me. I received a letter from the Cook's Point branch from Bro. William Sherrill, that they were fasting and praying for the success of the truth in this encounter. I feel certain that the prayers of the saints have prevailed. One of the ministers of the Christian Church prophesied that our doctrine would never be heard of after Mr. Chism met me at Mabry.

We lost nothing in this debate. All that were interested in the "angel's message" still stand with us, and some will unite with us at no distant day. To God be all the praise.

Yours in bonds,

I. P. BAGGERLY.

HIGBEE, Mo., Dec. 13.

Editors Herald:—I am not lost, neither have I forgot that you like an occasional letter from the laborers in the vineyard of the Lord.

During October I made a flying trip to Millersburg, Illinois, resulting in the life union of two young saints, an increase to the population of Lamoni, and a corresponding loss to Millersburg. While in the "Sucker State" had a pleasant visit with the jovial M. T. Short and family, and in the evening preached to an attentive audience, with fair liberty. Had the privilege of a short talk with the veteran gospeler, John H. Lake.

In the early part of *ultimo* I visited Independence, Missouri, and while there was invited by the branch president to preach. I stood under the gas jets at eleven a. m. and 7:30 p. m.; attention and order good. I return thanks for the consideration extended me, and am especially grateful to my heavenly Father for help divine received.

Disappointed and hindered, I came here, and commenced preaching the evening of November 18, and up to date have preached twenty-nine times.

Thanksgiving was the first time the saints here have observed the day set apart with preaching service, and I am of the opinion that the occasion will not soon pass out of memory, as both speaker and hearer were moved to moistness of eye. Some half dozen who drill in the infidel school submitted the following written question: "Creation of

time," with request that I preach on the same, and at an appointed time I complied with their request, spoke for an hour and a half, and wonderful was the endowment of light granted, so much so that those unbelievers confessed that science and religion were solidly welded, and new evidence produced that no objection to our position could be urged. I had recourse to the Inspired Translation and Doctrine and Covenants; several thoughtful men are investigating.

While in faithfulness we may be willing to make the sacrifice to preach the restored gospel, there comes in our experience hindrance and discouragement as well as that which cheers us on in the conflict; and were it not for the grace bestowed from on high, the heart would faint and we would abandon the race; but there is more in this work than the manism that manifests we are not yet in possession of the full fruition of all that is promised. There is still an open and a golden opportunity for saints to prove that their righteousness exceeds that of other professors.

I can assure Bro. T. W. Williams that the appeal of the college committee was not sufficiently convincing as to remove all faithlessness and opposition. When I read what the committee has accomplished in raising means, I was not ashamed that I was a citizen of Iowa, and a member of the Lamoni branch.

Weather changeable and the people are complaining of a severe winter.

I believe it would lower the standard of honor and good government to permit Brigham Heber Roberts to take a seat in the House of Representatives.

In bonds,

ROBT. M. ELVIN.

WILBURTON, I. T., Dec. 12.

Editors Herald:—Since last writing I have labored in Cove, Arkansas, Winthrop, and mostly in Northern Texas. I find Northern Texas ripe for the gospel. I left Bro. I. P. Baggerly in Red River County. I hope ere this time he has J. W. Chism's scalp, and many honest hearts converted to the truth. I am now located at Wilburton, Indian Territory, for the winter.

We have quite a branch in this town, but no house to preach or worship in at present. The saints erected a nice little church, but before it was finished a cyclone completely demolished it. They have gone to work to rebuild it. In a short time Bro. Peter Adamson has taken the balks and wants a fine church built or none. The Devil gets after us all at times. We will do the best we can now, hoping to grow.

The saints need all the help they can get to rebuild their church. Emigration is rapidly coming in every day to this fast growing town. Many want to hear the gospel. I shall put forth a royal effort to reach them just as soon as I get a house to preach in.

I hear Bro. W. B. Toney has joined the Missionary Baptists and gone to preaching for them. The Campbellites claimed he had come back to them. The Utah Mormons claimed him; but now I am informed by one of his neighbors that the Missionary Baptists have captured him. I hope this will prove

false also. Dr. Toney is a brilliant young man, competent to occupy any pulpit, and if he has gone to preaching for the Baptists I predict for him a thousand dollars a year and a nice time—and a *prison house* in the world to come. However, if he continues with the saints and to preach the truth he will get persecution, all manner of lies in this life, and a crown of everlasting life, a part in the glorious millennium in the new heavens and the holy city.

In bonds,

J. D. ERWIN.

MALAD CITY, Idaho, December 10.

Editors Herald:—As I sit of evenings and read the *Herald* I often wonder why our little branch is in such a condition. We have about twenty-eight members, and it is not often we have more than six or eight out to meeting; but I hope the time is near at hand when people will come to understand and realize the need of religion more than they do at present.

We have a bright lot of members, who would be a great help to the work if they would realize the benefits derived from this beautiful work. We have had Bro. E. A. Davis among us during the summer for the period of a month or six weeks. He is a very nice speaker, would like to see his face again very much.

We are in hopes Bro. J. W. Wight will visit us on his return from Montana to Utah.

Your brother,

ELIAS E. RICHARDS.

BOONSBORO, Iowa, Dec. 8.

Editors Herald:—The cold weather finds me here in fairly good health, and with enough work on hand to keep us out of mischief and to occupy full time.

On the 8th of October I visited the vicinity of Winterset, Madison County, making headquarters at Bro. C. J. Peters' who resides midway between that city and the town of De Soto. Five saints reside there; Bro. and Sr. Peters and son and Bro. Willus Chandler and wife. They desired preaching and I responded to the call. The people of that township being somewhat in the dark yet as to the strides of modern civilization, and the advances being made by the light of the gospel's golden rule, at first felt averse to allowing Bro. Peters the use of the schoolhouses, and so objected. Whether this was owing to the low religious educational tide there prevalent, we need not here declare. But Bro. Peters, with characteristic and determined enterprise, went before the autumn meeting of school directors and pressed the question of opening the doors to the proclamation of the gospel, and with such pertinent consideration that until the next regular meeting of the directors the schoolhouses of the township are open to our ministry.

I remained there till November 22, occupying two houses not occupied by our elders before. Prejudice there is strong, and audiences small as a consequence; but believing the gospel seed, like sound wheat, planted in good ground, cannot help growing when the circumstances favor, and trusting

the Lord of the harvest on this point, tried by divine grace to sow the gospel seed as liberally as possible and, as has been my lot largely, so far, *wait results*, with possibly others to do the reaping.

I once, when but a child, dreamed, and a voice said: "I will speak unto you as I did to my servant Paul." I never did just understand that dream, but often when found laboring in some out-of-the-way place, with small audiences and other circumstances unfavorable and the way seems trying, Paul's experience when "no man stood with" him, and being as "one born out of due time," come before me; and the further consideration that *his* grand work did not conclude with his brief personal career, but while the name of his executor Nero, though emperor of a world, is only remembered with contumely, Paul's enduring, strong, logical, and infinitely instructive epistles, and the history of his great missionary efforts, diffused as they were with almighty power, shine along down the ages with a glorious and inextinguishable light irresistible.

Paul, however, struck at the seat of kingdoms where glory, opulence, arrogance, and pride adorned palatial greatness and beauty, while *we* move along the alleys, hedges, and byways of the plodding commoners. If, therefore, I cannot illumine the world and the ages, if I can be faithful to the trust imposed, I may cast the dim borrowed starlight to those of the immediate vicinity for the time, and so conduct that "my feet shall tread the fields of light, not now, but by and by," but be content to "plant," while some eloquent Apollos waters, while, best of all, our Father gives the thirty, sixty, and the hundredfold.

Saints near Winterset did all they could to make one welcome and my stay pleasant. They succeeded. Many thanks. Bro. Peters meets the opposition waged against him and the work there with saintly courage, which for the present is his reward in part, for his effort to place within their reach heaven's greatest gift to fallen man, eternal life through the gospel of God's Son. But our brother is courageous and so renews his efforts. This is right; the final reward is at the *end* of the race. The closing in of the stormy, cold winter weather closed out our further effort there for the time.

"Thanksgiving" found me at the city of Des Moines, and in company with Brn. George Thorburn and George W. Johnson, dined with Srs. Thorburn and Allen, and feathery tribes appropriate to the occasion—statesmen's holiday—were a principal factor at service; and the birds were served right by Srs. Bessie and Alice; and for the time my daintiness experienced last summer seemed to be forgotten or had retired to a seat in the rear. I was thankful, too.

Preached twice while in the city, with Bro. V. Gunsolley in charge, during the week, and November 26, found me at Pleasant Plains schoolhouse, thirteen miles northwest of Des Moines, where, with Bro. Shelton Inman finding the oil for the light, coal for the warmth, and doing most of the janitor work, I preached six times to quite small but inter-

ested audiences. Prejudice there has an almost undisputed sway. Disciples, so called, predominate, and *dominate*, and for sure we found "certain disciples" there who really thought the schoolhouse ought to be closed against the preaching of all except *their* dear, sweet selves. They were not near so tolerant nor free from bigotry as those Paul found at Ephesus, not near so ready to investigate as those ancient Asiatic, idolatrous Greeks, and, withal, they would not let *us* teach them better; would not hear. Surely some of our moderns are living under the shadow of the clouds of the Dark Ages yet. Verily, the gospel of Jesus Christ is not in some places yet in demand.

The gospel of "Do unto others as you would have them do unto you," has not yet penetrated the labyrinths of darkness of some realms called Christian; and it now seems so strange to one who in earlier life was fed on the theory of our Disciple friends as I was, and now can see through its weakness and shadowy mazes. In bonds,

C. SCOTT.

LIBERTY CENTER, Iowa, Dec. 15.

Editors Herald:—Since last writing I set up the tent in Warren County, and in company with Brn. E. B. Morgan and C. Scott held a week's meetings, which were well attended considering the busy season of the year. During that time a branch was organized, where three years ago the people had never heard of the Reorganized Church.

When I requested the use of the schoolhouse one of the directors asked me if I represented any particular church. I told him I did and gave him the name of our church. He did not want to let me know he was ignorant of the existence of such a church, and when I left him he consulted the encyclopedia, and his wife, horror-stricken, exclaimed, "Now you have gone and let the Mormons in our schoolhouse."

I shipped the tent to Clear Creek to be used during conference. I then commenced a series of meetings at North Liberty, preaching there one week. Three years ago I was not well received by many, but during this fall some of the best citizens got together and sent me an invitation to come again. I could not stay any longer on account of my eyes giving out, resulting from overwork with the tent. At the close of the last service I received many invitations to return. One of the oldest and most respected citizens in the neighborhood, who has been classed as an infidel, came to me and told me the schoolhouse would always be open for me and he desired me to make his home my headquarters, going or coming, day or night. He had just listened to me talk for an hour and a quarter on the justice of God, and he said that was what his father taught him fifty years ago. I find many of the best and strongest-minded people are called infidels on account of the unmerciful manner God is presented to them by the hell-fire scarecrow preaching we hear.

I then went to Runnells, where I stayed a few days, trying to get a place to preach eight miles east of there, but they informed

me they did not want a series of meetings until the corn was gathered; but on the next Sunday evening the M. E. preacher announced that *he* would commence a series of meetings there two weeks from the following Monday. I then went to Vandalia, where I held eighteen services with good interest and congregations. The Christian preacher attended most of the time. I left several near the kingdom. One man declared his intention of obeying. I was shut out of the Baptist church at this time and three years ago, but the deacon who shut me out and whom I asked if he thought no one but Baptists would get into heaven, and answered that the *Lord* could let them in if he wished, but *he* would not, has gone to try the realities of a selfish life. I returned to Runnells and remained over Thanksgiving, and took part in a Union Thanksgiving service held in the saints' chapel.

From here I went to Sandyville, where Bro. Joseph Knox and family reside, thinking he could get the Christian church; but in this he failed. He then rented a hall, but owing to the expense all falling on him, I only held a few meetings, but do hope they will get the tent there another year. I then held five services at Concord; found the saints all doing the best they can. Bro. Robert Bare, president of branch, is in earnest, and when he talks this latter-day gospel he speaks from the abundance of the heart. I will commence meetings at Roundtop schoolhouse, December 17.

Ever praying for the spread of the gospel,
W. H. KEPHART.

PHELPS, Minn., Dec. 14.

Editors Herald:—I never wrote for the paper, but I will try and let you know about the work in this part of the moral vineyard. I am a teacher, and with Bro. Pierce, the branch priest, we visited the branch. We traveled about one hundred fifty miles, and visited twenty-two houses of saints, and forty-nine members. We found the saints in splendid faith, working for their Master. They are in a scattered condition, a long ways from house to house. But they attend meetings quite regularly for the distance they have to go, and are blessed with the Spirit of God.

May God bless them and give them strength to continue in the good work.

R. L. POWERS,

Teacher of the Union branch of the Northern Minnesota district.

[This is a splendid instance of visiting work.—Ed.]

DOWNES, Okla., Dec. 9.

Editors Herald:—My wife and I are the only saints here. We had the pleasure of entertaining Elder R. W. Davis and secured the Harmon schoolhouse near by, for three nights the first of the week. He had a fairly good turnout each night, and spoke with good liberty, and had extra good order and attention. The last night he was requested to change his subject, and tell them why he believed in inspiration, why he was a Latter

Day Saint, and where in the Bible the Mormons got the teaching of polygamy. He did the best anyone could do on the subject in one hour and fifteen minutes, and the man who requested him to change subjects arose at the close and thanked Bro. Davis for the clearness with which he had answered the questions, and thought he was expressing the voice of every one present, and requested that if he (Bro. D.) ever returned, to stop and preach for them.

It makes one rejoice to hear the truth as it is found in the Scriptures and as set forth by the inspiration of the Holy Spirit. The echo comes to us, "He is a fine speaker;" "He is a good preacher;" "Best preacher in these parts."

Bro. Hinkle and wife and baby, Bro. Davis, the writer and family, drove from here to the Oklahoma conference which convened with the Canadian Central branch on the 19th and 20th of November. We did enjoy the association and hospitality of the saints, and realize what we miss by being isolated or very nearly so. We ask an interest in the prayers of the saints.

Your brother,
GEORGE M. HILES.

HUNTER, Ohio, Nov. 30.

Editors Herald:—We are having preaching here. Bro. James Craig, wife, and little girl are here, and he is having good liberty in presenting the gospel. The interest seems better among the people.

I am rejoicing in this latter-day work. We have no branch, but long for the time when there will be one. I ask an interest in all your prayers.

Your sister,
ANNA BARNES.

SALINAS, Cal., Dec. 6.

Editors Herald:—I came here from Monterey, where fifteen have been baptized, all heads of families; one man seventy years old. He is vigorous in body and mind. Nearly all of these came out of the M. E. church. I left Bro. Walter Scott there to look after the work, for fear the wolves might get in and scatter the lambs. There are several more at Monterey and Pacific Grove who will soon obey, if not hindered. The prospect is that there can be a good branch organized there, for those that have obeyed are the best of citizens—not a *goat* among them.

I came here hoping to find an opening, but so far no doors have been opened, and the prospect is that none will be, except for revenue only.

For the truth,
E. KEELER.

"Rev. Dr. R. M. Patterson, after a study of reports, finds that more than half the Presbyterian churches of the country have a membership of less than 100 each. One seventh of the Presbyterian and one fifth of the Congregationalist have less than twenty-five each."

"Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand."

True Succession in Church Presidency.

CHAPTER 12.

In the foregoing pages we have established the following points:—

1. That the blessing of Joseph Smith the Prophet belongs to his posterity, according to the law of lineage.
2. That this blessing includes the right to the keys of the kingdom.
3. That these keys belong always to the Presidency of the High Priesthood; hence the posterity of Joseph should preside over the high priesthood.
4. That Joseph, the eldest son of Joseph the Seer, was blessed, set apart, and appointed by his father to succeed him.
5. That the authority to appoint his successor was vested in Joseph Smith by virtue of the position he held.

The only relevant question remaining to be solved is this: Did Joseph Smith, the son of the Prophet, pursue the proper course in proceeding to occupy in the sacred office to which he had been called and appointed?

1. Were the people with whom he identified himself the acknowledged people of God?
2. Did they have authority to choose and ordain him?
3. Has his subsequent teaching given evidence that he is the true successor of Joseph Smith his father?

On the first question, *Were the people with whom he identified himself the acknowledged people of God?* We present as evidence that when he the anointed and appointed of God went humbly to the Lord, he was directed to the "saints reorganizing at Zarahemla and other places." (See p. 57.)

We invite attention also to the position occupied by that people; viz.: They recognized the true situation—that the church had been rejected, and that a reorganization was essential; they took a position in harmony with the law and the promises of God in regard to succession, as we have clearly shown in these pages.

Further, they adhered to the law of God as found in the *written word*, and were not led into abominable and immoral practices by the delusive theory that God had bestowed upon men "keys that the written word never spoke of."

The following is a part of their declaration as adopted by the June conference of 1852:—

Resolved, that as the office of First President of the Church grows out of the authority of the Presiding High Priest in the high priesthood, no person can legally lay claim to the office of First President of the Church, without a previous ordination to the Presidency of the High Priesthood.

Resolved, that we recognize the validity of all legal ordinations in this church, and will fellowship all such as have thus been ordained, while acting within the purview of such authority.

Resolved, that we believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day wherever six or more saints are organized according to the pattern in the Book of Doctrine and Covenants.

Resolved, that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.—*The Messenger*, Vol. 2, p. 9.

This last resolution harmonizes with the law which says:—

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me: and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your Ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiv-

eth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

... These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.—D. C. 41: 1, 2, 3.

Section 42 indicates that they had assembled together and that the promised law by which they were "to govern my church and have all things right before me [God]," was to be given them.

A part of that law reads as follows:—

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.—D. C. 42:5.

To this the Reorganization committed itself. The Utah people were induced by their leaders to adopt strange and questionable things not taught by Joseph nor found in the written word, under the delusive impression that their boasted keyholders were unlocking the treasure-house and handing out celestial gems.

Again, the instruction given to Jason W. Briggs on November 18, 1851, which was one of the influences leading to the Reorganization, was in harmony with the foregoing. The following is an extract therefrom:—

Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit.—*The Messenger*, Vol. 2, p. 1.

This leads us to something else. The reinhabiting of Zion and the words of the Lord to Joseph Smith in connection therewith are referred to—"After many days shall all these things be accomplished." Where in the revelations to Joseph Smith do we find this sentiment? In a revelation given December, 1833.

It is important. We quote as follows:—

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given

to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works and broke down the olive trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and, behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then you could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will: go ye straightway: and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.—Doc. and Cov. 98: 6-8.

Without occupying space to discuss all the minor points in the above parable we invite attention to the following leading points:—

1. The subject of the parable is the redemption of Zion.
2. The servants of the nobleman (the people of God) were to be directed to occupy a choice piece of land.
3. They were to do as they were commanded.
4. While they were yet laying the foundation they were to get at variance one with another and become slothful.
5. As a result of this unfaithfulness their enemies were to come upon them and destroy their works.
6. They were to become affrighted and flee.
7. The nobleman (God) was to remonstrate with them for their unfaithfulness and to hold them responsible for allowing his vineyard to be destroyed.
8. Then he was to call upon *one* of his servants to gather together the *residue* of his servants (not the body which had fled).
9. This servant at the head of this residue was to go straightway into the vineyard and redeem it, break down the walls of the enemy, throw down their tower, scatter their watchmen, etc.
10. This servant was to inquire when these things should be, but was simply to be told, "*When I will.*"
11. He was told that if he performed his part he should be a faithful and wise steward and a ruler in the kingdom.
12. He was to do whatsoever he was commanded and *after many days* all things (concerning the redemption of Zion) were to be fulfilled.

The revelation to Elder Briggs connects this latter point with the work of the Reorganization.

We are aware that it has been understood that this revelation of December, 1833, applied to the work of "Zion's Camp" which went up the next year to Missouri to relieve their brethren. That the participants in that movement should hope and expect to fulfill it, is quite natural; and

that it may in a sense have had reference to that movement, we admit. But it did not have a complete fulfillment then. The Camp of Zion was not composed of the residue left after the church fled from Jackson County, in 1833. Zion's Camp did not scatter the enemy, but were themselves disbanded ere they reached the land whence their brethren had been driven. However, there came a time, as has been made apparent in the preceding pages, when the church became slothful and failed to do the work commanded within the time appointed; when their enemies came upon them and they became affrighted and fled, not simply to another part of the choice vineyard, as in the case of former moves, but entirely outside of the appointed Zion. Since the body has fled, one of God's servants has been sent to gather together the "residue," or remnants left behind; and they have gone straightway into the waste places of Zion and are redeeming them; are breaking down the wall, throwing down the tower, and scattering the watchmen of the enemy; not by use of carnal weapons, but by fearlessly defending the faith against opposition; by consistent honorable lives, and square dealing; and by adhering to "*the code of good morals,*" taught in the Bible, the Book of Mormon, and the Doctrine and Covenants, and to which President Smith pledged himself on that memorable April day of 1860.

This has disarmed the enemy, and the Reorganization is realizing, in a measure, the fulfillment of the promise that the church should find "favor and grace" in the eyes of the people. (See pp. 99, 100.)

Mark it well, this servant who was to be sent to lead this movement was not only to be "a faithful and wise steward" in the midst of God's house, but he was to be "a ruler in my [God's] kingdom."

In this connection observe the fitness of the following words of this servant of God as he called upon Latter Day Israel to renew their allegiance:—

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death—unto their true and delightful allegiance to the principles of the gospel of peace—to the paths of wisdom—to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smite through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is longsuffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

JOSEPH SMITH, President,
Of Church of Jesus Christ of Latter Day Saints.
NAUVOO, Illinois, July 19, 1861.

—*Saints' Herald*, Vol. 2, pp. 123, 124.

As further evidence that God has accepted the Reorgani-

zation, we invite attention to God's promise concerning the Holy Scriptures as translated and corrected by Joseph Smith the Prophet.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.—D. C. 42: 15.

The manuscript of the Holy Scriptures was carefully preserved in the hands of Emma Smith, whom the Brighamites brand as an apostate, and was by her delivered into the hands of the Reorganization, whose exclusive property it is to-day. Then according to God's decree the place of *safety* for that which he would preserve is with the Reorganized Church, and not with the church in Utah.

Then indeed were the people with whom the son of the Prophet identified himself the acknowledged people of God.

Second: *Did they have authority to choose and ordain him?*

So far as the choosing is concerned, the foregoing evidence that this people were accepted of God as his church, is sufficient; but on the subject of ordination, and the question as to whether there was authority among those composing the Reorganization to ordain, we offer a few observations.

We agree with Mr. Roberts that an ordination was necessary. Then to whom should this man, called and appointed of God, go to receive his ordination? To a rebaptized, a reordained apostleship? To men who claimed to lead the church by virtue of "keys that the written word never spoke of, nor never will"? To men who were led by such keys into the idolatrous doctrine of worshipping Adam as God, and denying the Scriptures concerning the birth of Jesus Christ? To men who taught the repudiation of honest debts, justified and advised murder, and taught that the priesthood of God gave power to men to become expert thieves, gamblers, and rogues? To men who had themselves usurped the authority to preside without an ordination of any kind to that position? To men who by deceit and fraud had fastened the practice of polygamy upon the credulous? To men who were the acknowledged representatives of a rejected and covenant breaking people? O no! certainly not. God would not send his chosen prophet to receive ordination from such a source.

Then to whom should he go? When, because of apostasy and spiritual darkness, God had rejected the once Christian Church, and he desired to again establish his church on earth, he gave direction how to organize, and provided among other things for the selection of a Quorum of Twelve Apostles. What provision did he make for this? A committee was appointed by revelation, consisting of Oliver Cowdery and David Whitmer (D. C. 16: 6), to which Martin Harris was subsequently added, and to them the Lord gave authority to select the Twelve according to specific instruction given. In 1835 the Twelve were selected by these men. Neither of the three, though they were in a general sense *Apostles*; were ever members of the Quorum of Twelve; and though they did not then nor thereafter hold any office equal to it, yet they ordained these men *Apostles* of the Quorum of Twelve and gave them their charge.

To this Quorum of Twelve thus chosen and ordained God delegated the authority "to ordain and set in order all the other officers of the church." (D. C. 104: 30.)

When the quorum thus appointed so far departed from

the law of God as to suffer themselves to be rebaptized and reordained by one who was openly acting by the authority of "keys that the written word never spoke of, nor never will," and by the authority and dictation of this same man were led into the abominations we have referred to, thus proving themselves unworthy to act in the sacred office to which they had been previously called,—when they no longer represented a people governed by the word of God, but a rejected and covenant-breaking people,—how would we expect God to renew the apostolic authority, how reorganize the apostolic quorum, and restore the authority to ordain and set in order? We would, of course, expect him to be consistent with himself, and another quorum would be chosen in like manner as the first was chosen.

In this the instruction given to the Reorganization was consistent. It was as follows:—

Verily, thus saith the Lord, as I said unto my servant Moses, see thou do all things according to the pattern, so say I unto you. Behold the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose a majority of the twelve apostles; for it is my will that that quorum should not be filled up at present.—*The Messenger*, Vol. 2, p. 21.

Members of this quorum were chosen exactly as were the quorum installed in 1835, and were ordained by those holding authority in the days of Joseph Smith, and who occupied positions in the priesthood as high as did Oliver Cowdery, David Whitmer, or Martin Harris. Men from this quorum thus chosen and ordained according to the pattern, officiated at the ordination of President Joseph Smith in April, 1860.

No wonder that Mr. Roberts could find no valid objection to this authority, but could only say in a bombastic manner:—

Now, I affirm that among all those seven men who were "called" to form the majority of the quorum of the twelve, in the "Reorganization" not one of them held the apostleship; that they could not give what they did not possess; that therefore neither the seven men called to be apostles, in April, 1853, received the apostleship, nor any whom they subsequently ordained.—Roberts, p. 77.

Then, as if to make assurance doubly sure, Elder William Marks who was President of the High Council at the seat of the Presidency, and President of the Nauvoo stake at the time of Joseph's death, and whom the Lord had said he would raise up as a "blessing unto many people" (see p. 84), assisted in that ordination.

In this connection it will be well to remember that William Marks as a *high priest* held the same authority that was held by those who ordained Joseph the Martyr as President of the High Priesthood, as the following will show:—

"On the 26th I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the twenty-fifth of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful. During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice."—*Church History*, Vol. 1, p. 244; *Times and Seasons*, Vol. 5, p. 624.

This was before there was a Quorum of Twelve Apostles.

Thus does it appear that President Joseph Smith and his father were ordained by the same authority; viz.: by those holding the office of high priest; and in addition to this, President Smith's ordination was participated in by those who were regularly called and ordained to the office of apostle,

Notwithstanding all this, Messrs. Roberts, Penrose, and their associates will scoff at the authority of this ordination; while they indorse the presidency of Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, not one of whom have ever claimed an ordination of any kind or by any authority to the office of President of the High Priesthood.

"O consistency thou art a jewel;" but thy home is not in Utah.

In answer to this conclusive presentation of the case they can only call William Marks hard names, and *affirm* that the apostles of the Reorganization had no authority.

While there are *general* rules for the church to be governed by, yet so far as authority is concerned, the command of God is authority for anything. By virtue of his command authority is bestowed; yet we expect him to act consistently with himself, as in the selection of the Quorum of Twelve in 1835, and in the Reorganization.

But our friends say that the lesser ordaining the greater is "contrary to the order and contrary to nature—a stream cannot rise above its source."

If their reasoning was good it would condemn the apostolic ordinations performed in 1835; the ordination of Joseph the Martyr by high priests in 1832; and, strange to say, that what they condemn they ask "young Joseph" to accept, claiming that he should have had his ordination to a position in the *first* quorum (the First Presidency) under the hands of those whom they claim retained their authority as members of the *second* quorum (the Twelve).

That a stream cannot rise above its fountain or source, is true; but it is also true that a stream cannot sink so low that it may not rise again to any height not exceeding that of its source. Those who employ this analogy and compare the priesthood to a stream of water, make the mistake of locating the source of the stream of priesthood in the man who ordains, or in the office that he holds.

This is manifestly wrong. The source of the priesthood is in God; and so long as the source retains its strength, though the stream may flow through lower channels at times, such stream may rise to any height not exceeding that of its source—God himself. The danger lies not in the channel being low, but in its becoming unclean and unworthy to contain the pure waters of life. In such a case the Intelligent Source of the stream of priesthood would withdraw the waters and leave the channel dry, or but a refuge for filth and uncleanness.

The language of Joseph Smith and his companions in bonds, written from Liberty Jail, Missouri, in 1839, is significant, and in this connection we commend their words to careful consideration:—

There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks; to persecute the saints, and to fight against God.—*Times and Seasons*, Vol. 1, pp. 131, 132.

This is a serious consideration. Too often men have been lifted up in pride and boasted of their high prerogatives, while they have paid too little attention to purity of life and meekness of spirit. That is indeed a sad condition of things when men high in authority use that authority as

a license for uncleanness, or as a cloak to cover corruption. And when men boast of acting by virtue of keys or authority that the "written word never spoke of, nor never will," they are like a vessel at sea without a rudder; they will drift upon the rocks and be wrecked. Adam-God, blood atonement, polygamy, and other theories and crimes, fostered and encouraged by Brigham Young and others, are but the legitimate results of this peculiar *key* doctrine, and of considering the office a man holds of more importance than the purity and righteousness of his life.

Christ in his extreme trial appealed to what was written. Should his servants fail to do so, they will not represent him, but *misrepresent* him.

Those who use the stream as illustrative of the priesthood in the manner referred to above have not considered it. We doubt if there could be found a man, even in Utah, who would claim that the *fountain* of the priesthood was in the man who ordains, or in the office he holds. If there should be such an one, he has obtained his information by the use of "keys that the written word never spoke of, nor never will."

Those who will examine the subject carefully will, we are sure, be able to discern that no man is this dispensation has been ordained by authority more defensible than was Joseph Smith, the son of the Prophet. By virtue of birthright; by virtue of calling, blessing, and appointment; by virtue of being chosen by the Church of God; by virtue of a regular and authoritative ordination, he is President of the High Priesthood and of the Church of Jesus Christ of Latter Day Saints.

Third: *Has his subsequent teaching given evidence that he is the true successor of Joseph Smith, his father?*

An appeal to the revelations of God will settle this point. The Lord as early as February, 1831, informed the church what the work of the successor of Joseph Smith would be. He says:—

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.—Doc. and Cov. 43: 2.

This suggests that there would be danger of being deceived by purported revelations that would be presented after the removal of Joseph Smith, and the Lord gives a key whereby they could be detected and by which the church could know they were not of him. The test was this: that the one chosen of God to succeed Joseph was to come in at the gate, be ordained according to God's instruction, and he was "to teach those *revelations which you have received, and shall receive,*" etc. Then the revelations that were to be received after this one must agree with those that had been received before, or the successor of Joseph Smith could not teach *both*. The church was warned to "receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me." If any reliance can be placed in this language, then can we know that the revelation introduced in August, 1852, was not of God, and that the teachings of those who then came before the church with revelations and commandments were not to be received. The son of the Prophet should not be blamed

for rejecting the doctrine of plurality of wives, for one of the conditions of his appointment was that he was to teach the *former* and the *latter* revelations. He could not accept polygamy and still teach: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," etc. (D. C. 42: 7); "There shall not any man among you have save it be one wife: and concubines he shall have none," etc. (Book of Mormon, Jacob 2: 6.)

Others may feel at liberty to believe and advocate that God has abrogated this law and commanded a departure from it, but the successor of Joseph Smith cannot. Upon him the obligation is laid "to teach those revelations which you have received [before the one contained in Doctrine and Covenants section 43] and shall receive."

The son of the Prophet took the only course open to him, as his father's successor, in rejecting that which was opposed to the former commandments. Not only is this true regarding polygamy, but on all points of doctrine and church government he has appealed for authority to the revelations of God, in harmony with the commandment which says: "And these shall be their teachings, as they shall be directed by the Spirit." (D. C. 42: 5.)

Then his teaching has given evidence that he is the true successor of Joseph Smith, his father.

Our task is done. This treatise is not an exhaustive one, for much more might be said upon the several points treated upon. We have been especially moderate in quoting the abominable teachings of the Utah authorities, having chosen but few of the many passages so shocking to

the moral sense of honest people, and relating none of the many reports (some of which are well authenticated) of their practicing as they taught. Upon this as upon other points we have only used what we considered sufficient material to meet the issue. The investigation has convinced us more thoroughly than before that the Utah Church is a rejected church, and that the Reorganization stands upon an impregnable rock of defense.

Humbly we send forth our conclusions, and our reasons therefor, praying that they may prove encouraging and confirming to the faithful, and warning and convincing to the erring.

Though we expect to give an account for our teaching as well as our conduct at the bar of God, we do not hesitate to present to the reader the *Reorganized* Church of Jesus Christ of Latter Day Saints as the Church of Jesus Christ, and Joseph Smith the son of the Martyr as its Prophet and President.

The foregoing I intended as the closing chapter of my work on "*True Succession in Church Presidency*," but since concluding, some correspondence between Utah authorities and other parties has fallen into my hands which throws additional light upon the position of the Utah Church. We have applied to the parties furnishing the correspondence for permission to publish. If this permission is obtained we shall add another brief but important chapter.

Respectfully,

HEMAN C. SMITH.

(To be continued.)

Conference Minutes.

POTTAWATTAMIE.

Conference convened at Carson, Iowa, November 26; Elder H. Kemp presiding, H. N. Hansen secretary pro tem. Statistical reports were received from all the branches: Boomer 28; gain 3. Council Bluffs 254; loss 2. Crescent 157; gain 20. Fontanelle 32; no change. Hazel Dell 65; loss 3. North Star 99; gain 1. Wheeler's Grove 85; no change. Total branch enrollment 720; net gain for the quarter 19. Written reports were read from Elders D. K. Dodson, D. Parish, W. Culbertson, S. Butler; Priest J. Lentz. Verbal reports from Elders D. R. Chambers, R. McKenzie, H. Kemp, H. N. Hansen, I. M. Smith, I. Carlile; Priest C. J. Carlson; Teacher P. W. Frederickson. J. P. Carlile was sustained as district president and Bishop's agent, and J. C. Jensen as secretary. Adjourned to Council Bluffs, February 25.

NORTHWEST KANSAS.

Conference convened with Idylwild saints, November 19; L. F. Johnson presiding, assisted by W. S. Pender, Stella Hart secretary pro tem. Branches reporting: Blue Rapids, Idylwild, Solomon River, Norcatur. Elders reporting: L. F. Johnson, J. S. Goble, W. S. Pender, H. Hart, V. F. Rogers, T. E. Thompson. Bishop's agent, A. Smith, reported: On hand last report \$11.55; received since \$18.50; paid out \$29.85; amount on hand 20 cents. Motion carried that each member of district be requested to pay five cents each quarter to defray district expenses; the president of branches to collect the same and

turn over to treasurer. Bro. E. Sandy appointed district treasurer. Adjourned to Lenora, Norton County, Kansas, February 25.

WESTERN MAINE.

Conference at Stonington, November 26 and 27; T. C. Kelley chosen to preside. Green's Landing, Little Deer Isle, and Bray's Mountain branch reports read and accepted. Officers' reports were read. Green's Landing branch has eight officers, only two observed the Stonington resolution that all officers should report to conference in writing. Elder W. G. Pert to act as Bishop's agent. District president and clerk sustained. Elder J. J. Billings elected vice president. Bishop's agent's report read and referred to auditing committee and accepted. Adjourned to Stonington at call of district president.

Miscellaneous Department.

OFFERINGS TO AID IN SUPPLYING AND FURNISHING THE SAINTS' HOME, LAMONI, IOWA.

ANY OMISSIONS FROM LIST PLEASE NOTIFY THE UNDERSIGNED.

Room furnished and fitted by the W. W.'s, Lamoni, Iowa.

Room furnished and fitted by Sr. Robert Heavener, Piper City, Illinois.

Room furnished and fitted by Sisters' Aid Society, St. Louis, Missouri.

Room furnished and fitted by Bro. Jacob Reese, Pittsburg, Pennsylvania.

Room furnished and fitted by Sisters' Aid Society, Boston, Massachusetts.

Room furnished and fitted by Alice P. Dancer, Lamoni, Iowa.

Carpets and fixtures by Sr. W. W. Blair, Lamoni, Iowa.

Room furnished by the sisters, Woodbine, Iowa.

Office room furnished by D. F. Nicholson and wife, Lamoni, Iowa.

Parlor room furnished by Mr. and Mrs. Frank Criley, Lamoni, Iowa.

Sitting room furnished by "Religio Society," Lamoni, Iowa.

Crockery and cutlery by Bro. and Sr. David Dancer, Lamoni, Iowa.

Crockery, cutlery, and table cloth by Bro. and Sr. Frank Criley, Lamoni, Iowa.

Lamps by Bro. C. E. Blair, Lamoni, Iowa.

Two lamps by Bro. W. N. Ray, Lamoni, Iowa.

Chandeliers by Bro. Wm. Anderson, Lamoni, Iowa. (Just come and see these chandeliers.)

Carpet by Sr. A. K. Anderson, Lamoni, Iowa.

Linoleum for dining room furnished by Ellis Short and wife, Independence, Missouri.

Dining room chairs furnished by sisters of Lamoni.

Carpet and quilts furnished by sisters of Tabor, Iowa.

Carpet and pillows by Sr. E. S. Weed, Cody, Nebraska.

Carpet, two quilts, sheets, pillow cases, towels, and rocking chair, by Mrs. John Scott, Lamoni, Iowa.

Carpet by Srs. J. Braybrooks and C. Scott, Lamoni, Iowa.

Four quilts, sisters, Clarinda, Iowa.

One quilt, Sr. (Weldon) Fountain, Ashland, Nebraska.

Two quilts, sisters, Moorhead, Iowa.
 One quilt, sisters, Galien, Michigan.
 One quilt, Mrs. J. A. Gunsolley, Lamoni, Iowa.
 One quilt, Mrs. John Hougas, Lamoni, Iowa.
 One quilt, Mrs. D. M. Rudd, Dow City, Iowa.
 One quilt, Mrs. Susan Teale, Lamoni, Iowa.
 One quilt, Mrs. A. S. Cochran, Leon, Iowa.
 One quilt, First Kansas City branch, Kansas City, Missouri.
 One quilt, Sr. Chivington, Lamoni, Iowa.
 Five quilts, Sisters' Society, Galland's Grove, Iowa.
 Two pillows, 2 comforters, 2 quilts, 4 cases, 4 sheets, by the sisters of Independence, Missouri.
 One comforter, Sr. Susan M. White, Rochester, Montana.
 One comforter, Sr. A. R. Morse, Lamoni, Iowa.
 Box of room furnishings, sisters, Sandwich, Illinois, and Bro. I. L. Rogers.
 Twelve chairs, Beebe and Runyan Furniture Company, Omaha, Nebraska.
 Carpets and chairs for halls, General Sunday School Association.
 Sewing machine, Eber P. Hawley and wife, Lamoni, Iowa.
 One barrel vinegar, Mrs. Harriet Ferguson, Lamoni, Iowa.
 Cash to furnish one room, Sr. Bettie Haws, Ogden, Utah.

MISS ALICE P. DANCER, Matron.

LAMONI, Iowa, Dec. 16.

HERALD, HOPE, ENSIGN, AUTUMN LEAVES, AND BOOKS FOR THE BRITISH ISLES.

To the saints and patrons in Great Britain:—Our very worthy and devoted agent and brother, Thomas Taylor, of Birmingham, some time ago notified us that by reason of his advanced age and infirmities he would be compelled to resign the agency for church publications for the above-named territory, such resignation to take effect January 1, 1899. We have since sought to fill the position but have not as yet found any party who could give the time to it, and have therefore arranged to supply the church publications upon the plan had in America, by appointing an agent in each branch who will transact the business for the office with the people.

By turning to the late Herald catalogue you will notice on first page, special instructions touching the appointment of these agents. Please read carefully.

1. We ask the saints in the different branches of England, Wales, and Scotland to select one of their number whom they are satisfied can and will attend to the business, and forward to this office his name and address at once. Please do not delay as we wish the address so as to forward supplies by the first of the year.

2. We also ask each person so selected to forward to us at once a list of all those who wish the church papers and the number; also books and tracts.

3. When practicable the cash should accompany the subscription. The prices of

the church publications have been reduced so as to come within the reach of all if they will make an effort; they are placed at as low figures as it is possible to publish for cash until subscription lists are enlarged.

It has been charged that this payment in advance is only in the interest of the rich. A little thought will, however, convince you that it is not. To return to the old system of credit, it must not be forgotten that those who are well able to pay, take advantage of this as well as the poorer classes; and this deprives the office of the use of the money and we must borrow to run on, and pay interest; nor can the money always be had. If the money is paid in advance, we can use it in purchasing supplies, and discount all bills at from five to ten per cent in ten to thirty days, thus saving much to the office during the year. To begin the credit system *ad libitum*, would lose heavily to the office each year, and we would be compelled, for safety of the business, to raise upon the price of the publications instead of lessening prices.

There is no power in this office by which we may pass judgment upon individuals and say to one, you are able and must pay in advance, and to another, you need not do so. All too, both rich and poor, would resent such an act. We are then to be governed by general rules applicable to all, and every reasonable mind must see that if the poor man is to pay for his reading at all, the cheaper he gets it the better it is for him. All that we need, to make a successful work of this, is to make the effort at once, and not let it drag to the end of the year, when it is often found that we are not as well prepared to raise the means as we were at the beginning. In cases of great misfortune or sickness, special application can be made to the Board of Publication and justice had.

In the interest of all we urge promptness in payment; it is better for the work, better for the people; we form better business habits thereby, and are educated upon right lines, so that if we are poor, we need not remain so; and if well to do, or rich, we shall readily perform our work so as to advance the cause of Christ as we should.

We congratulate the saints and friends upon evidences of better prospects for the cause of truth, and all who sacrifice and labor therefor.

In the hope of Christ, we are your collaborators in his gospel,

E. L. KELLEY, Pres. Board Pub.

FRANK CRILEY, Business Mgr. 2t

LAMONI, Iowa, Dec. 16.

MINISTERIAL RELEASE.

This certifies that Bro. T. J. Sheldon has, as per his own request for reason which appears legitimate, been released from further ministerial labor in the Southern Nebraska district. We regret the exigency which necessitates his release; wishing him Godspeed wherever he may be sent. I have sanctioned this release without conferring with my coworker, Bro. W. E. Peak, but feel satisfied when knowing the reason he will sanction the change.

JAMES CAFFALL.

WESCOTT, Neb., Dec. 10.

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17. Lamoni Zion's Religio, Lamoni, Iowa.
18. "A Friend," Lamoni, Iowa.
19. Sr. Bertha Greer, M. D., Lamoni, Iowa.
20. W. A. Hopkins, Lamoni, Iowa.

(To be continued.)

HALF-FARE RAILROAD PERMITS.

General Conference appointees still in the field and who come within the rules of General Passenger Associations by which they are entitled to half-fare permits, have been duly recommended to General Associations, to facilitate prompt issuance of half-fare permits for 1899.

It is understood, of course, that if any have left the field or engaged in secular business, they will not make application.

All other ministers who may be entitled to permits should obtain indorsements from their respective general missionaries in charge. Association officials are instructed to that effect.

Personal applications to passenger associations are required. Blanks issued by the associations contain all necessary items of information concerning who are entitled to permits, methods of procedure, etc.

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, Dec. 9, 1898.

2t

NOTICES.

To brethren laboring in Texas:—My present address is Maysville, Arkansas, at which place I would like to receive reports from all the brethren laboring in Texas, by the first of January.

Respectfully in bonds,

T. J. SHEPPARD,

Missionary in Charge of Texas.

BORN.

STINGLEY.—At Eustis, Nebraska, July 22, 1898, to Mr. L. G. and Sr. Mary Stingley, a daughter, named Garland Zella; blessed at Eustis, August 21, 1898, by Elder G. W. Johnson.

MARRIED.

NICHOLS—EASTERDAY.—At the residence of the bride's parents, Bro. and Sr. A. W. Easterday, at Eustis, Nebraska, their oldest daughter, Sr. Haley J. Easterday to Bro. Charles W. Nichols, on November 24, 1898, Elder G. W. Johnson officiating in the ceremony, in the presence of relatives and friends. This young couple are esteemed by all who are acquainted with them. The saints wish them many blessings as they walk down the stream of time.

DIED.

KIRK.—At Sherwin, Kansas, little Hazel Corda, daughter of Bro. and Sr. William Kirk, aged 2 years, 3 months, and 28 days. Sermon by A. M. Baker, assisted by James Davis.

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

Vol. 45.

Lamoni, Iowa, December 28, 1898.

No. 52.

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CZAR ON COST OF ARMIES.

LONDON, Dec. 18.—At a great public conference, held this afternoon in St. James' Hall, favoring an international ratification of the Czar's peace proposals, William T. Stead said that, though he could not give the exact words of the Czar in a recent interview, the substance of what his Majesty said was as follows:—

"I look out over the world; I study our civilization, and I do not find it entirely good. I see nations all engaged in seizing, or trying to seize, all territory not yet occupied by European powers. I look at the results. They do not seem to me to be good.

"For the native races what does imperial expansion mean? Too often opium, alcohol, and all manner of foul diseases; a great gulf between the governed and those who rule; and crushing taxation upon the natives for the blessings of this civilization.

"And for the nations who seize, what does it mean? A continual increase of suspicion, jealousy, and rivalry; the heaping up of fleets and armies in order to take part in a scramble with the world, with the result that the army and navy are swallowing up more and more millions that should be used for the welfare of the people and the advancement of the world.

"On top are a few rich and comfortable. Down below, with an ever-increasing pressure of taxes for armaments, is the great mass of poor people whose position is not good. There is an ever-increasing multitude

of those below, with their brooding discontent ripening into socialism and developing into all kinds of anarchy.

"No, I don't find our civilization good. Why do we make it so? We have at the present moment arrived at this state that we have put our best manhood in the army. So much is this the case that we cannot mobilize the whole of our troops in European countries without dislocating the whole fabric of the social community.

"War has become so expensive that no state can stand the strain of protracted war without having to look bankruptcy in the face, and we are so perfecting our modern weapons of destruction that no army can go into the field without losing so large a proportion of its officers that when the war is over, even if that army be victorious, the war will have inflicted irreparable loss on the country. What with disconnection caused by mobilizing; what with an empty exchequer; what with decimated ranks of leading and governing men, I see nothing before any nation but a terrible heritage of revolutionary anarchy."

"HEART HUNGER IN THE MIDST OF OUR PLENTY."

THE Rev. Dr. Thomas C. Hall, formerly of Chicago, and recently chosen to the chair of applied Christian ethics in Union Theological Seminary, New York, preached yesterday morning at Central Church, Chicago. . . .

From the text, "Behold I stand at the door and knock," Dr. Hall delivered a sermon depicting the advance of the highest civilization through the forces of unrest. The power underlying discontent, he said, was not in man himself, but in God. Contending that Canon Farrar's phrase, "Seekers after God," applied to men, was wrong, he said that God was seeking continually after men, spurring them to renewed mental and spiritual endeavor.

"In the progress of history," he continued, "certain eras stand out as times of culmination in human activity and of more abundant fruitage. I believe men will look back from the high

places of future history to the nineteenth century as one of the most wonderful and fruitful of them all. Among all lines the nineteenth century has achievements of which to boast. We are increased in good, but are we content?

"We suffer from heart hunger in the midst of our plenty. The prosperity of the present has, I hope, not utterly banished the numerous wails of discontent at the feverish proposals of the past. We dare not forget that that discontent demanded things that to the judgment of many imperiled the moral integrity of the nation. But not here alone do we notice unsatisfied hearts. The prevalence of strange revivals of forms of semi-heathen philosophies and superstitions make such names as spiritualism, Christian science, etc., mark the heart hunger of the closing days of the nineteenth century. It is vain to argue with these forms of perverted faith. They are merely symptoms of mental unrest.

There are many elements of hopefulness as we look forward into the future and backward to the past. Human liberty has a scope never before granted to it. Real thought is free, and we have come to a more fearless facing of life's deep problems. The atmosphere is more prepared for God's messages to man.

"The written revelations never had a higher place in the life of the world or a more extended sway. The world's current tongue is soaked with the thoughts and phrases borrowed from the old Hebrew literature. But we feel, nevertheless, that something lacks. We are increased in goods, but we are poor and blind and weak. Has the old love waxed cold?

WHY THE FEAST FAILS.

"Christ stands at the door of our churchly life. He knocks. No music or ritual or splendid progress in material things has any weight whatsoever if he is without. And he is, alas! all too often banished without. We admit philosophy; that is well. We welcome ethics; we would not have it otherwise. We drag education within our doors. This also we would not

have otherwise; but he, himself, we leave to wait, and all the feast fails to satisfy our souls.

"Before the splendid edifice of our commercial life Christ stands and knocks. Christ stands at the door of our political life and knocks. Politics may become a solemn service of the Almighty; nay, must become such if the aspirations and hopes of the founders of this republic are to be realized.

"I have thought often that Chicago presents the climax of the energy of the age; that the restless forces which surge down its streets are molding the end-of-the-century national character. The wonderful power may have its spiritual use. Above the roar of the streets and the grind of its industrial mechanism may be heard the voice of Christ. He stands and knocks, waiting to be welcomed in, to guide the resistless pressure."—*Tribune*, Dec. 19, '98.

METHODISTS BAR SURPLICES.

WHITE-SURPLICED boys will march into the First Methodist church Christmas night and perhaps afterward they will take their places regularly in the choir to lead the music if the plans of the pastor, the Rev. J. P. Brushingham, are carried out. It will be an innovation in a Methodist church to have a surpliced choir, and many of the church members are holding up their hands in horror at such a reversal of time-honored customs.

"You're an Episcopalian, that's what you are," one of them said to Dr. Brushingham when he broached the subject to some of his flock.

"It was on account of just such a surpliced choir that John Wesley left the church of England," another remarked.

"No, no, my friend," the pastor answered. "John Wesley had more weighty reasons than a little ritualism for founding the Methodist Church."

Boys from the Forward Movement are to sing at the church Sunday night, and the fact inspired Dr. Brushingham with the idea of having a regular boy's choir. He found the little fellows somewhat shy about appearing before a congregation in their homely habiliments and thought they would feel easier if the church should supply them with a garb that would cover their own clothes.

"I am a firm believer in the efficacy of good music," Dr. Brushingham says, "and so far as I am concerned I have made up my mind that a surpliced choir would be a good thing. It now remains to be seen whether or not I can put the matter in such a light to my congregation that it will be adopted."

SPIRITUALITY VS. HYSTERICIS.

THE Rev. Dubois H. Loux, in preaching on "Spiritual but Not Hysterical Religion" yesterday at Crerar Chapel, concluded a sermon on the text, "I, John, your brother, was in the Spirit," in these words:—

"If 'spirituality' is to become a part of the girdle of truth men are weaving for themselves we must first disentangle it from a skein of ensnarled meanings. What have we made 'spiritual' to most men but a softer name for an abnormal state of consciousness known outside of religion as 'hysteria'? 'The narrow land between sanity and insanity' would be a fair definition equally applicable to both terms in the judgment of many who watch us. Now the presence of the counterfeit is the cause of the suspicion cast upon that which has a right to be current.

"The hysterics of religion must go if the spiritual is to be received of men. A word as to the symptoms. In hysteria proper partial anæsthesia, one sided paralysis, depraved appetite, as for slate, clay, extreme emaciation, love of gaunt exhibition, inordinate desire for sympathy, absent-mindedness, conceit. The similitude of each has crept into the idea of spirituality. Beware of apostleship to what your fellow men see is at once self-righteousness and stagnation. The largest whistle ever heard on the Mississippi belonged to the smallest craft on its waters; in order to blow it the engine had to be stopped."—*Tribune*.

LITERARY NOTE.

Iowa's naval hero, Osborn W. Deignan, U. S. Navy, helmsman of the Merrimac, will graphically tell the complete story of the sinking of the Merrimac and the capture and imprisonment of the crew at Santiago, in the January *Frank Leslie's Popular Monthly*, now ten cents, and to be published December 24th. The story will be fully and richly illustrated with authentic portraits of Hobson and all the crew, besides many new drawings specially prepared under Mr. Deignan's personal supervision—thirty-three in all. Other features promised for the January *Frank Leslie's* are: Bret Harte's new story, "Jack Hamlin's Mediation"; Joaquin Miller's "In a Klondike Cabin"; Thomas R. Dawley's "Campaigning with Gomez"; Joseph C. Groff's "Signaling at Sea."

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

THURSDAY last our Fall Term came to an end. Quite a respectable crowd gathered out to enjoy the closing exercises, which lasted for over an hour. An admirable programme was provided by the students' committee, which was much enjoyed by all present, and as the proceedings came to an end the male portion of the students gave utterances to their feeling in the college cry, which made the rafters reëcho.

The Winter Term commences January 3, 1899; Registration 8:30-9:45 a. m., opening exercises 10 a. m. Lectures will recommence on the morning of January 4. We hope to see our roll of students greatly increased. Those who have taken up subscriptions should send along their scholar. Remember that you send along the student as soon as the first installment of the year's amount is forwarded. Those who can meet tuition fees, or can obtain a free studentship, but cannot afford to pay for board should apply to the President, with a full statement of their desires, capabilities, and past work, educational and otherwise. No definite promises can be made, but an effort will be made to secure board in return for help, for as many worthy students as possible.

A brother and his wife wish to obtain the help of a young lady, who could assist in taking care of the home. In return they offer free board, and also a scholarship, entitling to free tuition at Graceland. Thus the only cost, as regards the college education, would be a small amount for books. Send in applications to X. Box 4, Lamoni, Iowa.

The rumor has become fact. The President of the College had \$40 placed in his hands a few days ago to help towards the establishment of a Chemical Laboratory. Who will add to it? Remember that if we do not equip a Laboratory, the college will never be able to take up courses in the practical arts of Dyeing, Textile Colors, Adulteration of Foods, and so forth.

The committee has decided that the \$25 subscriptions may be paid as follows: January 1, \$8.50; April 1, \$8.50; September 1, \$8.00.

Subscription cards are being sent out. Now, do not wait any longer. Send your name in right away. England, Australia, Pacific Islands, you all can help.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—E. of M., page 116.

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No. 52.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH, }
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 28, 1898.

THE CHANGING YEARS.

THE moments are hastening to the coming end of the year, and soon the days of the closing year of the century will be at the disposal of the living—the dead know not the years as they pass—and yet all are tending to the silence of the past.

What of the year now closing at our doors? It has been one of the most eventful, if indeed not the most eventful century since the advent of Jesus. No other has been so full of achievement and progress, advancement and improvement, in the conditions under which man has been living.

The inscrutable ways of the Almighty—the mysterious influences by which the designs of the Divine Mind are carried forward to their accomplishment—all unseen in their working and recognized only when the results have been reached, have marked the century as one of extraordinary import in the affairs of humanity.

The "wise men from the East," found a babe in swaddling clothes in a manger, the babe became a man, the man by virtue of growth and obedience became a God in knowledge, wisdom, and power, and undertook the redemption of the world. Satan, the enemy of man, the adversary of God, wrought evil among those whom love would have sanctified, and power was withdrawn from earth; and then in time God sent an angel to minister to man, and the century now closing was chosen as the period of time when the work of restoration should begin. And while the century was yet young when "Peace on earth; good will to man," became again the shepherds' song, and messengers were chosen to warn the world that "obedience is better than

sacrifice, and to hearken than the fat of rams," Satan has hindered, and in his cunning wrecked the hopes of many, filled the minds of many others with fear and doubt, drove some to wickedness and others to apostasy as a consequence, and nearly despoiled the work begun by the angel visitant from the realms of light. But, the memory of God fails not, and though he had once sworn that some should not enter into his rest because they had "changed the ordinance, broken the everlasting covenant," he had reserved to himself a few who would not bow the knee to the modern Baal set up for modern Israel to worship, become entangled with the devices of, stumble and fall before in impotent helplessness, or rebel and make war against. We, of the Reorganized Church chose the latter, and the year just closing has seen a gallant contest; and, thank the Lord of the warfare, the result of the conflict has been in favor of those who refused to pay tribute to Belial. In places the contention has been necessarily sharp. The defenders of the faith have been hard pressed by antagonists who have cared more for the success of their opinions and creeds than for the triumph of the doctrines of Christ; but the brave disciples of the new-old-dispensation have been steadfast, nor have their faces waxed pale.

Persecution has been manifested in some localities. Bro. Tucker in the far South was shot at and hurt and at the present writing Bro. J. C. Clapp, in Tennessee, is the center of a riot of mobocracy. Men threaten him with death if he returns to a locality where he had baptized some, and where others are waiting the moving of the waters. In the far South protection was given by the lawabiding citizens; and some of Bro. J. C. Clapp's assailants have been complained of, but these assailants threaten to punish with death those who may testify against them. Bro. Clapp is in a strait betwixt two. Shall he stay, appear before the jury, testify and preach as is his wont; running the risk of

lawless violence; or shall he avail himself of the saying; "When they persecute you in this city, flee ye into another"? Shall he stay, claim the rights of freemen from the administrators of the law and take the consequences even to martyrdom, or seek localities where the people desire the word and will hear? It would seem to be the better to adopt the latter policy; but it is galling to a citizen's pride in the exercise of his rights. It may be set down that if the brethren where Bro. Clapp has labored are put into jeopardy he will share their dangers as a true man ought; and so of the messengers of the cross, in this closing century as in the earlier ones, when to be a Christian was to bid for the faggot and the arena where the wild beasts were.

Two lads, both named Smith, volunteers in the army of occupation, now located at Greenville, South Carolina, have written for books and reading matter to begin a campaign of gospel work as soldiers of the cross as well as soldiers of the United States Army. Will they weaken when professed Christian believers assail their faith? We hope not; but trials must come to all.

All over the field in the United States and Canada (Upper Province) there has been an active service for the year; so of the fields in Australasia, Society Islands, and Hawaii. Bro. Joseph F. Burton is caring for the work nobly in the Isles; and Brn. U. W. Greene and G. J. Waller are making a canvass in Honolulu, and we believe will be successful. Brn. C. A. Butterworth, Gomer Wells, John Kaler, and their native helpers are doing well in Australia. Brn. Williams, Blair, Barmore, Keeler, Harris, and others in the far West; Brn. Chatburn, Wight, Gillen, Roush, Caffall, Duncan, Porter in the Middle West; Brn. Maloney, Macrae, Moore, Nunley, Baggerly, Tucker, Clapp, and Turpen in the South and Southwest; Brn. Briggs, Lake, Griffiths, Kelley, Luff, Moler, Craig, Sheehy, Robley, Roberts, and a host of others in

the North and East. Foss and Davison "way down East;" Lambert and Smith and White in the Middle States with their hosts of helpers doing most excellent service everywhere, and doors are opening everywhere. Bro. Pitt, and the local English brethren are still holding the banners in the breeze.

But, how can we enumerate all? Suffice it to write that the year has been replete with effort. Of course there are difficulties still occurring, trials to encounter, disturbances to settle, ruffled feelings to appease; but the retrospect is instructive.

What of the year incoming? Who can tell where and in what part of the field lies the greater good or the greater peril? where the failures or the successes? where the defeats or the victories? If we can but partially estimate the things of the year now passing to the accounting, how shall we prepare to meet the things of the one to come?

We can only look forward in hope. The memory of what the year has brought to us of good or of ill should materially aid in our character building during 1899. And notwithstanding there may have been things unpleasant to contemplate, and harder still to bear, during our life work in 1898, and though there may now be things we do wish were otherwise than as they are; let us look confidently forward and be ready for the present duty, knowing that although the years may change, God changes not, nor do his intention and watchcare for his people flag nor his mercy grow weary; and that sooner or later the right will prevail.

There is much to be done, but as it is not possible for us to do all that is to be done at once, it is only by doing one thing at a time and so well that it need not to be done again, that all will be finally accomplished.

We congratulate the patrons and readers of the HERALD on their careful watchfulness in regard to what is taking place, far and near, and in keeping us informed of what they note.

We request the ministry, traveling and local, to take joint interest with us in the events transpiring, and invite them to give us articles on current topics such as will make the HERALD

better than it is. And while it may not be possible to put all into use, we shall use the best as our judgment shall determine and be for all.

The compliments of the season to all. And as we shall celebrate the recurrence of the Savior's natal day, let us remember to give our life-service to the Father in the Son's holy name.

BY LETTER from Sr. Anna Nielsen, of Nebraska City, Nebraska, we are requested to ask that the saints remember Bro. Claud L. Gouldsmith, priest of the branch there, who has taken the prevalent malady now raging in Nebraska City, and by the health officers there held to be smallpox and has been placed in the emergency hospital for isolation and treatment.

Sr. Nielsen notices, also, that while the Mayor of the city has seen fit to order the churches and schools to be closed for fear of the spread of the disease, the saloons are allowed to remain open and are running day and night as usual. Sr. Nielsen is quite indignant at the idea that the Mayor should restrict the liberties of the children and church-going people by closing the churches and the schools, and yet permit the saloons to remain open and those who frequent them be subjected to the danger of the contagion by reason of the clientage of the saloons congregating there.

Sr. Nielsen's criticism on the Mayor's peculiar foresight in closing the churches and schools, leaving the saloons to continue their business with open doors, is a bit of fine sarcasm; and is open to the following measure of comfort. Those who frequent the saloons are not the women and children of community; hence these are not materially in danger of contagion from the congregating there; although it might be that now and then there might be one who was liable to take the germs of disease home with him taken from the habitues of the dram shop. But, again, if it is possible that those assembling at the saloon for the purposes for which saloons are kept, should be thus exposed to the disease against which the Mayor seeks to protect the people by his precaution in closing schools and churches, it is a consoling thought that many of those who thus assemble are not among the noblest and best of

society, and as a consequence the loss to community would not be so great if these should be taken by the malady, and death result. The Mayor may reason that those people who attend the churches and the schools are of the better class and should be protected, while those who attend the saloons are of the worse class and are not worthy of protection. Or he may pursue the thought that to close the saloons would consistently require him to close the post office, the groceries, the stores, butcher shops, and other places of business where citizens do assemble in pursuit of their daily business and bread.

WHAT DOES IT MEAN?

THERE seems to be a general looseness and lackness in church discipline that is simply appalling. Card-playing, theater-going, going to horse-racing fairs, having card parties, signing saloon petitions, visiting saloons, drinking, and other sins too numerous to mention, are rapidly increasing among church members without let or hindrance. In many congregations no rebukes are administered. In some not even the slightest corrections from elders or deacons are attempted. The officers of the church, who should set a wholesome example and exercise discipline and correct the wavering ones, are often partakers and at times even leaders in these sins. The voices in many pulpits have become timid. Instead of treating these cancerous sores in the most vigorous manner and using the surgeon's knife when necessary, they are still treating symptoms. It may have been all right to treat symptoms at one time and to administer blood purifiers now, but in many cases the cancers and running sores have appeared, and unless the very best remedies are applied locally the body will suffer death. In some cases blood purifiers have been administered from the pulpit until the patient is so white and his blood has become so thin, he is so sickly and weak that he may peacefully pass away at almost any time. It is card parties instead of prayer meeting, going to theaters and other entertainments instead of attending to the Lord's business, and a general laziness and at ease in Zion instead of devotion to the house of God.

Now brethren, this is a dark picture. If it is a true one, the question will come up in many hearts, What does it mean? To show that it is true, we call your attention to the fact that in a recent district meeting the district evangelist stated that thirty churches in his district had no regular meetings. In a county meeting in another district a minister stated that six churches had gone down in their county. In another district it was said that about fifty churches had either gone down or ceased to meet. This clearly indicates that there is something wrong. Then if you have read the reports of protracted

meetings and noticed the results of pastoral work of our preachers in the additions reported, and watched how meager all these results have been, you were compelled to ask yourself, Why so few? Then you have noticed that in some cases the worship of the church is becoming mere entertainment and formality. We sing a lot of "camp-meeting jig"gy songs that would have outraged the spiritual needs of our fathers. We often rush through with the Lord's Supper with little or no thought or preparation for this all-important feast of the children of God.

What does it mean? You say, it simply means that the church has become powerless, the officers weak and careless, and the pulpit hampered with worldliness and sin in the pew. The weak churches will go down and disband and the strong ones will glory in everything but the cross of the Lord Jesus Christ. It simply means that the church must be awakened, proper discipline must be exercised, and the man of God in the pulpit should condemn sin in unmeasured terms. Judgment must begin at the house of God. And if the work of reclaiming and proper discipline does not begin soon many churches will lower themselves with sin and shame. "Every branch in me that beareth not fruit he taketh away. . . If a man abide not in me he is cast forth as a branch, and is withered." John 15:2-6.—*Register-Review, Dec. 15, 1898.*

The foregoing is from the organ of the Christian Church, published at Kansas City, and may safely be taken as a fair exposition of the condition of the churches, more especially of those who are claiming affiliation with the higher criticism cult or fashion, as it is possibly exact to call it.

The puny efforts of man to change the standard of morality, either in the Church of Christ or out of it, are strikingly rebuked by the showing this writer in the *Register-Review* makes of the churches. But, Paul's prophetic vision saw just such things which would be in the last days; and we may confidently expect that there will be an increase rather than a decrease in just such departures from the faith. The Bible is being robbed of the fiery denunciation of the fathers against sin, iniquity, and wrongdoing, and "spiritual wickedness in high places," until old-fashioned piety and real positive trust in the infinite triumph of the good in behavior is about weeded out of the church, and sensationalism, pleasure-seeking, giving and taking, are installed as adjuncts to the worship of God in a too open travesty on religion.

It makes the heart sick to think of it, but if it was "necessary that Christ should die, that the Scriptures might

be fulfilled," then is it also necessary that such thing should be for the same result.

The saints should see to it that they fall not into the meshes of the same evil condemnation.

QUESTIONS AND ANSWERS.

ATTENDANCE AT OTHER CHURCHES.

IS IT right for the members of the church to associate and take part in the prayer and testimony meeting of the different sectarian churches?

A.—The question of right in the inquiry above is one that would depend upon the effect wrought on the individual who did as suggested.

The church has made no attempt to restrict the personal liberties of the church members, as no right has been granted the church to do so; and so long as a member retains his own self-respect, the respect of his family, fellow members and his neighbors, he must be left to exercise his best judgment in regard to matters of the sort mentioned in the question. Personally, we can see no wrong in a person belonging to the church in attending the meetings of other believers, and if opportunity serves and they are permitted to do so, to take part with them in worship, testimony, and preaching, if circumstances favor. We have done so, and would again under similar conditions. But we have never neglected a meeting of our people to consort with others in theirs.

Does a priest have authority to act in the office of teacher or deacon, if he is appointed to act in either of those offices by a branch business meeting?

Yes, decidedly.

EXTRACTS FROM LETTERS.

SR. CARRIE MCLAIN, No. 906 East Ninth Street, Winfield, Kansas, December 12:—

Please state in your paper that any elders or saints passing through or near this place would be gladly received by us.

Bro. F. C. Warnky, Argentine, Kansas, December 19:—

Weather bad, meetings excellent, and prospects for spiritual harvest good.

Bro. R. M. Elvin, Higbee, Mo., December 20:—

Bro. James Caffall is hereby requested to call or have one of the missionaries call upon Mrs. Katie Murdock, Chadron, Dawes County, Nebraska. She expresses herself as in favor of our work.

EDITORIAL ITEMS.

BRO. QUINCY ANDERSON, of Ozark, Missouri, writes that our work is progressing in that portion of Missouri; Bro. C. J. Spurlock had been doing helpful work for the cause there. Bro. Anderson, in his letter, contrasts the latter-day work with sectarianism, and declares his desire to remain firm in the truth, rooted and grounded in its principles.

Sr. Anna Nielsen writes of the death of Rev. Father Cusson, a Catholic priest at Nebraska City, Nebraska, who, during a public discussion between one of our brethren and a local minister, showed a friendly side and publicly manifested his appreciation of points made in our favor. She attended his funeral out of respect to his fair treatment of our people—right.

A clipping from the Moline, Illinois, *Journal* of the 15th, contains favorable mention of services held by Bro. J. W. Adams and others. The statement includes the following: "It is said the services created a good impression among those present who have not adopted the faith."

Press dispatches state that President Faure, of France, may resign. He is said to be discouraged by the constant turmoil in France. The Royalists are also active and said to be plotting against the republic.

Reports are rife that Italian anarchists are plotting an attack on Queen Victoria's residence when she goes to Cimiez.

"England has 150 factories and farms conducted on the cooperative principle by workingmen. The Dunfermline cooperative farm, with a capital of \$40,000 in land and equipment, yielded a profit of \$15,000 last year."

Miss Minnie Rose, of Beaver Dam, Wisconsin, committed suicide in the Plankinton House, Milwaukee, on the 20th because of being lied about. Moral: Be extremely careful in making comments upon others. "The tongue is an unruly member."

Influenza or "grip" has appeared in severe form in large portions of the country. New York physicians declare the disease to be infectious and contagious.

A stereopticon lecture was delivered on Christmas eve, at the Saints'

church, Lamoni, for the benefit of Graceland College. The lecture was delivered by Bro. E. R. Dewsnup, Bro. F. E. Cochran operating the stereopticon. Appropriate music added to the interest of the entertainment. The price of admission was fixed at a popular figure—ten cents—and a large audience was present. Each ticket holder was entitled to a vote on a free scholarship covering part of a year's tuition. Bro. George Snively, son of Elder H. N. Snively, was the successful contestant for the scholarship.

The Pope, in reply to the Cardinals' Christmas greetings said it was high time the governments of Europe united to stop "unheard of outrages and savage exterminations." But this could not be stopped until the fear of God is revived in the conscience of the people and becomes the guiding principle of the organization of states. Concerning the present position of the church in Italy, indications were not reassuring. Obedience of the clergy to the Apostolic See, in the face of all opposition, was urged.

Bishop E. L. Kelley was called to Glenwood, Iowa, on the 22d inst., because of the severe illness of his brother, Attorney P. P. Kelley. He returned home on the 26th.

Bro. W. F. Burdick, McGraw, Pennsylvania, writes for the encouragement of those afflicted who believe in the prayer of faith. He has been healed of serious illness through the ordinances of the church.

Mothers' Home Column.

EDITED BY FRANCES.

"Above, below, in sky and sod,
In leaf and spar, in star and man
Well might the wise Athenian scan
The geometric signs of God,
The measured order of his plan."

THERE is a habit cultivated by many as though it was worthy of the cultivation bestowed, but which indeed is hurtful and pernicious to the last degree. It is the habit of decrying "enthusiasm;" and to many no more slighting epithet, in their estimation, can be applied than to say of an individual he is an enthusiast. An eminent writer has said, "I would give nothing for a young man who did not begin life with an enthusiasm of some kind;" and Beecher wrote, "Don't let us be afraid of enthusiasm. There is oftener a lack of heart than brain. The world is not starving for need of education half as much as for warm, earnest interest of soul to soul."

Two neighboring crones, antique and gray,
Talked together at close of day;
One said, With brow of wrinkled care:—
"Life's cup at first, was sweet and fair;
On our young lips with laughter gay,
Its cream of brimming nectar lay;
But rapid then it grew and stale,
And tiresome as a twice-told tale;
And here, in weary age and pain,
Its bitter dregs alone remain."

The other, with contented eye,
Laid down her work and made reply:—
"Yes, life was bright at morning-tide,
Yet when the foam and sparkle died,
More rich, methought, and purer too,
Its well-concocted essence grew;
E'en now, though low its spirit drains,
And little in the cup remains,
There's sugar at the bottom still,
And we may taste it if we will."

—MRS. SIGOURNEY.

ORIGIN OF THE KINDERGARTEN.—NO. 2.

WOULD you know how the founder of the kindergarten would have you begin the education of your child? Just as the careful husbandman begins the cultivation of his plants: plant the germs of living truth and watch carefully the natural unfolding thereof, providing the conditions which will supply necessary strength and purpose, just as you would place new soil upon the exposed roots of a plant or remove the weeds which seem to choke its life and sap its strength. To this end he would have you ever alert to make use of any power which the child exhibits, turning it into a channel of right before it has expended its force in pursuing the wrong; so you will find him constantly reminding you of the necessity of furnishing outlets for the activity of the very young child, because that is the strongest phase of his nature and the avenue whereby he expresses his inmost self. If your little children are not active, see to it that you arouse them to wholesome activity, giving it definite purpose and a positive nature rather than a negative. For example, suggest that your little three-year-old boy, in his play, be the happy, prancing pony of the barnyard rather than a driver of a team, who uses a whip and harsh discordant tones to hurry his horses along; rest assured that your boy will observe the latter quite soon enough without suggestion. If it be your good fortune to live in the country, you should be at no loss to find a host of innocent activities to be imitated: the frolicsome lamb, the quacking ducks, the flying birds, the swimming fish, all of which the city kindergarten brings into the lives of her children through their imaginations, in obedience to the principle taught by Froebel that the child enters into sympathy with the life of nature, and so truly comprehends its meaning, by participating in the activities of nature's children.

Throughout every department of the true kindergarten you will see this careful direction of the activities of the child, and you can have no better test of the success of a kindergarten than the fact that the children are intelligently busy whenever you see them actively living out some definite expe-

rience through which the teacher has led them.

I beg each mother to let her little ones enter into the joy of the fresh new life of the year by having a small garden of their very own. Make the space small so that the body will not be taxed by too much exertion in caring for the plants. Let them do every part of the work; be sure to select for them some hardy variety which will flower early, and insist that the children attend to the plants regularly. Many a mother would be surprised at the happy effects of garden work, if she would but try it with her little weak, nervous child, letting the child lose consciousness of its nerves in the happy abandon of outdoor life. For the babies, have a load of clean sand emptied into a convenient corner of the yard in sight of your window, and send brother, sister, and baby out to burrow, dig, and LIVE.—*Selected.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

A SHORT time ago the General Superintendent visited a school which was at one time a very flourishing one. It was well attended, prompt, systematic in its work, and wore the appearance of a modern and live school. A change in the officers took place, and a consequent change in its general management and condition. The blackboard was not used; the reviews did not connect in any way the past lessons with the present lessons; no mention was ever made of the future work; in fact, each day was one to its self. If a day was missed, the lesson was missed too. As a result of this, a loss of interest in the work was apparent; finally, a loss in attendance was the result.

Such changes in conditions are not always chargeable to the management of the officers, but it very frequently is; or at least it is not often that earnest and persistent work on the part of the superintendent will not prevent any such decay. The difficulty with too many is that it requires a little extra exertion and time to keep the work in the best of order, and they do not seem to care to apply themselves thus hard and constantly. Many plead inability or lack of time, when if it were given its right name it would be nothing less than a greater liking for something else, or a dislike for real work in that line. Too many of us prefer to sit down and read the newspaper or magazine or novel, rather than to take our Bible and quarterly and prepare the work for the coming Sunday.

'Tis pity 'tis true. The officer or teacher who neglects to prepare as they can and should for the work demanded of them is committing a neglect of far more serious nature than they possibly may imagine. They have too low an estimate of what is in their charge, and of the personal responsibility that is theirs. "Think on these things."

During the past year the General Superintendent has had the privilege of visiting sev-

eral schools, and has observed many things from which we can draw some very good lessons. And from time to time we will recite what we saw here and there, and let you profit by the criticisms. In the above-related instance, we consider it an example of neglect. Shall our schools decline because of our neglect? Do you wish to think that the Sunday school had suffered because you had not done as much and as well as you could have done? I trust not. And now as the new year is starting in, and many new officers will be elected and old ones continued, let us see if in our work for the coming year we cannot eclipse anything that has been done before by way of thorough work and much of it.

The Saints' modest chapel at Mondamin, Iowa, was dedicated November 20, 1898. This is to some extent the result of the Sunday school work that has been carried on there for some years. The work has been one of sacrifice and struggle for the existence of the Sunday school. To Sr. Christie Stuart largely belongs whatever of credit there may be to persons for carrying a work to a successful end. In her testimony given in a meeting at the late reunion at Woodbine, Iowa, she recounted some of the discouraging experiences of their work in keeping the Sunday school alive. But the school has served as a drawing or centralizing force, and has held the church work together when no other services seemed practical or possible. There is yet no organized branch of the church there, but they now have their own house of worship, and have dedicated it to the service of God. That there will ere long be a branch there, there seems no doubt. We are always pleased when we can witness the help that the Sunday school is to the church. But a very large percentage of the benefits accruing to the church from Sunday school work is not so plain as this.

Almost the same story could be told of the Sunday school and church at Carson, Iowa. A small school was started in the house of Sr. Ann Fenn, which in the course of a few months outgrew a private house, and seemed to demand a church in which to meet. The saints set about the work and a neat little chapel was the result. They, too, are without branch organization, but they have their regular services,—Sunday school and social and preaching meetings.

We have reports from other places of very similar circumstances, but it is not necessary to recite them. These are sufficient to point clearly to the fact that we as Sunday school workers can be of service to the cause so precious to us all. We can build up the interests of the church in general by faithfully discharging the responsibility resting upon us in the Sunday school as well as in other places. May the good work move on.

Like the star
That shines afar,
Without haste
And without rest

Let each man wheel with steady sway
'Round the task that rules the day,
And do his best!—Goethe.

Letter Department.

MORRIS CHAPEL, Tenn., Dec. 6.

Editors Herald:—I came to this part to assist Bro. Clapp, who I knew needed help; for he was in the midst of persecution and greatly afflicted. He had been ordered to leave the county by an armed mob, and they also threatened his life, and had forbidden him preaching again in the county; but I found him at his post, doing all he could.

I came by way of Foundry Hill, where I preached to a good house on the Lord's Day and also solemnized two marriages. It was quite an undertaking to start on a trip of a hundred and fifty miles with but one dollar in my pocket (a dollar handed me by one of the young men I had made happy) and over bad roads and in bad weather, and the case was made worse by my buggy being so badly broken that it would hardly bear me up.

There was a brother at Foundry Hill who had an extra set of buggy wheels, and if I had had a cow and calf I could have gotten them for the trip, but as I had none I came on with my broken wheels till I got to Bro. Reed's in Hardin County, and here Bro. Reed's son Zenos (*who has got the right kind of religion*) kindly offered me the use of the wheels off his buggy for the trip, which not only gave evidence that he was one of the Lord's disciples (D. C. 83: 16,) but that the Lord's promises to his ministry are sure.

I find a great many saints who know all about an elder's duty, but comparatively few who seem to know that they also have a duty to perform. They know it is a day of sacrifice and that it is through that principle a triumphant entry into God's kingdom is secured; but the elders are expected to do all the sacrificing, and they will finally enter into and enjoy the fruits of their labors; at least the action of many seem to indicate this.

And when I hear saints praying for the Lord to teach them their duty and at the same time knowing that the work of God is hindered and is languishing for help that they are perfectly able to give, I am very doubtful about the sincerity of those people. There is no excuse for any saint being ignorant of the needs of the work; all know the law of tithes and offerings. If they do not it is because they have not heeded the council of those that the Lord has appointed to instruct them.

I am now traveling with Bro. Clapp in Tennessee. I find him willing to push out as the Lord has directed, if the people do rage and threaten him. I feel sorry for him, having to travel under so many adverse conditions—sickness and poverty; but as this is the way the kingdom is to be built up, I suppose it is all right.

I cannot say that the work is in a very prosperous condition in this country. There is great lack of system on the part of many of the branch officials. Prayer meetings and sacrament meetings have been greatly neglected, and I am of the opinion that this is the cause of coldness and indifference; but we still hope there is a bright future for the South. But I fear that good time will not

come until the missionaries learn that their calling is to the world and not the old branches. A missionary who spends his time going from one branch to another as a rule does more harm than good, or at least it has worked that way in this mission, and I hope to see the time when the Twelve will take action on this matter and refuse to appoint anyone to a mission who is not willing to push out into the untried fields as our old veteran pioneers have done. These are a few of my thoughts, but I have taken more space than I intended. Please pardon.

Your brother in bonds,

C. L. SNOW.

EMERSON, Iowa, Dec. 10.

Editors Herald:—Have delighted myself reading Bro. Heman's answer to Roberts' work. As Roberts' arguments (?) vanish away before the withering criticism of "proof," one voluntarily asks, "What in this wide world can *successfully* oppose the Reorganization?" May God stretch forth his mighty arm of power to bless it.

After the late conference at Carson I decided to hie away to Union County and open up some new places. "Uncle Henry" thought it best for me to stop off at Emerson and labor in and near Keystone branch, on my way. In harmony with his directions I went to Hasting and then walked out to Keystone. Arriving at Emerson about noon I remembered that here were two mothers in Israel, Srs. Graham and Davis, and being hungry invited myself to go there for dinner. To make a long story short, Sr. D. has a household of boarders, and as they were anxious to hear us, I must stop and preach "one night anyway."

As a hint as to how I felt, I will repeat something said at Woodbine, (it makes me feel good to know it was genuine,) that angels would bear up those who would do their duty. One man went to bed at church time the first eve. I believe he heard me, for he has staid up every night since, when possible. I have enjoyed liberty, but "never" has such a flood of light respecting the glorious work accomplished by Jesus Christ and comprehended in his promises to man been granted to me as I have received since coming here. The third evening the contractor, who is building a new schoolhouse in town, took his hat and said to his men, "Let's help this man;" this because I had said we were laboring for humanity, that money cut no figure in the matter.

This morning I visited the new schoolhouse, and going into one room where three men were busy laying the second floor, one said, "We are hurrying to get this room ready for you." "What is that?" I asked. He continued, "We thought we would fix up this room and have you preach in it, so more can hear you." This was the man who went to bed the first night. The school board would not let us use the old one. Last summer it went away in a smoke, but now while the new one is controlled by a man (God bless him if he is wicked), who has a heart, figuratively speaking, "as large as a wash tub," we can occupy publicly while we warn the denizens

here. Perhaps I better "put a flea" in the contractor's ear, as there may be trouble when the house is to be accepted.

People may say, "I am not going to send my children to a room that has had 'Mormonism' preached in it." Why, as they sit in it they will say, "In this room Mormonism has been preached," and will begin to wonder what it sounded like, and when they grow up will be so curious that they will go and hear and then they will be ensnared! Don't laugh when you read this, for I have heard of people lacking that much common sense to say this.

A few years ago the brethren held tent meeting in a certain town in Northern Iowa. One lady said to her daughters, as they started down town, "Don't you go by that Mormon tent!" They replied that if they went any other way they would have no sidewalk, but would need to walk "through the wet grass." The former order then was countermanded and this took effect: "Well, then, stuff your handkerchief in your mouth and look the other way"

I feel thankful to God that my parents had enough confidence in their brains not to fear to hear anything.

A few years ago the president of a certain church said he would go and hear his Satanic Majesty preach. He certainly has learned of Jesus, as Christ allowed the Devil to preach to him. Who *don't* want to march under the leadership of a man so liberal as this? May *many* years be added to his earthly existence and usefulness. By the example of Jesus every man "that hath ears to hear" ought to listen to everything that comes to us *as* religious.

Between twenty-five and thirty were out last night, and as the sisters had just sent private invitations, we thought it quite good.

Have felt somewhat discouraged in this mission and queried why I was sent here, but it appears that the tide has turned. The rest of the missionaries seem to have done a great amount of work, but I found it rather difficult to occupy much this past summer.

Hopeful of good,
C. J. CARLSON.

SPRINGFIELD, S. D., Dec. 16.

Editors Herald:—I came here about a month ago; preached Sundays until December 4, when I commenced a series of meetings northeast of town in a schoolhouse. The people turn out well; interest is good; several have manifested their belief in this latter day work; so I find a home with them.

The saints have done extra well by me; they gave me a nice fur coat, for which I am thankful. They shall by no means lose their reward.

Some of the people asked me if I would accept a donation; I told them I would, and to my surprise they announced an oyster supper at the residence of Mr. H. R. Smith, on Friday evening, December 16, proceeds for my benefit. This is by people out of the church, and some belong to other churches.

I have been invited to take part in the opening services at the M. E. church on

Christmas eve. This is near where I am holding meetings.

Do not think I am apostatizing; I have never preached the gospel any plainer or with more power than I have here. Truly God is working with the people here. I believe several will obey the truth ere long.

Where is Elder Swenson? I would like to look at him before he goes home.

Sr. Sarah J. Allen is anxious to have J. W. Wight or any other elder to call on her daughter, Mrs. Bell Rollins, Kallispell, Flathead County, Montana, as the Utah Mormons have been holding meetings there and are making a good impression on the people, claiming to be the true followers and successors of the church since Joseph Smith was killed. You will find shelter at the above named place.

Yours for the spread of the gospel,
W. H. WALLING.

WESCOTT, Neb., Dec. 10.

Editors Herald:—I was driven nine miles from Arcada, Nebraska, where I arrived November 10, by Bro. E. W. Knott, and was in time to do justice to an evening meal at his residence, made more relishable in view of a warm reception. Up to date, have held twenty-five meetings in Custer and Valley counties, at five different points, assisted by Bro. Prettyman, to which, in a general way, the attendance has been meager. Though the weather up to November 20 was tolerable, on the afternoon of that day that known as wind began to and did blow furiously, freezingly, and distressingly, without cessation, driving the fine snow through the smallest crevices, until Tuesday, when a lull came, but not sufficiently effective to eliminate the cold. Hence self and Bro. Prettyman traveled fifteen miles in a buggy, without fainting through intense heat, arriving at the objective point at 7:30 p. m. to fill a published appointment.

Nebraskans don't venture out to attend a meeting if an indication of a blizzard is visible, hence preachers are not censurable for failing to fill an appointment for a like cause; yet it behooves elders to be punctual in filling appointments, and not to drift into the foolish practice of waiting long after the appointed time for an augmentation to those arriving on time, though but two or three. Elders should be foremost in promptness as in other godly examples.

I make no attempt to assign a cause for the meager attendance, for then I might possibly be charged with sitting in judgment on men's motives; but this much I affirm, whether in spring, summer, fall, or winter, much aptness is evinced in formulating excuses for nonattendance at branch stated meetings, as well as at special meetings held at times by missionaries in places where comparatively little is known of the work; which is either evincive of ignorance as to the great necessity for coöperation for the consummation of God's purposes through the preaching of the gospel, or a nondisposition to evince the requisite diligence, which a lively and continual coöperation necessitates. Gospel modesty rather suggests a practical evidence of knowl-

edge than a vain boasting never failing to keep up a sharp distinction, in a similar manner, between what we know and what we don't know. A studiousness with a view to a full comprehension of the fact that the success of the body is effected by a gospel imposed diligence of the several integral parts of the body, will prove an effective stimulus in the above godly work.

The everlasting gospel does not lead to or justify sensationalism, undue excitement, or impulsiveness; but to educate every integral part of the body, that they act intelligently and therefore effectively, preventing instead of creating misunderstanding, division, etc. And lest some should so transcend their bounds, the method of adjudication to prevent innovations, etc., is revealed, and it being brought into requisition when a necessity, it is therefore as essential for the wellbeing of the cause as bringing into requisition the method of adoption, when some are waiting for adoption; for were it otherwise, then the revelation of the method of adjudication, to say the least, was useless.

Representatives of Christ's gospel are to reprove the world of sin, and of righteousness, and of judgment, etc., which fact involves a necessity for constant watchfulness and corresponding diligence by branch and district officials, to prevent sin and wrongdoings in the church, that when despite their efforts such things come to the surface, they meet and adjust it as law directs; this being done the efforts of representatives, will prove more effective. But should they be confronted with the fact, that professed Latter Day Saints are guilty of similar wrongs and no efforts made to correct or adjust, the efforts of representatives are neutralized and the impression may obtain that the church is a nursery for crime. But if due efforts are made to reprove and reclaim the erring ones, sober thinkers would be differently impressed. None therefore, ought to be indulged in practices by which the church may be reproached.

This, I think compatible with teaching found in Doctrine and Covenants 104:44, and if the slothful are to be detected and dealt with and the law is reflective of prerogatives, duties, etc., I suppose some one would be authorized, to approach, and deal with the slothful. But we remember to have heard condemnatory remarks of too great haste, etc., and have thought we ought to properly discriminate between that known as undue haste and gospel imposed promptness. The brother whose duty it may be to light and warm the house of worship is not too hasty if having all prepared at the time appointed; nor does the diligent teacher show too great haste if knowing that his labor is needed with a brother or sister in embracing the earliest opportunity to meet the exigency; as the presiding elder is not too hasty in the event of ones breaking the solemnity of a prayer meeting by an unbecoming speech by which some one is arraigned or indirectly accused, by instantly calling such a one to order, though it may be a delicate matter; as he would not be guilty of undue haste if ob-

words of Doctrine and Covenants 46:1, when a necessity exists therefor. No, but he would give evidence of a godly zeal in the discharge of a law-imposed duty. But it often requires more goodly courage to do the right than to wink at the wrong.

I remember hearing a loud protest against nepotism, and wondered who or what nepotism might be, so essayed to inform myself, which anyone possessing a sound mind may do; and have since thought, that while the goring of the ox may be all right, it makes some difference whose ox is gored and who does the goring.

It was a little stimulating to learn from a late *Herald* the effort made to meet the college debt, as it evinces a desire to foster the fair fame of the church; but when it is remembered that forty thousand ten-cent contributions would aggregate four thousand dollars, it is made to appear, despite the liberality some have evinced, that there are many which have done nothing, the cause thereof I pretend not to divine, but believe that if a greater determination was evinced for a more thorough and general coöperation for the general weal of the church, it would be most effective for good. But as it is, it often happens that a few bear the burden. Then I think care should be taken to prevent financial burdens being greater than necessity demands. If Christ was true and perfect in other matters, I do not for a moment believe his caution and advice relative to tower building at all faulty. (Luke 14:28-30.) What Christ might have been from a human standpoint as a financier, I do not know, but think ourselves, as well as the greatest financiers, might have profited by paying more heed to the above instructions.

In bonds,

JAS. CAFFALL.

SOUTH PITTSBURG, Tenn., Dec. 17.

Editors Herald:—I am here and have been for several days. Have preached some in a private house and visited some of the people at their homes and taught them the gospel. As a rule they seem willing to hear at home a great deal more so than away at meetings.

There are some people I find who are afraid for their neighbors to see them going to hear us preach, because we are evil spoken of on account of the Utah Mormons. Many good, honest people believe that all people called Latter Day Saints are Utah Mormons, and so speak evil of us. I am tired of being called a Mormon by those who mean Utah Mormons, as they have acted so badly.

I preached some at Sequachie City to small congregations,—not more than thirty persons at a time,—but they seemed very much interested. I aim to stay here next week, then go to Higdon to see one of my brothers and preach some in his section.

It has been very cold in this section, colder than for several years at this time of the year, though my wife and I have stood it very well so far. We have not been confined to the house one day on account of sickness of any kind since we came into the State.

Yours in bonds,

E. W. NUNLEY.

INDEPENDENCE, Mo., Dec. 8.

Editors Herald:—Old age we trow is anything but flattering to the senses. One may try to appear kittenish and exuberant as children, and to feel that we're enjoying ourselves just as much as the rest of 'em; but to grow old isn't all sunshine, "neither is it a waltz nor a schottische," as the woman said to a man in a shop who, infringing on her right to keep to the right or not as she chose, and who dancing around trying to get out of her way, doffed his beaver and politely inquired, "Madam, is it a waltz or a schottische?" Shopping isn't a man's vocation anyway.

We learn a good deal as we push along. Horse chestnuts are good for the rheumatism, to be worn, one in each pocket, and neuralgia is a stomach trouble. To cure it, find out what kind of herb is good for it and then persist in its use, and nothing else. We haven't learned yet, however, how to get the ptomaines out of the milk.

We grieve to think, when we would like to serve our weary old stomachs, and nourish them in a way befitting the keeping of the Word of Wisdom, that "there's death in the pot" no matter what one eats.

Old age is not without its sunny spots, however. One of our greatest pleasures has ever been reading, and we find that the desire for the instructive sort is still with us, thus enlivening and enriching the hours which otherwise might seem long and tedious.

There is much valuable and entertaining matter on the editorial page of the *Herald* for which we are greatly indebted to the astute and enterprising editors.

The selections from the leading publications, too, are full of rare and important information which all would do well to carefully read and thank "ye editor" who employs his silent partner so skillfully for our benefit.

On this, our sixty-second birthday, we are looking over a package of letters, some written in "a lady's hand," and dated fifty years ago; others of more recent date written in "a bold round hand" are full of words expressive of friendly and noble sentiment. In the package is a little book presented by our Sunday school teacher in 1841, and judging from its contents couldn't have been appreciated by one so young as its owner. Our books for children have been very much simplified since then. One letter in the package contained an invitation to our relatives to meet at our house in Charlestown on the occasion of the completion of the Bunker Hill Monument.

A little pressed bouquet of wild flowers next claims our attention, and on them we imprint a kiss in remembrance of the hand that gathered them; but the letters signed "mother" "break us all up."

One unique document written to her by "Mrs. Angelique Le Petit Martin" (dated in 1846) on the subject of woman's rights is interesting. We never attempted to decipher it entirely before, and we quote a paragraph or two.

"Of all the movements which now agitate society, woman's rights is by far the most important in magnitude, and in the wonder-

ful influence it is to exercise over the moral character of the human race.

"Man will withdraw from the hideous and unnatural position in which the iniquitous consequences of war have placed him,—that of the tyrant, usurper, and oppressor over woman, where he stands *alone* among all the males of the creation, a monstrous anomaly.

"He will resume the one assigned to him by Nature,—that of lover, companion, and helpmate of woman, his female, like all the other males are to theirs.

"Woman will cease to be an ignorant, poor, cringing, degraded slave, who looks on man as a capricious tyrant, whom she must deceive and cheat to secure herself from his wrath.

"She will stretch forth with frank confidence her hand to man as the friend provided for her by Nature. She will resume in the social organizations the dignity belonging to the Mother of Mankind; that is, the proxy of the Universal Creator for her race, as all the other females are for theirs.

"To produce these splendid effects we need only the will of woman to obtain her will. We must enlighten her, expose the truth, before her eyes." "Will you help to do it?"

Thus writes this lady who was born in France, was educated in England, and came to this country in order to help open up the way for woman's suffrage.

There are many original ideas expressed almost too plainly for these columns; so we will quote no more of them, but express our thankfulness that the Madam no doubt has long since seen some of her fond hopes realized, in the increased opportunities for woman's enlightenment and advancement.

Although the authority of "the church" is vested in a priesthood, we are proud to know it bestows upon woman all the honor, respect, privilege, and prestige which mortals may desire or deserve. The social condition of woman has certainly been much improved within the last fifty years; and, judging from the past and from what we see around us, woman's hope for and faith in woman will ere long blossom into full fruition.

Many have been self-appointed to bring messages of social peace and equality; but *the gospel* is the only message that will bring perfect conditions to the home as to the church, and we read, "All those who receive my gospel are sons and daughters in my kingdom."

Our heavenly Father has honored his every daughter in every age, and promised her a divine inheritance. He marks out her course and covenants with her to bestow upon her his greatest gift.

She may consecrate all her God-given powers to his service, and what more exalted labor is there than that?

"O daughter of Zion," we hear the divine voice calling to each woman of his church, "Lift up thy heart and rejoice." "Keep my commandments continually, and a crown of righteousness thou shalt receive!"

The Martyr's honored wife, to whom these words were spoken, sealed her lifework by a testimony of saving help to every true woman of the church and to the exalting of the

most worthy man and woman of their times.

Frances E. Willard's love for humanity was limitless say her friends, as exemplified by her motto: "For God and home and every land." She did a great work and merited and received great honor. But as the wife, friend, and helper of the Martyr and as the chief witness in a cause affecting the salvation of thousands of the human family, by the opportunity which she nobly embraced of pleading the cause of injured innocence and bearing aloft the standard of virtue and chastity where it might have been trailed in the dust, Emma Smith was the most honored of God and the most worthy of man's esteem and gratitude. A. A. H.

CANTON, Cardiff, Dec. 7.

Editors Herald:—Kindly publish my address in the *Herald* again, as it is evidently not understood, as follows: My mission address is 14 Council Street, Hulme, Manchester. Papers sent to London should be addressed to 48 Repton Street, Limehouse, London E. If sent to Cardiff, 84 Wyndham Crescent, Canton, Cardiff. Either of these addresses will reach me.

Thanks to our kind friends for sending papers but please do not send them to Burdett Road.

We are still pushing forward in Cardiff and meeting with some success. We had our first Sunday school meeting last Sunday. Hope to organize first Sunday in the month. Can you afford to send us *free* one dozen Intermediate *Quarterlies* and one half dozen Primary, to introduce them and help us in getting started? All are feeling well. No winter weather yet, but Oh, so much rain!

In bonds,

F. G. PITT.

NEW CASTLE, N. S. W., Nov 19.

Editors Herald:—My present missionary trip up the north coast was interrupted at Tuncurry by a breakage and other defects in my bicycle. I took it to Sydney for repairs on a coasting timber schooner. Three days of seasickness and starvation came very near putting me in bed. Had not been well anyway. Plenty of food on board, but I couldn't partake. I am now on my return, mostly by land.

I found a warm-hearted band of Saints in Sydney whose welcomes I appreciated much. "Fond memory brought the scenes of other days around me."

Elder Kaler and wife were happy over the safe arrival of a beautiful daughter.

I find things moving along as usual in New Castle. One of the Sunday school boys, Master Thompson, is to be baptized to-day.

Since I left here last for the above-mentioned trip, I labored (sixty miles north) in Bulahdelah for one week and baptized one. We have a noble band of some six members at that place with prospect of more. With the help of Sr. Wells, who sings, and a torch for light I got right out on the street, and gave open air addresses. Will return there in the near future. My wife and baby Lena travel by coach or private conveyance, while I go on the bicycle. We will not soon forget

the trip from Bulahdelah over rough mountainous hills to Coolongoolook in company with Mr. Ben Burdekin. A storm had felled many trees across our track which we had to chop out of the way; or (as with one large bee tree) find a way around them. The back wheel of my bike picked up a loose branch and broke two spokes, throwing it "out of true."

The doctor informs your humble servant that he must work less, or nervous exhaustion will be the unhappy result. He feels just at present that the invigorating air of his native Rocky Mountain home would be just the thing. GOMER WELLS.

MOLINE, Ill., Dec. 16.

Editors Herald:—Why do the heathen rage and the people imagine vain things? Bro. J. S. Patterson and myself have been trying to get the gospel before the people of Rock Island, Illinois, but have had rather poor success, as the hired shepherds have done all they could against us. They delivered a lecture against us, and held prayer meetings, asking God to crown our efforts with defeat, stating that we should be mobbed and driven out of the town. We have called at Rev. Marquis' house five times to see him, but he is always out. He is the one who lectured against us. Bro. J. W. Peterson will reply to him on the 17th at three p. m.

We closed our meetings on the 11th and began in Moline on the 12th. We have been treated very differently here; the M. E. minister assisted in getting a hall; the papers have represented us quite fairly. I inclose a clipping from the *Moline Daily Journal* for December 15, which we are very thankful for.

Bro. Patterson has gone home, and Bro. J. W. Peterson is with me now.

In bonds,

J. W. ADAMS.

LYONS, Wis., Dec. 19.

Editors Herald:—Bro. Muceus and the writer came to this place on the 14th and began meetings that evening in the home of Bro. Charles Davis. The turnout is not large, but interest fair. This town is within four miles of the once headquarters of the noted J. J. Strang, and some of the same stamp still live in the regions round about. Among others is Wingfield Watson. We called on him at his home and he has been out to our meetings twice; but the old Strangite fire still burns within the old man and he would try to ignite everything he would come in contact with; but as his fire is not very combustible far or wide, so the fire is not very disastrous, only the fumes seem to trouble some in this locality; and because of the doings of Strang and others, it is hard to get the people to listen to the gospel or obey the word.

But we still labor on and on, and hope to live to see the day when the old smoke of apostasy will have cleared away, and the light of the gospel shall shine forth clear as the noonday sun.

In gospel bonds,

W. A. MCDOWELL.

VERA CRUZ, Mo., Dec. 17.

Editors Herald:—I am now at Vera Cruz. Bro. Henry Sparling, of Springfield, is also here. He and his wife are returning home from Howell County. Bro. H. says the work is not in as prosperous a condition as he would like to see it.

Since the district conference I have preached at Springfield, Rogersville, Ozark, Bruner, John's Mills, and other points; for one I am not tired of the work, neither do I think the journey too long, but I find it necessary to depend on the Lord for daily bread.

I hope the saints in the district will rally to the support of the work by aiding the Bishop's agent in seeing that the financial part of the law is kept. Saints, let us be up and doing while it is called "to-day."

It is to be hoped that our worthy district president, Bro. J. C. Chrestensen, will be found among the branches in the district soon, and that the saints will receive him gladly and heed his counsel.

C. J. SPURLOCK.

KIBBIE, Ill., Dec. 17.

Editors Herald:—I can conscientiously say we had a good Thanksgiving entertainment the last Thursday night in November in the Kibbie branch. The saints' church was almost full of intelligent people, who do not attend our meetings and Sunday school, and the best of order prevailed. Young men who can hardly be quiet in meetings sat spellbound for two hours and listened to the writer's five children and Sr. Campbell's six children, and Sr. Ellrod's five, and a few outside of the church took a part; reciting about fifty recitations in a polite and attractive manner. I think there was much prejudice removed and glad tidings carried to other parts of this community.

It has been reported that we were all dead here. I can gladly say there are some here who expect to come forth at the dawn of that millennial morn when Gabriel blows the trumpet; but there are some who hope to live faithful till the Savior appears.

I think having entertainments is a good way to let our light shine to the world. The most interesting recitation was by nine young ladies marching in position to represent the year 1898, at the beginning of the exercises, and they sung a song as they took their places in line representing figures and each one had a good sentence to thank God for.

I would have reported sooner, but on the 28th of November the writer's house and about one hundred and seventy-five dollars worth of its contents were burned to ashes. We got out most of the contents, losing nearly all our provision and underclothing—got nothing out of the cellar or smokehouse and closet, only insurance enough to cover a little over half of the loss and damage, if I am only lucky enough to get it; but I think I will get it all right.

Inclosed find one dollar for the college and Christmas offerings, fifty cents for each cause.

Question: Is this one of the ways that we are to be tried as by fire? If so, I have surely had my part of it; but I don't expect to let anything separate me from the love of God and the church, thanking God it was no worse. It could have been much worse.

JOHN T. CURTIS.

True Succession in Church Presidency.

CHAPTER 13.

SINCE concluding the foregoing chapters the following correspondence has come into our possession, and as questions are answered therein which we had vainly attempted to have answered before, we will present it. We give the correspondence in full that these men and their methods may be presented to the reader in their own words.

It appears that Mr. Long was under the impression that Mr. Penrose was Editor of the *Deseret News*, and so addressed him. The *News* answered the first two communications without the knowledge of Mr. Penrose. The last letter Mr. Penrose received and answered in person. This will account for the misunderstanding. Mr. Richards is the official Historian of the Utah Church, and Mr. Penrose is connected with the same department, hence their statements on historical points will doubtless be considered official.

The letters read as follows:—

HIGDON, Ala., Nov. 19, 1897.

To the Editor *Deseret Evening News*, Salt Lake City, Utah;

Dear Sir:—I write you as an investigator, seeking to know the truth. I am a member of the Baptist Church, but I am interested in what is called by your people and others, the latter-day work.

I have kept and cared for elders of the church under the presidency of Wilford Woodruff, commonly called "Brighamites." I have also kept and cared for elders (or an elder) of the church under the presidency of Joseph Smith, of Lamoni, Iowa, commonly called "Josephites" or the "Reorganized Church."

These elders do not agree as to the calling and ordination of Brigham Young as President of the Church after the death of Joseph Smith in 1844. The Josephite elders claim that he never was properly ordained; only elected as President of the Church.

Will you please tell me if this is true or not? If he was ordained, please state by what authority and who officiated, that I may be able to answer the "Josephites" if it be a false claim.

By answering the above and giving me any other information you may feel led to give, you will greatly oblige,

Yours respectfully,
J. O. LONG.

Office of *Deseret News* Publishing Company.

SALT LAKE CITY, Utah, Dec. 6, 1897.

J. O. LONG, Esq., Higdon, Ala.;

Dear Sir:—The Mormon Elders have frequently to meet the misrepresentations made by the Josephite Elders, and in order to meet this matter fully without entering into private discussions, Elder B. H. Roberts has written a book called the "Succession in the Presidency," in which he sets forth all the particulars in relation to the succession of President Brigham Young to President Joseph Smith, and we think he has covered the ground very successfully and has left nothing whatever for our opponents, the Josephites, to base their claims on. We forward you to-day a copy of the book, the price of which is 30 cents, and we trust you will kindly remit the amount to us by return mail.

Yours truly,
DESERET NEWS PUBLISHING CO.
Evans, Manager.

HIGDON, Ala., Jan. 26, 1898.

MR. C. W. PENROSE, Editor *Deseret News*,

Salt Lake City, Utah.

Dear Sir:—In reply to yours of December 6, 1897:—

After examining the book "Succession in the Presidency," with some care, I yet find no answer to the question in my former letter of inquiry to you; viz.: "Was Brigham Young properly ordained as President of the Church after Joseph Smith's death, and if so, when and by whom?" which you will please answer if you have the data at hand.

As before-stated I am not a "Brighamite" or "Josephite," but a Baptist; but I am interested in this question, hence my importunity.

Enclosed is 30cts. to pay for book and also self-addressed, stamped envelope for your reply to me.

Trusting my importunity will not weary your patience, and hoping to have an early reply, I am,

Yours respectfully,
J. O. LONG.

"The only answer to this letter was a postal card acknowledging the receipt of the 30 cts."

Office of *Deseret News* Publishing Company.

SALT LAKE CITY, Utah, Feb. 7, 1898.

J. O. LONG, Higdon, Ala.

We have received your favor of Jan. 26, 1898, containing \$30 dollars, and the amount of the remittance has been placed to your credit on account.

Thanking you for past favors, and soliciting your kind patronage, in the future, we remain,

Yours truly,
DESERET NEWS PUBLISHING CO.,
Per Neslen.

HIGDON, Ala., May 12, 1898.

MR. C. W. PENROSE, Ed. *Deseret News*, Salt Lake City.

Dear Sir:—On November 19, 1897, I wrote you asking for information as to who ordained Brigham Young as President of the Latter Day Saint or Mormon Church.

My reasons for writing you, as then stated were: I had been a friend to both the elders of your church and those of the Reorganized Church; had lodged and fed them both; had heard them talk; and as an honest man, wanted to know if the claim made by the "Josephites;" viz.: that Brigham Young was never ordained at all, as President of the Church, was true; and asked you the question, "If he was ordained, where and by whom was it done?" Your answer to my letter was a charge of misrepresentation by you against the "Josephites" and you also sent a work entitled ——— by Elder B. H. Roberts, which you thought "covered all the grounds."

The book I carefully read and found no answer to my question, and wrote you again on the 26th of January, 1898, so informing you, and repeated my question in the following form: "Was Brigham Young properly ordained as President of the Church after Joseph Smith's death, and if so, when and by whom?"

To this letter you was pleased to make no reply, or at least I received none, although I sent you self-addressed stamped envelope.

I write again, hoping you will reply, and, if you do not, I shall be forced to believe the charge of misrepresentation, so far as this point is concerned, should not be lodged against the "Josephites."

As before-stated, I am a Baptist, but I want to know the truth in all things, and as for this point, I thought *one* letter from you would settle it; but so far you have evaded the matter, and I must say that the impression you have made on me by this evasion is not for the best for your side, as it leads to the conclusion that the claim of the Josephites is true.

May I hear from you soon, please?

Respectfully,
J. O. LONG.

Historian's Office, 60 E. South Temple Street,
SALT LAKE CITY, Utah, May 18, 1898.

J. O. LONG, Esq., Higdon, Ala.

Dear Sir:—I have this moment received over your signature a very imperative and peremptory letter. My first impulse was to treat it as insulting letters should be treated, but on reading it carefully I regard it as the result of some mistakes on your part, and lest it might be a fact that you are honestly seeking for information, I reply to it without ill-feeling. I am not aware that I have ever received a communication from you before. I am not the editor of the *Deseret News*. I have not sent to you a work entitled "Succession," nor have I received from you any "self-addressed," stamped envelope; nor have I, as you so bluntly charge, "evaded" any matter which you claim to have presented. And further, I am not aware that I am under any obligation to answer letters addressed to me in the spirit of the communication now before me. So much for that.

Now my dear sir, to your question: "Was Brigham Young properly ordained as President of the Church after Joseph Smith's death, and if so, when and by whom?"

In asking that question you are evidently under a misapprehension as to the order of Priesthood and Presidency in the Church of Jesus Christ of Latter-day Saints. That arises, doubtless, from an idea that has been entertained by persons in the "Reorganized" Church as to the meaning of the revelation given March 28, 1835, Section 107; 21, 22. D. and C.

"Of necessity there are Presidents or Presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two Priesthoods."

"Of the Melchisedek Priesthood, three Presiding High Priests chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church, form a quorum of the Presidency of the Church."

Brigham Young at the death of Joseph was the President of

the Twelve Apostles, so designated by revelation. Apostles are Presiding High Priests, appointed and ordained to that office. He having been so appointed and ordained was in due time chosen by the body and upheld by the confidence, faith and prayer of the Church, and with two counselors, each of whom was also a Presiding High Priest, having been appointed and ordained to that office, thus became the First Presidency, according to the revelation.

No man is ordained President of the Church. He is ordained to that Priesthood which qualifies him for the position of President when chosen and sustained by the Church. The question might be asked, when was Joseph the Prophet ordained President of the Church? He was ordained an Apostle and thus being a Presiding High Priest was accepted by the Church and sustained in that capacity.

Priesthood is conferred by ordination; Presidency is another thing. It does not come by ordination, using that term in the same sense as in reference to conferring Priesthood, nor does it come by lineage. It is by choice and appointment and the common consent of the Church; but the person so chosen must have been ordained to the proper Priesthood to be qualified for the position. The word "ordained," however, is sometimes used in another sense, as anything that God appoints or orders or ordains, but in the revelation referred to signifies evidently just what I have stated. If I have not made this sufficiently plain, I shall be willing to respond to any courteous inquiry.

Respectfully yours, etc.,

C. W. PENROSE.

EULA P. O., Jackson Co., Ala., Feb. 26, 1898.

MR. F. D. RICHARDS,

Dear Sir:—You will excuse me for writing to you; I want to ask you a question. Your elders that are doing preaching here or have been doing preaching here seem to be nice men, and we have another kind of preachers that come here; they call them Josephites. They say Brigham Young never was ordained to be President of the Church, therefore your elders haven't got any right to preach nor baptize.

Now, if you will answer my questions you will oblige.

Was Brigham Young ordained to be President of the Church? If so, who ordained him—when was he ordained and who did it?

I am asking these questions for information. You will please write and give me the information I so much want. I belong to no church.

There don't seem to be much difference between your elders and the Josephites in the way they believe, only the President of the Church.

I hope to hear from you soon and have an answer to my question.

Respectfully,

JEHU B. CLARK.

EULA P. O., Jackson County, Alabama.

SALT LAKE CITY, Utah, March 7, 1898.

JEHU B. CLARK, Eula, Alabama.

My Dear Sir:—There are no dissenting branches of the Church of Jesus Christ of Latter-day Saints. There is an organization calling itself "The Reorganized Church," but it is in no sense a branch of this Church. It is composed of persons who follow Joseph Smith, son of the deceased Prophet, and who claim that when the latter died, having been martyred for the word of God and the testimony of Jesus Christ, the Church thereby became disorganized; a palpable absurdity. The Church founded, under God, by Joseph Smith the Prophet has continued without interruption to the present time, with the Apostleship, doctrines, ordinances, gifts and powers as established and revealed from the Lord.

In the Church of Jesus Christ of Latter-day Saints, no one has ever been ordained to be President of the Church. In the beginning the Lord sent Peter, James and John, and they ordained Joseph Smith an Apostle and he was instructed how to organize and build up the Church in this dispensation. When the Prophet and Apostle Joseph Smith was taken from us, Brigham Young, being President of the Twelve Apostles, it devolved upon him to preside over the Church, as the Apostle is the highest office known in the Church of Christ. So also, when the Prophet and Apostle Brigham Young died, John Taylor, being President of the Twelve Apostles, it devolved upon him. In the same manner, when he departed, Wilford Woodruff, being President of the Twelve Apostles, the Presidency devolved upon him. Neither Joseph Smith, Brigham Young, John Taylor nor Wilford Woodruff were ordained Presidents of the Church. It is not according to the order of the Church to ordain Presidents of the Church, for there is no such order of the Priesthood known in the Church. When the Savior departed, the Presiding Apostle Peter took charge, as it was his right of office, and James and John were his counselors, and that is how they seemed to be pillars in the Church, the same as it is now in the true Church. Offices in the Church are conferred by ordination, but offices of position to honor and labor are conferred by calling or appointment, and not by ordination. May the clear light of truth enable you to understand the things of God, and preserve you from being deceived by any other than the true doctrine of Christ.

Success to you in your prayerful search for the way of the Lord.

Yours in the Truth,

F. D. RICHARDS.

We are heartily glad that these men have at last taken a position on this point, and we thank Messrs. Long and Clark for having kindly furnished us this important material.

It will be seen that both Mr. Richards and Mr. Penrose take the position that Presidents are not ordained as such, but chosen from those previously holding office by virtue of which they are eligible to the position chosen, and that they then occupy without further ordination. They apply this rule to the President of the Church, and Mr. Richards affirms that, "In the Church of Jesus Christ of Latter Day Saints, no one has ever been ordained to be President of the Church."

The Reorganization has taken the position (see p. 133) stated in the following:—

Resolved, that as the office of First President of the Church grows out of the authority of the Presiding High Priest in the high priesthood, no person can legally lay claim to the office of First President of the Church, without a previous ordination to the Presidency of the High Priesthood.

So the issue is squarely before us, and we are pleased to meet it.

It will not be necessary for us to enter into an exegesis of the law, which would admit of a difference of opinion. We will simply give a few universally acknowledged historical facts which will clearly show that our learned opponents are wrong. On February 15, 1836, at Kirtland, Ohio, Presidents were chosen to the High Priests, Elders, Priests, Teachers, and Deacons quorums, and each of them duly set apart by *ordination*. The record is as follows:—

After one hour's adjournment of the Council, Elder Don Carlos Smith was nominated and seconded to be ordained to the High Priesthood, also to officiate as President, to preside over that body in Kirtland. The vote of the respective quorums was called in their order, and passed through the whole house by their unanimous voice.

Elder Alva Beeman was chosen in the same manner to preside over the Elders in Kirtland.

William Cowdery was nominated and seconded to officiate as President over the Priests of the Aaronic Priesthood in Kirtland.

The vote of the Assembly was called, beginning at the Bishop's Council, and passing through the several authorities, until it came to the Presidency of the High Council in Kirtland, and received their sanction, having been carried unanimously, in all the departments below.

Oliver Olney was unanimously elected to preside over the Teachers in Kirtland.

Ira Bond was unanimously chosen to preside over the Deacons in Kirtland.

Elders Don Carlos Smith and Alva Beeman were ordained to the offices to which they had been elected, under the hands of Presidents Joseph Smith, Junior, S. Rigdon, and H. Smith, with many blessings.

Bishop Whitney, of Kirtland, then proceeded to ordain William Cowdery, Oliver Olney, and Ira Bond, and pronounced many blessings upon them according to their offices and standing.—*Millennial Star*, Vol. 15, pp. 593-594.

At Nauvoo, Illinois, in 1841, George Miller was chosen to succeed Don C. Smith as President of the High Priests Quorum, and of this he says:—

And at the fall conference after the death of Don Carlos Smith, I was called and *set apart* as President of the Quorum of High Priests, with my counselors Noah Packard and Amasa Lyman.—*Church History*, Vol. 2, p. 793.

In *Millennial Star*, Vol. 16, p. 342, we find the following: "Stephen Chase was ordained President of the Elders Quorum in Far West." This was on October 6, 1838.

Again, on March 1, 1835, "Joseph Young and Sylvester Smith were ordained Presidents of the Seventies." (*Millennial Star*, Vol. 15, p. 230.)

These are but few of the many instances that we could

cite to show that in the days of Joseph the Martyr Presidents were set apart by ordination, hence Mr. Penrose is wrong when in speaking of Presidency he says: "It does not come by ordination," etc.

Not only were Presidents ordained in the church in the days of the Martyr, but the Utah Church has adopted the practice. Andrew Jensen in his "Historical Record," Vol. 5, pp. 82, 83, speaks of the ordination of Presidents of Seventies as follows: Jedediah M. Grant, in 1844; Horace S. Eldredge, October, 1854; Jacob Gates, October, 1862; William W. Taylor, 1879; Abraham H. Cannon, October 9, 1882; Seymour B. Young, October 16, 1882; Daniel Fjeldsted, April 28, 1884; and John Morgan, October 7, 1884.

Pages could be filled with instances of ordinations to Presidency, but surely these are sufficient.

By the above we learn that when the quorums were first set in order under Joseph Smith the Seer, that Presidents were set apart by ordination in the quorums of Seventy, High Priests, Elders, Priests, Teachers and Deacons. Even if ordinations to Presidency were unnecessary in the apostolic quorums of First Presidency and Twelve Apostles, our opponents are too extravagant in laying down the rule that Presidency "does not come by ordination." They should have admitted the rule and claimed an exception.

Having disposed of their interpretation of the rule, it might be more in keeping with order to rest here and await the filing of their claim of exception; but as this is our closing argument, we will meet their position by showing that it is neither the rule nor the exception.

Mr. Richards makes the direct claim (to which Mr. Penrose by inference agrees) that, "In the beginning the Lord sent Peter, James, and John and they ordained Joseph Smith an Apostle, and he was instructed how to organize and build up the church in this dispensation."

They then argue that by virtue of the apostleship then conferred, (not later than September, 1830, D. C. 26: 3,) he was President of the Church. Both of these gentlemen either ignorantly or dishonestly ignore the fact that notwithstanding Joseph Smith had been an apostle since 1830, he did, on January 25, 1832, receive an additional ordination, at Amherst, Ohio, to the office of President of the High Priesthood, (see this book, p. 143,) and that on April 26, 1832, he was received by the church in Missouri in that capacity.

It is only necessary here to cite the language of the law to show that this was tantamount to an ordination as President of the Church:—

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revealer, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doc. and Cov. 104: 42.

The assertion, then, of Mr. Richards, that "Neither Joseph Smith, Brigham Young, John Taylor, nor Wilford Woodruff, were ordained Presidents of the Church," in so far as it refers to Joseph Smith, is false. The position of the Reorganization as set forth in the above resolution is in harmony with both law and precedent. The ordination of Joseph, the son of the Martyr, to the office of President of the High Priesthood, was exactly in harmony with the ordination of his illustrious father whom he succeeds. Strange that the Utah authorities question the validity of this ordination, and yet defend the claims of Brigham Young and his successors in office, while they concede that they nor either of them had an ordination of any kind to the office of President of the Church; and Mr. Richards

goes so far as to say, "It is not according to the order of the church to ordain Presidents of the church, for there is no such order of the Priesthood known in the church." This is unquestionably true as regards that church represented by Mr. Richards. But this office is provided for in the law given to the church organized by Joseph Smith and others in 1830. The Prophet and his colleagues were in practice in harmony with that law; and the Reorganized Church of Jesus Christ of Latter Day Saints as the lawful continuation of the church organized in 1830 accepts that law and practically carries it into effect.

If, as Mr. Richards states, Brigham Young was not ordained President of the Church, then the contention of the "Josephites," as set forth in Mr. Long's letter, is sustained, and the charge of misrepresentation made by the *Deseret News* should be retracted. These men are in desperate straits and their struggles excite in us a mingled feeling of pity and contempt. The floundering of Mr. Penrose is especially pitiable. After quoting the law and seeking to construe it to mean what it does not say, he plunges into a self-contradictory tangle from which he can never disengage himself. He says: "Apostles are *Presiding* High Priests, appointed and ordained to that office." Again, he says of Joseph Smith: "*He was ordained an Apostle and thus being a Presiding High Priest was accepted by the church and sustained in that capacity.*" After thus affirming that Joseph Smith was a *Presiding* High Priest by virtue of an *ordination*, he immediately flops and says Presidency "does not come by ordination." The truth is that these men realize that neither Messrs. Young, Taylor, Woodruff, nor Snow ever had an ordination to the office of President of the High Priesthood; which office, according to law, entitles a man to the right to preside over the whole church (and virtually such ordination makes him the President); and hence they conclude that Presidency "does not come by ordination;" and yet they must find some plausible excuse for Young et al. assuming to preside, and so they say they were *ordained Presiding* High Priests. The only consistent way out of this dilemma is to resolve that, Whereas, Joseph Smith, though an apostle, was ordained to the office of President of the High Priesthood; therefore, Brigham Young et al., though apostles, had no right to assume to preside over the whole church without such ordination.

When these gentlemen can establish their position that an apostle can preside over the church by virtue of his *ordination* as a *Presiding* High Priest, and at the same time sustain their contention that Presidency "does not come by ordination," we would be pleased to hear from them again.

We sincerely thank Mr. Richards for his frank acknowledgement that the Reorganization "is in no sense a branch of this [their] Church;" and congratulate Messrs. Long and Clark on their success in drawing out of these men a statement of their position where others have failed.

Again, we conclude by presenting to the reader, with renewed confidence, the Reorganized Church as the Church of Jesus Christ of Latter Day Saints. Its President is of the lineage pointed out in the revelations of God as entitled to that position. He was appointed of God through his father according to the direction given in the revelations. He was called of God by revelation according to the law which says:—

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church.—D. C. 99: 6.

He was regularly ordained to the office of President of

the High Priesthood, as was his father before him, by virtue of which he is entitled "to preside over the whole church, and to be like unto Moses." Not one of these requisites can be claimed by Lorenzo Snow, nor his predecessors, Elders Woodruff, Taylor, and Young.

We exhort and admonish Latter Day Israel everywhere to hear and heed the inspired message of this servant of God that was addressed to them so many years ago (see pp. 138, 139), and remember that "he that heareth him that is sent, heareth the Lord who sent him."

Conference Minutes.

FLORIDA.

Conference convened at old Santa Rosa, November 26; M. M. Turpen chosen to preside. B. L. Jernigan clerk. Ministry reporting: Elders D. E. Tucker, S. D. Allen, J. N. Hawkins; priests C. Dixon, J. P. Calhoun; Deacon B. L. Jernigan. Branch reports: Openhead 14; gain 2. Calhoun 67; gain 3. Greenwood 30; no change. Pleasant View 25; no change. Bishop's agent's report: On hand last report \$30; received since \$1.05; on hand \$31.05. The presidency of the district was put in the hands of the missionary in charge, M. M. Turpen, until next conference. Tent fund committee was discharged for the present. Resolutions passed favoring a reunion with Mobile and Alabama districts. Preaching by Elders D. E. Tucker and M. M. Turpen. Adjourned to call of missionary in charge.

CLINTON.

Conference in Veve chapel, Missouri, November 26; D. C. White president, Ella Miller clerk, W. McElwain assistant. Seventies reporting: D. C. White baptized 3. As Bishop's agent, received \$302.59; paid out \$271.30; on hand \$31.29. Received for tent fund \$37.95; paid out \$1.95; on hand \$36. Other Seventies reporting: J. C. Foss, T. R. Walters, F. C. Keck; Elders: W. H. Lowe baptized 6, T. R. White, M. L. Sory, S. C. Andes baptized 1, P. Pement baptized 4, F. M. Sharrock, H. L. Kinning, J. D. White baptized 8, L. A. Quick, G. W. Beebe senior, J. B. Gouldsmith baptized 2, J. Sterling, C. P. Welsh, C. F. Belkham, A. Lloyd; Priests: A. C. Silvers baptized 1, G. W. Beebe junior, baptized 2, W. E. Haden, E. Corthell. Branches reporting: El Dorado Springs 170; gain 6, loss 1. Rich Hill 138; gain 2, loss 4. Tebo 41; gain 3. Taberville 30; no change. Veve 106; gain 6. Nevada 45; no change. Other reports received since: Lowry City 48; gain 4, loss 1. Wheatland 47; gain 2, loss 1. Lebanon 42; gain 3, loss 1. Clinton, Deepwater, Walker, and Butler, not reported. The present record shows 5 seventies, 27 elders, 18 priests, 19 deacons, and 10 teachers; a total gain of 26 members since June conference; total loss 8, a net gain of 18; total membership 830. Rich Hill branch was authorized to enter the name of Bro. D. Duffield upon its record. Expense bill for postage and railroad fare of \$6.40 presented by district president was ordered drawn from Bishop's agent's funds. Whereas there is money on hand as mission tent fund; that we request same to be divided between the four districts comprising said mission, and that our share be applied on this district tent fund. Upon recommendation of Lebanon

branch provision was made for ordination of Bro. Cornelius Quick to the office of an elder—the same placed in hands of district president. The district president was empowered to correspond with branch presidents of the district to establish and maintain a reserve fund for expenses of the ministry coming to their branches. John Hardacre and Robert Reynolds were appointed committee on arrangements for a district reunion to be held at or near as practicable to Nine Wonders—El Dorado Springs—August 11 to 21 inclusive. Preaching by D. C. White, F. C. Keck, and J. C. Foss. Adjourned to El Dorado Springs branch at Coal Hill chapel, May 20, 1899, at ten a. m.

FAR WEST.

Conference with St. Joseph branch, Saturday and Sunday, December 10 and 11. I. N. White presided, C. P. Faul secretary. Branch reports: St. Joseph 413; gain 15. Stewartsville 148; gain 5. Delano and German Stewartsville; no change. Edgerton Junction 39; gain 1. Pleasant Grove 88; loss 1. Wakenda; no change. Mount Hope 37; gain 2. Kingston 88; loss 2. Bishop's agent's report: Received and on hand since last reporting, March 3, 1898, \$571.54; paid out \$570.75; balance on hand 79 cents. Auditing committee reported the accounts correct. Ministry reporting: A. White baptized 2, A. W. Head, D. E. Powell, R. Archibald, H. O. Smith baptized 12, J. C. Elvert, B. Dice baptized 1; J. Davis, C. P. Faul, J. Burlington, J. N. Cato; Priests: J. S. Constance, W. C. Duncan, J. N. York; Teachers: R. Garlich, R. Head. Committee on seating district tent made report as follows: Total cost for material for building the seats \$27.30; received \$10.90. The work was all donated by several of the brethren. Report was adopted and names of D. E. Powell and R. Garlich added to solicit money to pay the balance of indebtedness. Report of elders in the John Round case: After hearing the evidence in the case they report him not guilty as charged. After a lengthy discussion on decision of the elders, the chair ruling was that the conference would be compelled under the law as found in the Book of Rules to affirm the decision. A misunderstanding of granting letters of removal to Bro. and Sr. James Pointer because of the late resolution by the General Conference, "members shall unite to the nearest branch," the St. Joseph branch refused to grant letter to the above brother and sister. After some discussion the matter was referred to Bro. H. O. Smith for him to act in the case as wisdom would direct. Officers for the ensuing quarter: W. Lewis president, D. E. Powell vice president, C. P. Faul secretary; W. Lewis was sustained as Bishop's agent. Bro. J. S. Constance was ordained to the office of an elder. Preaching by John Davis and I. N. White. Adjourned to St. Joseph the second Saturday in March, 1899.

Miscellaneous Department.

HERALD, HOPE, ENSIGN, AUTUMN LEAVES, AND BOOKS FOR THE BRITISH ISLES.

To the saints and patrons in Great Britain:—Our very worthy and devoted agent and brother, Thomas Taylor, of Birmingham, some time ago notified us that by reason of his advanced age and infirmities he would be compelled to resign the agency for church publications for the above-named territory, such resignation to take effect January 1, 1899. We have since sought to fill the position but have not as yet found any party who could give the time to it, and have therefore arranged to supply the church publications upon the plan had in America, by appointing an agent in each branch who will transact the business for the office with the people.

By turning to the late Herald catalogue you will notice on first page, special instructions touching the appointment of these agents. Please read carefully.

1. We ask the saints in the different branches of England, Wales, and Scotland to select one of their number whom they are satisfied can and will attend to the business, and forward to this office his name and address at once. Please do not delay as we wish the address so as to forward supplies by the first of the year.

2. We also ask each person so selected to forward to us at once a list of all those who wish the church papers and the number; also books and tracts.

3. When practicable the cash should accompany the subscription. The prices of the church publications have been reduced so as to come within the reach of all if they will make an effort; they are placed at as low figures as it is possible to publish for cash until subscription lists are enlarged.

It has been charged that this payment in advance is only in the interest of the rich. A little thought will, however, convince you that it is not. To return to the old system of credit, it must not be forgotten that those who are well able to pay, take advantage of this as well as the poorer classes; and this deprives the office of the use of the money and we must borrow to run on, and pay interest; nor can the money always be had. If the money is paid in advance, we can use it in purchasing supplies, and discount all bills at from five to ten per cent in ten to thirty days, thus saving much to the office during the year. To begin the credit system *ad libitum*, would lose heavily to the office each year, and we would be compelled, for safety of the business, to raise upon the price of the publications instead of lessening prices.

There is no power in this office by which we may pass judgment upon individuals and say to one, you are able and must pay in ad-

vance, and to another, you need not do so. All too, both rich and poor, would resent such an act. We are then to be governed by general rules applicable to all, and every reasonable mind must see that if the poor man is to pay for his reading at all, the cheaper he gets it the better it is for him. All that we need, to make a successful work of this, is to make the effort at once, and not let it drag to the end of the year, when it is often found that we are not as well prepared to raise the means as we were at the beginning. In cases of great misfortune or sickness, special application can be made to the Board of Publication and justice had.

In the interest of all we urge promptness in payment; it is better for the work, better for the people; we form better business habits thereby, and are educated upon right lines, so that if we are poor, we need not remain so; and if well to do, or rich, we shall readily perform our work so as to advance the cause of Christ as we should.

We congratulate the saints and friends upon evidences of better prospects for the cause of truth, and all who sacrifice and labor therefor.

In the hope of Christ, we are your collaborators in his gospel,

E. L. KELLEY, Pres. Board Pub.

FRANK CRILEY, Business Mgr. 2t
LAMONI, Iowa, Dec. 16.

GRACELAND SUBSCRIPTION LIST.

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- 21. Alma B. Hanson, Lamoni, Iowa.
- 22. { Srs. Ida Marks, Vida Elvin, and
- 24. { Bessie Braby, Lamoni, Iowa.
- 25. Sr. McNicholl, (\$12½) Independence, Missouri.
- 26. J. J. Billinsky, (\$10) St. Louis, Mo.
- 27. J. C. Hitchcock, (\$10) St. Louis, Mo.
- 28. Sr. Dwight Davis, (\$10) Lamoni, Iowa.
- 29. Charles E. Blair, (\$10) Lamoni, Iowa.

(To be continued.)

CHURCH RECORDER'S NOTICE.

Nearly all the district clerks have forwarded branch reports with fair promptness, but a few are in arrears, some of them quite a distance. I sketch the situation as follows:—

No reports have been received from the Birmingham, England, district, for several years. From the Manchester and Sheffield districts have come reports to December 31, 1897, and from London to March 31, 1898.

The branches of Eastern Wales have been reported to October, 1898, but those of Western Wales have not been reported since the close of 1896.

Sydney, Australia, district has been reported to close of 1897, and the Victoria district to March 31, 1898.

The Honolulu branch has been reported to March 31, 1898.

The last reports from the thirty Society Island branches came in 1896.

Scotland, Denmark, and Switzerland have not been reported for several years.

Branch reports from the districts in the United States and Canada, have been re-

ceived for June, July, August, September, October, and November, 1898, (as the case may be), as follows:—

From Chatham and London districts, Ontario; Alabama; Mobile; Southern California; Eastern Colorado; Florida; Northern Illinois; Southeastern Illinois; Nauvoo; Decatur; Des Moines; Eastern Iowa; Fremont; Galland's Grove; Little Sioux; Pottawatamie; Northeastern Kansas; Northwestern Kansas; Kentucky and Tennessee; Eastern Maine; Western Maine; Eastern Michigan; Southern Michigan; Northeastern Missouri; Nodaway; Far West; St. Louis; Central Nebraska; Northern Nebraska; Kirtland; Southeastern Ohio; Pittsburg; Philadelphia; Central Texas; Southwestern Texas; West Virginia.

From the following districts reports are past due, as given:—

Reports have not been received from Northern California since those for March, 1897, nor from Central California since April, 1897, nor from Southern Indiana and Southern Missouri since September, 1897.

For 1898 they are now due as follows:—

Choctaw and Northeastern Texas for July and October; Kewanee for June and September; Northern Minnesota for June and October; Oklahoma for August and November; Independence and New York for September; Spring River, Northern Michigan, Montana, and Southern Nebraska for October; Florida, Clinton (Missouri), Southwestern Texas, and Northern Wisconsin for November. From all these I would like the branch reports.

Also would like to receive full reports from all branches not reporting to any districts, such as those in Oregon, Washington, Western Nebraska, or elsewhere.

By this notice I simply call attention to the situation, so that if any reports have been mailed and not reached me it may be here known and steps be taken to correct affairs by other reports.

Your brother in the gospel,

H. A. STEBBINS,

General Church Recorder.

LAMONI, IOWA, December 24, 1898.

REUNION NOTICE.

The time of Woodbine reunion for 1899 has been set by the committee—September 15 to 25. Opening session Friday, September 15, at 2:30 p. m.

S. B. KIBLER, Chairman,

S. C. DIGGLE, Secretary.

CONFERENCE NOTICES.

Kewanee district will convene in conference assembly, the first Saturday and Sunday in February, 1899, at Kewanee, Illinois. It is expected that items of interest will be brought before this conference, and a large delegation is desired; also reports with credentials from all the branches. Please comply, so that no disappointments will occur.

S. ALMA WHITEHOUSE, Sec.

Southwestern Texas district conference will convene with Medina saints on west prong of Medina River, Bandera county, March 24, 1899. We expect Bro. A. J. Moore with us.

J. A. CURRIE, SEN., Pres.

NOTICES.

To the Elders and Priests of Northeastern Missouri District, Greeting:— Will you be kind enough to send to me at Bevier, Missouri, your quarterly report January 1, 1899, and if you have not heretofore reported to me, please send report covering all labor performed for past nine months; this is most desirable, that I may have complete report of the district to send to missionary in charge. Let all the ministers observe Book of Order, section 174, paragraph f, page 156. Let all work in unison for the good of the cause. I would be pleased to hear from those who desire preaching.

ROBT. M. ELVIN.

HIGBEE, Mo., Dec. 20.

To the Saints of Alabama District, Greeting:—As the year 1898 is about to close and a new year is expected, I desire that more be accomplished for the salvation of souls; therefore I suggest to the saints in this district to fast and pray for the spiritual and temporal growth of the church on the first Sunday in January, 1899.

M. K. HARP, Pres.

BORN.

WOODEN.—At Wyandotte, Kansas, August 14, 1898, to Bro. Charles and Sr. Jenney Wooden, a daughter, named Jennette Pearl. Blessed by Elders F. C. Warnky and J. Huffman.

GARVIE.—At Lamoni, Iowa, August 5, 1898, to Mr. William and Sr. Hattie Garvie, a son. Named Charles Arthur, and blessed December 6, under the hands of Elders H. A. Stebbins and Eli Hayer.

STORLEPER.—At Stanton, Nebraska, June 16, 1898, to J. A. and Sr. Florence M. Storleper, a son. Blessed November 15, by Elders Nelson Brown and F. A. Smith, and named Albert Greer.

HASKINS.—To Bro. Roy E. and Sr. Bertha Haskins, of Harrison County, Missouri, November 26, 1898, a son. Blessed December 11, by Elder H. N. Snively, and named Mark Leroy.

DIED.

WICKER.—At Runnells, Iowa, November 12, 1898, Mrs. Rosana Wicker. She was born in Jackson County, Ohio, September 7, 1815; leaves six children, twenty-six grandchildren, and fourteen great-grandchildren. Funeral services conducted by Elder W. H. Kephart.

GORHAM.—At Vandalia, Iowa, November 15, 1898, Henry Gorham; born in Green County, Ohio, March 23, 1829. He leaves the wife of his youth to mourn his loss; his two daughters having preceded him. Funeral services conducted by Elder W. H. Kephart.

MAMN.—Alice G. Mamn was born on the 5th of September, 1887; died on the 5th of December, 1898.

CALKINS.—At Arkansas City, Kansas, October 24, 1898, Elder James W. Calkins. Born November 22, 1827, at Freedom, New York; baptized May 1, 1870, at Mill Creek, Iowa; died in the hope of a glorious resurrection of the just. He leaves a large family.

LOWRIE.—At Decoto, California, November 26, 1898, Sr. Elizabeth Lowrie, aged 84 years, 5 months, 17 days. She came from Scotland in 1844; died strong in the faith of the restored gospel, and in the hope of a glorious resurrection. Funeral from her daughter's home, conducted by C. A. Parkin, assisted by Rev. Mr. Hale, of Decoto.

DODSON.—Sr. Sarah Dodson was born July 7, 1807, in Shelby County, Kentucky; died at the home of her son William, at Earl, Nebraska, November 3, 1897; sermon by Elder S. D. Payne, February 6, 1898. Sr. Dodson was baptized at Payson, Utah, and though blind and bedfast for a number of years, waited for death to release her.

DYAS.—At Pleasant Grove, DeKalb County, Missouri, November 19, 1898, Bro. John Dyas; born August 13, 1820; aged 78 years, 3 months, and 6 days. Funeral at Pleasant Grove church; sermon by Elder I. N. Roberts, assisted by Bro. James Limb.

KLEEB.—At his home in Panama, Iowa, December 16, 1898, Mr. John Kleeb, aged 76 years, 1 month, 17 days. Born in Canton Bern, Switzerland, November 9, 1822; married Miss Barbar Spahr, June 11, 1850, of this union eleven children are still living, who together with the mother mourn the loss of husband and father. Mr. Kleeb was not a member of any church, but was one of the honorable men of earth. Two of his daugh-

ters, Sr. N. J. Roundy and Sr. J. N. Pett are members of the church. Funeral services in M. E. church. Elder C. E. Butterworth delivering the discourse, assisted by the pastor of the church.

TAYLOR.—At Tuncurry, New South Wales, November 3, 1898, Ada May Taylor, at the age of 14 years, 4 months, and 1 day. She had been an invalid from early childhood, and death came as a sweet sleep. She was bright and amiable. Was baptized December 24, 1893, by Elder J. W. Wight, just a few days before his departure for America. Burial services conducted by Elder G. R. Wells; the funeral sermon was preached at Tuncurry chapel to a large audience.

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